

AURUM SOLIS

*Initiation Ceremonies
and Inner Magical Techniques*

by

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Grand Master of the Order

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CHAPTER 1

INTRODUCTION

AURUM SOLIS, founded in the year 1897, is an initiatory Order of the Ogdoadic Tradition of the Western Mysteries.

The Constitution of Aurum Solis (I,3.) says of the Ogdoadic Tradition:

The Ogdoadic Tradition is an initiatory system which arose from a fusion of pre-Christian traditions of the Eastern Mediterranean with the mystical teachings, to which no date of origin can be assigned, of the Oriental monasteries: Sinai, Carmel, St. Sabas.

It appears in the traditions of the Hesychasts (around the twelfth century) and in the symbolism of Byzantine art. Its signatures are the Fivefold Pattern of the House of Sacrifice as a plan of working (whether in ritual, pictorial or literary form) and the Eight-pointed Star of Regeneration as an emblem of Attainment. It appears in the insignia, ritual and architecture of the mediaeval Order of the Temple, and to some extent in the symbolism of other chivalric Orders. It inspired the design of the Baptistry at Florence; it appears in the work of Giotto (1270-1337), notably in his representation of the Temple of Jerusalem in the form of the House of Sacrifice, in his frescoes at Padua. It appears in the ritual accompanying the mediaeval sacrament of Baptism, and in literary form in the works of such diverse writers as St. Bernard of Clairvaux and the great Renaissance Platonist Marsilio Ficino. It has given a structural plan to the Tridentine Mass, and in the twentieth century has been used by Pope Pius XII in his Encyclical 'Concerning the Mystical Body'.

Not by the mere occurrence of the relevant symbols, but by their use in a significant context, is this tradition to be traced of which the keyword is Regeneration: a regeneration not depending on creed or sacraments, but upon the understanding and

application of unchanging spiritual laws.

The general historical designation of the tradition is *Hermetic*: not alone as signifying an involvement with alchemy, but because its teachings incorporate and build upon the works of Hennes Trismegistus.

The Fivefold Pattern of the House of Sacrifice referred to here, which is at once symbolic of outer and inner worlds, of kosmos and psyche, provides the essential framework upon which the Order's initiatory cycle and ritual processes are established.

Frequently, in mediaeval art, the House of Sacrifice is represented as a simple structure composed of two columns supporting a pediment. This image presents us with a succinct formulation of dyad and triad, and the fivefold scheme may briefly be analysed in relation thereto, as follows:

The Fivefold Pattern of the House of Sacrifice

A — Dyad

The Two Columns — the Soul

1 The First Column of the House of Sacrifice is named *the Principle of the Breath*; in Latin it is called *Anima*, in Greek it is termed *Pneuma*.

In the human psyche it represent the *Ruach*: that is, the noemasome or mental sheath, and the faculties of the rational level of consciousness.

2 The Second Column of the House of Sacrifice is named *the Principle of the Body*; in Latin it is called *Corpus*, in Greek it is termed *Sarx*.

In the human psyche it represents the *Nephesh*: that is, the astrosome or astral body, and the powers of the emotional-instinctual nature.

B — Triad

The Triangular Superstructure — the Spirit

3 The First Principle of the Superstructure is named *the Principle of Justice*; in Latin it is called *Justitia*, in Greek it is termed *Dike*.

In the human psyche it represents the *Neshamah*: that is, the great maternal force of the Spirit.

4 The Second Principle of the Superstructure is named *the Principle of Mercy*; in Latin it is called *Clementia*, in Greek it is termed *Eleos*.

In the human psyche it represents the *Chiah*: that is, the great paternal force of the Spirit.

5 The Third Principle of the Superstructure is named *the Principle of Glory*; in Latin it is called *Candor*, in Greek it is termed *Kudos*.

In the human psyche it represents the *Yechidah*: that is, the quintessential divine spark of the individual.

In speaking of the initiatory structure of the Aumm Solis, the Order's Constitution (II,2.) defines the matter as follows:

The Order has three operative foundation grades:

The first grade is *Neophytes* (Neophyte), the proper title of which is *Neophyte of the Great Work*.

The second grade is *Servitor* (Server), the proper title of which is *Servitor of the Secret Flame*.

The third grade is *Adeptus Minor* (Adept), one proper title of which is *Priest of the Gnosis*.

Unlike the first two grades, that of *Adeptus Minor* is not fully achieved by initiation. The fulfilment of the grade is by subsequent personal endeavour and reception of the Rite of Ratification, whereby the initiate becomes *Adeptus Plenus* (Full Adeptus Minor).

Hereinafter, the term '*Adeptus Minor*' is understood as carrying only the initiatory status of the third grade, thus not comprehending *Adeptus Plenus*.

The first initiation (Neophyte) is given in the First Hall. The second initiation (Servitor) is given in the Second Hall. The third initiation (Adept) is given in the Third Hall.

The First and Second Halls constitute the Outer Order or Lesser Mysteries.

The Third Hall, which incorporates also the higher mystical degrees of the Order, constitutes the Inner Order or Greater Mysteries.

The three operative foundation grades' referred to above, that is, Neophyte, Servitor and Adept, are the subject matter of this present

book. Following the pattern of the Qabalistic Tree of Life, the first grade is referred to the Sephirah Malkuth, the second grade is referred to the Sephirah Yesod, and the third grade is referred to the Sephirah Tiphareth.

Although the Fivefold Pattern of the House of Sacrifice is essentially operative in each of these rites, they have nonetheless specific correspondence to the Five Principles in their overall structure and progression: the grade of Neophyte relates to the Principle of the Breath; the grade of Servitor relates to the Principle of the Body; and the grade of Adept relates to the Principles of Justice, Mercy and Glory.

As the mysteries of the Aurum Solis initiations progressively unfold during the course of this book, the deeper correspondences and the rich symbolism associated with the Fivefold Pattern of the House of Sacrifice will become apparent.

The complete and unabridged ceremonies of the First, Second and Third Hall initiations of the Order are included here, together with ceremonies of consecration of the Order Temple and of the Ur-Hekau Wand, the magical sceptre employed in the Adept ritual of initiation.

Details are also provided concerning the structure, the symbolism and the magical requirements of both the Inner and the Outer Temples of the Order; and the vestments and pentacles of the officers of initiation for all three Halls of the Order are discussed in depth.

Although authentic to the teaching and practice of Aurum Solis, and thus incorporating foundation documents of the Order, the materials presented in this book reflect in great measure the many years of research, pragmatic analysis and creative writing of Melita Denning, late Grand Master of the Order, and of the present author.

Additional material concerning Aurum Solis and the Ogdoadic Tradition may be found in two further works, published by Llewellyn Publications of St. Paul, Minnesota, USA: namely, 'The Sword and the Serpent', which is a study of Qabalah and magical psychology, and 'Mysteria Magica', which is a major presentation of the rites, teachings and magical techniques of the Order.

Osborne Phillips,
Grand Master. A. S.

CHAPTER 2

TEMENOS OF THE OGDOADIC MYSTERIES

Concerning the traditional layout, the magical preparation and the main features of an Aurum Solis Temenos, the Temple of the Outer Order.

The Place of Light

The Outer Temple, the Temenos, is ideally a room whose sides are of equal length, thus to define a working area which is a square.

Walls and ceiling shall be of a light, neutral colour. The floor shall be black.

The door shall be in the west, and able to be securely locked.

Five consecrated Tesserae shall be placed beneath the floor of the Temenos, in recessed squares, as magical "foundation deposits".

Four of these Tesserae may be consecrated during any Seasonal Tide except *tempus eversionis*, at any period of the Moon from new to approaching full; and one shall be consecrated during Prithivi, one during Apas, one during Vayu and one during Tejas.

The fifth Tessera shall be consecrated during *tempus sementis*, new Moon, Akasha. However, provided Akasha is observed, the consecration may take place during any Seasonal Tide except *tempus eversionis*, in any period of the Moon from new to full.

After consecration, and prior to emplacement within the floor, each Tessera shall be wrapped in appropriately coloured silk.

Immediately prior to the rite *Sacratio Templi* (the rite of consecration of the Temenos) the Tesserae shall be placed, unwrapped, within the recessed squares, as follows:

The Akashā Tessera shall be positioned in the exact centre of the Temenos.

The Tejas Tessera shall be positioned in the south.

The Prithivi Tessera shall be positioned in the north. The

Vayu Tessera shall be positioned in the east.

The Apas Tessera shall be positioned in the West.

The recessed squares in the quarters shall be only slightly larger than the Tesserae to be placed in them, while the recessed square at the centre shall be 32 cm. 1)3 132cm.

Following the rite Sacratio Templi, the openings of the recessed squares shall be filled by tiles, as follows:

The tile of the central square shall be patterned with 64 squares (8 x 8), alternately red and white. The sequence of alternation begins with white at the north of the eastern side of the tile. *This device represents the Prima Materia and the forces operative therein.*

The tiles for the quarters shall be of the same colour as the floor, and upon each shall be a small cross potent, as follows:

East, a cross potent in yellow.

South, a cross potent in red.

West, a cross potent in black.

North, a cross potent in white.

Upon the ceiling, directly above the central tile, shall be the Black Rose, five-petalled, its topmost point facing east.

The petals of the Rose shall be black edged with gold, and the central knob shall be silver. Upon the central knob shall be three parallel black lines (east-west), three parallel black lines (southnorth). The central knob shall be edged with gold. The diameter of the Rose shall be approximately two palm-breadths.

The Three Steps of the Foundation

Central to the eastern wall, a platform of two narrow steps shall be placed:

the lower red, the upper white. The red step shall be 66 inches wide, the white step 48 inches

wide.

The black surface of the square of the working area here forms the basal step, and together the floor and the red and white steps represent *The Three Steps of the Foundation of the House of Sacrifice.*

The House of Sacrifice

The two columns of the House shall be erected upon the white step: the column at the north side of the step shall be brilliant emerald green, the column at the south side of the step shall be gold.

Above the two columns and supported by them shall be the triangular superstructure of the House: in design, a white triangle containing a smaller violet triangle, with a brilliant silver Tau Cross upon the violet triangle.

Mirror and Veil

Upon the eastern wall, between the columns, shall be established the Mirror. Its width shall be from column to column, and its height shall be from the top of the white step to the base of the triangular superstructure.

This Mirror shall be covered by a white Veil, formed of two separate curtains able to be opened vertically from the centre.

Veil and Mirror are integral features of the Temple, and powerful in presence at all times. The Mirror is symbolically *speculum veneris et arcanum hermeticum*, token of the ambience in which high magic is performed, in which alone high magic is possible. The Mirror is customarily concealed by the Veil (the *velum celante*) but is itself a subtle veil. It is conceived of as being, symbolically, "the magical dimension": its concealed presence is thus, in one sense, an affirmation of the initiate's power to stir the things of the inner and invisible worlds.

The Eternal Flame

A single lamp is frequently placed upon the Bomos to represent the *Undying Light*, but always in the singular context of interaction of the divine with human and magical potential.

Within the Temenos, as symbol of the Sacred Flame of Godhead in itself, and as object of the aspiration of psyche, an ever-burning lamp shall be suspended above and before the veiled Mirror. This lamp shall, by tradition and as symbolising the energy which sustains the Worlds, be red. This lamp betokens, likewise, the Fire of Divinity and the transmuting power thereof, but perceived through the agency of the Ruach Elohim in the Arcanum of the sacred character Shin.

The Sword

When not actively required in the rites, the Sword, as Guardian of the Temple, shall be enthroned upon a red cushion in the south-east, its point facing north-west (save during tempus eversiois, when it shall be enthroned in the north-west, its point facing north-west).

The Bomos

The Bomos shall be placed at the exact centre of the Temple when its position is not otherwise prescribed by the rites. The Bomos is a double cube. Traditionally, the upper cube is black (signifying the concealed light of the spiritual world) and the lower cube is white (signifying the light of the material world). The Bomos is named:

Ark of the Perfect Light Lodestone
of Infinite Power The Anvil
Matrix of the Parthenogenesis Hestia
Crucible of the Great Work Throne of
the Spirit

The Banner of the New Life

The Banner of the New Life is the Banner of Aurum Solis. When its position is not otherwise prescribed, it shall be displayed in the southeast. The Banner originally employed in Aurum Solis had black field, white interlaced Star, yellow Octagon and red Equal-armed Cross. The Banner now used has rose-purple field, argent (silver or white) interlaced Star, indigo Octagon and gold Equal-armed Cross.

The Banner of the Temple

The Banner of the Temple shall be displayed in the northeast, save when its position is otherwise prescribed. Its design shall reflect the name of the Temple and shall include such symbolism as is deemed appropriate.

CHAPTER 3

OUTER OFFICERS, PENTACLES AND
VESTMENTS

Officers of initiation in the Outer Order

The three major officers of initiation in the Outer Order of Aurum Solis are called Magus, Ensor and Eremitus; they are assisted by a Magister and by minor officers called Custodes.

MAGUS, *the magician*, represents the Column of Equilibrium and the powers of *Agathodaimon*. He represents also the three principles of the Superstructure of the House of Sacrifice and their focused concentration in the sphere of Tiphareth.

ENSOR, *the sword-bearer*, represents the Column of Severity and the powers of *Leukothea*. He represents also the principle of the Body and the reflection of the principle of Justice.

EREMITUS, *the hermit*, represents the Column of Mildness and the powers of *Melanotheos*. He represents also the principle of the Breath and the reflection of the principle of Mercy.

MAGISTER, *master of ceremonies, the ritualist*. His care is to ensure, with sensitivity and discretion, the correctness and smooth running of the working, in whatever mode and timing may be set by the Magus. He directs the *custodes* of the working. His correspondence is to the principle of the Breath.

CUSTODES, *guardians, the acolytes of the working*. These minor officers are responsible for the arrangement of materials and equipment, and for the performance of such ancillary ritual functions as may, in a given instance, be required of them. Their correspondence is to the principle of the Body.

Vestments and pentacles of the officers of initiation

All officers wear their basic robe and hood, grade cord and temple shoes.

The tabard of MAGUS is violet lined red in the First Hall, red lined violet in the Second Hall. He bears the Great Pentacle, which is suspended from a silver ribbon representing the alchemical principle of Mercury.

In form the Great Pentacle is a black disc, bearing upon its face the design of a green square interlaced with a yellow lozenge; this interlace contains an equal-armed cross of white, upon which is a smaller equal-armed cross of scarlet. The design is surrounded by a narrow circular border of violet. Upon the reverse is the alchemical symbol of the Quintessence, in scarlet, surrounded by a narrow circular border of white.

The tabards of ENSOR and EREMITUS are quartered black and white (black to the right side at front, to the left side at back). The tabard of ENSOR is lined green, that of EREMITUS is lined yellow. Each bears the Pentacle of the Quintessence: that of ENSOR is suspended from a blue ribbon representing the alchemical principle of Salt; that of EREMITUS is suspended from a red ribbon representing the alchemical principle of Sulphur.

The Pentacle of the Quintessence is a white disc, bearing the alchemical symbol of the Quintessence upon its face in black. The design is surrounded by a narrow circular border of scarlet.

The tabard of MAGISTER is white. Upon the breast thereof is a small Templar (arrowhead) Cross in light blue.

CUSTODES wear a black tabard, upon the breast of which is a small equal-armed cross in white.

Symbolism of the vestments

The tabards of Magus, Ensor and Eremitus, the seniors of the Outer Order initiations, continue the symbolism of the Great Pentacle in a special and operative manner.

In the First Hall, Magus' tabard displays the violet of the circle of containment, and signals astral equilibrium and veiled potency. Eremitus' tabard, charged with the yellow of the masculine lozenge,

flashes prominently off the outer violet of Magus' tabard, while Ensor's tabard, charged with the green of the feminine square, flashes subtly off the inner red of Magus' tabard. The function and presence of Eremitus is thus emphasised over that of Ensor, in accordance with the general correspondence and dedication of the rite to the Pillar of the Breath, the first principle of the House of Sacrifice.

In the Second Hall, Magus' tabard displays the red of the regenerative fire of the equal-armed cross, and signals the manifestation of divine energy and power. The green charge of Ensor's tabard flashes prominently off the outer red of Magus' tabard, while the yellow charge of Eremitus' tabard flashes subtly off the inner violet thereof. The function and presence of Ensor is thus emphasised over that of Eremitus, in accordance with the general correspondence and dedication of the rite to the Pillar of the Body, the second principle of the House of Sacrifice.

Basic attire of Companions of the Order

The basic robe of Aurum Solis is a full-length, generously cut garment with long sleeves. The hood that is worn with the robe should be a separate garment, that is, not attached to the robe. First Hall members wear black robe and hood, Second Hall members wear grey robe and hood, and Third Hall members wear white robe and hood.

The basic white robe of a Third Hall member has a narrow border of gold upon the sleeves and the hem.

Grade cords worn in the Outer Order are white for First Hall members, blue for Second Hall members, red for Third Hall members.

Soft black shoes are worn by all companions; but the footwear of a Third Hall member displays a gold equal-armed cross upon the instep of the right shoe.

Second Hall vestments for workings other than initiations

While plain fabrics are desirable to be used in rites of initiation and corporate workings related thereto, vestments for planetary and other rites, whether worn by Magus or by an appointed senior of a

given operation, may be of damask or brocade and cut according to the simple style of the initiation tabard, or such vestments may reflect elemental or planetary characteristics or chivalric or religious traditions.

CHAPTER 4

CONSECRATING THE PLACE OF LIGHT

The rite *Sacratio Templi*, 'Consecration of the Temple', provides for the establishment of a permanent magical environment, of a veritable nexus between the worlds, wherein the Works of Light may be accomplished by the companions of the Glorious Star.

Referred to as 'the Outer Temple of the Order', the Temenos is in fact the place wherein the greater part of Order activity is conducted: all ceremonies of consecration of magical implements; the vital procedures of path-working and of planetary sphere-working; high magical rites of transubstantiation, of evocation and of talismanic consecration, as well as the initiation ceremonies of the First and Second Halls. It should not be considered therefore that the Temenos, 'the Outer Temple', is of less importance than the Telesterion, 'the Inner Temple': it is simply different in terms of range of purpose and degree of aspiration. By contrast with the Temenos, which is effectively the Order's working environment and the domain of practical magick, the Telesterion is the sanctuary of mysticism: it is concerned exclusively with the Third Hall Initiation Ceremony and with certain procedures proper to the Inner Life and Magical Current of the Order.

The layout and furnishings of the physical place of working are described above, in Chapter 2, where details of the optimum times for the preliminary consecration of the Tesserae are given.

The anointing oil to be used in the ceremony of consecration is that of the Outer Order of Aurum Solis, the formula of preparation and blessing of which is as follows:

OIL OF THE SEVEN PLANETS Anointing Oil of

the Outer Order *Ingredients:*

1 part oil of rose, 2 parts oil of camphor, 4 parts olive oil, 5 parts oil of lavender, 6 parts oil of verbena, 8 parts oil of violet, 9 parts oil of spearmint.

Blend on a Saturday, moon waxing to full, as follows:

During the hour of Saturn pour 8 parts violet oil into vessel. During the hour of Jupiter add 4 parts olive oil. During the hour of Mars add 9 parts spearmint oil. During the hour of Sol add 1 part rose oil. During the hour of Venus add 6 parts verbena oil. During the hour of Mercury add 5 parts lavender oil. During the hour of Luna add 2 parts camphor oil.

The Blessing of the Oil takes place on a Saturday, first hour of Saturn, new moon.

Perform the Greek Setting of the Wards of Power.

1 Facing east, assume the Wand posture. Vibrate EI

2 Raise arms at sides and vibrate Σ P H ΒΑΣΙΛΕΙΑ

3 Touch right shoulder with left hand, vibrating ΚΑΙ Σ P H
ΔΥΝΑΜΙΣ

4 Touch left shoulder with right hand, vibrating ΚΑΙ Σ P H
ΔΟΞΑ

5 Keeping arms crossed, bow head and vibrate ΕΙΣ ΤΟΥΣ
ΑΙΩΝΑΣ

6 Advance to the east. Tread a deosil circle, returning to east.

7 Return to the centre, and facing east vibrate

Σ P H Π Ε Λ Ε Ι Α ΚΑΙ Σ P H Σ P Y Γ P A
'Ο Ο Φ Ι Σ ΚΑΙ ΤΟ Ω Ι Ο Ν

8 Make the gesture Cervus to the east, vibrating

ΑΘΑΝΑΤΟΣ at the first point, Σ Ε Λ Λ Η - Γ Ε Ν Ε Θ Η Σ at
the second

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9 Facing north and making Cervus, vibrate ΙΣΧΥΡΟΣ at the first point and ΚΥΡΙΟΣ at the second.

10 Facing west make Cervus, vibrating ΙΣΧΥΡΟΣ at the first point, and ΠΑΓΚΡΑΤΗΣ at the second point.

11 Facing south makes the gesture Cervus, vibrating ΑΘΑΝΑΤΟΣ at the first point of the gesture, ΘΕΟΣ at the second.

12 Facing east, assume the Wand posture and vibrate:

ΓΑΙΑ ΚΑΙ ὙΜΝΟΙ ΤΟΥ ΟΥΡΑΝΟΥ

Then, assuming the Tau posture, vibrate:

TO THE EAST ΣΩΤΗΡ
TO THE SOUTH ΑΛΑΣΤΩΡ
TO THE WEST ΑΣΦΑΛΕΙΟΣ
TO THE NORTH ΑΜΥΝΤΩΡ

13 Facing east assume the Wand posture. Vibrate ΕΙ

14 Raise arms at sides and vibrate ὙΠΗΡΑΣΙΑ

15 Touch right shoulder with left hand, vibrating ΚΑΙ ὙΠΗΡΑΣΙΑ

16 Touch left shoulder with right hand, vibrating ΚΑΙ ὙΠΗΡΑΣΙΑ

17 Keeping arms crossed, bow head and vibrate ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

Energise by Clavis Rei Primae 2nd Formula, thus:

1 Assume the Wand posture.

2 Visualize your Corona (crown centre) as a sphere of white brilliance.

3 Inhale, drawing a shaft of brilliance from Corona to breast, where it forms the Orbis Solis (the heart centre) in golden light.

4 Exhale, seeing the shaft of brilliance descend to the feet, where it forms the Instita Splendens (feet centre) in white light, less brilliant than the Corona.

5 Inhale, seeing a shaft of orange flame rise from the Instita Splendens and pass into the Orbis Solis.

6 Exhale, affirming the central column formulation.

7 Repeat several times the sequence 3, 4, 5 and 6 above.

8 The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround you with a golden aura.

Extend both hands, palm downward, above the vessel of oil, and intone:

I bless thee, creature of oil, in the divine and holy name —

With arms raised in the PSI posture, speak the Greek name upon the oil:

IEHΩOYA Hold

the vessel with both hands, saying:

So be thou ready, whenever thou art called upon, to confirm in strength and to seal in love the works of Art Magick.

Project upon Holy Oil by Orante Formula, as follows:

1 Assume the Wand posture.

2 Visualize your Corona as a sphere of white brilliance.

3 Inhale, drawing light from Corona to breast, and forming the Orbis Solis in golden light.

4 Exhale, seeing the shaft of brilliance descend to the feet, where it forms the Insdta Splendens in white light.

5 Inhale, seeing a shaft of orange flame rise from the Instita Splendens and pass into the Orbis Solis.

6 Exhale, affirming the central column formulation.

7 Repeat several times the sequence 3, 4, 5 and 6 above.

8 With awareness of the three centres, raise your arms, palms forward and directed to the object that is to receive projection. On an exhalation, feel the energy of the Orbis Solis passing upwards through your arms and out from the centre of your palms, to converge upon the object of projection as beams of golden light.

9 Assume the Wand posture.

10 Repeat steps 2, 3, 4, 5, 6 and 7 above.

11 The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround you with a golden aura.

SACRATIO TEMPLI

(The Rite of Consecration of the Temenos)

*Magician:*Basic attire, tabard of Magus (2nd Hall display), Great Pentacle.*Companions:*

Basic attire. One carries bell or other implement for sounding battery.

Bomos:

Just east of centre, undraped.

Equipment on Bomos:

- 1 Tessera of the east, apex of Quintessence to west.
- 2 Tessera of the south, apex of Quintessence to north.
- 3 Tessera of the west, apex of Quintessence to east.
- 4 Tessera of the north, apex of Quintessence to south.
- 5 Tessera of the centre, apex of Quintessence to east.
- 6 Lamp and lighting taper.
- 7 Krater (a metal bowl), with spirit and oil temple.
- 8 Goblet of red wine.
- 9 Vessel of water.
- 10 Vessel of salt.
- 11 Oil of 7 Planets and finger linen.

Credenza, southeast:

Thurible and two caskets of incense.

1st incense: dragonsblood.

2nd incense: equal parts cinnamon, olibanum, benzoin.

Credenza, northeast:

The Magic Sword, point towards east.

Vessels for flame:

Four vessels, with flammable spirit and Oil of 7 Planets, are placed in the quarters; one before each "deposit" area.

Banners:

Banner of the New Life, southeast; Banner of the Temple, northeast.

Velum celante:

The Veil is open, revealing the Mirror.

Tides:

Full of the moon, or within three days approaching full. Akasha. Spring, summer or autumn seasonal tide.

Entrance:

Companions enter, salute east and assume stations without witnessing. Provided that the Magician has clear access to the quarters from the centre, the companions may stand where convenient within the compass of the ensuing circumambulations. Magician is last to enter and stands west of Bomos facing east. He works unassisted throughout the process of consecration. Utility and "feeling of movement" here override ceremonial prescription.

1

Magician salutes with Ave, then intones the first part of the Ogdoadic Catena:
MAGICIAN:

Salutation and again salutation to the High Guardians of the Glorious Star, who were, and are, and are to come. Salutation and again salutation in the splendour of the Star which unites us.

O you High Guardians, Hidden Adepti, Dwellers in

Eternity: you have given signs and you have shown wonders, and you have revealed yourselves unto your children.

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE.

Such are the Words, such is the Greeting!

The battery is sounded: 1.

MAGICIAN:

O high Guardians, Lords of Topaz, behold me and empower me in this hour, that I may truly and effectively consecrate this place as a Temenos of your perpetual regard. By my action, let this Temple be established as a pure vessel for the Light and Life of the Glorious Star of Regeneration, that all who work herein may be upraised and united in the splendour of one aspiration.

Let the blessing of the sacred and threefold flame of Goodness, Beauty and Truth rest upon this place henceforth and forever, and let Love be the bond and seal in every operation of the noble alchemy of the Great Work which is conducted herein.

So may it be, in the Light of the Glorious Star. 3

Battery: 1.

Director proceeds to east of Bomos and faces east. He visualizes his Corona Flammae (the crown chakra); then, with his arms raised in the gesture PSI f— he stamps once with his right foot and proclaims:

MAGICIAN:

Procul este, profani!

He takes the vessel of salt from the Bomos and goes to the east.

He casts salt to the east, then moving deosil around chamber casts salt to south, west and north in turn. He concludes in east, bows and returns to eastern side of Bomos.

Battery: 3.

Magician intones the First Enochian Key.

MAGICIAN:

OLd SONuF VORoSiG,
 GOHO MD BALaE,
 LON 8iχ KALaZ VO-NvPiHO:
 SOBR A ZOL9
 RO-Rd I TA NAZePiSAD GRA-A TA MALPiRoG: DeS
 HOLaχ χA-A NOT1HO-A ZIMuZ, OD KOMt Mχ TA
 NOBLOχ ZI-EN: SOBA TXIL GVNONvP PiRoGE AWDI,
 DeS UroBeS OBO-LEχ GRoSAM9.
 KA-SARoM OHO-RE-LA KABA PIR9 DeS
 ZON9RENSiG KAB EroM I-ADλNaχ. PILAχ
 FARoleM ZURdZA
 AD 9NA GONG I-AD 9PIL DeS HOM 9 TOχ, SO-
 BA IPAM
 L U IPAMJS,
 DeS LO-HO-LO YEPd ZO MuD PO-AMAL, OD
 BOGdPA A-A-I
 TA PI-APt PI-AMOL OD VO-O-AN.
 ZAKARd KA OD ZAM9RAN:
 ODO KIKLE χA A:
 ZORéGE:
 LAPd ZIRdDO NOKO MAD,
 HO-ATaχ 1-A-IDA.

He proceeds to northeast, and takes the Sword lubar. He proceeds to east and faces east.

With lubar in left hand, point touching the floor, with right hand held in the gesture Pronatio above "deposit" area, and with visualization of his Corona Flammae throughout, he invokes:

MAGICIAN:

Tu O ululans, lanians, qui ventum terribilem habitas: veni.

With his right hand on his pentacle, he stamps once with his right foot.

Maintaining his Corona he proceeds widdershins to north. Facing north, the point of lubar touching the floor, his right hand in the gesture Pronatio, he invokes:

MAGICIAN:

Tu O contundens, motum vetans, qui terram hebetem habitas: veni.

With his right hand on his pentacle, he stamps once with his right foot.

Maintaining his Corona he proceeds widdershins to west. Facing west, the point of lubar touching the floor, his right hand in Pronatio, he invokes:

MAGICIAN:

Tu O frangens, obruens, qui aquam furentem habitas: veni.

With his right hand on his pentacle, he stamps once with his right foot.

With awareness of his Corona he proceeds widdershins to south. Facing south, the point of lubar touching the floor, his right hand in Pronatio, he invokes:

MAGICIAN:

Tu O extorquens, conficiens, qui ignem saevum habitas: veni.

With his right hand on his pentacle, he stamps once.

With awareness of his Corona he proceeds widdershins to east. He salutes east with Ave, allows Corona to fade from awareness, then proceeds widdershins to northeast and replaces lubar.

He proceeds to a point midway between the east and the eastern side of the Bomos and faces west.

Battery: 1.

He assumes the Tau posture, then visualizes the ophiomorphic godform of the Agathodaïmon.

(The serpent arises from a coil behind him, the main part of its body being vertical and close to his spine, the head advanced above his head and surrounded by twelve rays of light, the wings descending obliquely forward and being folded across his body).

Maintaining this formulation he intones:

MAGICIAN:

O vos Tenebrarum Domini, incolae liminis, audite: mille
circum me palpitant aetates silentes,
latae Serpentis alae me cingunt,
neque adhuc est tempus ut vultum ostendam:
quære me cupite, qui puella candida sum;
quare me sequimini, qui cervus superbus sum;
quare in me delectamini, qui flamma sum fortis et terribilis; quare
in me elatî, quia astrum ardens sum, este.

Re-centring his consciousness on his magical personality, he allows the god form of the Agathodaïmon to fade from his awareness; he then dismisses the Tau posture.

He performs Arista Plena, the ^{3.d} Formula of the Clavis Rei Primae, as follows:

- 1 He assumes the Wand posture.*
- 2 He visualizes his Corona Flammae as a sphere of white brilliance.*
- 3 On an exhalation he assumes the PSI posture. He inhales, then exhales vibrating AVE LUX SANCTISSIMA.*
- 4 He inhales, and light descends from his Corona to his breast to form the Orbis Solis in golden yellow light.*
- 5 He exhales and folds his arms, right over left upon his chest. He inhales, then exhales vibrating SOL VIVENS.*

- 6 He inhales, and light descends from his *Orbis Solis* to his feet and forms his *Insti ta Splendens* in white light.
- 7 He exhales and assumes the gesture *Pronatio*. He inhales, then exhales vibrating *CUSTOS MUNDI*.
- 8 He inhales, and a shaft of rose-gold light rises to the *Orbis Solis*.
- 9 He exhales and folds his arms left over right, upon his chest. He inhales, then exhales vibrating *IN CORDS TE FOVEO*.
- 10 He inhales, then exhales and extends his arms outwards to his sides, palms facing upwards. He continues his measured breathing while the *Orbis Solis* increases in brightness to surround him with an aura of golden yellow light. When he is ready, on an exhalation he vibrates *MEMBRIS CIRCUMAMICTIS GLORIA TUA*.

Battery: 5.

Magician circumambulates the *Bomos* thrice, *deosil*, ending east of *Bomos*. He proceeds directly to east, bows, then (with his *Corona* held in visualization) performs a triple *deosil* circumambulation of the place of working, concluding in east.

He bows to east then proceeds to southeast. He places the second incense in the thurible.

He returns to east. Facing east, he bows, and *cense*s thrice to east. He proceeds to south, west and north, tensing thrice at each quarter. He returns to east, bows, turns and proceeds to east of the *Bomos*.

He bows to the *Bomos* and then circumambulates it five times with incense. Concluding east of the *Bomos* facing west, he bows, turns and proceeds directly to east.

He bows to east and *cense*s the Mirror five times; then turning to face the Banner of the New Life he *cense*s once towards it to honour its presence; he then turns widdershins to face the Banner of the Temple, and tenses once towards this, likewise as honouring its presence. He bows to east, then proceeds to southeast and replaces the thurible.

Magician now proceeds deosil about Temenos to east and faces the Mirror.

Battery: 1.

Magician assumes the anthropomorphic god form of the Agathodaimon.

(The Agathodaimon is a tall and commanding figure, with youthful face and compassionate eyes. His hair is golden, falling in curling locks to his shoulders. Upon his head is a golden oriental crown of twelve rays. He is robed in a white garment that sparkles with light of every colour. Upon his shoulders and falling before him is a stole of rich green and gold. His feet are bare.)

Holding this image firmly in awareness, with eyes closed, he visualizes the same god form in the Speculum, as though it is his astral reflection.

Having built this double formulation to a level of vibrant intensity, he allows both images to fade from his awareness.

Magician then projects upon the Mirror by Orante Formula, as follows:

1 He assumes the Wand posture.

2 He visualizes his Corona as a sphere of white brilliance.

3 He inhales, drawing light from Corona to breast, and forming the Orbis Solis in golden light.

4 He exhales, seeing the shaft of brilliance descend to the feet, where it forms the Instita Splendens in white light.

5 He inhales, seeing a shaft of orange flame rise from the Instita Splendens to pass upwards into the Orbis Solis.

6 He exhales, affirming the central column formulation.

7 He repeat several times the sequence 3, 4, 5 and 6 above.

8 With awareness of the three centres, he raises his arms, palms forward and directed to the object that is to receive projection. On an exhalation, he feels the energy of the Orbis Solis passing upwards through his arms and out from the centre of his palms, to converge upon the object

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of projection as beams of golden light.

9 He assumes the Wand posture.

10 He repeats steps 2, 3, 4, 5, 6 and 7 above.

11 The Orbis Sobs remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround him with a golden aura.

When the Magician is ready, he proceeds directly to Bomos, takes the Oil and returns to east. He anoints the Mirror with five small equal-armed crosses, as follows.

At top right, vibrating ELEOS

At bottom left, vibrating SARX

At top left, vibrating DIKE

At bottom right, vibrating PNEUMA

At centre (a slightly larger equal-armed cross), vibrating KUDOS

He moves to western side of the Bomos, replaces the Oil and salutes the east with the gesture Ave.

Battery: 5.

14

Again making Ave, and maintaining it, Magician proclaims:

Ave ortus omnium, to ipse sine ortu. Ave

finis omnium, to ipse sine fine.

Ave vita omnium, to ipse ultra omnes mundos.

The gesture Ave is dismissed.

15

Battery: 1.

(a) Magician

proceeds to east and faces east.

He traces towards the east an invoking Spirit pentagram, vibrating the name EXARP; and then he traces an invoking Air pentagram, vibrating the name ORO BAH AOZPI.

Assuming the gesture Pronatio, his hands above the "deposit" area, he vibrates the Third Enochian Key.

MAGICIAN:

MIKŃMA GOHO PI-ADŃ,
 ZI-Ra KOMa-SE-Laχ A ZI-ENa BI-AB OS
 LON3DOχ:
 NO-RoZ KŃHIS 0-TaMIL GI-GI-PAχ:
 U-NADeL KaHIS TA PU-IM iχα MO-SiP-LEχ TELO-Kαχ.
 χU-I-IN TOL-TORoG KŃHIS I KδHIS GE,
 E M OZI-EN DeST BŃKoGDA OD TO-RoZUL. I LI E
 0110 BAL-ZARoG
 OD A-A-LA TaHILaN OS NETA-AB,
 DeLU-GA VO-MuSARoG LON-SA KAPŃ-MI-ALI VO-RoS
 K LA HO-MIL KOKASiB:
 FA-FEN IZ-IZ-OPŃ
 OD MI-INO-AG DE GaNETA-AB
 VA-UN NA NA-E-ELa,
 PANG-PIRA MAL-PIRoGI
 KA-OsiG PILaD:
 NO-AN U-NA-LAχ BALaT OD VO-O-AN. DO-O-
 I-AP MAD,
 GOHO-LORŃ GOHUS A-MIRAN.
 MIKŃMA I-E-HUSOZ KAKAKOM
 OD DO-O-A-IN NO-ARa MIKA-OIaZ A-A-I-OM. KA-
 SARMaGa G OHI-A:
 ZAKAR U-NI-GaLAG OD IMU-AMAR PUGO
 PiLA-PiLI
 A-NA-NA-ELt χA-AN.

Then, closely above "deposit" area, in horizontal plane, he traces a circle of containment,; and then, within this, and also in horizontal plane, he traces an invoking Spirit pentagram with vibration of the name AThANATOS, and an invoking Air pentagram with vibration of the name PNEUMA.

(b)

Magician proceeds to south and faces south.

He traces towards the south an invoking Spirit pentagram, vibrating the name BITOM, and an invoking Fire pentagram, vibrating the name OWW TEAA PDOCE.

Assuming the gesture Pronatio, his hands above the "deposit" area, he vibrates the Sixth Enoebian Cu.

MAGICIAN:

GAχ SiDI-U K HIS EMa,
 MIKALaZO PILa-ZIN:
 SOBAM EL HARoG MI-Ra BA-BA-LON OD
 OBeLOK SAMU-EIaG:
 DeLUGAR MALPiRoG ARKA-OSiGI OD
 AKAM KANALü
 SOBOL ZAR eF-BLI-AroD KA-OSiGI OD
 KÜHIS ANETAB OD MI-AM TA VI-U OD
 eDa.
 DARoSAR SOL PETaχ BI-ENö: BeRITA OD
 ZAKAM aGa MIKALaZO: SOB-HA-ATaχ TRI-
 AN LU-I-AHE OD-EKRtNü MAD χA-A ON.

Above the "deposit" area, in horizontal plane, he traces the circle; then within the circle he traces an invoking Spirit pentagram with vibration of the name AThANATOS, and an invoking Fire pentagram with vibration of the name DIKE.

(c)

Magician moves to west and faces west.

He traces towards the west an invoking Spirit pentagram, vibrating the name HCOMA, and an invoking water pentagram, vibrating the name MPH ARSL GAIOL.

Assuming the gesture Pronatio, his hands above the "deposit" area, he vibrates the Fourth Enoebian Key.

MAGICIAN:

OT HILA LASDI BA-BA-GE
 OD DO-RoPiHA, GOHOLδ,
 aGδ KδHIS GE AVAVAGO KO-RoMPδ PiD0
 DeSONuF VI UDIv ?
 KA-SARMI 0-ALI MAPiM
 SOBAM AG KO-RoMPO KüRoPiL,
 KA-SARMδGδ KRO-ODZI K0HIS OD U-GE-Gδ, DesTü
 KAPI-MA-LI K HIS KAPI-MA-ON: OD LONuSiHIN K MS
 TA LO K0LA.
 TORoGU NO-Rδ χU-ASAHI OD tFδ KA-OSiGA: BAGLE
 ZI-RENA-I-AD DeSI OD APILA.
 DO-O-A-IP χA-AL,
 ZAKAR OD ZAM RAN OBELI-SONuG,
 RESTEL A-AF NORoMO-LAPü.

Above the "deposit" area, in horizontal plane, he traces the circle, then within the circle he traces an invoking Spirit pentagram with vibration of the name ISChYROS, and an invoking Water pentagram with vibration of the name ELEOS.

(d)

Magician moves to north and faces north.

He traces towards the north an invoking Spirit pentagram, vibrating the name NANTA, and an invoking earth pentagram with vibration of the name MOR DIAL HCTGA.

Assuming the gesture Pronatio, his hands above the "deposit" area, he vibrates the Fifth Enochian Key.

MAGICIAN:

SA-Paχ ZIMI-I DU-IB
 OD NO-AS TaχU-ANIS A-DeROKaχ, DO-
 RoPiHAL KA-OSiG
 OD FA-ONTaS PERIPSOL
 TABLI-ORa
 KA-SARoM A-MIPüZI NA-Z RTaχ AF

OD DeLUGAR ZI-ZO-Pü ZüLIDA KA-OSİGI TOL TO-
 RaGI:
 OD ZeKüHIS ESI-A-SiKaχ eLü TA-VI-U
 OD I-A-OD TaHILaD
 DeS HUBARα PE-O-AL
 SOBA KORoMFA KÜHIS TA LA UIaS OD iχü-KOKASİB.
 KA NI-IS OD DARoBeS χA-AS:
 FETüHARZI OD BLI-ORA:
 I-A-I-AL EDıNAS KIKLES:
 BAGLE? GE-I-AD I aLü.

Above the "deposit" area, in horizontal plane, he traces the circle, then within it he traces an invoking Spirit pentagram, vibrating ISChYROS, and an invoking Earth pentagram, vibrating SARX.

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Magician moves to east, salutes with Ave; then proceeds to east side of the Bomos and faces west.

Battery: 1.

(a)

Magician takes the Tessera of the east in both hands and proceeds directly to east of the chamber. He elevates the Tessera in horizontal plane, vibrating PNEUMA, then emplaces it in the "deposit" area, star uppermost and apex of the Quintessence to east.

(b)

He proceeds to south side of Bomos, takes the Tessera of the south in both hands and moves directly to south. He elevates the Tessera in horizontal plane, vibrating DIKE. The Tessera is emplaced in the "deposit" area, star uppermost and apex of Quintessence to south.

5

He places a small amount of salt in the vessel of water, replaces salt on Bomos, and takes vessel of water to east.

He sprinkles water to east, then moving deosil around chamber sprinkles water to south, west and north. He concludes in east, bows and returns to eastern side of Bomos and replaces vessel of water.

6

He goes to credenza in south-east and places the first incense in the thurible. Taking thurible, he advances directly to east.

He tenses east three times, then moves to south, west and north, tensing thrice towards each quarter. He returns to east, bows, proceeds to south-east and replaces thurible, then proceeds deosil to west of Bomos and faces east.

7

He lights the taper, and raising it on high he traces therewith the sign of PSI: first the curved arms, from left to right, then, bringing the taper down to trace the vertical beam, in the same movement he lights the Lamp upon the Bomos, vibrating HA as he does so.

He takes the lighted taper to the east and traces the sign of the Circled Cross to the east. He moves to south, west and north, tracing the sign towards each quarter. He concludes in east, bows and proceeds to west of Bomos and faces east. Taper is extinguished and replaced on Bomos.

8

Battery: 4.

Beginning and concluding west of the Bomos, the Magician performs the Greek Setting of the Wards of Power:

I Facing east he assumes the Wand posture. He vibrates

EI

2 He raises his arms at his sides and vibrates 'Η ΒΑΣΙΛΕΙΑ

3 He touches right shoulder with left hand, vibrating ΚΑΙ

ΤΗ ΔΥΝΑΜΙΣ

4 He touches left shoulder with right hand, vibrating ΚΑΙ

'11 ΔΟΞΑ

5 Keeping arms crossed, he bows head and vibrates ΕΙΣ

ΤΟΥΣ ΑΙΩΝΑΣ

6 He advances to the east. He treads a deosil circle, returning to east.

7 He returns to the centre, and facing east he vibrates "14 ΠΕΛΕΙΑ

ΚΑΙ 'ΥΓΡΑ

ΤΟ ΟΦΙΣ ΚΑΙ ΤΟ ΩΙΟΝ

8 He makes the gesture Cervus to the east, vibrating

ΑΘΑΝΑΤΟΣ at the first point, ΣΕΛΑΗ-ΓΕΝΕΤΗΣ at the second.

9 Facing north and making Cervus, he vibrates ΙΣΧΥΡΟΣ at the first point and ΚΥΡΙΟΣ at the second.

10 Facing west he makes Cervus, vibrating ΙΣΧΥΡΟΣ at the first point, and ΠΑΓΚΡΑΤΗΣ at the second point.

11 Facing south he makes the gesture Cervus, vibrating

ΑΘΑΝΑΤΟΣ at the first point of the gesture, ΘΕΟΣ at the second.

12 Facing east, he assumes the Wand posture and vibrates:

ΓΑΙΑ ΚΑΙ '0 ΙΧΩΡ ΤΟΥ ΟΥΡΑΝΟΥ

Then, assuming the Tau posture, he vibrates:

TO THE EAST ΣΩΤΗΡ

TO THE SOUTH ΑΛΑΣΤΩΡ

TO THE WEST ΑΣΦΑΛΕΙΟΣ

TO THE NORTH ΑΜΥΝΤΩΡ

13 Facing east he assumes the Wand posture. He vibrates

ΕΙ

14 He raises his arms at his sides and vibrates 4'Η ΒΑΣΙΛΕΙΑ

15 He touches right shoulder with left hand, vibrating ΚΑΙ

ΤΗ ΔΥΝΑΜΙΣ

16 He touches left shoulder with right hand, vibrating ΚΑΙ

'14 ΔΟΞΑ

17 Keeping arms crossed, he bows head and vibrates ΕΙΣ

ΤΟΥΣ ΑΙΩΝΑΣ

(c)

He proceeds to west side of Bomos, takes the Tessera of the west in both hands and moves directly to west. He elevates the Tessera in horizontal plane, vibrating ELEOS, and emplaces it in the "deposit" area, star uppermost and apex of Quintessence to west.

(d)

Magician proceeds to north side of Bomos. He takes the Tessera of the north in both hands and moves directly to north. He elevates the Tessera in horizontal plane, vibrating SARX, then emplaces it in the "deposit" area, star uppermost and apex of Quintessence to north.

(e)

He proceeds to east side of Bomos, kindles a taper from the Lamp and proceeds directly to east bearing the lighted taper. He traces the Circled Cross towards the east with the taper, then ignites the vessel of spirit and O11 in that quarter. He moves to south, west and north, tracing Circled Cross and igniting the vessel in each quarter in turn.

He moves to east, touches the flame of the taper to the flame of the vessel in east, salutes with the taper, proceeds to west side of Bomos and faces east.

The Taper is extinguished and replaced upon the Bomos.

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Battery: 5.

The Magician steps back from the Bomos.

All witnessing companions now approach the Bomos and, with Magician, form a circle about it, hands linked right over left.

A fivefold deosil circumambulation of the Bomos is now performed, after which hands are unlinked.

The Magician resumes his position at the west side of the

Bomos. He performs the Sacramental Formula of Affirmation (as follows), then again steps back to rejoin the circle of companions.

After Magician, beginning with the companion to his left and proceeding deosil round the circle, all others in turn perform the Sacramental Formula of Affirmation.

Sacramental Formula of Affirmation

1 Standing at west of Bomos, bow.

The Principle of the Breath

2 Perform the Greek Calyx:

Facing east in the Wand posture, vibrate

EI

Raise arms at sides and vibrate

"Η ΒΑΣΙΛΕΙΑ

Touch right shoulder with left hand, vibrating

ΚΑΙ 'Η ΔΥΝΑΜΙΣ

Touch left shoulder with right hand, vibrating

ΚΑΙ *Η ΔΟΞΑ

Keeping arms crossed, bow head and vibrate

ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

3 With your right hand, trace the letter PSI above the Bomos, uttering HA as you trace the descending vertical stroke of the letter.

4 Salute east with Ave, saying IO PNEUMA!

The Principle of the Body

5 Partake of the salt.

6 Salute with Ave, saying IO SARX!

The Principle of Justice

- 7 Witness upon the Tessera.*
- 8 Turn deosil and perform a triple circumambulation about the Bomos, within the circle of companions, concluding at the west side of the Bomos facing east.*
- 9 Salute the east with Ave, saying IO DIKE!*

The Principle of Mercy

- 10 With the phial of oil held in your left hand, take oil upon the ball of your right thumb. Replace the phial. With the right thumb, sign the Greek letter TAU upon your brow (horizontal right to left, descending vertical).*
- 11 Salute with Ave, saying IO ELEOS!*

The Principle of Glory

- 12 Take the lamp in both hands and raise it on high before you. Having contemplated it, return it to the Bomos.*
- 13 Take up the goblet in both hands and raise it on high before you. Partake of the wine. Again raise the goblet on high, then return it to the Bomos.*
- 14 Salute with Ave, saying IO KUDOS!*
- 15 Join your hands upon your breast, right over left, and maintaining this posture say*

In Living Light and Luminous Life

then extend both arms in salute, saying

From us to thee the praise passes.

Dismiss the gesture.

18

Magician approaches to west side of Bomos and the companions resume their original positions.

Battery: 8.

Magician traces an invoking spirit pentagram to east, vibrating IAD.

He kindles the taper from the lamp, and in horizontal plane closely above the "deposit" area, he traces with the taper an octagram, beginning at top right 0 / figure. With the tracing of each successive line of the figure, a word of the Ogdoadic palindrome is vibrated:

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE

The taper is extinguished.

Magician takes the Tessera of the centre with both hands. He elevates the Tessera in horizontal plane, vibrating KUDOS, then emplaces it in the "deposit" area, star uppermost and apex of Quintessence to east.

He takes the goblet of wine, elevates it, and pours its remaining contents upon the central Tessera as a libation. He again elevates the cup, and replaces it upon the Bomos.

He kindles the taper from the Lamp and ignites the Krater upon the Bomos.

The taper is extinguished.

19

Battery: 1.

Magician, with arms raised in double Ave, proclaims: MAGICIAN:

Thus have I consecrated the Temenos.

And the name of this Temple shall be

Magician folds his arms, right over left, and dismisses posture.

He proceeds to east of Temenos and closes the Veil of the Mirror. He salutes east with the gesture Ave, then performs a triple widdershins circumambulation of the place of working, arms folded left over right, head bowed.

At the conclusion of the circlings, he again salutes east and then returns to west side of the Bomos.

Battery: 1.

MAGICIAN:

Salutation and again salutation to the High Guardians of the Glorious Star, who were, and are, and are to come. Salutation and again salutation in the splendour of the Star which unites us.

O you High Guardians, Hidden Adepti, Dwellers in Eternity: you have given signs, and you have shown wonders, and you have revealed yourselves unto your children.

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE.

Such are the Words, such is the Greeting!

Battery: 1

Facing east, all now proclaim the Hermetic Adoration: ALL:

Hail thou One thou A11!

Hail O Creator Spirit!

Thy power and resplendence outpoured illumine the House of my being!

The powers within me chant in harmony with thy will, upraised and united in thy Wisdom and Love.

O Goodness whose Truth dwells in Beauty -

O Shepherding Mind embed in Form Divine -

In Living Light and Luminous Life (*arms are crossed*), from us to thee the praise passes (*arms are extended, palms forward*).

Battery: 3-5-3.

All reflect upon the work in silence; then, as each finds it fitting, he or she exits the sanctuary, Magician being last.

In leaving, each approaches deosil to east, salutes with Ave, and exits deosil.

S.T. NOTANDA

10 The Latin invocations for east, north, west and south respectively, are translated:

Thou howling, thou scourging, who abidest in the terrible wind,
O come!

Thou crushing, thou paralysing, who abidest in the dull
earth, O come!

Thou shattering, thou overwhelming, who abidest in the
raging waters, O come!

Thou torturing, thou consuming, who abidest in the
savage fire, O come!

Unbalanced force is here acknowledged and confronted in the process of consecration, and given "a local habitation and a name", that it may be identified and sublimated from the outset.

11 The Latin text is translated:

O ye Lords of Darkness, Dwellers upon the Threshold, hear
me!

The vibrant stillness of a million ages encompasses me, The
broad wings of the Serpent are about me, But the time is
not yet when I shall unveil my face. Wherefore desire me,
for I am a shining maiden; Wherefore follow me, for I am a
stag proud and noble; Wherefore delight in me, for I am a
flame strong and

terrible;

Wherefore be ye elevated (*sublimated*) in me, for I am a
burning star.

The invocation is made in the form and power of Agathodaimon, and process of sublimation (it is token, rather than actual, even as the invocation was token and not specific), is effected by Clavis Rei Primæ,
3rd Formula.

N.B. Following the rite, the five foundation "deposits" (the Tesserae) should be cemented in place, but by no means moved in the process. The "tiles" should be applied and permanently sealed.

So be the Work accomplished
In the Light of the Glorious Star!

CHAPTER 5

NEOPHYTE OF THE GREAT WORK

In this first initiation ceremony of Aurum Solis, the relationship of the Five Principles of the House of Sacrifice to the parts of the psyche of the candidate is presented in a manner that assists in the effective realization of their potent inner activity.

The rite establishes the aspirant in the magical current of Aurum Solis and the Ogdoadic Tradition; yet it is a personal gift and blessing, inasmuch as it does not incorporate the candidate into the group life and work of the Order.

FIRST HALL CEREMONY OF INITIATION Aurum Solis Rite of Induction

Bomos:

Three drapes cover the Bomos: black, red and white. These are so arranged that each colour is visible. Ideally, the black fully covers the Bomos, the red extends down two thirds of its height, the white extends down one third.

Bomos at centre of place of working.

Equipment on Bomos:

1. The Mystical Tessera (west of centre of Bomos).
2. The Lamp (east of centre of Bomos).

Banner of the New Life:

The Banner is in the East, before the Veil.

Credenza in north-east:

Vessel of salt.

Thurible.

Two incenses:

(1) Frankincense, benzoin, oil of yellow sandalwood.

(2) Myrrh, oils of rose, jasmine and violet.

Oath and pen. Candidate's
grade cord.

Credenza in south-east:

Vessel of lustral water.

Phial of anointing oil and finger towel.

Goblet.

Cruet of red wine.

Krater (a fireproof vessel).

Lighting taper.

General instruction:

The Lamp upon the Bomos is kindled by MAGISTER, prior to commencement of working, as follows:

With a lighted taper MAGISTER signs the Greek letter PSI in vertical plane above the Lamp, vibrating HA as he describes the vertical stroke and, in the same action, bringing the taper down to light the Lamp upon the Bomos.

Order of entry:

The order of entry is EREMITUS, ENSOR, MAGISTER, NEOPHYTES, SERVITORES, ADEPTI, CUSTODES, MAGUS.

Each in turn approaches to west of Bomos and witnesses upon the Tessera (*that is, the left hand is placed on the chest, the right hand on the Tessera; the right hand is then brought up for a moment to cover left hand, and the posture is dismissed*).

Having witnessed, each assumes station:

EREMITUS proceeds deosil around Bomos to southwest, to stand about two paces from Bomos and facing it.

ENSOR proceeds widdershins around Bomos to northwest, to

stand about two paces from, and facing, Bomos.

NEOPHYTES, SERVITORES, ADEPTI and CHIEFS take their places in west, north, south and east respectively, outside the intended area of operation.

Stations of CUSTODES are prescribed throughout by MAGISTER, to facilitate optimum conduct of the rite.

Preliminary

Battery: 1.

MAGUS, ENSOR and EREMITUS perform Clavis Re/ Primae 2nd Formula, as follows (for step 8 of the formula, Magician bows his head, raising it at the conclusion thereof):

- 1 The Wand posture is assumed.*
- 2 The Corona is visualized as a sphere of white brilliance.*
- 3 On an inhalation, a shaft of brilliance is drawn down from Corona to breast, where it forms the Orbis Solis.*
- 4 On an exhalation the shaft of brilliance is seen descending to the feet, where it forms the Instita Splendens in white light, less brilliant than the Corona.*
- 5 On an inhalation a shaft of orange flame rises from the Instita Splendens and passes into the Orbis Solis.*
- 6 On an exhalation, the three centres are affirmed.*
- 7 The sequence 3, 4, 5 and 6 above is repeated several times.*
- 8 The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to encompass the practitioner in a golden aura.*

MAGUS traces the Greek letter PSI before him with his right hand, then assumes the Wand posture.

Battery: 1.

MAGUS moves deosil to east side of Bomos and faces east.

A CUSTOS, having meanwhile charged the thurible with the first incense, now approaches MAGUS, delivers the thurible and returns to his station.

The Elemental Cross of Concealment

MAGUS turns deosil to face west.

He tenses four times across Bomos to west. He turns deosil to face east and without pause proceeds directly to east, there to cense three times towards east.

He turns to face west, proceeds directly to west side of Bomos, turns deosil and proceeds deosil to south side of Bomos, there to face north.

He censes four times across Bomos to north. He turns deosil to face south and without pause proceeds directly to south, there to cense three times towards south.

He turns to face north, returns directly to south side of Bomos where, without pause, he turns deosil and proceeds deosil to west side of Bomos; there to face east. He censer four times across the Bomos towards the east.

He turns deosil to face west, and without pause proceeds directly to west, there to cense three times towards west.

He turns deosil to face east, returns directly to west side of Bomos where, without pause, he turns deosil and proceeds deosil to north side of Bomos, there to face south. He tenses four times across Bomos towards the south.

He turns deosil to face north, and without pause proceeds &recd)) to north, there to cense three times towards north.

He turns deosil to face south, returns directly to north side of Bomos where, without pause, he turns deosil and proceeds deosil to east side of Bomos, and there turns deosil to stand facing east.

A CUSTOS approaches MAGUS, receives the thurible and retires.

The Circled Cross of Illumination

MAGUS turns deosil to face west.

He takes the Lamp in both hands and holding it before him (about 18 inches before his brow) turns deosil and proceeds directly to east of place of working. There standing, facing east, with the Lamp he signs the Circled Cross (horizontal at brow level, left to right; vertical descending; circle deosil, from top of descending beam).

With the Lamp at brow level, he proceeds deosil around the perimeter of the place of working to south, turns deosil to south, and with the Lamp signs the Circled Cross.

With the Lamp at brow level, he proceeds deosil around the perimeter to west, turns deosil to west and signs the Circled Cross.

He proceeds similarly to north, turns deosil to north and signs the Circled Cross. He proceeds to east, thus completing his circle of working, and turns deosil to face east.

He raises the Lamp on high and turns deosil to face west. Then, lowering the Lamp to brow level, he carries it directly to east side of the Bomos. There, after raising the Lamp once more on high, he replaces it on the Bomos.

MAGUS, ENSOR and EREMITUS now link hands, right over left, and perform a triple deosil circumambulation about Bomos. The circlings being concluded, the officers disengage hands.

MAGUS, faces east.

Battery: 1.

Catena

MAGUS:

Salutation and again salutation to the High Guardians of the
Glorious Star, who were, and are, and are to come.

ALL THREE:

Salutation and again salutation in the splendour of the Star which
unites us.

MAGUS:

O you High Guardians, Hidden Adepts, Dwellers in Eternity: you
have given signs and you have shown wonders, and you have
revealed yourselves unto your children.

ALL THREE:

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE
The Spiritual Sun has turned the Ages in a Circle and is their

Mover with Fire!

Such are the Words, such is the Greeting!

Battery: 1.

MAGUS:

In the bond of Holy Light, by the coming forth of the Phoenix and by the effulgence of the Morning Star do we call upon you, High Guardians, we who are the continuators of your Work: 0 Luminous Ones, behold and hear us. Not without our own questing do we seek Gnosts, nor without our own endeavour to achieve the Supreme Good: but that the sowing shall be crowned in the harvest. For oneness of purpose do we call unto you, for that joy of resolve which is the wine of the will, transforming all that was strange to it. For living light and for luminous life do we call unto you, 0 Hidden High Ones! So Light and Life shall be drawn at last to the radiance of one Star, and that Star shall mount to the unshadowed height.

MAGUS turns to face west across Bomos.

Battery: 2-3.

The Proclamation of the Five Principles MAGUS:

Let us upraise the Distyle Temenos of our aspiration. Let us establish PNEUMA and SARX.

Let us make salutation of DIKE, ELEOS and KUDOS.

EREMITUS:

Thou named as Breath, O come!

Down to this ground sweep from the lofty height

Shimmering with living light

To stir the inert, with voice to indue the dumb!

Invoked art thou and praised.

O Principle of Breath, thou Quickener, Inspirer,
 Lawgiver!
 Here in thy name is our first column raised.

ENSOR:

Thee, second, we invoke,
 Principle of the Body! thee, no less
 Needful our rite to bless
 Who upon Being sets of Form the yoke! Hearer
 inspired, inflamed,
 Bringer to deed of Mind's all-potent store — Thou
 Doer, Warrior —
 Behold, for thee our second Column named!

ENSOR and EREMITUS:

Above the Columns bright —
 Distinct, yet one in will and great avail — A
 wondrous sign we hail:
 The Superstructure towering to the height!

MAGUS:

O Shapers of that frame,
 Most mighty ones! — this House that we prepare, Now for
 its in-dweller
 Make whole and hallowed, while your powers we name!

MAGUS and ENSOR:

Hail, Guardian severe,
 O Justice! — thou who keepest faith exact In
 measure word and act!
 Thine ancient law and custom we revere.

MAGUS and EREMITUS:

And hail, O Mercy! — thine
 It is to pass as air, untrammelled yet — Yea,
 rising without let
 Even to the freedom of the Mind Divine!

MAGUS:

The third in awe we greet:
 Save as we call thee Glory, what thy name?
 O joined yet perfect flame
 Where Mercy and Justice, each transcended, meet!

ALL THREE:

Lo, in the darting fires
 The House transmuted! — first the apex bright
 As the Star at zenith's height:
 That Star to which the mystic House aspires!
 Then the whole House from far
 Is seen aflame: above, below, about,
 Refulgence raying out
 In eightfold beams: the House one with the Star!

MAGUS:

O destiny sublime!
 Hail, ye propitious Powers whom we declare!
 Our words a shining stair
 For Mystery whose span outpasses Time.

The three officers now link hands in a ring and perform a half circumambulation about the Bomos. (At this point, ENSOR and EREMITUS are both facing west, but are at opposite sides of the Temple from their previous positions; and MAGUS is west of the Bomos facing east.)

Announcement of Intent and Reception of Candidate Battery: 1.

MAGUS:

Companions of the Glorious Star, we purpose this day to
 invoke the mysteries of the First Pillar by the working of Five
 through the Breath, for and on behalf of (*earthly name*),

aspirant to the First Hall of Aurum Solis. Let us proceed therefore with the Rite of Induction, that he/she who shall henceforth be known among as *(magical name)* may be received into the Light of the Star.

ENSOR and EREMIT US bow to MAG US then simultaneously proceed to west, passing respectively south and north of the Bomos. As they pass him, MAGUS turns deosil to stand facing west.

ENSOR and EREMITUS leave the Temple and together approach candidate in the antechamber.

ENSOR takes candidates right hand in his left, and says:

ENSOR:

N. (earthly name), the Gate of the Temple stands open for thee. EREMITUS takes candidate's left hand in his right, and says:

EREMITUS:

Come, therefore! Approach the Light! Enter upon the Way of thy Heart's Desire, and know thyself as (magical name).

Holding the candidate thus, they conduct him into the Temple. They stand at the western limit of the place of working, facing east, ENSOR at CANDIDATE'S right, EREMITUS at his left.

MAGUS bows to them, and ENSOR and EREMITUS, still holding the candidate hands, bow in return.

Battery: 1.

MAGUS:

Child of Earth and Starry Heaven, thou who seekest this day the experience of the Mysteries, who seekest a clearer Vision of Truth; thou who seekest worlds within worlds until for thee all worlds are one in eternity: the High Company of the Glorious Star greets thee.

MAGUS bows to the candidate.

MAGUS:

Before we proceed, know this. Whoso enters the Mysteries can nevermore return to the evening world of unenlightened selfhood. To take the first step upon the sacred Way of Return is to be committed to it forever. To enter upon this Path is to find New Life in the morning world of divine inspiration, until all shall be caught up and assumed into the transforming Fire of Godhead.

I ask most seriously, therefore: Art thou determined to make this venture and to undergo this transformation?

(Candidate replies unprompted).

MAGUS:

Then, Child of Earth and Starry Heaven, enter into the Hermetic Gnosis of the House of Sacrifice.

The First Magical Link

MAGUS advances to stand about two paces before candidate.

He takes ENSOR's right hand in his left, and thereupon ENSOR says:

ENSOR:

Enter and know well this House whose ways thou shalt tread.

MAGUS takes EREMITUS' left hand, completing the circle of officers and candidate; whereupon EREMITUS says:

EREMITUS:

For it is the House of thine own self.

All now disengage hands.

MAGUS, his right hand raised towards the candidate, says:

MAGUS:

May the glorious sunlight of the Supernal Life inspire and vitalise thee, Child of Earth and Starry Heaven, that what thou art may grow to the stature of that which thou art to be.

Battery: 1.

The Second Magical Link

Still facing the candidate, MAGUS performs the Greek Calyx. As he does so, ENSOR and EREMITUS formulate the Calyx_for the candidate as follows:

- 1 As MAGUS assumes the Wand posture, ENSOR and EREMITUS visualise a tongue of flame above candidates head. MAGUS vibrates EI.*
- 2 As MAGUS, on an indrawn breath, raises his arms ~n PSI, ENSOR and EREMITUS join left and right palms respectively above candidate 's head, hands pointing upward. (They maintain this position through to the conclusion of the Calyx). MAGUS breathes out.*
- 3 As MAGUS inhales, ENSOR and EREMITUS visualise a shaft of light which descends swiftly from the tongue of flame, passing through the crown of the candidate's head and the centre of his body to the ground between his feet. As MAGUS breathes out, vibrating HE BASILEIA, ENSOR and EREMITUS bring their free hands into the position of Pronatio before the candidate.*
- 4 As MAGUS, breathing in, brings his left hand across to his right shoulder, EREMITUS brings up his left hand to candidate's right shoulder. MAGUS vibrates KAI HE
DUNAMIS.*
- 5 As MAGUS, breathing in, brings his right hand across to his left shoulder, ENSOR brings up his right hand to candidate's left shoulder. MAGUS vibrates KAI HE
DOXA.*
- 6 As MAGUS bows his head and breathes in, ENSOR and EREMITUS strengthen the formulation of the shaft of light and visualise a great concentration of light and*

power at the candidates heart centre under the crossing of their arms.

MAGUS vibrates EIS TOUS AIONAS.

7 ENSOR and EREMITUS maintain their posture. MAGUS uncrosses his arms, advances his right foot one pace, and places his palms for a moment upon the Tiphatic crossing of the officers ' arms.

8 MAGUS steps back, resuming his previous position with crossed arms. He then dismisses his posture, whereupon ENSOR and EREMITUS disengage their hands and assume the Wand posture.

MAGUS raises his arms in the gesture PSI:

MAGUS:

Thou who art, Thou (with his right hand he traces the letter PSI before him, vibrating HA as he describes the descending vertical; he then again raises his arms in the gesture PSI): we adore thee and thee we invoke.

(He crosses his arms on his breast, right over left, then extends his hands, palms forward, towards the candidate)

Grant to this thy child thy blessing and thine aid, that he/she may fulfil more effectively his/her part in thy Divine Plan.

MAGUS dismisses posture.

Battery: 2-3.

EREMITUS:

PNEUMA.

ENSOR:

SARX.

MAGUS:

DIKE, ELEOS, KUDOS.

EREMITUS:

The Inspiring Breath.

ENSOR:

The Receiving Body.

MAGUS:

Justice, Mercy and Glory.

ENSOR and EREMITUS: The Two Pillars of the Porch.

MAGUS:

And the Triune Superstructure.

EREMITUS:

The Mental Sheath.

ENSOR:

The Astral Body.

MAGUS:

And the Three Supernal Lights.

ENSOR and EREMITUS:

The Soul within the human form.

MAGUS:

The Spirit indwelling the Soul.

ALL THREE:

Worlds beyond worlds and within worlds. *Battery: 2*

The Distyle Temenos MAGUS:

The Porch of the House of Sacrifice represents the two reciprocal principles of thy earthly life. Observe well these principles, for thy highest aspirations must depend on their harmonious interaction and mutual support.

Pneuma

Battery: 1.

MAGUS:

This is the principle of the First Pillar of the House of Sacrifice; it is the male principle which we name The Breath.

EREMITUS rests his right hand on candidates left shoulder: EREMITUS:

This is that which vitalises, that which knows, that which unifies.

EREMITUS' hand remains on candidates shoulder.

MAGUS advances to stand one pace before candidate. Placing his hands at the sides of candidate's head, he brings it forward and down.

He breathes thrice upon the crown of the candidates head. This accomplished, he disengages his hands and steps back one pace.

Then, raising his right hand towards the candidate, he says:

MAGUS:

May the powers of thy Ruach, thy rational soul and consciousness, mediate a right between thy higher and lower natures. May thy Ruach govern thy emotional and instinctual nature with understanding, with benevolence and with strength;

may it likewise be a willing and effectual instrument for the powers of thy higher nature, to the happiness and true fulfilment of higher and lower together.

MAGUS lowers his hand.

Sarx

Battery: 1.

MAGUS:

This is the principle of the Second Pillar of the House of Sacrifice; it is the female principle which we name the Body.

ERFJvIITUS' hand remaining on candidates left shoulder, ENSOR rests his left hand on candidates right shoulder.

ENSOR:

This is that which nurtures, that which feels, that which multiplies.

The hands of the officers remain on candidate's shoulders.

A CUSTOS approaches MAGUS and gives him the Vessel of Salt.

MAGUS advances and places a small amount of salt upon candidates tongue.

This done, MAGUS steps back to his former position. The CUSTOS receives the Vessel of Salt and retires.

Raising his right hand towards the candidate, MAGUS continues:

MAGUS:

May the powers of thy Nephesh, thy instinctual and emotional nature, blossom to their rightful development in relation to thy rational consciousness and to thy bodily faculties. May the Nephesh participate richly in the experiences of thy life, for the lasting good of thy whole person. May all be

harmonised to the Wisdom of thy Higher Self operating through the Ruach, that thy highest destiny may be happily achieved thereby.

MAGUS lowers his hand.

The Third Magical Link

The left hand of ENSOR and the right hand of EREMITUS remain on candidates shoulders, while the free hands of these two officers are extended to MAGUS.

MAGUS takes ENSORs right hand in his left, EREMITUS' left hand in his right, thus completing the circle of officers and candidate.

After a moment, all hands are disengaged.

The Triune Superstructure

MAGUS turns deosil to face east, advances to west side of the 8omos, bows, then turns deosil and proceeds deosil around the 8omos to its east side, there to turn deosil and face east.

He makes the gesture Ave towards the east, then turns deosil and proceeds deosil around the 8omos to its west side, there to turn deosil and face west.

Battery: 3.

ENSOR and EREMITUS take candidate's right and left hand respectively, and advance him to a position about two paces west of MAGUS and facing him. They disengage their hands; then simultaneously turn, ENSOR deosil and EREMITUS widdershins,

face south and north respectively. ENSOR and EREMITUS then advance one pace in their respective directions and turn ENSOR deosil, EREMITUS widdershins) to stand facing the candidate.

MAGUS:

The Superstructure of the House of Sacrifice represents those three supernal functions which are present in thy Spirit,

which were present before ever thy lower nature was brought into being, and to which thy consciousness must be awakened for the fulfillment of the Inner Quest.

Dike

Battery: 1.

MAGUS:

This is the first principle of the Superstructure, the principle of Justice. It is the principle of formation, of limitation, of purification.

A CUSTOS, having charged the thurible with the second incense, and with the candidate's cord upon his right arm, approaches MAGUS, delivers the thurible and stands in attendance.

MAGUS approaches the candidate, turns deosil and circles him thrice deosil with incense (here symbolising the concealing splendour of the Shekinah). Having concluded the third circling at east of the candidate, he turns deosil and approaches to west of the Bomos. The CUSTOS, having received the thurible from MAGUS, delivers the cord to him and retires.

MAGUS turns, approaches candidate and girds him, securing the cord in the manner proper to First Hall (that is, at the candidate left).

Having resumed his position west of the Bomos and facing the candidate, he raises his right hand and continues:

MAGUS:

May thy conscious reason accept in a living dedication the authority of thy Neshamah, the Supernal Mother of thy psyche. May thy conscious reason thereby be guided to grant rightful development and enlightened control to thy emotional-instinctual nature, that thy whole life may be enriched and thy spiritual progress assured and accelerated. May thy Neshamah, the representative in the human Spirit of the Holy Sophia of our aspiration — she who is both the outer veil

and the means of manifestation of the Supernal Father — be to thee in reality a Mother of wonder, of love and of inspiration, a glorious and mystical light of Guidance and of Understanding, to lead thee ever more deeply into the World of Supernal Truth.

MAGUS lowers his hand.

He turns deosil to face east, bows, then turns deosil and proceeds deosil around the Bomos to its east side, and there turns deosil to face west across Bomos. He addresses the candidate:

MAGUS:

Now is the time come for thee to make a formal commitment to the Path of the Mysteries.

EREMITUS' and ENSOR approach the candidate and turn, ENSOR deosil and EREMITUS withershim, to face east flanking him. They take the candidate hands and advance him to west side of the Bomos; there standing they disengage hands.

During their advance to the Bomos, a CUSTOS approaches to MAGUS' right bearing Oath and pen. CUSTOS delivers Oath to MAGUS, then proceeds deosil to stand in attendance upon ENSOR.

MAGUS hands the Oath to the candidate.

MAGUS:

Consider this Oath.

If it seems to thee to be a just and reasonable undertaking into which thou canst freely enter, then (*he indicates the Tessera*), place thy right hand upon this symbol of the Great Work and read aloud this undertaking as thine own personal oath of aspiration.

Candidate places his right hand upon Tessera, guided if necessary by ENSOR, and reads the oath aloud:

CANDIDATE:

I, aspirant to the first Hall of Aurum Solis in the

Ogdoadic Mystery Tradition, and henceforth to be known in Aurum Solis by the namedo hereby and hereon solemnly undertake to pursue the Great Work of Self-realisation in abundance of love and in generous devotion, to the end that my whole being shall, in the ecstasy of a supreme attainment, be irradiated and divinely transformed in the splendour of Light Supernal.

Whereunto, in the presence of those here assembled, I do invoke my own Higher Self to bear witness.

So it is. So shall it be. In the Light of the Glorious Star.

ENSOR receives the pen from the attendant CUSTOS Delivering it to the candidate, ENSOR says:

ENSOR:

Sign now this Oath with thy earthly name and with thy magical name, that it be a record of thy undertaking.

The Oath having been signed, ENSOR receives the pen and delivers it to the CUSTOS, who retires.

The Oath remains upon the Bomos.

MAGUS turns deosil and proceeds to east of the place of working, there to turn deosil and face west.

Then ENSOR and EREMITUS take candidate's hands and proceed three times deosil round Bomos, EREMITUS leading. On reaching west side of Bomos at the conclusion of the theria circumambulation they halt, and ENSOR and EREMITUS bow to east.

Still holding candidates hands, they proceed once more deosil round the Bomos, not making a complete circumambulation but passing by its north side to arrive at their former position, about three paces west of Bomos and facing east.

ENSOR and EREMITUS disengage their hands.

MAGUS now proceeds to east side of Bomos, turns deosil and proceeds deosil around Bomos to its west side, there to turn deosil and stand facing west.

Eleos

Battery: 1.

MAGUS:

This is the second principle of the Superstructure, the principle of Mercy. It is the principle of the hidden causal force of Spirit, which is revealed and is made manifest through the first principle. Thus do these two great principles of Spirit work together and in equilibrium.

A CUSTOS approaches MAGUS and delivers to him the vessel of lustral water. MAGUS, without moving forward, dipping the three middle fingers of his right hand six times successively in the lustral water (thumb upon little finger for the action), asperges candidate: directing water to Corona Flammae, Uncia Coeli, Flos Abysmi, Orbis Solis, Cornua Lunae and Instita Splendens.

CUSTOS receives the lustral vessel and retires.

MAGUS, raising his right hand towards the candidate, continues:

MAGUS:

Just as the earth awakens to new life beneath the rain from the heavens, so may thy life and soul reveal the action of the Chiah, the Supernal Father of thy psyche, ōn the abundant renewal and increase of the inner being which is given through the Neshamah. Ever mayest thou be increasingly aware of these two great principles of Spirit — the causal and the formative — as they operate together in those new beginnings and fleshings of illumination which come to birth in the inner life, opening a way to Light Illimitable.

MAGUS lowers his hand.

ENSOR directs candidate to kneel.

A CUSTOS approaches MAGUS with anointing oil and finger towel.

MAGUS receives the oil and moves to the candidate. He takes oil upπηP the ball of his right thumb and traces the Signum Tau

upon the candidate's brow (horizontal beam left to right, then descending vertical). As he makes the anointing he says:

MAGUS:

Upon thy brow let shine the Tau Cross, as sign and seal of thy dedication this day in the regenerative mysteries of the Ogdoadic Tradition.

MAGUS resumes his position at west side of Bomos, but facing east.

He delivers the phial of oil to the CUSTOS and receives the finger towel. As he cleanses his thumb, EREMITUS directs the candidate to rise. CUSTOS receives towel and retires.

MAGUS bows to the Bomos, then turns deosil and proceeds around Bomos to its east side, where he turns deosil and stands facing east. He makes the gesture Ave, then turns deosil to face west.

Kudos

Battery: 1.

MAGUS takes the Lamp from the Bomos. Holding it before him at the level of his heart centre he turns deosil to face east.

He raises the Lamp on high, then, again holding Lamp at level of his heart centre, he turns deosil and proceeds deosil around the Bomos to its west side.

He again turns deosil, then moves towards the candidate and delivers the Lamp to ENSOR and EREMITUS.

The two officers take Lamp with left and right hand respectively, and thus hold it above the candidates head.

MAGUS resumes position at west side of the Bomos, facing west. Raising his right hand he continues:

MAGUS:

May thy whole being grow in awareness of the Yechidah, the principle of Glory as it is present to thy psyche. Even though the Yechidah is more hidden than the Chiah, may thy

perception discern it as the point behind causality, the perfect unity of Being and Becoming. Mayest thou find in thyself a subtle consciousness of it as the Divine Flame which is both the source and the ultimate pinnacle of the Spirit. May thy mind realise it as deathless, changeless and incapable of any imperfection, for it is inseparable from the Divine Mind, being the Divine Idea of thyself in thy perfection. From it thou hast descended: to it, thy Quest at last completed, in rapture be thy return!

MAGUS lowers his hand.

He advances, receives the Lamp from ENSOR and EREMITUS and, holding it before him at the level of his heart centre, he turns deosil and proceeds to west of Bomos, where he again turns deosil, proceeds deosil around the Bomos to its east side, there to turn deosil and stand facing east.

He raises the Lamp, then lowers it as before, and turns deosil to face west across the Bomos.

He replaces the Lamp.

MAGUS:

Child of Earth and Starry Heaven, this Lamp (*he indicates it with both hands*), set now in its place of honour upon our Bomos, represents the Undying Flame of Godhead which burns eternal at the centre of all worlds.

It represents too the single Light of thy Higher Self, thy personal Star of Destiny which participates in the Divine Life, which shines always in the highest sanctuary of thy being.

It is *that* supreme and inmost Light which shall, in fulfilment of thine aspiration, fully irradiate all the levels within thee in the mode, and according to the nature, of the Fivefold Pattern of the House of Sacrifice.

A CUSTOS, bearing the krater, approaches MAGUS and stands in attendance.

MAGUS raises the Oath from the Bomos and displays it to the candidate.

MAGUS:

Behold now this oath of aspiration which thou hast sworn and signed, the fulfilment of which is intrinsic to thy spiritual evolution.

(MAGUS ignites the oath in the flame of the Lamp.)

As now in a symbolic act this paper is consumed in the flame of the Lamp, so in reality may all the levels of thy being find their consummation in the transmuting fire of Godhead.

(MAGUS holds the paper until it is almost consumed, then drops it into the krater..)

CU.STOS retires with krater.

MAGUS:

So simple and yet so primal an act is the token of a changeless bond, of commitment to an unending ideal in the Light of the Spirit. Yet let not the symbol of flame seem to suffice.

A CUSTIIS bearing cruet and goblet approaches MAGUS' left, delivers the vessels to MAGUS and stands in attendance. MAGUS, holding cruet and goblet, continues:

MAGUS:

Truly the Yechidah is a brilliance apart from and above thyself. But its powers of illumination and of transformation flood ever into thy being; and be thy inner awareness open to this thou art illuminated and transformed indeed.

Slightly raising the goblet, MAGUS charges it with wine, saying:

May the Chalice of thy Soul freely receive the Wine of thy Spirit, and experience Divine Intoxication thereby.

MAGUS, continuing to hold the goblet, delivers the cruet to CUSTIIS; who steps back one pace but remains in attendance upon MAGUS.

MAGUS turns deosil and proceeds deosil around the Bomos to its west side, where he turns deosil to face east.

He raises the goblet on high; then, lowering it, he turns deosil to face west and approaches candidate. He delivers the goblet to the candidate, saying:

MAGUS:

In acknowledgement of this mystery, receive thou this cup and drink deeply and completely of it.

Candidate having consumed the wine, MAGUS receives the goblet. He turns deosil and approaches to west side of Bomos, where he stands facing east. The CUSTOS' approaches, receives the goblet from MAGUS' and retires.

MAGUS salutes east with Ave and turns deosil to face west. ENSOR directs candidate to kneel.

MAGUS approaches candidate.

Standing before the candidate, MAGUS performs Accessio Luc/8, as follows:

- 1 He assumes the Wand posture.*
- 2 He turns his thought in aspiration to the Prime Source of Light and Life.*
- 3 In this contemplation, he imagines himself growing vast and yet more vast, magnified in being and power by adherence to the object of his highest and inmost desire.*
- 4 Still in the Wand posture, and with the sense of vastness, he formulates his Corona Flammae, knowing that the psychic reality represented by the Corona is a living part of the divine Mind and exists in constant and dynamic interaction therewith.*
- 5 In the mystery and power of this realisation he visualizes his Corona increasing inexorably in brightness from brilliant light to dazzling splendour, so that he is entirely bathed in, is pervaded through and through by, the ambience of Lights outpoured benison.*

Then, in the ambience of this Light, and with his arms upraised in the gesture PS'I, he begins the invocation:

MAGUS:

O thou most high, most holy, sublime and hidden God!

Thou Who Art, Thou (*with left hand on breast, he traces the letter PSI before the candidate with his right hand, vibrating HA as he traces the vertical stroke; he then briefly touches his left hand with his right and places both hands on the candidates head*):

Let the Living Flame of thy Glory pour forth into this thy child and empower him/her; let thy wondrous Spirit move ever more strongly within him/her in the action of Justice and Mercy.

MAGUS raises his hands above candidate's head in benediction; at the same time, ENSOR and EREMITUS place their left and right hands respectively on the candidates shoulders:

ENSOR and EREMITUS:

And let the Pillars of his/her House be irradiated with the plenitude of thy Supernal Splendour.

MAGUS, ENSOR and EREMITUS simultaneously cross their arms upon their breast, right over left:

ALL THREE:

So shall the Vision of the Light Divine arise within his/her Soul, and thy Presence enfold him/her.

MAGUS, ENSOR and EREMITUS dismiss posture.

Battery: 1.

MAGUS:

Thus, (*earthly name*), do I receive thee as an Initiate of the First Hall of the Ogdoadic Mysteries in Aurum Solis, and establish thee among the High Company of the Glorious Star.

Companion of Aurum Solis, Neophyte of the Great Work, arise in thy name (*magical name*).

ENSOR and EREMITUS assist new initiate to arise.

Confirmation

MAGUS bows to candidate, then turns deosil and proceeds to east side of the Bomos, there to face west.

Battery: 5.

MAGUS:

Companions in Light, let us proclaim the divinely-inspired adoration
of the Hermetic Mysteries!

MAGUS turns deosil to face east. All make Ave, then proclaim:

ALL:

Hail thou One, thou A11!

Hail O Creator Spirit!

Thy Power and Resplendence outpoured

sustain and illumine the House of my being!

The Powers within me chant 'In harmony with thy Will, upraised

and united in thy Wisdom and Love.

O Goodness whose Truth dwells in Beauty —

O Shepherding Mind enrobed in Form Divīne —

In living light and luminous life (*arms are crossed on breast, right over left*), from us to thee the praise passes (*arms are extended in Orante*)!

MAGUS faces west.

Battery: 1. MAGUS:

In harmony and aspiration this rite began: in unity and exaltation we
bring it to a close.

In the strength of that which we have wrought, with the blessing
of the New Life, and in the light of the Star, let us go forth into the
world. But let the silence of the Mysteries keep guard between our soul
and our lips.

(All make the Sign of Silence.)

So may the tradition of the Regeneration abide within the Temple.

ALL:

So it is, so shall it be!

Beneath the Black Rose it is concealed!

Battery: 3-5-3.

MAGUS proceeds to east and stands facing west.

ENSOR and EREMITUS bow to east and conduct the new initiate out of Temple, passing deosil round the Bomos.

Witnessing NEOPHYTES, SERVITORES, and ADEPTI and CHIEFS, each in their turn, pass to west of Bomos, bow to east and leave the Temple.

MAGUS passes to west of Bomos, bows to east and exits.

MAGISTER and CUSTODES remain in the Temple to put all in order, then finally they pass to west of Bomos, bow to east and exit, MAGISTER leaving last.

CHAPTER 6

SERVITOR OF THE SECRET FLAME

The Second Hall Initiation of Aurum Solis is a serious work of ceremonial magick, not lightly to be undertaken. For both the candidate and the officers of the rite it involves careful preparation in regard to the magical techniques involved in its performance. The candidate, for instance, must be proficient in the Rousing of the Citadels — the technique whereby the psychic centres of the astrosome are awakened and brought to a state of harmonious interaction — and in the true ejection, and specific formation, of the substance of the astral body. For the officers of initiation, there is the need for careful timing and co-ordination in regard to key magical practices, and above all they must be of unquestionable proficiency in regard to aspects of the ceremony that concern them personally.

This rite, beyond its conferral of potent magical energies, incorporates the candidate into the group aura of Aurum Solis, and admits him to the corporate magical life of the Order.

Introduced here, early in the ceremony, are the Three Steps of the Foundation of the House of Sacrifice. These are preparatory formulae, relating to functions of the psyche which may very literally be described as "subliminal", and so their employment is not essential to the normal awakening of the faculties nor, usually, to the formulation of the House. In the context of magical psychology, they relate to the emptying and adjustment of the "personal unconscious", and the reception of the true archetypes. In the Second Hall Initiation of Aurum Solis, the Three Steps refer specifically to the liberation of the Nephesh from negative influences, its confirmation in wholeness, and its direction to the higher faculties. The reason for their introduction here, rather than in the First Hall

Initiation, lies in the new relationship being entered into by the aspirant, with the companions and with the Order as a whole. Not only psychic contact with them, but greater interaction with them at all levels — as well as greater responsibility and increasing participation in the life of the Order — makes it imperative at this stage that the candidate should carry no adverse influences, however unconsciously.

SECOND HALL CEREMONY OF INITIATION

Aurum Solis Rite of Integration

Bomos:

Two drapes cover the Bomos: black edged gold, and white edged silver. These are so arranged that each colour is visible. Ideally, the black drape fully covers the Bomos, and the white drape extends down one-half of its height.

The Bomos is in the east of the Temenos, but positioned so that there is room to pass between its eastern side and the boundary of the area of operation.

Equipment on Bomos:

- 1 The Mystical Tessera.
- 2 The Lamp
- 3 The Great Wand (head to north).
- 4 Magic Sword (hilt to south, point to north).

Banners of the New Life and of the House:

Banner of the New Life, southeast.
Banner of the House, northeast.

Credenza /n southeast:

The Seven Planetary Lamps:

- 1 Violet Lamp of Mene (Luna).
- 2 Orange Lamp of Hermes (Mercury).
- 3 Green Lamp of Paphl   (Venus).
- 4 Yellow Lamp of Helios (Sol).

- 5 Red Lamp of Ares (Mars).
- 6 Blue Lamp of Zeus (Jupiter).
- 7 Indigo Lamp of Kronos (Saturn).

Thymiaterion (that is, standing incense burner) and incense: galbanum, mastic, red sandalwood, frankincense, oil of violet.

Lighting tapers and implements for the making of fire.

The Phial of Anointing Oil (7 Planets Oil) and a small finger-towel.

Credenza in northeast:

The Elemental Corbis (a square repository draped in black, upon which are ranged the Four Elemental Weapons: the Burin of Air, the Wand of Fire, the Cup of Water, the Disc of Earth).

The Flammeolum (a square of red silk, approximately 5 x 5 inches), impregnated with ambergris and musk.

The bell.

An instrument for sounding the seven planetary tones.

Triangle formed by cincture:

To west of centre is an equilateral triangle, formed by the blue cord of the candidate for initiation. The two ends of the cord meet in the apex, which faces east. This triangle should be so formed that when the Sword is placed upon it during the rite, the hilt of Iubar extends beyond the apex, the point of Iubar beyond the basal line.

Order of entry:

The order of entry is ENSOR, EREMITUS, MAGISTER, SERVITORES, ADEPTI, CHIEFS, CUSTODES and MAGUS.

Each in turn approaches to west of Bomos and witnesses upon Tessera (*that is, left hand on chest, right hand on Tessera. right hand brought up for a moment to cover left hand*).

Having witnessed, each assumes station_

ENSOR and EREMITUS stand at north and south sides of Bomos respectively, facing each other.

MAGUS stands at west of Bomos facing east.

SERVITORES, ADEPTI and CHIEFS take their places in the north and south (only), outside the intended area of operation.

CUSTODES, having witnessed, assume stations at southeast and northeast credenzas.

Throughout the rite MAGISTER functions as director of ceremonies, working always with MAGUS, but overseeing the smooth performance of the whole enterprise. His station is not fixed. and he moves among the companions and directs the action entirely as expedient.

The candidate wears *only* the basic Second Hall robe, and waits barefoot in the antechamber.

Preparation of the Place of Light *Battery*:

1.

MAGUS raises his arms in the gesture PSI and intones: MAGUS:

ΕΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΟΝ ΕΝ ΤΩ ΚΕΝΕΩ
ΠΝΕΥΜΑΤΙ ΔΕΙΝΟΝ ΛΟΡΑΤΟΝ ΠΑΝΤΟΚΡΑΤΟΡΑ
ΘΕΟΝ ΘΕΩΝ ΦΘΟΡΟΠΟΙΟΝ ΚΑΙ ΕΡΗΜΟΠΟΙΟΝ

MAGUS, ENS'OR and EREMITUS draw their hoods, fold arms right over left on breast and bow their heads. After a moment, they throw back their hoods.

MAGUS receives a lighted taper from CUSTOS (of the southeast). CUSTOS retires.

Holding taper aloft, MAGUS continues the invocation.

MAGUS:

ΕΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΟΝ ΕΝ ΤΩ ΛΟΡΑΤΩ
ΣΚΟΠΕΙ ΚΑΘΗΜΕΝΟΝ ΚΑΙ ΑΝΑ ΜΕΣΟΝ
ΟΝΤΑ ΡΘΝ ΜΕΓΑΛΩΝ ΘΕΩΝ

With the taper MAGUS signs the Greek letter PSI, vibrating HA while signing the vertical beam of the letter, and bringing the taper down to light the lamp upon the Bomos. The taper is

extinguished and placed upon the Bomos.

MAGUS now performs the Greek Calyx (as he vibrates ^Τη βασιλεια ENSOR and EREMITUS together raise the Lamp above the Bomos and there maintain it):

1 Facing east he assumes the Wand posture. He vibrates

EI

2 He raises his arms at his sides and vibrates 'ΗΒΑΣΙΛΕΙΑ

3 He touches right shoulder with left hand, vibrating ΚΑΙ

'Η ΔΥΝΑΜΙΣ

4 He touches left shoulder with right hand, vibrating ΚΑΙ

'Η ΔΟΞΑ

5 Keeping arms crossed, he bows head and vibrates ΕΙΣ

ΤΟΥΣ ΑΙΩΝΑΣ

Having concluded the Greek Calyx, MAGUS salutes the east with the gesture Ave, then turns deosil and moves directly to the triangle. He circumambulates the triangle once, then enters it from the east and turns to face east.

He continues the invocation.

MAGUS:

ΕΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΟ ΣΟΥ ΑΥΘΕΝΤΙΚΟΝ

ΣΟΥ ΟΝΟΜΑ ΕΝ ΟΙΙ ΟΥ ΔΥΝΗ ΠΑΡΑΚΟΥΣΑΙ

MAGUS now traces the Circled Cross before him with his right hand.

As he traces the horizontal, left to right, he vibrates LEUKOTHEA.

As he traces the descending vertical he vibrates MELANOTHEOS.

*As he traces the circle, deosil from the top, he vibrates
AGATHODAIMON.*

MAGUS remains within the triangle.

*ENSOR and EREMITUS replace the Lamp on the Bomos. ENSOR moves to west of Bomos and takes the Sword. Holding
the Sword in repose he moves deosil to east of Bomos and faces
east.*

As ENSOR moves to east, EREMITUS moves to west of Bomos and stands facing east.

Battery: 1.

ENSOR salutes with the Sword, then traces a widdershins circle therewith about the place of working. Having returned to the east, ENSOR again salutes.

Battery: 1.

EREMITUS lights the taper from the Lamp.

ENSOR and EREMITUS now move deosil about the Bomos simultaneously: ENSOR moves to west of Bomos and, facing east, replaces the Sword; EREMITUS moves to east of Bomos and faces east.

Battery: 4.

EREMITUS traces the Circled Cross before him with the lighted taper, then moves deosil to south, west and north of the temple, signing the Circled Cross towards each quarter in turn.

He completes the circle in the east and salutes with the flame.

EREMITUS now moves deosil to south of Bomos where, facing north, he extinguishes the taper; and at the same time ENSOR moves to the north of the Bomos and faces south.

MAGUS, still within the triangle, now vibrates the First Enochian Key, following it with invocation of the three archangels:

MAGUS:

0Lδ SONuF VORoSiG,
GOHO IAD BALaT,
LONüSiχ KALaZ VO-NöPiHO:
SOBRA ZOLa
RO-Rδ I TA NAZePiSAD GRA-A TA MALPiRoG:
DeS HOLaχ χA-A NOT HO-A ZIMöZ, OD
KOMδMAχ TA NOBLOχ ZI-EN:
SOBA TδHIL OδNONöP PiRoGE ALδDI, DeS
UroBeS OBO-LEχ GRoSAMδ.

KA-SARoM OHO-RE-LA KABA PIRü DeS ZONüRENSiG
 KAB EtoM I-ADδNaχ. PILAχ FARoleM
 ZURüZA
 AD5NA GONG I-ADaPIL DeS HOMü TOχ, SO-
 BA 'PAM,
 LU IPAMIS,
 DeS LO-HO-LO VEPü ZO-MuD PO-AMAL, OD
 BOGüPA A-A-I
 TA PI-APa PI-AMOL OD VO-O-AN.
 ZAKARδ KA O D ZAMš7RAN:
 ODO KIKLE χA-A:
 ZORδGE:
 LAPa ZIRδDO NOKO MAD,
 HO-ATaχ I-A-IDA.

Thus do I invoke you, you Great Archangels
 LEKSARüPiχ, KOMA-NAN , TA-BI-TOMδ, whose
 garments of light are beautified with admiration, and who
 dwell within the radiance of the Eternal.

*MAGUS steps forward out of the triangle and proceeds to west side of the
 Bomos, there to stand facing east. He witnesses upon the Tessera, and ENSOR
 and ERFMITUS (from north and south of the Bomos) in turn witness upon the
 Tessera.*

MAGUS salutes east with the gesture Ave.

MAGUS:

Salutation and again salutation to the High Guardians of the
 Glorious Star, who were, and are, and are to come.

ALL THREE:

Salutation and again salutation in the splendour of the Star
 which unites us.

MAGUS:

O you High Guardians, Hidden Adepts, Dwellers in Eternity:
 you have given signs and you have shown wonders, and you
 have revealed yourselves unto your children.

ALL THREE:

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE.

The Spiritual Sun has turned the Ages in a Circle and is their Mover
with Fire!

MAGUS:

Such are the Words, such is the Greeting!

Battery: 1.

MAGUS turns to face west, and all three officers move directly to the triangle to stand about it: MAGUS at the apex facing west, ENSOR and EREMITUS at northwest and southwest of the triangle respectively, facing MAGUS.

All three officers now simultaneously perform Accessio Lucis, as follows:

- 1 Each assumes the Wand posture.*
- 2 Each turns his thought in aspiration to the Prime Source of Light and Life.*
- 3 In this contemplation, each imagines himself growing vast and yet more vast, magnified in being and power by adherence to the object of his highest and inmost desire.*
- 4 Still in the Wand posture, and with the sense of vastness, each formulates his Corona Flammae, knowing that the psychic reality represented by the Corona is a living part of the divine Mind and exists in constant and dynamic interaction therewith.*
- 5 In the mystery and power of this realisation each visualizes his Corona increasing inexorably in brightness from brilliant light to dazzling splendour, so that he is entirely bathed in, is pervaded through and through by, the ambience of Lights outpoured benison.*

Having developed the formulation until personal identity is subordinate to the ambience of Light, each builds up within that ambience the appropriate god-form:

MAGUS visualizes the anthropomorphic image of the Agathodaimon.

(The Agathodaimon is a tall and commanding figure, with youthful face and compassionate eyes. His hair is golden, falling in curling locks to his shoulders. Upon his head is a golden oriental crown of twelve rays. He is robed in a white garment that sparkles with light of every colour. Upon his shoulders and falling before him is a stole of rich green and gold. His feet are bare.)

ENSOR visualizes the image of Leukothea.

(The Goddess is robed in a shimmering white peplos, the upper back portion of which is draped so that it forms a veil for her hair. Upon this veil she wears a circlet of silver upon the front of which is a single beryl cabochon. Her face is almond-shaped; her expression is dignified and gentle. Her right hand grasps the shaft of a double axe, the blades of which are of silver, the shaft of dark wood. At its extremity the shaft of the axe is bound with a bright scarlet thong. Upon her right wrist is a bracelet of special form: it shows on each edge a border of heavy gold, the area between the borders being filled with slender transverse bars of various stones, red, dark green, black, white, yellow and deep blue. Her left arm is raised, and upon the palm is poised a seagull with outspread wings.)

EREMITUS visualizes the anthropomorphic image of Melantheos.

(A muscular young male figure is seen, dancing and wildly ecstatic. His skin is pale indigo; flowers of many colours are entwined in his long dark hair. The figure is nude, save for a silver pallium draped from the left upper arm. As the god dances, this garment sometimes falls across his body, sometimes flows behind him, sometimes twines loosely about him. Upon his hair is a crescent of silver light, appearing either as horns of power or as the moon.)

When each is ready, each withdraws from the formulation, centring the awareness strongly upon the characterisation of the god force.

This being accomplished, each crosses arms upon breast and bows the head.

(The moment for the ensuing battery must be chosen with discretion.)

Battery: 3.

The three officers dismiss their posture—

*II*LAGUS turns deosil and moves to west of Bomos. He salutes with Ave, then proceeds deosil about Bomos to east, there to face east.

MAGUS now performs a triple deosil circumambulation of the place of working, arms raised in the gesture PSI. Concluding in the east, MAGUS moves deosil about the Bomos to its western side, salutes east with Ave, then turns and proceeds directly to the triangle. He enters therein and turns to face east.

ENSOR and EREMITUS proceed eastward, to stand at north and south sides of Bomos as before. Together they raise the Lamp above the Bomos.

MAGUS:

Thee we invoke, thee, the Secret Flame that abideth in silence in the luminous vesture of the Agathodaimon.

Thee, the Light of the Great Gods and the Life of the Worlds.

Thee, the Mighty and Shining One, whose Spirit filleth all things; whose holy fire is invoked in every sanctuary of the heavens, and whose wondrous Name is adored, praised and glorified by all that hath breath!

With his right hand MAGUS traces the Greek letter PSI, vibrating HA as he describes the descending vertical.

ENSOR and EREMITUS replace the Lamp on the Bomos. MAGUS proceeds to west of the Bomos, salutes Ave, then moves to east of Bomos and faces east.

The CUSTIS of the northeast approaches MAGUS, bearing the Elemental Corbis.

Battery: I

MAGUS takes the Burin and makes invocation of the Spirits of Air:

MAGUS:

In the glorious name ATHANATOS (*he traces the invoking pentagram of Spirit as the name is vibrated*), and in the wonderful name SELAE GENETES (*he traces the invoking Air pentagram as the name is vibrated*), I summon you, Dwellers in the Astral Light.

He raises the Burin:

Children of the Realms of Elemental Air, be present and attend upon this ceremony, and in your proper office participate in the Work.

MAGUS replaces the Burin upon the Corbis and, with the CUSTOS in attendance, proceeds to south.

Battery: 1.

Facing south, MAGUS takes the Wand and invokes the Spirits of Fire:

MAGUS:

In the glorious name ATHANATOS (*he traces the invoking Spirit pentagram*), and in the wonderful name THEOS (*he traces the invoking pentagram of Fire*), I summon you, Dwellers in the Astral Light.

He raises the Wand:

Children of the Realms of Elemental Fire, be present and attend upon this ceremony, and in your proper office participate in the Work.

He replaces the Wand upon the Corbis, and with the CUSTOS in attendance proceeds to west.

Battery: 1.

Facing west, MAGUS takes the Cup and invokes the Spirits of Water:

MAGUS:

In the glorious name ISCHYROS (*he traces invoking Spirit pentagram*), and in the wonderful name PANKRATES (*he traces the invoking Water pentagram*), I summon you, Dwellers in the Astral Light.

He raises the Cup:

Children of the Realms of Elemental Water, be present and attend upon this ceremony, and in your proper office participate in the Work.

He replaces the Cup on the Corbin, and proceeds to north with CUSTOS in attendance.

Battery: 1.

Facing north, he takes the Disc and makes invocation of the Spirits of Earth.

In the glorious name ISCHYROS (*he traces invoking Spirit pentagram*), and in the wonderful name KYRIOS (*he traces invoking Earth pentagram*), I summon you, Dwellers in the Astral Light.

He raises the Disc:

Children of the Realms of Elemental Earth, be present and attend upon this ceremony, and in your proper office participate in the Work.

Having concluded the invocation in the north, MAGUS replaces the Disc on the C_orbis and proceeds to the east, still with the CUSTOS in attendance.

MAGUS and CUSTOS bow to the place of light's dawning. CURDS returns to station and replaces the Corbis. MAGUS moves deosil to west side of Bomos: he takes the Sword, salutes the east therewith, turns and proceeds directly to the triangle.

MAGUS places the Sword upon the triangle, hilt to east, point to west, then turns to face east.

EN.S'TIR and EREIUS'now turn inwards and simultaneously advance toward I MAGUS . They stand about two paces east of him. (The three thus form a triangle whose apex is towards the apex of the triangle formed by the blue cord.)

Positioned thus, the three officers link hands and perform a half-circumambulation deosil. At the conclusion of this, they unlink hands. (At this point, MAGUS is ^es(oII3omos facing west: while EIVS^R and EREMITUS are both facing east but are at opposite sides of the temple from when they were stationed at the Bomos.)

Battery: 1.

MAGUS:

Companions of the Glorious Star. we purpose this day to invoke the mysteries of the Second Pillar of the House of Sacrifice by the Working of Five through the Body. for and on behalf of our companion (magical name), aspirant to the Second Hall of Aurum Solis.

Do any among you find dissent in your heart?

If no dissent is voiced, MAGUS shall continue:

Then is our purpose confirmed in the bond of the Glorious Star. Let the candidate for initiation be now conducted hither, that he/she may be admitted to our unity with the sacred rites that are needful and ^ b u g .

Battery: 1 .

The (USTOS of the southeast sprinkles incense upon the coals of the thymiaterion. ENSOR and EREMITUS bow, then simultaneously turn inwards and proceed to the west, passing respectively south and north of the triangle.

Reception of the Candidate

EA R and ERF1dITUS, having left the temple, approach the candidate in the antechamber and stand before him, ENSOR to his right. T ' REMIUS to his left.

ENSOR takes the candidate's right hand in his left, and says:

ENSOR:

Initiate of the First Hall of Aurum Solis, thy name has been proclaimed in the sanctuary and thy works are known to us!

EREMITUS takes candidate's left hand in his right, and says:

EREMITUS:

Enter, therefore, into the holy bond of fraternal embrace in the Light of the Glorious Star, for the mysteries of the Second Hall await thee!

Leading the candidate thus, they conduct him/her into the temple. They stand at the western limit of the area of working, facing east, ENSOR at candidate's right, EREMITUS at his Left.

MAGUS bows to them. ENSOR and EREMITUS', still holding candidate's hands, bow to MAGUS in return.

Battery: 5.

ENSOR and EREMITUS disengage their hands.

Simultaneously, they advance one pace eastward, then turn to face each other before the candidate.

ENSOR takes candidate's right hand in his right hand; EREMITUS takes candidate's left hand in his left hand. ENSOR and EREMITUS' raise their left and right hands respectively, to place them palm to palm at high level, thus forming an arch before and above the candidate. They continue to hold the candidate's hands and to maintain this "arch formulation".

MAGUS:

Thou art here this day, O Theurgos/Theourgis, to be initiated into the Second Hall of Aurum Solis. Initiation into Aurum Solis is also initiation into the historical Ogdoadic Tradition of the Western Mysteries, and likewise it is initiation into the High Company of the Glorious Star, that greater spiritual fraternity of which the Ogdoadic Tradition itself is but the earthly manifestation and vehicle.

In the First Hall of this Order thou wert inducted into the

Fivefold Pattern of the House of Sacrifice. The functions and faculties of thine inner being were thereby presented to thine awareness, and the bases of harmonious and balanced development were established for thee. Now, in the Second Hall, thou art to be admitted to greater fellowship and power; and consequently thou art to assume greater responsibility within the High Company of the Glorious Star.

Is it thy will to be thus initiated?

(Candidate replies unprompted.) MAGUS:

In this rite thou shalt not be merely a passive recipient of our action, but shalt take an active part in promoting thine own spiritual well-being. To this end thou shalt be required to assist us by employing certain of the techniques of Art Magick in which thou hast acquired proficiency as a member of the first Hall of the Order.

Art thou willing so to work with us, in full and sincere co-operation?

(Candidate replies unprompted.) MAGUS:

Then art thou ready, O Theourgios/Theourgis, to be integrated into the corporate magical life of Au rum Solis, and established in that psychic and mental ambience which is the Group Mind of its companions. So shall the specific modes of working employed in this Order avail thee greatly in thy magical workings, and so shall the power and inspiration of the High Company of the Glorious Star be opened to thee as thine own, according to thy measure and integrity.

MAGUS raises his right hand, palm towards the candidate. MAGUS:

May thine own faculties, O Theourgios/Theourgis, be exalted and confirmed in strength to achieve thy purposes. and may

the Light Divine cast upon thee its beams of beneficence, of wisdom and of creatwity; that all within thee and around thee may proceed in power and in peace to the fulfilment of thy true Will.

The Three Steps of the Foundation *Battery: 1.*

MAGUS advances to the triangle and takes up the Sword. Holding the Sword in repose, he stands east of the triangle facing west.

MAGUS:

Let the candidate be advanced, that he/she may ascend the Three Steps of the Foundation of the House of Sacrifice.

ENSOR and ERF.MITUS now draw the candidate through the arch formulation: whereupon, still holding his hands but dismissing the arch formulation, they place the hands thus liberated crosswise upon the back of his shoulders, the palm of EREMITUS's right hand to the candidates right shoulder, the palm of ENSORs left hand to the candidates left shoulder, ENSORs arm being on the outside.

Thus without checking his advance they guide him to, and into, the triangle: and having caused him to stand still therein, facing east, they disengage their hands from him altogether.

MAGUS extends the Sword to the candidate. ENSOR instructs the candidate to place his right hand upon the flat of the blade.

MAGUS:

Beneath the witnessing gaze of the high and living Powers of the Order Aurum Solis into which thou dost aspire to be more closely incorporated, and in the sight of the members here physically present, as likewise in the sublime and luminous presence of thine own Higher Self, wilt thou freely and for love of the Great Work solemnly undertake to maintain and preserve unsullied the teachings and practices of this

Order, and never to disclose them save as may be required or permitted by the Inner College of the Order?
(Candidate replies unprompted.)

MAGUS:

Then do we on the part of the Order, O Theourgos/Theourgis, solemnly undertake to treat thee with all frankness and fellowship as our brother/sister in the Great Work.

ALL THREE:

And so is it witnessed in the bond of the Glorious Star.

MAGUS lowers Sword away from candidates hand, and holding it in repose proceeds to west side of Bomos. Facing east, he salutes with the Sword, then with the Sword again held in repose he turns to face west.

ENSOR and EREMITUS approach directly to MAGUS and stand before him, still at south and north sides of the temple respectively.

MAGUS delivers the Sword to ENSOR, who holds it in repose, MAGUS then turns to east, takes the Lamp from the Bomos, turns to west and delivers it to EREMITUS

MAGUS folds arms on breast, right over left, whereupon ENSOR and EREMITUS bow to east and proceed deosil as follows:

ENSOR moves closely about the triangle, circumambulating it once, to stand one pace east of its apex facing east. EREMITUS moves in a wider deosil course to west of temple, and there faces east.

MAGUS dismisses posture.

Battery: 3.

MAGUS:

Let the First Step of the Foundation be ascended.

EREMITUS raises the Lamp in both hands and there maintains it. ENSOR raises the Sword in salutation to the east; then, holding the Sword in repose, he turns to face the candidate.

ENSOR:

All fleeting and delusive influences, all vain invidious astral shadows, insubstantial bonds that would ensnare the soul: all negative conditions which may have impinged upon thee from the outer world, no matter by what cause or upon what occasion they may have been attracted to thee, let them be sundered from thee by the power of Iubar.

ENSOR proceeds to west of the triangle, there to face east. He raises the Sword, at the same time visualizing a taut thread of pale light which extends from the level of the genital region of the candidate, obliquely upwards towards the south. Maintaining the thread of light in visualization he declaims the banishing formula, bringing the Sword down and severing the thread on the Latin word "abite".

ENSOR:

INCOLAE TENEBRARUM PHANTASMATA
MERIDIETIS, ABATE!

ENSOR holds the Sword in repose and proceeds to north of the triangle, there to face south. He raises the Sword, at the same time visualizing a taut thread of pale light which extends from the level of the genital region of the candidate, obliquely upwards towards the west. Maintaining the thread in visualization he declaims the banishing formula, bringing the Sword down and severing the thread as before.

ENSOR:

INCOLAE TENEBRARUM PHANTASMATA OCCIDENTIS,
ABITE!

ENSOR holds the Sword in repose and proceeds to east of the triangle, there to face west. He raises the Sword, visualizing the thread extending obliquely from the level of the genital region of the candidate to the north. He declaims the formula and severs the thread.

ENSOR:

INCOLAE TENEBRARUM PHANTASMATA
SEPTENTRIONIS, ABITE!

ENSOR holds the Sword in repose and proceeds to south of the triangle, there to face north. He raises the Sword, visualizing the thread extending from genital level to the east. He declaims the formula and severs the thread as before.

ENSOR:

INCOLAE TENEBRARUM PHANTASMATA ORIENTIS,
ABITE!

ENSOR holds the Sword in repose and proceeds deosil to east of the triangle. He salutes east with the Sword, then holding the Sword in repose he turns to, face the candidate.

Extending the Sword downwards, he circumambulates the candidate thrice deosil, thus tracing a circular line thrice about the candidate. While the circumambulations are taking place, the officers visualize a sheath of light, black with highlights of gold, whirling deosil about the candidate.

Concluding the triple circling at the east of the triangle, and facing the candidate, ENSOR raises the Sword and declaims:

ENSOR:

Thus the Purification, founded in Justice.

Thus the setting apart of the holy ground whereon the temple is established.

Thus the enshrouding and the return to primal night.

The First Step is ascended!

ENSOR holds the Sword in repose, and at the same time EREMITUS lowers the Lamp to heart level.

Then, simultaneously. ENSOR and EREMITUS move deosil about the place of working, as follows:

ENSOR moves to west of place of working and stands facing east, there to hold the Sword at his right side, blade vertical and point touching the ground: EREMITUS moves to east of triangle

where, still holding the Lamp at heart level, he stands facing east. Battery: 2.

MAGUS:

Let the Second Step of the Foundation be ascended.

Eremitus raises the Lamp in salutation to the east. Then, lowering the Lamp to heart level, he turns to face the candidate.

EREMITUS:

Where there has been sundering let there be healing, where there has been searing let there be renewal, where there has been banishing let there be blessing. Let the sacred potency of the Circled Cross, the blazon of Life, Light and Power, enfold thee as a vestment of radiance, and let the shining Sigils of the Archons be ever thy mighty defence.

ERETLIITUS' raises the Lamp and signs the Circled Cross therewith upon the brow of the candidate (horizontal beam left to right, vertical beam descending; circle deosil from top of descending beam).

He lowers the Lamp to heart level, turns deosil and proceeds deosil about the triangle. Returning to east of the triangle he turns deosil to face east.

The CUSIOS of the northeast, bearing the Elemental Corbis, approaches EREMITUS'.

EREMITUS places the Lamp centrally on the Corbis then, attended by the CUS'TOS, proceeds to the emplacement of the sigils, as follows:

EREMITUS' moves to south of the triangle and takes the Fire Wand. Facing towards the candidate, he raises the Wand and declaims:

EREMITUS:

With the ever-vigilant and glorious watch-light of protection, beneficent and unfailing in the Altitude of Notos, the Priest of the Voice of Fire endues thee.

With the Fire Wand he traces the sigil of Alastor at the level of the genital region of the candidate. This completed, he raises the Fire Wand, then replaces it on the Corbis.

He moves to west of triangle and takes the Elemental Cup. Facing towards the candidate he raises the Cup and declaims:

EREMITUS:

With the life-sustaining and all-generous watch-light of protection, beneficent and unfailing in the Expanse of Zophos, the Priestess of the Vision of Water endues thee.

With the Cup he traces the sigil of Asphaleios at the level of the genital region of the candidate. This completed, he raises the Cup, then replaces it on the Corbis.

He moves to north of triangle and takes the Disc. Facing towards the candidate he raises the Disc and declaims:

EREMITUS:

With the fruitful and faithful watch-light of protection, beneficent and unfailing in the Domain of Arktos, the Priestess of the Temple of Earth endues thee.

With the Disc he traces the sigil of Amyntor. He raises the Disc, then replaces it on the Corbis.

He moves to east of triangle and takes the Burin. Facing towards the candidate he raises the Burin and declaims:

EREMITUS:

With the true-seeing and resplendent watch-light of protection, beneficent and unfailing in the Vastness of Eos, the Priest of the Rites of Air endues thee.

With the Burin he traces the sigil of Soter. He raises the Burin, then replaces it on the Corbis.

He takes the Lamp, and the C U R D S ' returns to his station and replaces the Corbis.

Holding the Lamp at heart level, EREMITUS now

circumambulates the candidate thrice deosil. While the circling takes place, the officers visualize a sheath of light, red with silver sparkles, whirling deosil about the candidate.

Concluding the triple circumambulation at east of triangle, and facing the candidate, EREMITUS' holds the Lamp aloft and declaims:

EREMITUS:

Thus the Ensealment, founded in Mercy.

Thus the encompassing Guards of Light proclaimed. Thus the
mystery of Tau, creative fire in lustration of cosmic blood.

The Second Step is ascended!

EREMITUS lowers the Lamp to heart level. ENSOR holds the Sword in repose.

ENSOR and EPELWTUS now simultaneously move deosil about the triangle: ENSOR concluding south of triangle at candidate's right, facing east; EREMITUS concluding north of triangle at candidate's left, facing east.

ENSOR and EREMITUS together move eastward, to stand facing MAGUS at south and north sides respectively.

MAGUS receives the Lamp, turns deosil to face east, raises it and places it upon the Bomos. He then turns, receives the Sword, turns to face east, raises it and places It upon the Bomos.

All three officers now turn to face west.

Battery: 1.

MAGUS:

Let the Third Step of the Foundation be ascended.

MAGUS moves to east of triangle. Facing the candidate he declaims:

MAGUS:

Let the Centres of Activity of thine astral body be now, by our
action, powerfully moved to increase of life and

luminosity, that their effulgence may resonate more dynamically at astral level the functions and faculties to which they correspond.

Let their conscious formulation at astral level, now and always, be to thee also a potent means of evoking a fully harmonious unity and true interaction of the powers of thy psyche throughout thy being.

In the opening of the Gates of Power, be thou infused from height to depth with the Light of the glorious Star; and, supremely, in the living splendour of Light's benison be the Fivefold Pattern of thy House perfectly aligned to its noble and divine original.

MAGUS performs the 2nd Formula of the Clavis Rei Primae, as follows:

- 1 He assumes the Wand posture.*
- 2 He visualizes hi Corona as a sphere of white brilliance.*
- 3 He inhales, drawing a shaft of brilliance from Corona to breast, where it forms the Orbis Solis in golden light.*
- 4 He exhales, seeing the shaft of brilliance descend to his feet, where it forms the Instita ^splendens in white light, less brilliant than the Corona.*
- 5 He inhales, seeing a shaft of orange flame rise from the Instita Splendens and pass into the Orbis Solis.*
- 6 He exhales, affirming the central column formulation.*
- 7 He repeats several times the sequence 3, 4, 5 and 6 above.*
- 8 The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround him with a golden aura.*

As MAGUS performs the 2nd Formula, the CUSTOS of the northeast approaches him bearing the Flammeolum.

The 2nd Formula being concluded, MAGUS receives the Flammeolum.

Holding the Flammeolum in position for the First Charging Breath, MAGUS breathes through it upon the brow of the candidate.

(The Charging Breath is delivered as follows: with the mouth closed, a deep breath is inhaled and briefly held. The mouth is

then opened near to, but not touching, the Flammeolum, which is itself in close proximity to the area to receive the charge, and the breath is exhaled with the intention of conveying blessing and vitality. The breath is by nature a transmitter of Odic energy, in the circumstances of the rite it is highly charged therewith, and the intention maximizes the charging.)

Moving deosil to west of the triangle, MAGUS positions the Flammeolum for the Second Charging Breath, and breathes through it upon the nape of the candidate's neck.

MAGUS moves deosil to east of triangle, positions the Flammeolum for the Third Charging Breath, and breathes through it upon the candidate solar plexus.

He moves deosil to west of triangle, positions the Flammeolum for the Fourth Charging Breath, and breathes through it upon the candidate's sacral area.

(The sacral region is the site of the hieronosteon, literally 'the sacred bone', which forms the posterior portion of the pelvic girdle. This large bone, which has been named the hieronosteon from antiquity, is made up of the five fused sacral vertebrae. Traditionally, these have a minor correspondence to the Fivefold Pattern of the House of Sa crifice. For the present ritual purpose, the Charging Breath is focused upon the spinal process of the second sacral vertebra, which has an affinity with the Principle of Mercy.)

He moves deosil to east of triangle, there turns deosil to face east, and delivers the Flammeolum to the attendant CUSTOS who then retires.

Facing east, MAGUS' crosses his arms, right over left, and formulates his Corona Flammae. As soon as MAGUS crosses his arms, ENSOR and EREMJTUS begin moving directly towards the triangle, to take their positions at its southwest (Ensor) and northwest (Eremitus) respectively, facing the candidate.

Unfolding his arms, but maintaining the formulation of the Corona for the ensuing 2nd Formula of the Clavis Rei Primae, MAGUS turns deosil to face the candidate. Thereupon, MAGUS', ENS'OR and EREMITUS simultaneously perform the 2nd Formula as follows (MAGUS re-affirming Corona after assumption of Wand position):

- 1 *The Wand posture is assumed.*
 - 2 *The Corona is visualized as a sphere of white brilliance.*
 - 3 *On an inhalation, a shaft of brilliance is drawn down from Corona to breast, where it forms the Orbis Solis.*
 - 4 *On an exhalation the shaft of brilliance is seen descending to the feet, where it forms the Instita Splendens in white light, less brilliant than the Corona.*
 - 5 *On an inhalation a shaft of orange flame rises from the Instita Splendens and passes into the Orbis Solis.*
 - 6 *On an exhalation, the three centres are affirmed.*
 - 7 *The sequence 3, 4, 5 and 6 above is repeated several times.*
 - 8 *The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance which forms a golden aura.*
- The three officers then link hands and circumambulate the candidate thrice: after which they unlink hands.*

On an inhalation, MAGUS raises his hands, directing the palms towards the Corona Flammae of the candidate. On this same inhalation, ENSOR and EREMITUS take their positions at the right and left sides of the candidate respectively, and facing towards him.

ENSOR takes the candidate's right hand in his right hand and places his left hand on the candidate's right shoulder: while EREMITUS takes the candidate's left hand in his left hand and places his right hand on the candidate's left shoulder.

ENSOR and EREMITUS maintain their positions while MAGUS proceeds to charge the candidate's centres, as follows:

Corona Flammae

Inhalation – Magus formulates the candidate's Corona Flammae as a sphere of shimmering white.

Exhalation - MAGUS mentally vibrates EN-TO-PAN.

Inhalation He changes the formulation of the Corona to a sphere of clear white light, and therein he visualizes a point of unutterable searing brilliance.

Exhalation – He mentally vibrates EN-TO-PAN.

Inhalation - He changes the formulation of the corona to a sphere of white brilliance, like burning magnesium. *Exhalation* He mentally vibrates EN-TO-PAN.

Uncia Coeli

Inhalation - Maintaining the Corona, MAGUS moves his hands down, directing them to the candidates brow: at the same time in visualization he draws down a shaft of light from the Corona and formulates the candidate's Uncia Coeh as a sphere of soft red-brown light.

Exhalation He mentally vibrates TURANA.

Inhalation - He changes the formulation of the Uncia Coeli to a sphere of clear white light, and therein he visualizes the magical image of the Celestial Queen.

(The Celestial Queen is a powerful maternal figure. She wears a golden mural crown, and the long dark tresses of her hair sparkle with points of silver light. She is seated upon a massive throne of lustrous stone, like jet. The throne has a silver step or foot-rest, and is firmly established upon gently swelling water of a luminous dark blue ocean. Towards the horizon the sky is bright, but above it is dark, with a single star shining in splendour high above the figure. Her luminous white robe is open in front to disclose an inner garment of deepest black. Her right hand is raised in blessing, while upon the palm of her left hand rests a triangular prism from which arcs a rainbow: the seven bands of brilliant colour spreading wide as they descend into the waters.)

Exhalation - He mentally vibrates TURANA.

Inhalation -- He changes the formulation of the Uncia Coeli to a sphere of glimmering soft dove-grey.

Exhalation He mentally vibrates TURANA.

Flos Abysmi

Inhalation - Maintaining the Corona and the Uncia Coeh, MAGUS moves his hands down, directing them to the candidates throat: at the same time in visualization he draws down the shaft of light from the Uncia Coe^ and formulates the candidates Flos Abysmi as a sphere of midnight blue.

Exhalation He mentally vibrates DESTAPHITON.

Inhalation He changes the formulation of the Flos Abysmi to a sphere of clear white light, and therein he visualizes the "Ensign of the Image Invisible".

(Beneath a dark sky a blue lotus rises from a still ocean of intensely dark, almost black, water. Above the lotus is poised a single flame of golden brilliance. Intermittently the lotus vanishes from sight, leaving the flame apparently poised above the dark water.)

Exhalation – He mentally vibrates DESTAPHITON. *Inhalation* -- He changes the formulation of the Flos Abysmi to a sphere of billowing intense mid purple.

Exhalation He mentally vibrates DESTAPHITON.

).- bis .Solis

Inhalation – Maintaining the centres previously established, MAGUS moves his hands down, directing them to the candidate's heart centre: at the same time he draws down the shaft of light from the Flos Abysmi and formulates the candidate's Orbis Solis as a sphere of pale golden yellow.

Exhalation – He mentally vibrates ONOPHIS.

Inhalation – He changes the formulation of the Orb/s Solis to a sphere of clear white light, and therein he visualizes the magical image of the Puer Aeternus.

(Frame: against the glorious orb of the rising sun, a boy of about seven years of age stands feet astride upon the summit of a rock. In his right hand he holds a thyrsus; in his left hand he holds a goblet of wine, which he tilts so as to pour forth its contents. A serpent is entwined in his dark, curling hair, raising its head between the budding bull-horns above his forehead. He wears a square scarlet cape, fastened upon his right shoulder: this cape leaves his right arm bare and falls diagonally to his left side.)

Exhalation MAGUS mentally vibrates ONOPHIS. *Inhalation* – He changes the formulation to a sphere of pulsating radiant velvet.

Exhalation - He mentally vibrates ONOPHIS.

Cornua Lunae

Inhalation — Maintaining the centres previously established, MAGUS' moves his hands down, directing them to the candidates genital centre: at the same time he draws down the shaft of light from the Orbis Solis and formulates the candidates Cornua Lunae as a sphere of lavender.

Exhalation — He mentally vibrates SAO.

Inhalation — He changes the formulation to a sphere of clear white light, and therein he visualizes the magical image of the Ithyphallic Youth.

(A dark-haired young man stands upon a cube of translucent quartz, within which, at its centre, is a dark serpent, coiled, but beginning to arise. In the hair of the image is a crescent moon from which light radiates. About the neck of the figure, as a living necklace, is coiled a light-coloured serpent: the figure is otherwise nude, with erect penis. The left hand of the figure is placed as if to support the head, the right hand as if to encircle the waist, of the onlooker.)

Exhalation MAGUS mentally vibrates IAO.

Inhalation He changes the formulation to a sphere of pure lavender, radiant and fast swirling.

Exhalation He mentally vibrates SAO.

Instita Splendens

Inhalation Maintaining the centres previously established, he moves his hands down (in this instance, as the gesture Pronatio), directing them to the candidates feet centre: at the same time he draws down the shaft of light from the Cornua Lunae and formulates the candidate's Instita Splendens as a sphere of mingled hues of citrine, olive, russet and black, sparkling with points of gold.

Exhalation He mentally vibrates BATH-MENINHEKASTOU.

Inhalation -- He changes the formulation to a sphere of clear white light, and therein he visualizes the magical image of the Veiled Maiden.

(A young maiden stands amid growing barley mingled with poppies. Her hair is the colour of corn and / lows loose under a

garland of black blossoms. About her head is a shimmering nimbus of concentric bands of rainbow colours. Her garment is white, ungirded and shaped poncho style. Her right arm is raised horizontally so that it, and the hanging folds of the garment which covers it, conceal her features below the level of her eyes. This same gesture brings the right side of her body into relief, suggesting an immature but graceful form. Her left hand is extended, palm downwards, above a rose of five white petals and five black ones: from this rose she draws a spiral column of flame upwards to her palm.)

Exhalation – MAGUS mentally vibrates BATH-MENIN-HEKASTOU.

Inhalation - He changes the formulation to a sphere of seven prismatic colours, swirling lazily and shimmering.

Exhalation -- He mentally vibrates BATH-MENINHEKASTOU.

Caduceus

Inhalation Maintaining the centres and the shaft of light in formulation, MAGUS visualizes the white feminine reflux current emanating from the candidate's Instita Splendens and spiralling swiftly upwards in an anticlockwise direction about the shaft of light to be assumed into the Flos Abysmi.

Exhalation –MAGUS re-affirms the centres and the shaft of light.

Inhalation – Maintaining the centres and the shaft of light, he visualizes the masculine reddish-white reflux current emanating from the candidate's Instita Splendens and spiralling swiftly upwards in a clockwise direction about the shaft of light to be assumed into the Flos Abysmi.

MAGUS assumes the Wand posture, whereupon ENSOR and EREMITUS disengage their hands from the candidate but remain facing towards him.

Having positioned himself suitably MAGUS now performs the Orante Formula as follows, projecting upon the brow centre of the candidate:

- 1 He assumes the Wand posture.*
- 2 He visualizes his Corona as a sphere of white brilliance.*
- 3 He inhales, drawing light from Corona to breast, and forming the Orb is S'olis in golden light.*
- 4 He exhales, seeing the shaft of brilliance descend to his feet, where it forms the Instita Splendens in white light.*
- 5 He inhales, seeing a shaft of orange flame rise from the Instita Splendens and pass into the Orb is Solis.*
- 6 He exhales, affirming the central column formulation.*
- 7 He repeats several times the sequence 3, 4, 5 and 6 above.*
- 8 With awareness of the three centres, he raises his arms, palms forward and directed to the object that is to receive projection. On an exhalation, he feels the energy of the Orbis Solis passing upwards through his arms and out from the centre of his palms, to converge upon the brow of the candidate as beams of golden light.*
- 9 He assumes the Wand posture.*
- 10 He repeats steps 2, 3, 4, 5, 6 and 7 above.*
- 11 The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround him with a golden aura.*

After completion of step 11 of the Orante Formula, MAGUS places his left hand upon his Pentacle, and the three middle fingers of his right hand upon the brow of the candidate. Thereupon, EREMITUS places his right hand on the candidate's sacral area, his left hand on the candidate's heart centre; and ENSOR places his right hand on the candidate's genital centre, his left hand on the nape of the candidate's neck. Maintaining these postures, the officers declaim:

MAGUS:

The Triune Light is evoked, and centred in the Shrine of Tau.

EREMITUS:

The Pillar of the Breath is illumined and proclaimed in Fire.

ENSOR:

The Pillar of the Body is illumined and proclaimed in Water. ALL

THREE:

The Twin-sexed Serpent has unfurled its wings and is extended from the Threshold to the Throne of Holy Wisdom.

MAGUS, ENSOR and EREMITUS now join hands and circumambulate the candidate thrice. While the circling takes place, the officers visualize a sheath of crystalline light, white and scintillant, whirling deosil about the candidate.

At the conclusion of the triple circumambulation, the officers unlink their hands.

MAGUS raises his arms:

MAGUS:

Thus the Dedication, founded in Glory.

Thus the fusion of Divine force with form pre-existing in astral latency.

Thus the arising of the New Life and the assumption of the temple into the splendour of the Glorious Star.

The third Step is ascended!

MAGUS turns and moves to west of the Bomos, makes Ave to east and turns to face west.

EREMITUS and ENSOR, at left and right side of the candidate respectively, link hands with him and conduct him forward and out of the triangle. They pause, bow to MAGUS, then conduct the candidate to west of the place of working. The candidate stands facing east, EREMITUS at his left side, ENSOR at his right. Hands are disengaged.

Projection of the Astral

Battery: 1.

The CUSTOS of the southeast replenishes the incense.

MAGUS:

Let the Shining Voyager now be sent forth, that it may receive
the high blessing of the Powers of the Circled Cross.

Battery: 2.

*EREMITUS directs the candidate to perform the C_lavis Rey Primae 1' Formula,
in its full form:*

- 1 The candidate inhales, visualizing his Corona Flammae as a sphere of
white brilliance and reflecting upon the cosmic principle to which it is
referred.*
- 2 He exhales, vibrating EN TO PAN.*
- 3 He inhales, strengthening the Corona and reflecting.*
- 4 He exhales, vibrating EN TO PAN.*
- 5 He inhales, strengthening the Corona and reflecting.*
- 6 He exhales, vibrating EN TO PAN.*
- 7 He inhales, drawing down a shaft of brilliance from the
Corona, formulating the Uncia Coeli as a sphere of
glimmering dove grey, and reflecting upon the cosmic
principle to which the Uncia Coeli is referred.*
- 8 He exhales, vibrating TURANA.*
- 9 He inhales, strengthening the Uncia Coeli and reflecting.*
- 10 He exhales, vibrating TURANA.*
- 11 He inhales, strengthening the Uncia Coeli and reflecting.*
- 12 He exhales, vibrating TURANA.*
- 13 He inhales, holding Corona and Uncia Coeli in awareness, drawing down
the shaft of brilliance from the Uncia Coeli, formulating the Flos
Abysmi as a sphere of billowing intense mid purple, and reflecting upon
the cosmic principle to which the Flos Abysmi is referred.*
- 14 He exhales, vibrating DESTAPHITON.*
- 15 He inhales, strengthening the Flos Abysmi and reflecting.*
- 16 He exhales, vibrating DESTAPHITON.*
- 17 He inhales, strengthening the Flos Abysmi and reflecting.*
- 18 He exhales, vibrating DESTAPHITON.*

*(The candidate continues through to the Instita Splendens, with the appropriate
colour formulations, reflections and vibration of names: and he concludes with
the Caduceus.)*

The Rousing being accomplished, ENSOR directs the candidate to eject Nephesh substance from the region of his solar plexus so as to formulate therewith, in the triangle, an ovoid of about his own stature, and to maintain this ovoid, with its connecting cord, in visualization.

When everything is ~n readiness, MAGUS bows: whereupon EREMIT US' and ENSOR advance directly towards the east. Having arrived about one pace before MAGUS they stand still.

MAGUS then moves westward between them; they turn as he passes (EREMITUS deosil, ENSOR widdershins) so that when MAGUS stands still, about two paces to west of them, and turns to face them, they too are facing him.

The three officers thus form a triangle whose apex is toward the apex of the triangle into which the ovoid has been projected.

Positioned thus, the three officers simultaneously perform the Clavis Rei Primae 2nd Formula, as follows:

- 1 The Wand posture is assumed.*
- 2 The Corona is visualized as a sphere of white brilliance.*
- 3 On an inhalation, a shaft of brilliance is drawn down
from Corona to breast, where it forms the Orbis Solis.*
- 4 On an exhalation the shaft of brilliance is seen
descending to the feet, where it forms the Instita
Splendens in white light, less brilliant than the Corona.*
- 5 On an inhalation a shaft of orange flame rises from the
Instita Splendens and passes into the Orbis Sohs.*
- 6 On an exhalation, the three centres are affirmed.*
- 7 The sequence 3, 4, 5 and 6 above is repeated several times.*
- 8 The Orbis .S'obs remains distinct as a brilliant nucleus, but steadily
emits a powerful radiance which forms a golden aura.*

The officers then link hands in a ring and perform a half circumambulation deosil, which is to end when MAGUS is nearest the Bomos. (At this point. ERF.MITUS and ENS'OR are both facing east, but are at opposite sides of the place of working from when they were statizned each side of the candidate in the west).

MAGUS turns deosil to Bomos. He places his left hand upon his pentacle, his right hand upon the Tesserci, then raises his right

hand to cover for a moment the left upon the pentacle. 1) dismissing the posture, MAGUS then turns deosil to face west. As he turns, EREMITUS and FENSOR simultaneously turn (EREXHTUS widdershins, FENSOR deosil) to west, and without pause all three proceed to the triangle: MAGUS to its apex; EREMITUS and FENSOR to its southwest and northwest respective;; where they turn (ERMITUS deosil and FENSOR widdershins) to face the centre of the triangle.

The Establishment of the Powers of the Circled Cross MAGUS

addresses the candidates Nephesh formulation: MAGUS:

Creature of Astral Forms, Child of Light, whose nature is a mirror to reflect the images of heaven's bright luminaries! Thou shining and gentle dweller in the clear deeps of the World of Formation, thou voyager in illimitable and uncharted regions of delight, of terror and of wonder; thou whose nature knows the impression of the senses alike with the tempestuous sway of emotion! Thou who dost possess hidden powers that the body knows not: to see beyond sight, to hear beyond hearing, to move that before which the mighty forces of Earth would falter! Thou interpreter between the world of matter and the world of mind: thou who dost speak in dreams, and in illusion and fantasy dost show forth truth; thou who hast the key to the secrets of all time, whether to keep them still concealed or to bring them to the day.

It is to thee. O shining and sentient Presence, that we speak.
Hear thou the voice of our utterance!

We stir thee up, we move thee, and we charge thee that thou receive with heedful care, and nurture within thee lastingly and fruitfully, the impress of the Powers of the Circled Cross which we are about to confer upon thee. So, 'Nith ever greater fidelity and truth. shall the presence of

those Powers be established within thee, secure and ready when thou shalt be called upon to give aid in the Great Work.

For it is thine to present the lodestone for the journey, the crucible for the transmutation, and the glass which shall focus the flame.

So shall the Ruach, through thy co-operance, have image at hand to cradle inspiration, joy in the Work and desire of attainment to give wings to reason. So too shall the high Powers of the Circled Cross find ready way – ever more truly resonating with their mirrored selves which shall have been evoked within thee – to irradiate and infuse the entire being of Companion (*candidates magical name*) with their character.

Thus shalt thou further the spiritual weal of the psyche in which thou art participant, and thereby win thine own enduring happiness and fulfilment in the unity of the Higher Self.

The three officers now raise their right hand towards the ovoid of astral substance.

Maintaining this gesture, they visualize the god form of Leukothea within the ovoid of astral substance.

(The Goddess is robed in a shimmering white peplos, the upper back portion of which is draped so that it forms a veil for her hair. Upon this veil she wears a circlet of silver upon the front of which is a single beryl cabochon. Her face is almond-shaped: her expression is dignified and gentle. Her right hand grasps the shaft of a double axe, the blades of which are of silver, the shaft of dark wood. At its extremity the shaft of the axe is bound with a bright scarlet thong. Upon her right wrist is a bracelet of special form. It shows on each edge a border of heavy gold, the area between the borders being filled with slender transverse bars of various stones, red, dark green, black, white, yellow and deep blue. Her left arm is raised, and upon the palm is poised a seamen with outspread wings.)

When this is powerfully established, ENSOR intones:

ENSOR:

Ἡ ΠΕΛΕΙΑ ΚΑΙ Ἡ ΥΓΡΑ
(HE PELEIA KAI HE HUGRA)

Maintaining the gesture, the officers change the god form to the ophiomorphic image of Melanotheos.

(A powerful serpent moves in the darkness of cosmic night. The scales of the serpent are indigo with purple highlights. The eyes are brilliant red with black pupils. The ivory fangs are pythonlike. A dorsal crest of dark red is upon the head and forepart of the body of the serpent.)

When this image / s powerfully established, ERE)TUS intones:

EREMITUS:

Ὁ ΟΦΙΣ ΚΑΙ ΤΟ ΟΙΟΝ
(HO OPhIS KAI TO OION)

Still maintaining the gesture, the officers allow the god form of Melanotheos to fade and visualize the anthropomorphic image of the Agathodaimon.

(The Agathodaimon is a tall and commanding figure, with youthful face and compassionate eyes. His hair is golden, falling in curling locks to his shoulders. Upon his head is a golden oriental crown of twelve rays. He is robed in a white garment that sparkles with light of every colour. Upon his shoulders and falling before him is a stole of rich green and gold. His feet are bare.)

When this is powerfully established, MAGUS intones:

MAGUS:

ΓΑΙΑ ΚΑΙ ΟΙΧΩΡ ΤΟΥ ΟΥΡΑΝΟΥ
(GAIA KAI HO IChOR TOU OURANOU)

The officers maintain the gesture, allowing the image of Agathodaimon to fade. Then, when he is ready EN,S'OR initiates the formula of valediction:

ENSOR:

We bless thee -

ENSOR and EREMITUS: We

bless thee -

ALL THREE:

We bless thee most richly, Child of Light!

So abide with thee, henceforth and always, Beauty, Truth and Goodness in their transforming power, their effulgence and their majesty!

In the Divine Names

(All three now simultaneously trace the Circled Cross with their right hand towards the astral ovoid, vibrating.)

LEUKOTHEA *(horizontal, left to right)*

MELANOTHEOS *(descending vertical)*

AGATHODAIMON *(circle, from top deosil)*

MAGUS now positions himself suitably and perfirms the Orante Formula, as follows, projecting upon the ovoid of astral substance within the triangle:

1 He assumes the Wand posture.

2 He visualizes his Corona as a sphere of white brilliance.

3 He inhales, drawing light from Corona to breast, and forming the Orbis Solis in golden light.

4 He exhales, seeing the shaft of brilliance descend to his feet, where it forms the Instita Splendens in white light.

5 He inhales, seeing a shaft of orange flame rise from the Instita Splendens and pass into the Orbis Solis.

6 He exhales, affirming the central column formulation.

7 He repeats several times the sequence 3, 4, 5 and 6 above. N With awareness of the three centres, he raises his arms,

palms forward and directed to the object which is to receive the projection. On an exhalation, he feels the

energy of the Orb is Solis passing upwards through his arms and out from the centre of his palms, to converge upon the astral ovoid as beams of golden light.

9 He assumes the Wand posture

10 He repeats steps 2, 3, 4, 5, 6 and 7 above.

U The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround him with a golden aura.

The Orante Formula having been completed, MAGUS" again positions himself at the apex of the triangle; whereupon EREMITUS and ENSOR turn inwards to face west and, each at his own side of the place of working, advance simultaneously towards the west. EREMITUS and ENSOR turn to face east and stand at the candidates right and left hand respectively.

MAGUS crosses his wrists before him at the level of his throat centre, left outside right, palms forward.

ENSOR now directs the candidate to re-absorb his projected Nephesh substance. Re-absorption having been accomplished, MAGUS dismisses his posture.

EREMITUS' now directs the candidate to perform fully the Clavis Rei Primae I ~r Formula (The Rousing of the Citadels), as above.

Battery: 2-1.

Linking hands with the candidate, EREMITUS and ENSOR lead him eastward and into the triangle and having caused him to stand still therein, they disengage hands.

MAGUS, ENSOR and EREMITUS' now join hands in a ring about the candidate and circumambulate him thrice deasil.

At the conclusion of the triple circumambulation, the officers unlink their hands. Together, the three officers raise the cord which has formed the triangle, and MAGUS girds the candidate therewith, securing it in the manner proper to Second Hall (that is. at the candidates right side).

EREMITUS directs the candidate to visualize the ophiomorphic god-form of Agathodaimon (as arising from a coil behind him, the main part of the body of the serpent vertical and close to his spine, the head advanced above his head and surrounded by twelve

rays of light, the wings descending obliquely forward and being folded across the candidate's body) and to maintain this strongly in formulation. The officers assist in building and maintaining the formulation.

The three officers again link hands around candidate. They perform a half circumambulation deosil and disengage hands, to stand in their new positions: EREMITUS' to the candidate's left and facing him, EN.SOR to his right and facing him, and MAGUS behind him and facing towards him.

The three officers raise their hands towards the candidate, palms forward, and, holding the Agathodaimon strongly in visualization, they utter Gasmen IV

MAGUS:

Sprung from thy secret abode in the limitless deep,
Upward coursing, resistless, beautiful fire,
O sacred scintillant Serpent, Knouphis Agathodaimon! – we
hail thee and give thee praise.

EREMITUS:

What is the chasm, the gulf whence thou art arisen?
There darkly, immeasurably below, surge the primal waters,
Imageless, viewless counterpart of the high Hidden Mother:
There is thy mirrored source.
Child of the heights supernal, swift-coursing downward,
Bringing thy light through worlds of manifold being, Lifting
them, drawing them higher ~
Primeval mystery, ever shown forth in thy children!

ENSOR:

Water-deep calls unto water-deep, calls and responds:
Upward, upward impelled,
Upward ever thy children must strive, flashing wings seeking
Voice of her summoning, Voice of the Mother of waters
supernal.
Thou. O flame unresting, thou dost impel thy children: Thou
in them seekest upward. strivest upward, questing, aspiring:

Thou in thy children art column of undulant flame, Listening
wings of flame, questing to Herward.

MAGUS:

The spine rises swaying, the Serpent of fire quests upward: Lo, the
whole form burgeons forth!
Out of the Serpent flashes a living tree: roses of flame,
Beauteous many-hued whorls of flame
Borne upon slender stems spring from the central shaft, Each
informed with the upward impulse,
vibrant, intent on its purpose of being —
Each a manifestation of thee.

EREMITUS:

For thou in thyself dust carry all modes of being. Not lost
in thee is that primal Deep,
Not lost that dark Water Mother, but inwoven with
thine essential fire:
She, she rises blissfully through her children, Rises
through thy coilings, rises through
the fire blossoms of thy tree,
Rises with thee, in thee —
Rises to find thy glory, as thou hers.

ENSOR:

So the two wings flame forth at the head of the Caduceus, And its two
Powers, male-female, are one in that radiance: And in that Light, which
is thine, thy children see their crown.

ALL THREE:

Sprung from thy secret abode in the limitless deep, Upward
coursing, resistless, beautiful fire,
O sacred scintillant Serpent, Knouphis Agathodaimon! — we hail
thee and give thee praise.

*MAOI! ENSOR and EREMITUS link hands and perform a halfcircumambulation
deosil around candidate, then disengage hands*

and stand in triangular formation about him and facing towards him. MAGUS' in front of him, ERFMITUS behind the candidate and to his right, ENSOR behind him and to his left.

The three officers now simultaneously trace the circled Cross with their right hand towards the candidate, vibrating:

LEUKOTHEA (*horizontal, left to right*)
 MELANOTHEOS (*descending vertical*)
 KNOUPHIS (*circle, deosil from top*)

MAGUS turns deosil and proceeds to the west of the Bomos, there to stand facing east. ENSOR and ERFMITUS continue to assist the candidate in maintaining the ophiomorphic formulation of Agathodaimon. (If it is felt to be necessary, ENSOR directs the candidate to strengthen his awareness of the formulation).

MAGUS bows once and profoundly before the Bomos.

Invocation of the Planetary Forces Battery:

3-1.

MAGUS makes and maintains the gesture Ave.

MAGUS:

Hail, thou One, thou All! For the force of thy splendour and the majesty of thy power do we adore thee, and we extol thee with offerings worthy of consecration to thee.

With the names divine do we extol thee, with the holy spells and with the gestures of enchantment.

With the flame of aspiration do we extol thee, and with the outpoured libation of the heart's desire.

Hail, thou One, thou All! We praise thee and bless thee for thy splendour and thy power!

MAGUS places his hands on his pentacle, right over left, then assumes the Wand posture.

He performs the Clavis Re/ Primae 2^d Formula:

1 He assumes the Wand posture.

- 2 He visualizes his Corona as a sphere of white brilliance.
- 3 He inhales, drawing a shaft of brilliance from Corona to breast, where it forms the Orbis Solis in golden light.
- 4 He exhales, seeing the shaft of brilliance descend to his feet, where it forms the Instita Splendens in white light, less brilliant than the Corona.
- 5 He inhales, seeing a shaft of orange flame rise from the Instita Splendens and pass into the Orbis Solis.
- 6 He exhales, affirming the central column formulation.
- 7 He repeats several times the sequence 3, 4, 5 and 6 above.
- 8 The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround him with a golden aura.

He takes the Great Wand in his right hand, raises it on high in salutation, then holding the Great Wand in repose he turns deosil and proceeds to the candidate.

Standing before the candidate, and holding the Great Wand on high, he declaims:

MAGUS:

Upwards, O Theourgios/Theourgis, on wings of flame, within thyself from power to power ascending, in the mystery of KNOUPHIS adore thou the divine presence within the seven planetary spheres. So, as we invoke the forces of those habitations of holiness, may the gates be opened within thee to the divine inspirations which they radiate forth and to the endowments which they confer.

And even as those powers themselves are united in perfect harmony in the Kosmos, so may their energies be united in perfect harmony within thy psyche, that thou mayest have access to explore them magically and that their bounties may be open henceforth to thee in thy magical workings. Thus mayest thou achieve the fulfilment of thy magical destiny and the realization of thy True Will.

MAGUS directs the Great Wand to the genital region of the candidate, and thereupon the Lamp of Mene is lighted and the

first ascending planetary tone D _____ is sounded by the CUSTOS.

(Each tone is maintained continuously until the next one is sounded, and each planetary invocation is chanted on the given note. The tones suggested here are in the harmonic minor key of C: a different key may be employed, as the Magus may prefer, provided that the same sequence of intervals is maintained. The effect of each of the tones may be richly enhanced by the sounding of a bass note in unison with each chanting tone.)

MAGUS:

May the resplendent SAO *(he traces the sigil of the name)* light ever thy path, and bestow upon thee the bounteous gifts of imagination and the true perception of the Foundation *(he traces the sigil of Asphaleion)*.

MAGUS directs the Great Wand to the candidate right hand, and thereupon the Lamp of Hermes is lighted and the second ascending planetary tone -- E flat is sounded.

MAGUS:

May the wondrous AZOTH *(he traces the sigil)* ever give wings to thy mind, and bestow upon thee the precious gifts of magical understanding and the illuminations of Splendour *(he traces the sigil of Lamprotestis)*.

MAGUS directs the Great Wand to the candidate's left hand, and thereupon the Lamp of Paahie is lighted and the third ascending planetary tone — F is sounded.

MAGUS:

May the mystical ALBAPHALANA *(he traces the sigil)* ever enkindle joy in thy soul, and bestow upon thee the abundant gifts of spiritual vitality and the celestial fire of Victory *(he traces the sigil of ^ ^ ke)*.

MAGUS directs the Great Wand to the candidate's breast, whereupon the Lamp of Helios is lighted and the fourth ascending planetary tone G is sounded.

MAGUS:

May the effulgent ONOPhIS (*he traces the stgil*) ever illumine the sanctuary of thy heart, and bestow upon thee the most sacred gifts of magical dedication and the high ecstasies of Beauty (*he traces the s/gil ofKalon*).

MAGUS directs the Great Wand to the candidates right shoulder, whereupon the Lamp of Ares is lighted and the fifth ascending planetary tone A flat is sounded.

MAGUS:

May the indomitable SABAO (*he traces the sigil*) guard ever thy life and works, and bestow upon thee the high gifts of magical adventure and the unfailing confidence of Strength (*s/gil ofDynamis*).

MAGUS directs the Great Wand to the candidate's left shoulder, whereupon the Lamp of Zeus is lighted and the sixth ascending planetary tone - B is sounded.

MAGUS:

May the majestic ZAυAIETOS (*he traces the s/gil*) ever prosper thy spiritual development, and bestow upon thee the excellent gifts of magnificence of spirit and the inner touchstone of Mercy (*sigil o f Doxa*).

MAGUS directs the Great Wand to the candidates brow. The Lamp ofKronos is lighted and the seventh ascending planetary tone - C is sounded.

MAGUS:

May the exalted IALDABAOTh (*he traces the sigil*) ever consecrate thy upward progress with his shining benediction, and bestow upon thee the wondrous gifts of renewal in Time and beyond Time and the sure counsels of Understanding (*sigil of Sophia*).

MAGUS' raises the Great Wand on high then, directing the Great

Wand in turn to the candidates brow, left shoulder, right shoulder, chest, left hand, right hand and genitals (thus figuring the Lightning Flash), he intones the seven Greek vowels in descending mode.

The first vowel is uttered on the still-sounding seventh ascending tone.

MAGUS:

Ω (the brow; tone: C)

Y (left shoulder; t(m e: B)

O (right shoulder; tone: A
flat) I

(the chest; tone: G)

H (left hand; tone: F)

E (right hand; t(me: E flat)

A (genitals; tone: D)

After the final vowel of the series has been uttered by MAGUS, the CUSLOS of the northeast, without hiatus, sounds all seven tones simultaneously. (But if the instrument for the tones is not suitable for sounding all seven simultaneously, silence shall follow the utterance of the final vowel).

MAGUS, with the Great Wand in repose, remains facing the candidate.

When he is ready, he proceeds to west of the Bomos where he replaces the Great Wand and turns to face west.

The CUSLOS ceases to sound the seven tones.

EREMITUS directs the candidate to allow the image of the Agathodaimon to fade, and to centre his awareness on his magical personality.

Apotheosis

Battery: I.

MAGUS:

Thy feet, O Theourgios/Theourgis, have been set upon a secret path, and thy gaze directed with a new significance upon the mystic Agathodaimon, in whose light thou art to proceed upon thy further way.

Thou hast ascended the three hidden and mysterious steps of the Foundation of the House of Sacrifice. Thou hast been conducted through the House itself, the House of thine own life, to experience the principles of Breath, Body, Justice and Mercy in a special manner, to inaugurate thy magical life in the Second Hall of Aurum Solis, and to open to thee the mighty powers which shall avail thee therein.

Among these great sources of force and of sure strength, the luminous gates of the seven Planetary Powers have been magically opened, that in thy following of the Great Work thou mayest draw at need upon their illimitable bounty, the many-faceted splendour of high qualities and empowerments which are the deep archetypal founts of all life and action in this world.

Yet not this alone has been done. At thy first steps upon this new way, thy footfall has echoed in the heights, thy words of affirmation have been heard and the inner gaze of thine aspiration has flashed upwards to its objective. For that which we perform in this rite is witnessed, aided and ratified, by the high adepts of the worlds invisible. At every level of being, thy unity with the corporate life of the Order is wrought: even now, O Theourgis/Theourgis, thou art uplifted in the power of the Glorious Star!

Let us, therefore, in the ambience of that Star, proceed now to the completion and confirmation of that which we have this day undertaken!

Battery: 2-1-2.

FNSOR directs the candidate to kneel.

MAGUS' app roaches the candidate and stands before him, the three officers thus again forming a triangle offorces about the candidate.

The CUSTOS of the southeast approaches MAGUS bearing the Phial of Anointing Oil and the finger-linen.

MAGUS takes oil upon the ball of his right thumb and signs the octagram upon the candidates brow. He begins with the descending right vertical; for each beam he chants one word (the sequence of tones being in descending mode), commencing on the tone of C:

MAGUS:

EN (*tone: C*) GIRO
 (*tone: B*)
 TORTE (*tone: / 1 1 1 0*)
 SOL (*tone: G*) CICLOS
 (*tone: F*) ET (*tone: E*
flat) ROTOR (*tone:*
I)) IGNE (*tone: C*)

After MAGUS has chanted "IGNE", the tone of utterance is silenced.

MAGUS' cleanses his thumb and the CUSTOS retires with the Anointing Oil and the linen.

MAGUS now places his hands at the sides of the candidates head, and ENSOR and EREMITUS place their right and left hand respectively on the candidates shoulders, their other hand on MAGUS shoulders:

MAGUS:

May we be held ever in the Glory of the New Life. May the
 Star of Regeneration shine forth perfectly upon the
 brow of each of us,
 And may our hearts be ever united
 in the bond of an indivisible love.

ALL THREE:

So it is, so shall it be, in the Light of the Glorious Star! MAGUS,
 ENSOR and EREMITUS disengage their hands.
Battery: 1.

MAGUS:

Thus, (*earthly name*), do I receive thee as an Initiate of the Second
 Hall of the Ogdoadic Mysteries in Aurum Solis, and proclaim thee
 among the High Company of the Glorious Star.

Companion of Aurum Solis, Servitor of the Secret Flame, arise
 in thy name (*Second Hall magical name*).

ENSOR and EREMITUS assist candidate to arise, then disengage their hands from him. They stand at candidates left and right side respectively, facing east. Meanwhile, MAGUS turns deosil a) advances to west of the Bomos, where he salutes east with Ave a) turns deosil to face west.

MAGUS:

Hear now, O Theourgios/Theourgis, concerning the works and the life of the Glorious Star.

The primary symbols of the Ogdoadic Tradition are the fivefold Pattern of the House of sacrifice and the Eightfold star of regeneration. The arcana of the house of sacrifice are a key at once to the dynamism of the universe, and to that pattern in the Divine Mind in accord with which human nature has come into being. This same key is also, therefore, that by which the faculties of the psyche are evoked in their true and potent order, and likewise it is that key by which the hidden powers of the universe can be understood, realized and attained. Above the image of the House of Sacrifice shines forth the glorious symbol which both fulfils and transcends it: the eightfold Star of Regeneration. The eightfold Star, which has been employed from ancient times to represent Life Divine, is the ensign of attainment and the emblem of an undying aspiration; and, supremely, it betokens that ultimate act of Regeneration whereby the Divine Mind calls back to its eternal selfhood, into the eternal Becoming which is both the essence and the act of the divine nature, everything which it has sent forth into space and time.

These great emblems and the ancillary tokens of the Ogdoadic Tradition are to be found, widespread, at significant points in the art and architecture, and even in the literature, of Europe. They are the visible signature of a living Hermetic Gnosis, of a dynamic esoteric ferment, among whose initiates have been numbered some of the most profound luminaries in the shaping of Western aspiration. For one thousand years our brethren of the Glorious Star have proclaimed the Ogdoadic mysteries in symbol and in word; yet the uninitiated, lacking the keys, have perceived therein only a canon of

design or a literary form. The tradition has in this wise repeatedly been revealed, even displayed to the public gaze, yet it has not been seen; our Mysteries have been proclaimed, yet remain inviolate.

If we look beyond the cultures of the West, beyond the closely interwoven fabric of European thought and history, we find, widespread through other cultures too, symbols which relate to the Ogdoadic Tradition and which, by their appropriate use, declare the knowledge and understanding of the initiate. We acknowledge and respect the schools of wisdom with which these symbols are associated, and we respect their special use and interpretation of those symbols. But, while we say assuredly that the teachings of Aurum Solis would not exclude those interpretations, we respect also their customary secrecy and we do not seek to know or to elucidate further.

Know, however, O Theourgōs/Theourgis, that in European lands — the territory in which the Western Mysteries properly so called have developed and flourished — there are certain places in diverse regions where the mighty symbols of the Ogdoadic Tradition have been emplaced in centuries past, and even now remain established: and these places are held by us to be most sacred sites of our tradition, where the power of a revered antiquity is added to the unchanging and deeply magical potency established there by means of the signs and by the will of those who wrought them.

The mysteries of the Ogdoadic Tradition were early transmitted to a number of the mediaeval Guilds, profoundly influencing their initiatory rites and disciplines. Thus ensued a high flowering of true Ogdoadic symbolism in art and architecture: enduring and sure tokens which bear witness to the mystical insight and elevated calling of the Guildsmen. Initiates of the Glorious Star in these latter times may look upon these Ogdoadic works, upon paintings and frescoes, upon delicate gems and great buildings, and say, "Here were my brethren".

Nobly, and with most mystical significance, was the Fivefold Pattern of the House of Sacrifice employed in the

initiatory workings of our mediaeval brethren the Knights Templar. Therein did they most skilfully evoke and co-ordinate the functions and faculties of the psyche. Nobly too did they bear, in scarlet upon their white mantles, the Eightfold Star of Regeneration.

With arcane intent, for the creation of a sanctuary of power wherein Supernal Light might focus upon earth, did Benedetto Gaetano, high initiate of the glorious Star, ordain the emplacement of our symbol upon surrounding pillars of strength in Rome. For some [seven hundred] years that mystic citadel has stood:: set apart from its environs, seen but not perceived save by the initiate and the visionary, traversed but not entered save by those who hold the key of the Mysteries.

Mighty indeed was the mystical and secret Ismaili Order of the Faithful Ones of Love which, in Asia Minor, comparably with the Sufis and Dervishes, followed within the Islamic world the path of inner illumination and of devotion to the spiritual elevation of humanity. Mighty was its Ogdoadic power, mighty were its planetary workings.

Mighty indeed was the Ogdoadic society of the Fideh d'Amore which, established in Italy at the end of the twelfth century, was a western formulation of the symbolism, mystique and practice of the Faithful Ones of Love, added to and enriched by the Order of the Temple. Notable in the development of the Fideh d'Amore through many generations was the Florentine family of Cavalcanti, in which philosophy and independence of mind formed a proud heritage. Beyond their own lives and works, the Cavalcanti have added an undying lustre to the whole Western Mystery Tradition by the great minds which they have apprised of the Fideh d'Amore and brought to initiation therein. Of these initiates, two especially are outstanding: Dante Alighieri_ whom the poet Guido Cavalcanti introduced to the Fideh d'Amore in the thirteenth century, and Marsilio Ficino. the great Renaissance philosopher and mystic, who was brought to initiation in the fifteenth cent^^ by_ Giovanni Cavalcanti as Ficino's own words attest.

In the city of Florence, in the fifteenth century, the Ogdoadic society called the Careggi circle was formed from the membership of the Platonist Academy. under the inspiring genius of Marsilio Ficino, Neoplatonist scholar as well as initiate of the Fideli d'Amore. L'rief in earthly reckoning was its splendour but deathless its glory_ none can recount the history of the making of Europe without telling of the awakening which was here wrought in the minds of men and women. The work of the Careggi Circle. in the very beginnings of the Renaissance, had effects which even yet reverberate throughout the Western world. Scholars, poets and philosophers travelled thither from afar, seeking initiation or at least the inspiration of converse with the group. Reuchlin, the pioneer German Qabalist, and Erasmus, the humanist who carried the spirit of Renaissance learning to his native Holland, were among those profoundly influenced by the initiates of Careggi. Founded initially through the philosophic and occult interests of Cosimo de Medici, Ficino's patron, it was developed brilliantly by Cosimo's grandson Lorenzo the Magnificent, who inherited from Cosimo the initiatory name of Pan. Ficino himself as supreme adept of the Careggi Circle, took the name of Saturnus. Giuliano de Medici. Lorenzo's brother, was Hippolytus. Pico della Mirandola, the brilliant young Qabalist, was Apollo. Angelo Poliziano, poet in three languages, was Hercules. Michelangelo Buonarroti, painter, sculptor and poet of heroic imagination, was also an initiate of this high gathering, the last before the death of Lorenzo. and the murder of several initiates of the inner ring, marked the onset of savage persecution by religious fanatics and the dispersal of the society.

High and most noble were the Ogdoadic works of the sixteenth century Order of the Helmet, whose emblem betokened silence and invisibility. Its initiates wrought in glorious words a world of wonder and of awe in which the mysteries would find an honoured place. Through the centuries following, and even now, the writings of these initiates 'Dye' «Pings of fire to the aspirations of those who hear or read them, and win their hearts to the Mysteries, to seek them out and find them in their

These Orders and their initiates do we salute in the splendour of the Glorious Star. And so likewise do we honour their successors, the brethren of the eighteenth century society of the Blazing Wheel who guarded the tradition for future generations, laying the foundations and preserving the sphere of amity upon which, and within which, Aurum Solis came to be established.

This, O Theourgos/Theourgis, is but a brief recounting of thy lineage; and herein thou mayest behold somewhat of the earthly manifestation of the high company of the glorious Star. Yet even were it possible to name all Orders and Initiates of the Ogdoadic Tradition, even thus would the Glorious Star appear not in its fullness.

For each member on earth of this High Company strives for the Light at every level of being: physical, astral, mental and spiritual; and thus it is that through these incarnate brethren the powers of the Mystical Light are ever and continually invoked down from World to World, from level to level, to find their manifestation and realization in the World of physical being.

Yet it is not their own powers solely that these brethren channel down from those radiant Worlds wherein their inner faculties subsist. Nor in their deeds of power do they strive unaided. For the High Company of the Glorious Star is a coruscating interplay of forces which, pulsing and flashing with life, with love and with power, unceasingly while aeons shall endure – descends through the Worlds to ascend again to imageless heights. And in its entire spiritual reality and activity this same fellowship numbers also among its participants a great and shining hierarchy in the Worlds invisible. Initiates who have passed beyond physical life, but who continue to work intimately with, to watch over, to guide and to empower the brethren on earth, their beloved children and co-workers. Some, higher still, luminous and potent discarnate ones. High Guardians of the Glorious Star, who transmit the thrilling radiance of unseen and unseeable ideas. Some, most exalted, scarcely to be distinguished from the

divine effulgence which encompasses them: they whose vital impulse and essence is the very life-current and foundation of the work of the Glorious Star. And, at every level of the invisible hierarchy, beings too of an entirely spiritual quality, who have never known incarnation, and who participate in the greater Fraternity according as its modalities and purposes correspond to their nature.

Into all this luminous texture of being and action, the brethren on earth of the Glorious Star are initiated; and thou, O Theourgos/Theourgis, art one of this high company. Thine be the Power and Inspiration. thine. now and always. be the Glory.

Gratulation

Battery: 1-3-1

MAGUS:

Companions of Aurum Solis, let us renew the divinely inspired Adoration of Thrice-Greatest Hermes.

Facing east, all make and maintain the gesture Ave. ALL:

O thou the holy God, Father of the All, self-completed in wisdom!

O thou the holy God who wilt be known and who by the devoted art known!

Holy art thou who by giving voice hast established the existent beings.

Holy art thou from whom all nature took form.

Holy art thou to whom nature gave not form.

Holy art thou who art mightier than all might.

Holy art thou who dost transcend all transcendence. Holy art thou who art exalted beyond all exaltation. Accept thou the sacrifices of pure utterance coming

directly from the heart and soul which are centred upon thee:

O thou surpassing words!

O thou surpassing all expression!

O thou who art invoked by a cry which is silence!

(All draw the hood, bow the head and fold arms right over left on breast. After a moment, the hood is thrown back and the gesture Ave is resumed).

Thus do I believe and attest thy truth.

I enter into Life and into Light.

I give thee blessing, O Father — aspiring to be one in holiness with thee, to the fullness of the powers with which thou hast endow me.

All dismiss the Ave.

Battery: 1. MAGUS:

Salutation and again salutation to the High Guardians of the
Glorious Star, who were, and are, and are to come.

ALL THREE:

Salutation and again salutation in the splendour of the Star
which unites us.

MAGUS:

O you High Guardians. Hidden Adepts, Dwellers in Eternity: you
have given signs and you have shown wonders, and you have
revealed yourselves unto your children.

ALL THREE:

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE

The Spiritual Sun has turned the Ages in a Circle and is their
Mover with Fire!

MAGUS:

Such are the Words, such is the Greeting!

Battery: 1.

MAGUS moves deosil round Bomos to east, there to face east. The CUSTIIS of the northeast approaches MAGUS, bearing the Elemental Corbis.

Battery: 1.

MAO US takes the Burin and performs the banishing of the Spirits of Air.

MAGUS:

Spirits of Air, be there peace between us. Dwellers in the Astral Light, with the blessing of the All-highest return to your abodes, and with gladness come again when you are called.

He raises the Burin:

Spirits of Air, children of this world's innocence, go now in the name ATHANATOS (*he traces banishing pentagram of Spirit*), and in the name SELAE GENETES (*he traces banishing Air pentagram*).

He replaces the Burin and, with the CUSTOS in attendance, proceeds to south.

Battery: 1.

Facing south, he takes the Wand and banishes the Spirits of Fire: MAGUS:

Spirits of Fire, be there peace between us. Dwellers in the Astral Light, with the blessing of the All-highest return to your abodes. and with gladness come again when you are called.

He raises the Wand:

Spirits of Fire, children of this world's innocence. go now in

the name ATHANATOS (*banishing Spirit pentagram*), and in the name THEOS (*banishing Fire pentagram*).

*He replaces the Wand and, with the CUSTOS in attendance, proceeds to west.
Battery: 1.*

Facing west, he takes the Cup and banishes the Water Spirits: MAGUS:

Spirits of Water, be there peace between us. Dwellers in the Astral Light, with the blessing of the All-highest return to your abodes, and with gladness come again when you are called.

He raises the Cup:

Spirits of Water, children of this world's innocence, go now in the name ISCHYROS (*banishing Spirit pentagram*), and in the name PANKRATES (*banishing Water pentagram*).

He replaces the Cup and, with the CU.STOS in attendance, proceeds to north.

Battery: 1.

Facing north, he takes the Disc and banishes the Spirits of Earth:

Spirits of Earth, be there peace between us. Dwellers in the Astral Light, with the blessing of the All-highest return to your abodes, and with gladness come again when you are called.

He raises the Disc:

Spirits of Earth, children of this world's innocence, go now in the name ISCHYROS (*banishing pentagram of Spirit*), and in the name KYRIOS (*banishing pentagram of Earth*).

Having concluded the banishing in the north, he replaces the Disc

upon the Corbis and proceeds to the east, still with the ('USTOS in attendance.

MAGUS and CUSTOS bow to the place of Lights dawning; and the CUSTOS retires.

MAGUS now makes a triple widdershins circumambulation of the place of working, his head bowed and his arms folded upon his breast, left over right.

Concluding in the east, MAGUS' turns widdershins to face east. He salutes with Ave, then turns deasil to face west across the Bomos.

Battery: 1.

MAGUS:

Companions of Aurum Solis, the rite is accomplished!

Let us go forth in the living light and luminous life of the Glorious Star; and let us keep these mysteries, and every blessing which they signify, within our hearts!

ALL:

So it is, so shall it be, in the Light of the Glorious Star!

Battery: 3-5-3.

ENSOR and EREMITUS conduct the new initiate to west of Bomos. ENSOR and EREMITUS in turn witness upon the Tessera, then EREMITUS directs the new initiate to witness upon the Tessera.

ENSOR and EREMITUS conduct the new initiate out of the temple.

They are followed by SERVITIRES, ADEPT', CHIEFS and MAGUS, each in turn witnessing upon the Tessera at west of the Bomos.

MAGISTER and the CUSTODES witness after all others have departed. and remain in the temple to put all in order.

CHAPTER 7

TELESTERION OF THE OGDOADIC MYSTERIES

Concerning the traditional layout, the magical preparation and the main features of an Aurum Solis Telesterion, the Temple of the Inner Order.

The Secret Place

The Telesterion is the place of fulfilled purpose, the secret place of holiness wherein the Mysteries of the Regeneration are accomplished. It is the "Inner Temple" and the focus of high adept workings for and on behalf of Aurum Solis in the universal Light of the Star.

The Telesterion is neutral in decoration. Dressed stone surroundings are appropriate; but if painted, beige, grey, or any light shade of beige or grey may be employed. The floor, too, should be neutral in colour. Light grey is recommended.

Quintessence

Four Tesserae, each consecrated during a flow of the velocium of Prithivi, are to be emplaced securely below the level of the final floor, in the half-quarters, interlaced squares uppermost and with the top of the Quintessence facing the half-quarter in each case.

At the exact centre of the square working area, the *Star Talisman*, prepared by the Grand Master and having the catalytic power of the *Lapis Philosophorum*, is to be emplaced securely beneath the level of the floor.

Access is allowed to the Tesserae of the half-quarters through square openings which shall subsequently be filled by tiles of the same colour as the floor. Access to the Star Talisman is neither desirable nor necessary.

Domus Sacrificii

The House of Sacrifice is established in three-dimensional form, centrally and parallel to the square of the working area of the chamber.

Three platforms, each smaller than that upon which it rests, are erected. In ascending order the platforms are black, red and white. The topmost platform should be approximately 8 feet by 8 feet, and it should be possible to ascend, and to stand upon, the black step and the red step in turn, before mounting to the white surface of the Foundation.

Upon the white surface, and at its corners, slender columns are erected. Northeast, southeast and southwest, the columns are gold in colour. The column in the northwest is silver in colour.

Supported by the columns, in square to the topmost step, is the pyramidal superstructure. The angle of the pyramidal slope is unimportant. The sloping sides of the pyramid are white. The base of the pyramid, resting upon the columns, is rose-purple. Upon this rose-purple base is depicted (according to the design of the Banner of the New Life) an eightfold, interlaced silver star, containing a black octagon, at the centre of which is a gold equal-armed cross. *Thus a person lying upon the white platform will see this emblem above on the rose purple field of the base of the superstructure.*

Upon that sloping side of the pyramidal roof that faces west, a simple eight-rayed star composed of four intersecting lines (as is historically proper to our tradition in this context) is depicted in red.

The interior surfaces of the pyramidal superstructure (which will be concealed when the pyramid is erected) are ornamented as follows:

All interior surfaces of the pyramid are coloured prismatic red.

Upon the red ground of the base of the superstructure two concentric circles are depicted. the circumference of the larger circle approaching the surrounding square to about 12 cm. at its nearest points. The inner circle should have a radius approximately 12 cm. smaller than that of the outer circle. The outer circle is silver, the inner circle is gold.

Between the circles, upon the red background, the Ogdoadic Palindrome is inscribed in green letters. The base of the letters is towards the centre of the circle. Beginning at the east, the words are disposed as follows:

EN east,
 GIRO southeast,
 TORTE — south,
 SOL southwest,
 CICLOS west, ET —
 northwest, ROTOR —
 north, IGNE —
 northeast.

Outside the circles, within the angles of the enclosing square, are to be painted crosses potent on the red background. In each corner the arms of the cross potent are parallel to the sides of the square, and each cross potent is positioned so that its centre is above the vertical axis of one of the four pillars supporting the superstructure. The cross potent above the silver column is white; the other three crosses are black.

A Tessera should be consecrated during Akasha. This Tessera is to be placed centrally within the pyramidal superstructure, Quintessence upward, interlaced squares facing downward and resting upon the base of the superstructure. The sides of this Tessera should be parallel to the square base upon which it rests, and the top of the Quintessence should be towards the east.

The Bronze Cross

Upon the floor in the east, just east of the lowest (black) step, is emplaced the Bronze Cross. Standing upon the lowest step it should be convenient to place the right foot upon the Bronze Cross while leaving the left foot upon the black step. The Bronze Cross should be of one piece, in sheet bronze (copper is permissible), and permanently fixed to the floor of the Telesterion. It may be bolted. When not in use, the Bronze Cross is covered by a square veil of black silk. Alternatively, the Bronze Cross may be set within a recessed square, to be covered with a removable tile of the same colour as the floor when not in use.

The Inner Altar

Central to the eastern wall is the *Pura*, the upright altar of the Inner Mysteries. The *Pura* is white, and its top surface is scarlet.

If the Telesterion is oblong rather than square the Pura shall be in the part of the chamber that lies beyond the square of the working area. The Pura will still be within the protective ambience of the place, for the "Tessera circle" of the Telesterion, like that of the Temenos, generates an aura which extends for a considerable distance beyond the physical limits of the chamber.

The Banner of the Inner Order

Upon the eastern wall is displayed *Beauceant la mystere*, the Banner of the Stella Gloriosa. This banner has the design of a double cube, black above and white below. Centrally upon the banner is a red equal-armed cross, at the centre of which is the lozenge of Spirit in silver. The lozenge is so proportioned that with the central square of the equal-armed cross it suggests the interlaced squares of the Tessera.

The Green Flame

A green lamp, symbolic of the Tiphharic mystery, shall be suspended above and in advance of the banner.

The Hallowing of the Place

Consecration of the Telesterion shall be according to the second section of the rite *Sacratio Templi*.

By tradition, the Telesterion lies immediately beneath the Temenos, with consequent access from upper to lower chamber. Where the Telesterion is a separate chamber that does not lie beneath the Temenos, the rite *Sacratio Templi* provides for psychic and spiritual alignment of the inner and outer temples of the Order.

CHAPTER 8

INNER OFFICERS AND REGALIA

Officers of the Palingenesis

The three principal officers of the Palingenesis, the Aurum Solis Third Hall Rite of Initiation, are called Hermes, Asklepias and Ammon; they are assisted by the Praecustos, whose function combines the duties of Magister, Custos and Witness, and by a Custos who serves as the Outer Guardian of the place of working.

The Third Hall Initiation, comprises two distinct parts: Pronaos, which is both the fulfilment of the Lesser Mysteries of Aurum Solis and a preparation for the Greater Mysteries of the Stella Gloriosa; and Naos, the accomplishment of the Greater Mysteries themselves.

HERMES is the Initiator and the Archmagus of the Rite. He bears the mystical title *of Priest of the Crowned Lion*. He represents the Soul uplifted and glorified in the Higher Light; he represents also the Principle Kudos in particular, and the Three Principles — Kudos, Eleos, Dike of the Triune Superstructure in general.

ASKLEPIAS is Assistant Adept and Magus of the Rite. He bears the mystical title *of Priest of the Holy Wisdom*. He represents the Nephesh receptive to, and irradiated by, the Ruach. He represents also the Principle Dike in particular, and the Principle Sarx in general.

AMMON is Assistant Adept and Magus of the Rite. He bears the mystical title *of Priest of the Star-Lords*. He represents the Ruach receptive to, and irradiated by, the Neshamah. He represents also the Principle Eleos in particular, and the Principle Pneuma in general.

Regalia of the Pronaos

During Pronaos, the officers are attired as follows:

HERMES wears a white gown trimmed with silver upon the border of sleeves and hem. *Hermes does not wear the white hood.* He wears soft black shoes with a gold equal cross on the instep of the right shoe. His pentacle, referred to as 'the Shield Aspis', is an equal-armed cross, of gold-toned cast metal, suspended from a blue ribbon collar.

The equal-armed cross is best known in red on a white ground: whether as the emblem of St. George, of the 'Lamb of God' in the 'Lamb and Flag' symbol, or shown in medieval pictures (western) of the Resurrection: or as the primal cross of the Templars before near-eastern influences led them to adopt the star-cross. In all these instances the significance is the same: victory over death.

The collar is blue: a passive form, not active therefore. It is a light blue, one might say cerulean, or it can be seen as a pale shade of indigo. It is lighter than the Egyptian ultramarine, which is lapis, but like lapis blue it is a sacred colour. This light blue is used traditionally in Christian art for the mantle of the Virgin, she who contemplates, who accepts, who conceives.

ASKLEPIAS wears a white gown trimmed with gold upon the border of sleeves and hem: a white hood and soft black shoes with a gold equal cross upon the right instep. His pentacle, referred to as 'the Shield Aegis' is a cross potent, of gold cast metal, suspended from a violet ribbon collar.

Each arm of the cross potent, basically consisting of two Tau shapes, has the effect of a shaft holding two phenomena together. The vertical shaft thus makes a suitable emblem of the Saturnian power: the lord or lady of abundance (Saturn of the Golden Age, or Athene Minerva) above, and, below, the earthly polarity thereof (Demeter, Ceres). This mysterious force linking Saturn to Earth (and reinforced in power by the crossing of the two shafts) is intensely life-giving and creative. It is also by inference re-creative.

The collar is violet. Aside from its modern lunar associations this colour is Saturnian (as the violet plant is), and thus of the Mother. Thus it also has Earth associations. Like indigo, it contains opposite colours of the spectrum – blue and red (indigo contains yellow (also) and therefore can be taken to comprise the whole

spectrum and to represent the rainbow.

AMMON wears a white gown trimmed with gold, white hood, and black shoes with gold cross. His pentacle, referred to as 'the Shield Idos', is a Maltese Cross, of gold cast metal, suspended from a yellow ribbon collar.

The form of the Glorious Star as we have it is of oriental and Byzantine origin: its significance is Regeneration. The Maltese Cross in its 'star-cross' form is plainly derived from in the Middle Ages it was adopted in various schemes of colour by the military-religious orders as a symbol that the wearers had renounced their earthly lives; death had no meaning for them because they had already committed themselves to the life beyond.

The collar is yellow, symbolising the solar light that irradiates the aspiration represented by the Maltese Cross and assimilates it to the cosmic pulse.

PRAECUSTOS wears white gown trimmed gold, black shoes with gold cross, white hood and the tabard of Magister.

CUSTOS wears white gown trimmed with gold, black shoes with gold cross and the tabard of a Custos.

No grade cords are worn during the ceremony of the Pronaos.

A special robe called the Gnostic Robe of Splendour 'is worn, by the senior initiator and the candidate in turn, at specific points during the rite of Pronaos:

The Gnostic Robe of Splendour is a full square-cut tabard of rich fabric: damask, brocade, or shot silk. It is lined cream or champagne, or it may be self-lined. Upon the upper back of the robe is a golden PSI – Ψ – about 40 cm in overall height. The intersection of the arms of the PSI is covered by a *vestica piscis* outlined in black and showing on a silver field a red fleur-de-lis (the fleur-de-lis epanouie) with green stamens.

In the rite of the Pronaos, two further items of regalia are required: namely, the Crown and Stole of Agathodaimon:

The Crown of Agathodaimon is a golden seven-raved diadem of cast metal, of the type and style designated in heraldry as 'an oriental crown'.

The Stole of Agathodaimon is a band or scarf of bright green and gold brocade, approximately 230 cm in length, 10 cm in width, shaped at the neck so that it hangs straight down from the shoulders.

Regalia of the Naos

During the rite of the Naos, the officers are attired as follows:

HERMES wears the white gown trimmed with silver and a white hood, the green cord of an Adeptus Plenus, red resurrection bands and the counter-charged epigonation of the Adeptus Plenus. Over this he wears a silver tabard lined indigo. He wears soft black shoes with gold equal cross on the right instep; and he displays the Fivefold Cross of the Adeptus Plenus, suspended from a silver ribbon.

The resurrection bands symbolise those of Osiris; they are worn about Hermes' neck and crossed left over right. Traditionally, these hang no lower than his heart centre. They are intended to be visible at the neck of the silver tabard which overlays them. A red stole, crossed in the same manner and held in place by the green cord is, however, acceptable.

The epigonation, the especial symbol of the Adeptus Plenus, is a stiffened diamond of fabric, centrally (that is, covering the genitals) suspended from the green cord by a ribbon of red silk. It is divided horizontally by a silver stripe: the upward pointing triangle is black, the downward pointing triangle is white. Essentially, the epigonation is a pouch: within it is contained a parchment upon which is written a certain sacred name.

The Fivefold Cross of the Adeptus Plenus is in form a Jerusalem Cross, symbolic of the Five Principles of the House of Sacrifice. The central equal-armed cross is silver, the four smaller crosses of the angles are gold. At the centre of the design is a red stone, of ruby or of rose quartz.

In the Rite of Ratification, an initiatory ceremony subsequent to that of the Rite of Palingenesis, it is said of this cross:

I invest thee, beloved, with the Jerusalem Rose Cross, which symbolises the voice and Act of thy Power in infinite extension; as also thy heart suffused with the fire of the spirit of Love. For even as the Jerusalem Rose Cross shows forth in symbol the genesis of the elemental kingdoms from a central heart of radiance, so too shall the rose-flame splendour of thy love irradiate Worlds beyond Worlds and within Worlds.'

ASKLEPIAS wears white gown trimmed with gold, black shoes with gold cross, red cord, white hood, and gold tabard lined jade green. He displays the Topaz Lamén.

AMMON wears white gown trimmed with gold, black shoes with gold cross, red cord, white hood, and gold tabard lined medium royal blue. He displays the Topaz Lamén.

The robes of PRAECUSTOS and CUSTOS are as specified above for the rite of the Pronaos.

Also required for the rite of the Naos /s the Pallium:

The Pallium is a cloth of deepest black, large enough to completely cover the recumbent candidate. Upon it, centred, is an outline Tau Cross of blood red, approximately 30 cm high, interlaced with which is a white Equilateral Triangle, point uppermost, the interlace beginning *over* top right. In the "lintel" of the Tau — that is, at the top centre of the vertical beam — is a small solid violet Square.

CHAPTER 9

THE GREAT ONE OF ENCHANTMENTS

The ceremony of consecration here set forth concerns the Ur-Hekau Wand of the Inner Mysteries of Aurum Solis. Ur-Hekau, literally 'the Great One of Enchantments', has its type in the instrument of that name employed by the Ancient Egyptians in the Ceremony of the Opening of the Mouth.

In Aurum Solis the Ur-Hekau Wand is used specifically and exclusively during the Third Hall Initiation Rite, following the formulation of the Green Scarab upon the heart of the candidate. This use of the consecrated implement, in relation to the scarab formulation (which in itself relates to Chapter XXX of the Egyptian Book of the Dead), has the magical effect of vitalizing the astral body of the candidate and of ensuring the optimum co-operation of the subliminal levels of his psyche.

The Ur-Hekau Wand is surmounted by the head of a ram with curling horns, with an uraeus upon the head of the ram; the shaft of the implement is patterned according to the shape of the spinal column, with an extra length at the 'tail' for the convenience of holding. The overall length of the instrument is approximately 76 cm. Because of its importance in the Third Hall rite, the Ur-Hekau implement is only to be consecrated by an Adeptus Plenus of the Inner Order.

In the ceremony of consecration, the anointing oil to be used is that of the Inner Order of Aurum Solis. The formula of preparation and blessing of this oil is as follows:

OLEUM TEMPLI

Anointing Oil for Rites of the Stella gloriosa *Ingredients:*

1 part lavender, 3 parts spikenard, 4 parts virgin olive, 5 parts rose, 7 parts narcissus, one eighth part ambergris oil, one quarter part violet oil, one half part cinnamon oil, three quarters part camphor oil.

Blend at full q f moon, as follows:

During Akasha blend 3 parts of oil of spikenard with 5 parts of oil of rose and one eighth part of oil of ambergris.

During Vayu add 2 parts olive oil and one half part oil of cinnamon.

During Tejas add 1 part of oil of lavender.

During Apas add 7 parts oil of narcissus and three quarters part of oil of camphor.

During Prithivi add 2 parts of olive oil and one quarter part of oil of violet.

The Blessing of the 0/1 takes place at new moon, Akasha. Perform the Greek Setting of the Wards of Power, as follows:

1 Facing east, assume the Wand posture. Vibrate EI

2 Raise arms at sides and vibrate 'H BΑΣΙΛΕΙΑ

3 Touch right shoulder with left hand, vibrating ΚΑΙ 'Η ΔΥΝΑΜΙΣ

4 Touch left shoulder with right hand, vibrating ΚΑΙ 'Η ΔΟΞΑ

5 Keeping arms crossed, bow head and vibrate ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

6 Advance to the east. Tread a deosil circle, returning to east.

7 Return to the centre, and facing east vibrate

°Η ΠΕΛΕΙΑ ΚΑΙ 'Η ΎΓΡΑ
'Ο ΟΟΙΙ ΚΑΙ ΤΟ ΩΙΟΝ

8 Make the gesture Cervus to the east, vibrating ΑΘΑΝΑΤΟΣ

at the first point, ΣΕΛΛΗ- ΓΕΝΕΤΗΣ at the second.

9 Facing north and making Cervus, vibrate ΙΣΧΥΡΟΣ at the first point and ΚΥΡΙΟΣ at the second.

10 Facing west make Cervus, vibrating ΙΣΧΥΡΟΣ at the first point,
and ΠΑΓΚΡΑΤΗΣ at the second point.

11 Facing south makes the gesture Cervus, vibrating

ΑΘΑΝΑΤΟΣ at the first point of the gesture, ΘΕΟΣ at the second.

12 Facing east, assume the Wand posture and vibrate: ΓΑΙΑ ΚΑΙ
'Ο ΙΧΩΡ ΤΟΥ ΟΥΡΑΝΟΥ

Then, assuming the Tau posture, vibrate.

TO THE EAST ΣΩΡΗΡ
TO THE SOUTH ΑΛΑΣΤΩΡ
TO THE WEST ΑΣΦΑΛΕΙΟΣ
TO THE NORTH ΑΜΥΝΤΩΡ

13 Facing east assume the Wand posture. Vibrate ΕΙ

14 Raise arms at sides and vibrate Ἡ ΒΑΣΙΛΕΙΑ

15 Touch right shoulder with left hand, vibrating ΚΑΙ Ἡ
ΔΥΝΑΜΙΣ

16 Touch left shoulder with right hand, vibrating ΚΑΙ Ἡ ΔΟΞΑ

17 Keeping arms crossed, bow head and vibrate:

ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

Energise by Clavis Rei Primae ^{2nd} Formula, thus:

1 Assume the Wand posture.

2 Visualize your Corona as a sphere of white brilliance.

3 Inhale, drawing a shaft of brilliance from Corona to breast, where it forms
the Orbis Solis in golden light.

4 Exhale, seeing the shaft of brilliance descend to the feet, where it forms the
Instita Splendens in white light, less brilliant than the Corona.

5 Inhale, seeing a shaft of orange flame rise from the Instita Splendens and
pass into the Orbis Solis.

6 Exhale, affirming the central column formulation.

7 Repeat several times the sequence 3, 4, 5 and 6 above.

8 The Orbis Solis remains distinct as a brilliant nucleus, but
steadily emits a powerful radiance to surround you with a
golden aura.

Extend the right hand, palm downwards, above the vessel of oil, and
at 1, 2 and 3 following, trace the Circled Cross in horizontal plane:

- 1 I bless thee (*trace east-west*)
- 2 Creature of 011 (*trace north-south*)
- 3 by KNOUPHIS circling the Equal Cross (*trace circle deosil from east*)

And I give thee the name KNOUM (*breathe thrice upon the oil*).
Hold vessel with both hands, saying:

So be thou reserved to the service of the Glorious Star; and so be thou ready to assist in the rites of High Magic whenever thou art called upon: to confirm in strength, to sanctify in gentleness, and to rest as a seal of sweetness upon the works of beauty.

Trace the octagram in horizontal plane above vessel 01 '011, beginning top right of figure, vibrating:

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE

Project upon Holy Oil by Orante Formula, as follows:

- 1 Assume the Wand posture.*
- 2 Visualize your Corona as a sphere of white brilliance.*
- 3 Inhale, drawing light from Corona to breast, and forming the Orbis Solis in golden light.*
- 4 Exhale, seeing the shaft of brilliance descend to the feet, where it forms the Instita Splendens in white light.*
- 5 Inhale, seeing a shaft of orange flame rise from the Instita Splendens and pass into the Orb is Solis.*
- 6 Exhale, affirming the central column formulation.*
- 7 Repeat several times the sequence 3, 4, 5 and 6 above.*
- 8 With awareness of the three centres, raise your arms, palms forward and directed to the object that is to receive projection. On an exhalation, feel the energy of the Orbs Solis passing upwards through your arms and out from the centre of your palms, to converge upon the vessel 01 0/1 as beams of golden light.*
- 9 Assume the Wand posture.*
- 10 Repeat steps 2, 3, 4, 5, 6 and 7 above.*
- 11 The Orbis Solis remains distinct as a brilliant nucleus but steadily emits a powerful radiance to surround you with a golden aura.*

CONSECRATION OF UR-HEKAU *Magician:*

Basic attire of the Full Adept. Blue tabard. Topaz Lauren.

Temenos:

In each quarter is a tall candlestick. The candles are initially unlighted.

Bomos:

The Bomos is positioned just east of the centre of the place of working.

Two drapes cover the Bomos: violet and white. These are so arranged that each colour is visible. Ideally, the violet drape fully covers the Bomos, the white extends down one half of its height.

Equipment on Bomos:

- | | |
|---|---|
| 1 | The Ur-Hekau Wand (head to north). |
| 2 | Lighting taper. |
| 3 | The Krater, with spirit and Oleum Templi. |
| 4 | The Amber Lamp. |
| 5 | Anointing Oil (01. Templi). |
| 6 | Bell. |
| 7 | The Mystical Tessera. |
| 8 | Implements for the making of fire. |

Tides:

Full of the moon, or within three days approaching full. Akashα.
Spring, summer or autumn seasonal tide.

1

The Magician, standing at west of Bomos facing east, salutes with the gesture Ave. He then prepares the place of working, using the Greek Setting of the Words of Power:

1 Facing east he assumes the Wand posture. He vibrates EI

2 He raises his arms at his sides and vibrates 'ΗΒΑΣΙΛΕΙΑ

3 He touches right shoulder with left hand vibrating ΚΑΙ

Η ΔΥΝΑΜΙΣ

4 He touches left shoulder with right hand, vibrating ΚΑΙ

'Η ΔΟΞΑ

5 Keeping arms crossed, he bows head and vibrates ΕΙΣ

ΤΟΥΣ ΑΙΩΝΑΣ

6 He advances to the east. He treads a deosil circle, returning to east.

7 He returns to the centre, and facing east he vibrates Η ΠΕΛΕΙΑ

ΚΑΙ 'ΥΓΡΑ

"Ο ΟΦΙΣ ΚΑΙ ΤΟ ΩΙΟΝ

8 He makes the gesture Cervus to the east, vibrating

ΑΘΑΝΑΤΟΣ at the first point, ΣΕΑΑΗ-ΓΕΝΕΤΗΣ at the second.

9 Facing north and making Cervus, he vibrates ΙΣΧΥΡΟΣ at the first point and ΚΥΡΙΟΣ at the second.

10 Facing west he makes Cervus, vibrating ΙΣΧΥΡΟΣ at the first point, and ΠΑΓΚΡΑΤΗΣ at the second point.

11 Facing south he makes the gesture Cervus, vibrating ΑΘΑΝΑΤΟΣ at the first point of the gesture, ΘΕΟΣ at the second.

12 Facing east, he assumes the Wand posture and vibrates:

ΓΑΙΑ ΚΑΙ 'Ο ΙΧΩΡ ΤΟΥ ΟΥΡΑΝΟΥ

Then, assuming the Tau posture, he vibrates:

ΤΟ ΤΗ ΕΑΣΤ ΣΩΤΗΡ

ΤΟ ΤΗ ΣΟΥΤΗ ΑΛΑΣΡΩΡ

ΤΟ ΤΗ ΨΕΥΣΤΗ ΑΣΦΑΛΕΙΟΣ

ΤΟ ΤΗ ΒΟΡΕΗ ΑΜΥΝΤΩΡ

13 Facing east he assumes the Wand posture. He vibrates ΕΙ

14 He mutes his arms at his sides and vibrates 'ΗΒΑΣΙΛΕΙΑ

15 He touches right shoulder with left hand, vibrating ΚΑΙ Η ΔΥΝΑΜΙΣ

16 He touches left shoulder with right hand, vibrating ΚΑΙ Η ΔΟΞΑ

17 Keeping arms crossed, he bows head and vibrates ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

Magician kindles flame and lights the taper. With the taper he signs the Greek letter PSI, vibrating HA while signing the vertical beam of the letter, and bringing the taper down to light the lamp upon the Bomos. The taper is extinguished and placed upon the Bomos.

Magician proclaims the "Crown of Twelve Rays": MAGICIAN:

Ancient and potent protector, Agathodaimon, hail! We adore thee and thee we invoke.

Glorious serpent-god encircling the Equal Cross, Knouphis-Agathodaimon, hail! We adore thee and thee we invoke.

Abundant goodness bestowing, Agathodaimon, hail! We adore thee and thee we invoke.

Terrible invincible god, Knouphis-Agathodaimon, hail! We adore thee and thee we invoke.

Holy shepherd of thy people, Agathodaimon, hail! We adore thee and thee we invoke.

O thou winged splendour with broad pinions of emerald and gold. Knouphis-Agathodaimon, hail! We adore thee and thee we invoke.

Divine priest of the sun, thou white and scintillant, Agathodaimon, hail! We adore thee and thee we invoke.

Aid of the seeker for truth. Knouphis-Agathodaimon, hail! We adore thee and thee we invoke.

Immortal guide of the wise, Agathodaimon, hail! We adore thee and thee we invoke.

Mighty champion of the way, Knouphis-Agathodaimon, hail! We adore thee and thee we invoke.

Orient spirit of light, Agathodaimon, hail! We adore thee and thee we invoke.

Now and ever blessed, crowned with the crown of twelve rays, Knouphis-Agathodaimon, hail: we exalt thee!

Battery: 1-7.

Magician extends his hands above Ur-Hekau, palms downward:

MAGICIAN:

On this night/day and in this hour I, Companion of Aurum Solis, Adept of the Stella Gloriosa and Priest of the Rites of Abu and Mendes, will awaken the vital flame of Ur-Hekau. So be the work achieved, that the Serpent-column of Fire may have birth in Holy and Hermetic Light and that its Life and Power may hereafter aid the proper accomplishment of Palingenesis within the mystery and splendour of the Glorious Star.

Magician folds his arms, right over left on breast, then dismisses posture.

Battery: 2-4-2.

MAGICIAN:

Salutation and again salutation to the High Guardians of the Glorious Star, who were, and are, and are to come. Salutation and again salutation in the splendour of the Star which unites us.

O you High Guardians, Hidden Adepti, Dwellers in

Eternity: you have given signs and you have shown wonders, and you have revealed yourselves unto your children.

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE. Such are the Words, such is the Greeting!

Battery: 1.

In the bond of Holy Light, by the coming forth of the Phoenix and by the effulgence of the Morning Star do we call upon you, High Guardians, we who are the continuators of your Work: 0 Luminous Ones, behold and hear us. Not without our own questing do we seek Gnosis, nor without our own endeavour to achieve the Supreme Good: but that the sowing shall be crowned in the harvest. For oneness of purpose do we call unto you, for that joy of resolve which is the wine of the will, transforming all that was strange to it. For living light and for luminous life do we call unto you, 0 Hidden High Ones! So light and life shall be drawn at last to the radlance of one Star, and that star shall mount to the unshadowed height.

Battery: 1.

The Spiritual Sun has turned the Ages in a Circle and is their Mover with Fire!

Such are the Words, such is the Greeting!

7

Battery: 5.

8

Magician lights the taper from the Lamp and proceeds to east of place of working. There, he lights the candle, intoning:

Hail to thee, SHU

He proceeds deosil to south where he lights the candle, intoning:

Hail to thee. RA

He proceeds deosil to west where he lights the candle, intoning:

Hail to thee, ASAR

He proceeds deosil to north and lights the candle, intoning:

Hail to thee. SEB

He proceeds deosil to east, to complete the circle, and touches the flame of the taper to the flame of the eastern candle.

He then returns to west of Bomos where, facing east, he ignites the contents of the Krater with the taper, intoning:

Hail to thee, SHEFET-χAT

Magician extinguishes the taper, and pauses to allow the Krater to come to bright flame.

9

Magician takes up the Ur-Hekau with both hands, and holding it horizontally he passes it through the flame of the Krater (so that the central portion of the shaft is bathed briefly in flame) and back towards himself

He replaces the implement upon the Bomos.

10

Magician performs the Clavis Rei Primae 2nd Formula:

- 1 He assumes the Wand posture.*
- 2 He visualizes his Corona as a sphere of white brilliance.*
 - 3 He inhales, drawing a shaft of brilliance from Corona in breast, where it forms the Orbis Solis in golden light.*
- 4 He exhales, seeing the shaft of brilliance descend to his feet, where it forms the Instita Splendens in white light, less brilliant than the Corona.*
- 5 He inhales, seeing a shaft of orange flame rise from the Instita Splendens and pass into the Orbis Solis.*
- 6 He exhales, affirming the central column formulation.*
- 7 He repeats several times the sequence 3, 4, 5 and 6 above.*
- 8 The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround him with a golden aura.*

Magician lays both palms upon the Ur-Hekau as it lies upon the Bomos and declaims:

MAGICIAN:

Sprung from thy secret abode in the limitless deep,
 Upward coursing, resistless, beautiful fire,
 O sacred scintillant Serpent, Knouphis-Agathodaimon! – we
 hail thee and give thee praise.
 What is the chasm, the gulf whence thou art arisen?
 There darkly, immeasurably below, surge the primal waters,
 Imageless viewless counterpart of the high Hidden Mother: There
 is thy mirrored source.
 Child of the heights supernal, swift-coursing downward,
 Bringing thy light through worlds of manifold being, Lifting
 them, drawing them higher –
 Primeval mystery, ever shown forth in thy children!
 Water-deep calls unto water-deep, calls and responds:
 Upward, upward impelled,
 Upward ever thy children must strive, flashing wings seeking
 Voice of her summoning, voice of the Mother of waters
 supernal.
 Thou, O flame unresting, thou dost impel thy children: Thou in
 them seekest upward, strivest upward, questing, aspiring:
 Thou in thy children art column of undulant flame,
 Listening wings of flame, questing to Herward.
 The spine rises swaying, the Serpent of Fire quests upward: Lo.
 the whole form burgeons forth!
 Out of the Serpent flashes a living tree: roses of flame,
 Beauteous many-hued whorls of flame
 Borne upon slender stems spring from the central shaft, Each
 informed with the upward impulse, vibrant, intent on its
 purpose of being —
 Each a manifestation of thee.
 For thou in thyself dost carry all modes of being.
 Not lost in thee is that primal Deep,

Not lost that dark Water Mother, but inwoven with thine essential
fire:

She, she rises blissfully through her children,
Rises through thy coilings, rises through the fire-blossoms of thy tree,
Rises with thee, ~n thee –
Rises to find thy glory, as thou hers.

So the two wings flame forth at the head of the Caduceus, And its two
powers, male-female, are one in that radiance And in that Light, which is
thine, thy children see their crown. Sprung from thy secret abode in the
limitless deep, Upward coursing, resistless, beautiful fire,
O sacred scintillant Serpent, Knouphis-Agathodaimon! – we hail thee
and give thee praise.

*magician folds his arms, right over left on breast, bows his head, id spends a short
time in contemplation of the evoked mystery.*

12

magician performs Clavis Re/ Primae 2nd Formula:

- 1 He assumes the Wand posture.
- 2 He visualizes his Corona as a sphere of white brilliance.
- 3 He inhales, drawing a shaft of brilliance from Corona to
breast, where it forms the Orbis Solis in golden light.
- 4 He exhales, seeing the shaft of brilliance descend to his
feet, where it forms the Instita Splendens in white light, less
brilliant than the Corona.
- 5 He inhales, seeing a shaft of orange flame rise from the Instita Splendens and
pass into the Orbis Solis.
- 6 He exhales, affirming the central column, formulation.
- 7 He repeats several times the sequence 3, 4, 5 and 6 above.
- 8 The Orbis Solis remains distinct as a brilliant nucleus, but
steadily emits a powerful radiance to surround him with a
golden aura.

He takes up Ur-Hekau in his right hand and holds it in repose, its head resting on his left shoulder.

He proceeds to east. Facing east, he raises the implement on high, saying:
MAGICIAN:

Hail to thee, SHU
O thou Lion God of the Double Lion Gods,
Sweet Breath of Life,
Hail to thee!

Magician brings Ur-Hekau to the position of repose, as before. He proceeds to south. Facing south, he raises the implement on high, saying:
MAGICIAN:

Hail to thee, RA
O thou Lord of the Holy Souls,
Countenance and Splendour of Light,
Hail to thee!

He brings Ur-Hekau to repose. He proceeds to west. Facing west, and raising the implement, he says:
MAGICIAN:

Hail to thee, ASAR
O thou Governor of the Hidden Realm,
Stabliher of the Waters,
Hail to thee!

He proceeds to north. Facing north, he raises Ur-Hekau and says:
MAGICIAN:

Hail to thee, SEB
O thou Father of the Fathers of the Gods,
Loyd and Opener of the Earth.
Hail to thee!

Holding Ur-Hekau in repose he proceeds to east, bows thereto, and returns deosd to west of Bomos. He replaces Ur-Hekau upon the Bomos.

Magician raises both arms, palms forward, and says:

MAGICIAN:

Hail to thee, SHEFET-χAT
O thou Self-Existent One,
Who causeth the Souls of the Gods to exist,
Hail to thee!

He folds his arms, right over left, then extends them in the form of a Tau. Maintaining this posture, he declaims:

MAGICIAN:

I am SHEFET-χAT, the God of four faces, The
Ram-headed One, fourfold in aspect and power. I am
thy Soul, O

SHU. I

am thy Soul, O

RA.

I am thy Soul, O ASAR.

I am thy Soul, O SEB.

For I am KNOUM, Lord of TET'TA'U:

The Father of the Fathers of the Gods,

The Mother of the Mothers of the Gods.

I am the Lord of All Beginnings,

The Creative Energy and the Original of Life;

The Maker of that which is,

The Former of that which is to be.

I have stablished the Pillars of Heaven,

And I am the Builder and Guide of the World:

The Spirit of Life whose Soul is in every form.

That which I decree I bring to pass,

And my hands rest upon my works.

Magician folds his arms, right over left, then dismisses posture.

He takes up Ur-Hekau, and holding it in repose he proceeds to east. He lightly touches the Uraeus of the implement to the flame of the eastern candle, brings the implement to repose and proceeds to the south.

He touches the Uraeus to the flame of the candle, brings the implement to repose and proceeds to west.

He touches Uraeus to flame and, holding Ur-Hekau in repose, he proceeds to north.

He touches Uraeus to northern flame, brings the instrument to repose and proceeds to east. He salutes east with Ur-Hekau, brings the implement to repose and returns to west of the Bomos.

He replaces Ur-Hekau upon the Bomos.

Magician lays his right palm upon Ur-Hekau.

In this stance he assumes the god form of Knoum (bronzed human figure wearing white kilt and corselet. Head of the Ram with curling horns, wearing Old Kingdom head-dress of black and dark green vertical stripes, surmounted by undulant ram's horns, which in turn support the Atef Crown, the White Crown flanked by plumes).

Maintaining this visualization, he extends his left arm horizontally outwards to his side, palm downwards; and he raises his right palm several inches above the head of the Ur-Hekau instrument.

Then, from his right palm, he visualizes a liquid distillate being poured into the head of the Ur-Hekau implement: it is energy, or it is light, but it is the poured forth waters of Knoum. He continues this charging for as long as he feels to be 'right

He withdraws from the god form, centring his consciousness upon his magical personality, and he assumes the Wand posture.

Battery: 1-4.

Laying both hands upon Ur-Hekau (but not raising the implement) he proclaims:

MAGICIAN:

Be the four Worlds united
In the Splendour ^0=Star
By the Spirit of SHEFET-χAT.

Magician takes up Ur-Hekau, holding the implement at mid-shaft with his right hand, its 'tail' being supported by his left palm.

Maintaining this posture, he again assumes the god form of Knoum.

In this formulation that is, holding the Ur-Hekau instrument and enveloped in the god form - he sees himself standing upon an infinite expanse of pavement of black and white tiles. Above him is the night sky, with its host of stars.

He vibrates the god-name, SHEFET-χAT, and visualizes Ur-Hekau blazing as white light in response thereto.

Then, still in the god form, he visualizes himself as being totally encompassed by gentle green light, while Ur-Hekau still blazes with whiteness.

Magician again vibrates the god-name, SHEFET-χAT, and as he does so he sees a column of flame spring into being, upwards through Ur-Hekau.

He maintains this formulation for a short time: the god-form of Knoum, the green ambience, the brilliant implement with its inner column of flame.

Magician withdraws from the formulation; and he replaces Ur-Hekau upon the Bomos.

He projects upon Ur-Hekau. using the Orante Formula:

1 He assumes the Wand posture.

- 2 He visualizes his Corona as a sphere of white brilliance.
- 3 He inhales, drawing light from Corona to breast, and forming the Orbis Solis in golden light.
- 4 He exhales, seeing the shaft of brilliance descend to his feet, where it forms the Instita Splendens in white light.
- 5 He inhales, seeing a shaft of orange flame rise from the Instita Splendens and pass into the Orbis Solis.
- 6 He exhales, affirming the central column formulation.
- 7 He repeats several times the sequence 3, 4, 5 and 6 above.
- 8 With awareness of the three centres, he raises his arms, palms forward and directed to the object that is to receive projection. On an exhalation, he feels the energy of the Orbis Solis passing upwards through his arms and out from the centre of his palms, to converge upon the shaft of Ur-Hekau as beams of golden light.
- 9 He assumes the Wand posture.
- 10 He repeats steps 2, 3, 4, 5, 6 and 7 above.
- 11 The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround him with a golden aura.

22

Battery: 1.

23

Magician anoints Ur-Hekau once upon the Uraeus of the implement.

24

Battery: 5.

25

Magician holds Ur-Hekau aloft in his right hand and proclaims:

MAGICIAN ^

Thus have I consecrated Ur-Hekau,
The Great One of Enchantments.
Behold the Hand of Knoum.

Ur-Hekau is replaced upon the Bomos.

26

Magician proceeds to east, salutes with Ave, and extinguishes the flame of the candle.

He proceeds to south, west and north, extinguishing the flame in each quarter.

He proceeds to east, turns deosil to face west and performs the Calyx.

1 He assumes the Wand posture and vibrates EI

2 He raises arms at sides and vibrates 'HBAΣIΛEIA

3 He touches right shoulder with left hand, vibrating KAI 'TH

ΔYNAMIS

4 He touches left shoulder with right hand, vibrating KAI 'H

ΔOΞA

5 Keeping arms crossed, he bows head and vibrates EIS TOYΣ

AIΩNAS

Magician returns to west of Bomos and faces east. He salutes east with Ave.

27

Battery: 1.

MAGICIAN:

Salutation and again salutation to the High Guardians of the Glorious Star, who were, and are, and are to come. Salutation and again salutation, in the Splendour of the Star which unites us.

O you High Guardians, Hidden Adepti, Dwellers in Eternity: you have given signs and you have shown wonders, and you have revealed yourselves unto your children.

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE. Such
are the Words, such is the Greeting!

28 *Battery*: 3-

5-3.

CHAPTER 10

VOTARY OF THE SUN

The Aurum Solis Third Hall Ceremony of Initiation is ca *Palingenesis*, the Regeneration'. Its purpose is to awaken aspirant to a world of real and vital Selfhood: a world of infi potential; a world moreover in which all things may be seen that most magical of tools, 'the eye of wonder'.

The symbolism of the rite derives from many sources: the Anc Egyptian mysteries, the Alexandrian Hermetica, the Ninon Zosimus, the texts of Alchemy, the iconography of the East Orthodox Church, the teachings of the Qabalah; and through binding them in potent harmony. the magical philosophy of Ogdoadic Tradition.

Of particular mystical significance in the rite is the section enti 'Proclamation of the High Mystery of the Palingenesis', wI occurs in Part II. The symbolism of the Bronze Cross is here plat set forth for all to see who will but look.

The Third Hall Ceremony marks the inception of Adeptic the completion of which is attained by subsequent perso endeavour and which cannot be conferred by_ another through process of initiation.

THIRD HALL CEREMONY OF INITIATION

Stella Gloriosa Rite of Palingenesis

*Part I**Pronaos — the Rite of the Tenzenos*

lemenos:

The Bomos is not present.

Upon the floor is placed the 'Gnostic Robe of Splendour', back uppermost, its top towards the east and its hem just east of the square of the Prima Materia.

Credenza in southwest:

Processional torch (tall candle, firmly set in candlestick and lighted).

Thymiaterion and Incense (cinnamon bark).

Bell.

Crown of Agathodaimon.

Blue Veil.

Credenza in northwest:

Processional torch (tall candle, firmly set in candlestick and lighted). Stole of Agathodaimon.

Blue Veil.

Red Blindfold.

Officers of the Rite.

HERMES: Initiator.

ASKLEPIAS: Assistant Adept.

AMMON: Assistant Adept.

A Third Hall member serves as PRAECUSTOS within the Temenos. He combines the duties of Custos, Magister and Witness. In addition to directing the rite of the Temenos, he is responsible for the incense, the battery and any adjustment to lighting that may be desired, as well as having charge of the portal. His role must be one of absolute discretion. His presence should not impinge upon the action, and at all times his choice of station should be judged according to circumstance.

Another Third Hall member serves as CUSTOS in the antechamber. His responsibility is to robe and to watch over the candidate and to guard the outer precinct. He does not enter the Temenos.

The candidate for the Regeneration wears *only* the white robe trimmed with gold. He waits barefoot in the antechamber.

Entry:

PRAECUSTOS enters first and alone. He closes the portal, then approaches to the west of the central Square of the Prima Materia and salutes the east with Ave. He assures himself that all is in readiness, he places incense in the thymiaterion, then waits by the portal.

The officers approach the portal in triangular formation from the west, HERMES leading, AMMON (left) and ASKLEPIAS (right) following side by side.

HERMES knocks thrice upon the door of the Temenos, which is opened by PRAECUSTOS. The three officers advance into the Temenos. HERMES halts west of centre; AMMON and ASKLEPIAS halt just east of centre (thus reversing the triangular formation), flanking the robe.

PRAECUSTOS seals the portal and advances directly to the credenza in the southwest.

The Powers of Light

PRAECUSTOS' sounds the battery: 1.

The three officers salute east with double Ave, then fold arms right over left on breast. AMMON and ASKLEPIAS turn inwards to face the central Square of the Prima Materia and they and HERMES make and maintain the gesture Pronatio towards it.

PRAECUSTOS' again sounds the battery: 2-1-2.

HERMES:

The life-giving and luminous Sun, the Eternally existing One, ascends as a Falcon from the centre of the Blue Lotus. When the azure petals of the Lotus open, the Holy One separates night from day. He ascends as the Self-existent One, as the sacred, scintillant Serpent, as Knouphis-Agathoda'Imon. He regenerates the Worlds with his splendour as he goes forth in the boat of the morning. The mystery is concealed in the shrine of Hat-hor, where the Spirit of Life dwells alone and in secret. The mystery is revealed in the myriad beams of

light which proceed from the Creator in the image of the Eternal Child.

Battery: 1.

The officers fold arms rtghl upon lefi on breast then assume the PS7 posture. In this posture they perform Accessio Lucis:

1 Each assumes the Warn/posture.

2 Each turns his thought in aspiration to the Prime Source of Light and Life.

3 In this contemplation, each imagines himself growing vast and yet more vast, magnified in being and power by adherence to the object of his highest and inmost desire.

4 Still in the Wand posture, and with the sense of vastness, each formulates his Corona Elammae, knowing that the psychic reality represented by the Corona is a living part of the divine Mind and exists in constant and dynamic interaction therewith.

5 In the mystery and power of this realisation each visualizes his Corona increasing inexorably in brightness from brilliant light to dazzling splendour, so that he is entirely bathed in, is pervaded through and through by the ambience of Lights outpoured benison.

When strongly aware of the light, each folds his arms right over left, meditates for a few moments, then lowers arms to sides.

HERMES:

Salutation and again salutation to the High Guardians of the Glorious Star. who were, and are, and are to come.

ALL THREE:

Salutation and again salutation in the splendour of the Star which unites us.

HERMES:

O 'ou High Guardians. Hidden Adepts. Dwellers in Eternity:

you have given signs and you have shown wonders, and you
have revealed yourselves unto your children.

ALL THREE:

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE

The Spiritual Sun has turned the Ages in a Circle and is the
Mover with Fire!

Such are the Words, such is the Greeting!

Battery: 1.

HERMES:

In the bond of Holy Light, by the coming forth of the Phoenix and
by the effulgence of the Morning Star do we call upon you,
High Guardians, we who are the continuators of your Work: O
Luminous Ones, behold and hear us. Not without our own
questing do we seek Gnosis, nor without our own endeavour to
achieve the Supreme Good: but that the sowing shall be crowned
in the harvest. For oneness of purpose do we call unto you, for
that joy of resolve which is the wine of the will, transforming all
that was strange to it. For living light and for luminous life do
we call unto you, O Hidden High Ones! So Light and Life shall
be drawn at last to the radiance of one Star, and that Star shall
mount to the unshadowed height.

ΘΕΟΣ, -Ο ΑΙΩΝ, ΤΟ ΚΟΣΜΟΣ, ΤΟ ΧΡΟΝΟΣ, -Η ΓΕΝΕΣΙΣ.

-Ο ΘΕΟΣ ΑΙΩΝΑ ΠΟΙΕΙ, . Ο ΑΙΩΝ ΔΕ ΤΟΝ ΚΟΣΜΟΝ, -
Ο ΚΟΣΜΟΣ ΔΕ ΤΟΝ ΧΡΟΝΟΝ, -Ο ΧΡΟΝΟΣ ΔΕ ΤΗΝ
ΓΕΝΕΣΙΝ.

ALL THREE:

ENGI ROTOR TE SOL CICLOS ET ROTOR IGNE Such are
the Words. such is the Greeting!

Battery: 1.

HERMES vibrates the First Enochian Key.
 OLt3 SONuF VORoSi(i,
 GOHO IAI) BALaT
 LIINt7S'iχ KALaZ VO-NuPiHO:
 SOBRA ZOL1
 &) -RÉÉ I T A NAZePiSAD GRA-A T A MALPiRoG:
 DeS HOLaχ χ A - A NOTJ/O-A ZIMuZ,
 01) KOM&MAχ TA NOBLOχ ZI-EN::
 S O B A TtH IL 0t3N0NuP PROOF ALeDI, DeS
 UYOBeS OBO-LEχ GRoSAMé
 KA-SARoM OHO-RE-LA KABA PIRe DeS
 ZONOPENSTIG K A B EroM 1-ADaNaχ.
 PILAχ FARoleM ZURÉ A
 ADi?NA GONO 1-ADÉ7PIL DeS HOME T O χ ,
 SO-BA IP M.
 L U IPAMLS,
 DeS LO-HO-LO VEPé ZO-MuD PO-AMAL, 0 1)
 BOGλPPA A-A-I
 T A PI-APÉ? PI-AMIII, OD VO-O-AN.
 ZAKARt KA OD ZAMt9RAN::
 ODO KIKL_E χA-A:
 ZORcX;E:
 LAPtÉ ZIRdDO NOKO MAD,
 HO-ATaχ I-A-IDA.

Following this invocation, HEfAVIFS proceeds deos! l to east and bows thereto. He assumes the PM posture and, visualising his Corona throughout, performs a triple deosil circumambulation of the place of working. Concluding in east, he folds arms right over left and dismisses posture, allowing awareness of Corona to fade. He bows to east then returns to his station west of centre, whereupon he salutes east with Ave.

Battery: 3.

HERMES now kneels *before* the Square of the Prima Materia. He removes his S'h~eld and places it upn the floor. He kisses the square and remains kneeling, palms upturned. AMMON and ASKLEPIAS together take up the Gnostic Robe of Splendur and vest

HERMES' therewith; they then resume their stations.

HERMES:

O Lady, O Triune Light of my essential being, thou hope and life of my aspiring soul, LEUKOTHEA most holy, who art NEITH, and ISIS of the ten thousand names: I give thee salutation, humbly and rightly kneeling before thee to whom all honour and reverence is due.

Long in the lower worlds I have found and followed thy footprints of beauty, those prints which thou didst trace that I should follow. Thy loving power and goodness have enkindled a light within me, to show me who thou art; and by that light I perceive not thee alone, but the power and goodness hidden in each thing that I behold.

By my every faculty of sense, of feeling and of mind thou hast drawn me upward, drawn me to thyself. O, draw me still in beauty and in truth, my queen, so that this my soul, which thy bounty has raised up to wholeness, shall attain in the plenitude of my spiritual being to unity with thee in the supreme love and radiance of the Divine Flame.

Regard not my human failings in this hour, O Star of the Sea, but uplift me in thine embrace and ennoble my soul: that under thy sovereign protection and with thy wondrous aid I may truly and worthily celebrate these sacred mysteries of the Regeneration.

And by thy grace, O Perfect Light, may all who work in this place and in this hour be established in the unity of the Glorious Star, which is the manifest splendour of thy Holy Wisdom, to think, speak and act together in harmony of will and purpose, for the well-being of the Order Aurum Sobs and for the perfect accomplishment of the Noble Alchemy.

HERMES assumes his Shield. AMMON and AS'KLEPJAS assist HERMES to arse. All three join hands, right over left, and perform a triple deosil circumambulation of the central Square. Hands are unlinked. AMMON and ASKLEPIAS face east.

Battery: 1. HERMES:

Companions of the Stella Gloriosa, let us proclaim the mystery
of the Supernal Mother of Life!

All make and maintain the gesture Ave to east. ALL

THREE:

Established is the Column in the depths, whence secrets shall not
be shown forth until the first becomes the last.

Who here holds the royal seat, where stars hang amid the
branches?

She is not seen, but all things adorn her silent steps. Here
is sanctuary_. here is shadowy night.

As in immortal forests, here are numberless leaves. Here is
divine presence: that which is mortal never shall dwell within.

But One is within:

Adorning the Mother is a Flame.

*The gesture Ave is dismissed. ALLDON and ASKLEPIAS turn inwards to face the
central Square.*

Battery: 3-2-1.

*All three link hands, right over left. They perform one deosd halfcircumambulabon, then
unlink hands.*

*HERMES is now east of Square, facing west; AMMO^ and ASKLEPIAS are
west of Square, south and north respectively.*

*ASKLEPIAS and AκΠΙv!ON bow to HERMES, then proceed directly to west.
Upon reaching west, they turn to face each other and bow. they then turn about and
proceed northwards and southwards respectively, ASKLEPIAS to the northwest
credenza, AMMON to the southwest credenza. (The figure here described by their
movements is that which is known as The Inverted Tau '.)*

ASKLEPIAS takes up the Stole of Agathodaimon in both

hands. AMMON takes up the Crown of Agathodaimon. Neither raises his hands above heart level.

ASKLEPIAS and AMMON proceed southwards and northwards respectively, bow, turn and proceed directly eastwards, to stand respectively at north and south sides of the central Square of the Prima Materia and facing each other across it.

HERMES receives the Stole from ASKLEPIAS and assumes it.

HEROES then receives the Crown from AMMON. He holds the Crown, at heart level, but above the central Square of the Prima Materia.

HERMES:

Let us invoke the Mighty One who dwells within the light-vesture of the silver-head of the Agathodaimon.

ASKLEPIAS and AMMON fold arms upon breast, right over left, then simultaneously extend their hands to take the Crown from HERMES and to raise it on high above the central Square.

HERMES:

HER/ES, holds his hands, right over left, upon his breast. When he is ready, he touches the Crown with his right hand, rests his right hand upon his left, then raises both hands on high, palms towards the Crown. He vibrates:

ΙΩΗΡΒΕΘ ΙΩΠΑΚΗΡΒΕΘ ΕΥΜΑΖΟΝ ΑΒΡΑΞΑΣ
ΙΟΜΑΛΘΑΒΕΘ

He crosses arms on breast, right over left, and vibrates:

ΜΑΛΘΑΒΕΘ ΛΩΟΩΜΙΟΣ ΦΝΟΥΚΕΝΤΑΒΑΩΟ
ΑΒΡΑΣΑΞ ΣΕΜΕΣΙΛΑΜ

He makes the gesture Pronatio, and vibrates:

ΑΒΑΩΘ ΒΑΘΥΜΙΑ ΣΙΣΟΠΕΤΡΟΝ ΣΑΒΑΩ

He crosses arms, right over left, and vibrates:

ΜΑΣΩΜΑΣΙΜΑΒΛΑΙΑΩ ΑΒΡΙΑΩ ΑΡΒΑΘΙΑΩ ΧΝΟΥΒΙΣ
ΛΑΙΑΑΜ

HERMES receives the Crown and holds it at heart level. All three officers turn to face east. HERMES advances directly to a point mid-way between the central Square and the Veiled Mirror.

HERMES:

Let us raise the Serpent-column of Fire!

Battery: 1.

ASKLEPIAS and AM%fON advance directly to flank HERMES, facing each other at his left and right respectively

HERMES raises the Crown, and ASKLEPIAS and AMMON together receive it and support it above his head.

HERMES assumes the ophiomorphic godform of Agathodaimon (as arising from a coil behind him, the main part of the body of the serpent vertical and close to his spine, the head advanced above his head and surrounded by twelve rays of light, the wings descending obliquely forward and being folded across his body).

When he is ready, he withdraws from formulation, folds arms right over left upon breast, then raises his hands to receive the Crown from ASKLEPIAS and AMMON. He holds the Crown at heart level.

Battery: 1.

ASKLEPIAS and AMvION turn to face east, then advance directly to the Velum Celante. They bow to east, then take their stations at north and south sides of the Mirror respectively, and facing each other.

When he is ready, HERMES advances to the Veiled Mirror. He places the Crown upon his head and assumes the Wand Posture. AS'KLEPIAS, AMM(N and PRAECUIS'T(S draw their hoods.

Batter': 5.

ASKLEPIAS places his left hand on his breast, AMMON places his right hand on his breast, and with their free hands the two officers open the Velum Celante. The Veil is parted at such height that HERMES is able to see his whole figure in the Mirror.

HERMES now assumes the anthropomorphic image of the Agathodaimon.

(The Agathodaimon is a tall and commanding figure, with youthful face and compassionate eyes. His hair is golden, falling in curling locks to his shoulders. Upon his head is a golden oriental crown of twelve rays. He is robed in a white garment that sparkles with light of every colour. Upon his shoulders and falling before him is a stole of rich green and gold. His feet are bare.)

Holding the god form strongly in awareness, HERMES vibrates the divine name KNOUPHIS-AGATHODAIMON.

Still with awareness of the god form, HERMES touches the surface of the Mirror with the three middle fingers of each hand, so to imbue it with the power and presence of the god. (In this action, all fingers are spread, and the thumbs are conjoined right over left).

HERMES withdraws his touch and folds his arms left over right.

He allows the god form to fade from awareness; then, when he is ready, he dismisses his posture and stamps once with his left foot.

ASKLEPIAS and AMMON close the Velum Celante, and they and the PRAECUS'TOS throw back their cowls.

HERMES turns to face west, and ASKLEPIAS and ALB/ION likewise turn to face west.

HERMES removes the Crown to hold it at heart level, then advances to the east of the central Square. As he advances, ASKLEPIAS and AMMON advance likewise, to stand north and south of the central Square respectively, facing HERMES.

HERMES delivers the Crown to AMMON. He removes the Stole and delivers it to ASKLEPIAS.

AMMON and ASKLEPIAS bow to HERMES, who bows in return; they then turn and proceed directly to West, they turn

inwards and bow to each other, then turn about and proceed directly to the credenzas (AMMON to the southwest credenza, ASKL EPIAS to the northwest credenza.)

AM/vfON places the Crown upon the southwest credenza and covers it with the blue veil, while ASKLEPIAS places the Stole upon the northwest credenza and covers it with the blue veil.

The two officers now approach each other to meet in the west. They bow, turn inwards, and proceed directly to the west of the central Square, there to stand facing the centre of the Square (ASKLEPIAS on the north side of Temenπs, AMMON on the south.)

The three officers link hands and perform one deosil halfcircumambulation. Hands are unlinked. (HERMES is now west of Square facing east; ASKLEPIAS and AMMON are now east of Square, on south and north sides respectively, facing west.)

Reception of the Candidate

Battery: 1.

HERMES:

Companions of the Stella Gloriosa, we are met together to receive our beloved sister/brother (*earthly name*), companion (*magical name*) of the Aurum Solis, into the Inner Mysteries of our Order by transmission of the holy light and benison of the Pahngogenesis.

Let us therefore proceed to the accomplishment of this noble work, that she/he who is to be known among us as (*Inner magical name*) may become one with the heart of our Order in the Light of the Glorious Star.

Battery: 1.

HERMES turns to face west.

The three officers proceed directly in triangular formation to the west and halt before the portal.

PRAECUSTOS again sounds the battery: 1.

HERMES faces east, while AMMON and ASKLEPIAS move

directly to the credenzas: AMMON to the northwest credenza, ASKLEPIAS to the southwest credenza. AMMON and ASKLEPIAS each take up a processional torch, AMMON with his left hand, ASKLEPIAS with his right. Bearing the torches, the two officers return to their immediate former positions (in triangular formation with HERMES).

HERMES receives the lighted torches and turns to face west.

PRAECUS'TOS opens the portal and retires to sound the battery: 5. He replenishes the incense.

HERMES, using the torches, gives the Adept-blessing, as follows:

1 He holds the torches vertically at his sides.

2 He crosses his arms, right over left, still holding the torches vertical.

3 He resumes his initial position, arms at sides, torches vertical.

4 He extends his arms forwards and downwards in a curving motion of approximately 45° so that the torches 'bow'; then he raises his arms again to the initial position, torches vertical.

5 He crosses his arms, right over left, torches held vertical.

6 He resumes his initial position, arms at West, torches vertical.

He turns to east and delivers the torches to AMMON and ASKLEPIAS, who receive them in their left and right hands respectively and raise them on high.

HERMES bows to east then turns to west.

Battery: 8.

HERMES:

I will descend bearing the Seals of holy might!

I will proclaim the Mysteries!

I will make known the hidden forms of the Shining Ones! I

will disclose the course of the Secret Path!

Time shall be renewed in the return of the Golden Age, and

the joyful Earth shall bring forth bud and flower and fruit!

ALL THREE OFFICERS:

So it is. So shall it be. In the Light of the Glorious Star.

The officers advance in triangular formation into the antechamber. HERMES halts two or three paces before candidate, while AMMON and ASKLEPIAS advance (Oflank the candidate and to stand facing east; AMMON holding the candidates left hand in his right, ASKLEPIAS holding the candidate's right hand in his left. The torches are lowered.

HERMES:

In the Alchemy of the Palingenesis the Neshamah shall ascend to its place in Supernal Eden, that it may be bathed in the dew of Supernal Light.

AMMON:

In the Alchemy of the Palingenesis Lower Eden shall be disclosed to the Ruach, that it may enter therein.

ASKLEPIAS:

In the Alchemy of the Palingenesis the Nephesh shall become self-luminous in the mystery of the Day of Festival, that it may unite itself to the Ruach in peace and power and beauty.

HERMES:

On the Day of Festival the King shall descend from on high and enter into the Lower Garden to accept the advances of the Shulamite.

AMMON and ASKLEPIAS:

His head shall shine with the dew of light. His locks shall drip with the drops of night.

ALL THREE OFFICERS:

And the Shulamite shall arise from her couch among the lilies to greet him.

HERMES:

Child of Light, the Way is open. Enter now the Temenos.

HERMES turns to east and proceeds into the Temenos. AMMON and ASKLEPIAS, following with raised torches, conduct candidate into the temple.

HERMES advances directly to a position midway between the central Square and the Veiled Mirror. He salutes east and turns to face west. AMMON and ASKLEPIAS, following HERMES, conduct candidate to the central Square, whereon they establish the candidate; while they themselves, still holding his hands, stand slightly east of the Square facing east. The torches are lowered.

PRAEC_ USTOS closes portal, then retires to southwest and sounds the battery:

Battery: I

AMMON and ASKLEPIAS disengage hands from the candidate, each placing the hand thus liberated upon his own breast.

HERMES:

(Earthly name), Companion (magical name) of Aurum Solis, thou art called this night to the Greater Mysteries of the Stella Gloriosa. Wilt thou enter the Third Hall of our Order?

Candidate replies unprompted.

HERMES:

That which thou shalt accomplish this night is a primal mystery of utter simplicity and stark holiness, of beauty and power. Thy Neshamah speaks even now through thy Nephesh: yet when thou hast accomplished the Regeneration, it shall speak directly, and ever more clearly, to thy Ruach. For this night thou shalt be raised to Adepthood by the hvmg power of the Lapis Philosophomm; and in the crucible of thy heart thou shalt fashion the alchemical gold. Thenceforth thou shalt walk in a world made new. Thy Ruach shall grow increasingly in apprehension of spiritual truth, and in the fullness of time

thou shalt come securely and inevitably to the Knowledge and Conversation of thy Holy Genius.

That which thou shalt experience this night must remain forever within the sanctuary of thy heart, guarded by the mighty seal which is the flame of love, the eternal bond between thee and thy higher self.

There is, in essence, but one rite of the Regeneration; and never through the ages has it been revealed to the world. As thou dost stand now upon the Sacred Square of the Virgin Prima Materia, I ask thee: Wilt thou keep faith with us and with thyself, and forever guard this precious thing?

Candidate replies unprompted.

HERMES:

So is it witnessed.

ALL THREE OFFICERS:

So it is. So shall it be. In the Light of the Glorious Star.

Battery. 1.

HERMES:

Child of Light, now wilt thou enter with us the Temenos of the Adepts, wherein shall be undertaken the work of the Portal; and this shall be to thee both a fulfilment of the Lesser Mysteries of Aurum Solis and a preparation for the Greater Mysteries of the Stella Gloriosa. And when thou art so prepared, thou wilt enter with us the Telestehon of the Adepts, the inner sanctuary and secret shrine of holiness wherein thou shalt accomplish the Regeneration.

Battery: 1.

HERMES turns to east. PRAECUSTOS meanwhile advances directly to the northwest credenza, takes up the blindfold and advances &reed)) to west, there to stand facing east.

HERMES makes and maintains the gesture Ave.

HERMES:

To thee are our thanks, O Highest, O Most Excellent; our thanks, with heart and soul to thee upraised. Our thanks for the vision of thy light, and for the will and power granted us to seek it.

Sacred we honour thy name, and divine, for thou alone art our Master.

And Father we name thee with blessing: for deeds of a father are thine of devotion and love, and whatever is dearer, shown forth to all beings.

Sense-knowledge, reason, understanding, these thy gifts to us —

Sense-knowledge that we may learn of thee,

Reason that we may search thee out.

Understanding, that in thy healing light we may rejoice. We who dwell in the lower spheres, we rejoice because thou art revealed to us.

We who abide in earthly frames, we rejoice because by gift of thine eternity we are made divine.

We human creatures give thee thanks, for knowledge of thy great majesty.

Thee we know, O thou great light of inward vision. Thee we know, O thou one true light of all life.

Thee we know, O thou ever-fertile womb. bringing forth all that is by the power of the Father.

Thee, the everlasting changelessness of that Unmoved which moves the worlds.

HEROES dismisses Ave. He remains facing east.

PRAEC_ USTOS advances to rear of the candidate and blindfolds him.

PRAECUSTOS retires to southwest.

Battery: I.

HERMES advances directly to east and turns to face west.

The Astral Environment of the Temenos HERMES:

Companions in Light, let us enter the Temenos of the Glorious Star.

Battery: 1.

HERMES:

We stand upon a pavement of luminous red and blue squares, in a temple enclosed by an octagonal wall of great height. The lower part of the wall is a shimmering misty blue, which shades upwards into scintillating amethyst. The upper part of the wall is lost in a canopy of brilliant white light. As if deeply carved in the amethystine upper region of this wall, in luminous Roman letters, is the Clavis Mystica, beginning in the East and running sun-wise:

(HERNIES solemnly intones the Ogdoadic Palindrome:)

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE

In the East of the Temenos are three steps: the lowest of deep black, the next of deep scarlet, and the topmost brilliant white. Upon the topmost step stand two pillars: the northward pillar is of silver, entwined with white roses; the southward pillar is of gold, entwined with red roses. Above the pillars, and uniting them, is a triangular pediment of translucent white crystal, in the centre of which is a simple eight-rayed star, pulsing, and red as the heart of flame.

Between the pillars is the Living Mirror, whose appearance is of falling iridescent water mingled with ascending tongues of scarlet and orange flame.

As with the mind's eye we look upon the Living Mirror, it is transformed for us.

It is suffused with darkness.

The warm creative darkness of the womb.

There is a momentary sighing of wind, then silence and an aura of expectation.

The Temenos has been entered.

Battery: 1.

The Approach of the Deeps and the Vesting

HERMES:

ZA-GOU-REH eCh-AB-
 NeTh-PhROM
 BI-ATh-I-A
 Bl-ATh-I-A-ChA
 LA-I-LAM
 BAL-BA-OTh
 ShA-BA-O
 MeN-HOTTh-PhRA
 ZA-GO U-REH ZA-
 GOU-RI-EH 1-ATh-
 ChA-U
 ATh-OUM-I-OPh
 SA-BA-ZA-I

Child of Light. strong in the arcanum of the Twenty-fifth
 Path, approach the Concealed Splendour!

*AMMON and ASKLEPIAS take the candidate hands as before They raise
 their torches.*

*Now the pattern ^f the ancient Maze Dance is followed, smoothli and without
 pause:*

*AlvIMON leads in the widdersbins course, conducting the candidate in a
 tight circle about centre to East of Square. ASKLEPIAS following; AMMON
 now turns in the deosil course and in a wider circle proceeds again to East o f
 Square; finally AMMON turns in the widdersbins course, and in a still wider
 circle proceeds once more to East of Square. The candidate is established at a
 point mid-way between the Square and the Veilec Mirror, and he and the two
 officers are facing east.*

The officers disengage their hands. Torches are lowered.

AMMON and ASKLEPIAS bow to east. They turn and proceec

directly to the credenzas in northwest and southwest respectively where they replace the torches.

AMMON takes up the Stole, ASKLEPLAS takes up the Crown (thus exchanging their previous roles as gift-bearers). They turn to face HERMES.

PRAECUSTIIS approaches deosil to HERMES and stands in attendance. HERMES' removes his Shield and delivers it to PRAECUSPOS'; he then removes the Robe of Splendour and holds it in readiness. PRAECUS'TOS vests HERMES with the Shield, then advances deosil to rear of candidate, ready to assist HERMES

AMMON and ASKLEPLAS now proceed directly to a position just east of candidate, on north and south sides respectively, and facing towards each other (Sufficient room should be left between them for the vesting of the candidate by HERMES)

HERMES advances to the candidate, and with the assistance of PRAECUS'TOS he vests the candidate with the Gnostic Robe of Splendour. PRAECUSTOS retires to southwest credenza.

HERMES receives the Stole from AMMON and places it upon the candidate's shoulders.

HERMES then receives the Crown from ASKLEPLAS and places it upon the candidate's head.

HERMES turns and proceeds to east, where he faces west.

AMMON and ASKLEPLAS now join hands and exchange sides. They unlink hands, and turn inwards to face east. They bow to HERMES, who bows in return, then proceed directly to the Velum Celante, there to stand at its north (ASKLEPLAS) and south (~ W V) sides, and facing each other.

Battery: 1.

The First Vision

HERMES:

On a time, my body bung quiescent. my thought soared aloft in aspiration. And I became aware of a presence, vast, formless and mighty, which called my name.

Who art thou, I cried, and wilt thou teach me of the things that are and bring me to Gnosis? And the presence replied: I am Poimandres, the Directing Intelligence, the Sovereign Mind. I know what thou seekest, for I am with thee always. Be conscious of thy desire, and I will instruct thee.

Then there came a gentle light, measureless in extent and holy, joyful and wondrous to behold. And in a certain region of that light a descending darkness manifested, and this became a watery substance, greatly disturbed and giving forth smoke as if from fire, and uttering a mournful and confused cry.

Then a Holy Word, even the Voice of Light, descended and rested upon the watery substance. Then said Poimandres, I, the Firstborn God, am the Light, existing ere the darkness gave birth to the watery substance; and the Holy Word is my Child. If thou wouldst understand the mystery, look thou within thyself.

HERMES proceeds deosil to the central Square, to stand thereon facing east. Battery: 1.

The Second Vision

HERMES:

My thought being turned to contemplation of celestial matters, a pale gleaming light encompassed me. The air became filled with prismatic sparklings and a deep, resonant pulsing sounded now near, now far, as it were the voice of mighty waters. And I beheld one clothed in white, having a golden crown upon his head and a green vestment upon his shoulders, standing upon an altar which was upraised on seven steps.

Then I heard a mighty voice from on high, proclaiming: I am Agathos Daimonos, Keeper of the Inner Sanctuary

and Guardian of Spirits, Sacrificial Priest and Eternal Sacrifice. I descend the seven steps towards the darkness, wherein I am dissolved in water and manifested as the Serpent upon the Tau Cross; and I ascend the seven steps towards the light, wherein I am coagulated in fire and manifested as the Winged Serpent. Thus do I accomplish the Regeneration.

Then the Crowned Spirit upon the altar became an intolerable flame of whiteness, and the voice proclaimed:

Behold the Meridian of the Sun, whose wisdom is separation and re-combination. If thou wouldst understand the mystery, look thou within thyself.

HERMES advances to rear of the candidate.

ASKLEPIAS, AMMON and PRAECUS'7OS draw their hoods.

Battery: 1.

ASKLEPIAS and AMMON open the Velum Celante. The

Showing

HERMES:

Child of Light, if thou wouldst understand the mystery, look into the Mirror of the Temenos as now sight is restored to thee.

HERMES' loosens blindfold, allowing the candidate to see into the Mirror. He replaces the blindfold.

HERMES ππν proceeds deosil to east and bows to the Mirror.

ASKLEPIAS and AMMON close the Velum Celante, and they and the PRAECUSTOS throw back their hoods.

HERMES salutes with Ave and faces West, and ASKLEPIAS and AMIVION proceed directly to a position just East of candidate, on north and south sides respectively, and facing each other.

Battery: 1.

HERMES:

Again my thought ascended, coming to rest in a region of pale light, wherein was the sound of a sighing wind. Then appeared before me the Sun in splendour, and standing in the midst thereof a Child, naked and self-luminous.

And I heard a voice, as it were within myself, saying:

Now shalt thou enter the sanctuary of the Most High, the true Temple formed from a single Perfect Stone of shining whiteness, wherein is set a fountain of mingled flame and water springing up into life eternal. Thou shalt discover the narrow way which is the approach to the sanctuary, and thou shalt confront the dragon which guards the entrance to the holy place. This creature thou shalt slay with a sword, separating its flesh from its bones. Thou shalt lay its bones with its flesh at the threshold, and making a step thereof thou shalt ascend and enter the temple. Then shalt thou find that which thou dost seek. The Child whom thou beholdest standing in the Sun soon shall be robed in silver. If thou wouldst understand the mystery, look thou within thyself.

Battery. 3 - 2 - 1 .

ASKLEPIAS and HERMES join hands and exchange sides. Hands are unlinked. ASKLEPIAS is now South, AMMON North.

HERMES advances to candidate. He removes the Crown and hands it to ASKLEPIAS; he removes the Stole and hands it to AMMON.

HERMES turns, proceeds to east and faces west. ASKLEPIAS and AMMON meanwhile advance directly to southwest and northwest credenzas respectively. They replace and veil the emblems.

ASKLEPIAS and AMMON now approach directly to south and north sides of the candidate. They take his hands as before. ASKLEPIAS' and AMMON then proceed deosil and establish the candidate in a position mid-way between the central Square and the west, facing east. Hands are disengaged.

ASKLEPIAS and AMMON remove the Robe of Splendour from the candidate and lay it in its initial position upon the floor of the Temenos, east of the central Square.

They salute east, then turn and again proceed directly to the credenzas, ASKLEPIAS to southwest, AMMON to northwest. ASKLEPIAS takes up the torch with his right hand, ASKLEPIAS takes up the torch with his left. The two officers turn and proceed directly to HERMES, to stand slightly west of him and facing each other (ASKLEPIAS on south side, AMMON on north). They deliver the torches to HERMES.

PRAECUS'TOS approaches to rear of candidate and removes blindfold; he then retires to southwest credenza.

Battery: 1..

The Blessing

HERMES:

Blessing be thine, Child of Light, in the name of the Mighty One who dwells within the light-vesture of the silver head of the Agathodaimon.

HERMES, using the torches, now gives the Adept-blessing to the candidate:

- 1 He holds the torches vertically at his sides.*
- 2 He crosses his arms, right over left, still holding the torches vertical.*
- 3 He resumes his initial position, arms at sides. torches vertical.*
- 4 He extends his arms forwards and downwards in a curving motion of approximately 45° so that the torches 'bow' before the candidate: then he raises his arms again to the initial position, torches vertical.*
- 5 He crosses his arms, right over left, torches held vertical.*
- 6 He resumes his initial position, arms at sides. torches vertical.*

ASKLEPIAS and AMMON receive the torches from HERMES and hold them aloft.

HERMES raises both hands, palms forward:

HERMES:

May He who is the Fountain of Goodness, Beauty and Truth,
the Highest God, enfold thee in His Wings and sustain thee by
His Grace, Child of Light.

May He lead thee through Death into Creative Darkness;
may He guide thee into Light and the New Life.

And may He send unto thee this night a Holy Angel, to
dwell with thee as a Living Flame of Beauty and to rest upon
thy heart as a thrice-sacred Seal of Love.

ALL THREE OFFICERS:

So shall it be. In the Light of the Glorious Star.

HERMES dismisses posture.

The Charge

HERMES:

Child of Light, thou hast completed the Work of the Lesser
Mysteries, and now must thou leave the Temenos. But let thy
contemplation rest within the light of thy Higher Self as thou
awaitest entrance to the Telesterion and the Work of the
Greater Mysteries.

Battery: 5.

PRAECUSTOS opens the portal.

*ASKLEPIAS' and AMMON advance directly to the candidate and take
his hands. Facing east they bow, then moving together deasil, and with torches
held high, they escort the candidate out of the Temenos.*

*Leaving the candidate in the care of the CUSTOS they turn and enter the
Temenos, halting in the West.*

PRAECUSTOS closes the portal and retires.

ASKLEPIAS and AMMON bow to HERMES, who bows in return. They then turn and proceed directly to southwest and northwest credenzas respectively. They replace the torches, then turn and approach directly to meet in the West. They bow, then turn to face east.

Gratulation

Battery: 1.

HERMES approaches to east of the central Square. At the same time, ASKLEPIAS and AMMON approach to west of the Square (to stand south and north respectively).

The three officers link hands and perform a fivefold deosil circumambulation about the Square.

Hands are unlinked and HERMES faces east.

HERMES:

Salutation and again salutation to the High Guardians of the Glorious Star, who were, and are, and are to come.

ALL THREE OFFICERS:

Salutation and again salutation in the splendour of the Star which unites us.

HERMES:

O you High Guardians, Hidden Adepts, Dwellers in Eternity: you have given signs and you have shown wonders, and you have revealed yourselves unto your children.

ALL THREE OFFICERS:

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE

The Spiritual Sun has turned the Ages in a Circle, and is their Mover with Fire!

Such are the Words, such is the Greeting!

HERMES turns to east and proceeds thereto.

He performs a triple widdershins circumambulation of the place of working, head bowed, arms crossed left over right, concluding in east.

Intention

HERMES salutes east then turns and proceeds to east of the central Square. Facing west, he says:

HERMES:

Companions in Light, let us now prepare to enter the Telesterion of the Inner Mysteries, that the Work of the Palingenesis may be brought to perfect accomplishment in the Light of the Glorious Star.

ALL THREE OFFICERS:

So it is. So shall it be. In the Light of the Glorious Star!

HERMES turns to east. All three salute east with Ave. HERMES

faces west.

PRAECUSTOS opens the portal.

The three officers exit in triangular formation, ASLIEPLAS and AMMIIN leading.

PRAECUSTOS leaves last, after putting all in order within the Temenos.

THIRD HALL CEREMONY OF INITIATION

Stella Gloriosa Rite of Palingenesis

Part 11

Naos — the Rite of the Telesterion

Telesterion:

Beauceant la mystere is displayed.

The Green Lamp of the Tiphareic Mysterium is lighted.
In the east, just east of the lowest Step of the House of Sacrifice is the Bronze Cross, *concealed*.

North of the Bronze Cross are the shoes of the candidate, pointing to east.

Domus Sacri/wi

At the eastern end of the topmost platform of the House of Sacrifice is placed the Pallium, folded so that it may be drawn westward upon the body of the supine candidate.

Pura:

Upon the Pura — which is covered with a violet drape bearing the image of the Serpent (wingless) upon the Tau — are:

(1) The Grail, covered with the Rose of Concealment (a square of white silk, bordered with black and silver; at the centre of the square is a stylised black rose of five petals, edged with gold, and having upon a central white disc five horizontal and five vertical black lines).

(2) Ur-Hekau, in its burse, west of the Grail and with its head to the South.

Credenza in northeast:

Draped in blue.

Upon the credenza are the Four Lamps of the Witnessing Presences of the Ogdoadic Tradition: White, Amber, White and White.

Credenza in southeast:

Draped in red. Upon it are placed:

- (1) The Phial of 01. Templi and a finger linen.
- (2) The White Binding Stole.
- (3) Red Cincture of candidate.
- (4) Topaz Lamen of candidate.

Pedestal or credenza in southwest:

Bell for sounding the battery.

Instrument for sounding planetary tones.

Officers of the Rite:

HERMES: Archmagus of the Rite and Priest of the Crowned Lion.

ASKLEPIAS: Magus of the Rite and Priest of the Holy Wisdom.

AMMON, Magus of the Rite and Priest of the Star-Lords.

A Third Hall member serves as PRAECUSTOS within the Telesterion. He combines the duties of Custos, Magister and Witness. His presence should not impinge upon the action of the rite, and at all times his choice of station should be judged according to circumstance.

A Third Hall member serves as CUSTOS in the Temenos. His responsibility is to guard, from within, the entrance to the Temenos.

Entry:

Initially, and immediately prior to the rite, PRAECUSTOS approaches the candidate and blindfolds him. He then conducts him informally into the Temenos (the traditional point of access to the inner sanctuary) and stations him with his back towards the entrance to the Telesterion.

PRAECUSTOS enters the Telesterion and ensures that all is in readiness for the rite. He proceeds to credentia in southwest of the Telesterion and sounds the battery: I. He then waits within, by the entrance to the Telesterion, ready to seal the inner portal.

Upon the signal of the battery the officers of the rite enter the Temenos in triangular formation and assume their positions, CUSTOS sealing the portal of the Temenos after their entry.

AMMON (right) and ASKLEPIAS (left) lead the entry, side by side; HERMES following.

AMMON and ASKLEPIAS stand flanking the candidate, and facing away from the portal, AMMON at the candidate's left side, holding candidate's left hand in his right; ASKLEPIAS at the candidate's right side, holding candidate's right hand in his left.

HERMES stands facing the candidate.

Invitation and Entrance HERMES:

Companions of the Stella Gloriosa, let us approach the mystery of the Blazing Wheel, that the White Rose may be united with the Red Rose to bring forth the Gold of the Sun!

PRAECUS'TOS sounds the battery: 5.

AMMON and ASKLEPIAS join their free hands with the hands of HER/LIES. The officers perform a half-circumambulation deosil. HERMES disengages his hands, but kW/1(W and ASKLEPIAS continue to hold the candidates hands as before, and they and the candidate are now facing the portal.

HERMES faces the portal. When he is ready, he advances into the Telesterion, preceding AMMON, ASKLEPIAS and the candidate. As they enter, the following verses are solemnly and slowly intoned:

HERMES:

Lead me from illusion into Reality!

ASKLEPIAS:

Grant me the experience of Goodness, Beauty and Truth!

HERMES:

Lead me from darkness into Light!

AMMON:

Hallow my heart with the beatitude of the Vision Divine!

HERMES:

Lead me from death into Everlasting Life!

ALL THREE OFFICERS:

Re-create my being in the Fire of thy Love!

HERMES halts before the lowest Step of the House of Sacrifice, facing east.

^MMON and ASKLEPIAS the candidate between them, station themselves west of HERMES, facing east.

PRAECUSTOS seals the entrance to the Telesterion, retires to southwest and sounds the battery: 1.

The Three Veils of the Mysteries

HERMES:

On this night and in this hour I, Companion of Aurum Solis, Adeptus Plenus of the Stella Gloriosa and Priest of the Rites of Abu and Mendes, will open the Three Protecting Veils of the Inner Mysteries of our Tradition, that the True Temple of the House of Sacrifice may be entered and that the Regeneration may be perfectly accomplished for and on behalf of (*earthly name of candidate*), Companion (*outer magical name of candidate*) of the Order Aurum Solis.

HERMES makes double Ave, proclaiming:

HERMES:

I salute you, Lords of Topaz, High Guardian of the Glorious Star. Behold me and be with me. O Hidden High Ones, as I proclaim the Key of the First Veil!

HERMES folds arms, right over left, then makes the gesture Pronatio towards the First Step of the House:

Thus saith the Lord to his anointed, to Koresh, whose right hand I have held, to subdue nations before him: and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut.

I will go before thee and make the rough ways even: I will shatter the gates of brass and cut in pieces the bars of iron. And I will give to thee the treasures of the night. and the mysterious riches of secret places.

He folds his arms, right over left, then extends them at his sides to form a Tau, palms downward. Maintaining this posture, he vibrates:

QUTA CONTRIVIT PORTAS AEREAS, ET VECTES
FERREOS CONFREGIT.

He folds his arms right over left and dismisses the posture. He ascends the First Stel!.

The First Veil is parted! The First Step is ascended!

HERMES makes double Ave, proclaiming:

I salute you, Companions of the Red Fleur-de-lis, High
Guardians of the Glorious Star. Behold me and be with me, O
Hidden High Ones, as I proclaim the Key of the Second Veil!

HERMES folds arms, right over left, then makes Pronatio towards the Second Step of the House:

This is the Krater set in the midst of the world
Filled to the brim with Mind-stuff, plenteous for all.
Nor remote on sea-girt isle, nor high on Olympian peak,
But more ready than day, and nearer to each living heart than
the blood in the veins.

Hear one, a Herald, who cries:

"Immerse ye! Plunge deep!

"Immerse ye in Mind as ye can!

"Lave, drink, breathe ye in Mind!

"Make ye your nature whole, human nature complete.

"Know for what ye are made! 'It is yours to arise to the
author of this holy gift:

"Know, and arise joyous, O Children of Mind!"

He folds his arms. left over right. then extends them in the posture Tau, palms upward. Maintaining this posture, he vibrates:

TEMPUS ERAT. TEMPUS EST. TEMPUS ERIT. *He*

folds arms right over left and dismisses posture.

He ascends the Second Step.

The Second Veil is parted! The Second Step is ascended!

HERMES makes double Ave, proclaiming:

I salute you, Masters of the True Temple, High Guardians of the Glorious Star. Behold me and be with me, O Hidden High Ones, as I proclaim the Key of the Third Veil!

HERMES folds arms, right over left, then makes Pronatio towards the Third Step of the House:

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in.

He folds arms, right over left, then extends them to assume the PSI position. Maintaining this he vibrates:

NON NOBIS, DOMINE, NON NOBIS; SED NOMINI
TUO DA GLORIAM.

He folds arms right over left and dismisses posture. He ascends the Third Step.

The Third Veil is parted! The Third Step is ascended! Entry of

the Candidate into the House W· Sacrifice *PRAECUSTOS* sounds

the battery: 5.

HERMES advances to east of House and turns to face west.

PRAECUSTOS (first dimming such artificial light as may be employed) approaches to rear of candidate and removes blindfold. He remains at rear of candidate.

HERMES:

Companion (*outer magical name*), Votary of the Sun, ascend the Three Steps of the House of Sacrifice!

AMMON and ASKLEPIAS, leading the candidate. ascend the

Three Steps of the House. The candidate is established on the topmost Step at the west of the House, while AMMON and ASKLEPIAS, still holding his hands, stand slightly east of him facing towards HERMES.

HERMES:

The Body had been concealed, hidden away in the darkness of the tomb.

But the Spirit perceived its glorious light and hastened to greet it.

For the Body had been divinised, transformed by reason of its correspondence to the noble and radiant Spirit that now united with it.

Darkness fled from the Body that had put on the Light of Divinity.

Body, Soul and Spirit were one in the Flame of Love. This is the deeper mystery; but in the triple reunion the mystery is accomplished.

The House is sealed in silence!

The figure of perfected human nature is here established.

The Shining One arises!

PRAECUSTOS, ascending the Steps as may be necessary, advances to rear of candidate and blindfolds him. He retires to southwest (first providing such artificial light as may be required).

Battery: 1.

The Inner Magical Environment

HERMES:

Companions of the Stella Gloriosa, let us enter the Telesterion of the Adept!

Battery: 5-3.

HERMMMES:

We stand within the Holy House. upon a square platform

of shining white crystal.

This sacred area is supported by a larger platform of deep red crystal; and this in turn rests upon a yet larger platform of lustrous black stone veined with gold.

These three platforms, the Three Steps of the Foundation of the House of Sacrifice, are established upon a gently swelling silver sea, which stretches to illimitable distance in all directions, and upon whose surface gleaming rainbow tints continually swirl and mingle.

At the corners of the square platform, columns of upwardspiralling rainbow fire support a pyramid of purest diamond.

As we contemplate the pyramid, we become aware that it contains within itself a further dimension: the velvet-black womb of infinite space, fertile with the light of myriad stars; and at the zenith a star of surpassing brilliance, outshining all others.

All about us there is an ambience of golden-green light; and speaking to our inner ear there is the ever-present, gently sighing voice of the silver waters. A deeper voice, too, reaches us, to be felt rather than heard: a resonant and constant pulsing as of the beating of a heart.

In the east, resting upon the waters, we perceive a massive Tau Cross of black stone, about which is coiled a green, wingless Serpent. The head of the Serpent is raised above the centre of the Tau and is surrounded by a nimbus of golden glory.

In the west, standing upon the waters and looking towards the east, appears the form of the Ram with undulant horns, even BA-NEB-TETTAU, the Holy One of Mendes. Upon the back of the Ram is extended the Winged Serpent of Light, KNOUPHIS-AGATHODAIMON, whose radiant head is upraised between the undulant horns of the Holy One.

A mournful sound as of the lament of a deep-toned flute is heard; then, briefly, the sound of the sistrum.

In the northeast, near or distant who may say, a gentle shimmering disturbs the golden green ambience. Then, gradually, the Highest Guardians of the Glorious Star, the

powers of the Gnostic Quaternary, manifest themselves to our inward perception:

Gazing upon us from the northeast four countenances are revealed to our subtle thought, each countenance being discerned within a separate vertical shaft of quivering and living flame. These are the Witnessing Presences of the Ogdoadic Tradition. Ancient, inexorable, living and all-holy: they are one with the Undying Light.

The most northerly is male, shadowy and indistinct.

The next, proceeding eastward, is female. Her dark hair shines with the stars of night, her face is of terrible beauty. Austerity and sweetness combine in her regard. Her column of light stands slightly in advance of that of her male companion.

Eastward again are two other male countenances, shadowy and indistinct as the first, and likewise stationed slightly back from the female.

PRAECUSTOS, after allowing some time for reflection, sounds the battery: 1.

Presentation and Dedication of the Candidate HERMES:

Be it known and be it witnessed in the bond of the Glorious Star, that (*earthly name*), Companion (*outer magical name*) of the Order Aurum Solis, whose name in the Stella Gloriosa shall be (*inner magical name*), has entered the Telesterion of the Adepts to accomplish this night the Regeneration.

Receive her/him into your high company, O Hidden Adepts of the Glorious Star, for she/he has ascended the Three Steps and the Sigils of Power are upon her/his brow.

Accept her/his offering of her/himself, O High Ones, for her/his soul is pure and her/his heart is consecrated as the altar of the Work.

So be with her/him as she/he passes through Death into the New Life.

So uphold her/him as her/his aspiration flashes to the height and the lower elements of her/his personality are released from the governance of the Ruach.

So empower her/him, as the sacred flame of the Neshamah enters into her/his heart, illumining her/his mind and soul and drawing upward the elements of chaos that they may be transmuted and ordered in the crucible of the solar flame.

AMMON and ASKLEPIAS disengage hands from the candidate and bow to HERMES.. AMMON then takes candidates left hand with his left hand and rests his right hand on candidates right shoulder; ASKLEPIAS takes candidates right hand with his right hand and rests his left hand on candidates left shoulder (crossing outside AMMON's right arm).

AMMON and ASKLEPIAS now advance candidate to the centre of the House, where they disengage their hands and assume their stations (still on north and south sides respectively) slightly west of the candidate and facing towards him.

The three offleers raise their palms towards candidate.

HERMEST

Ancient and mighty AGATHODAIMON, Lord of this
Alchemy: we adore thee and thee we invoke!

Sovereign Image and Principle of the Regeneration,
KNOUPHIS-AGATHODAIMON: we invoke thee by thy
true names and we honour thy glorious appearances.
KNOUPHIS! KNOUBIS! KNOUMIS! KNOUM!

Mighty art thou who art the firstborn of the Shining Ones,
whose secret Self is KNOUM, Lord of Abu, the Spirit of Life
who hast established the Four Pillars of the Universe.

Mighty art thou. O KNOUM, who art the primeval Abyss of
the Waters and Lord of the Celestial Nile.

Mighty art thou, O KNOUM, who — in the splendour of
thy appearing as BA-NEB-TET"TA'U, the Ram sheltered
within the winged embrace of the Serpent art the secret soul of
R4 by day and the secret soul of ASAR by night.

Mighty art thou, O KNOUM, the Creator, who in thy

aspect of SHEFET-KAT, the God of Four Faces, dost hold within thyself the sweet air of SHU, the whirling fire of RA, the fertile earth of SEB and the rushing water of ASAR.

Thou hast given life to the Shining Ones, O KNOUM, thou hast fashioned humankind upon the potter's wheel, and thy hand is upon thy works.

We come in search of thee, O Mighty! — but thou art the Guide who dost lead us to this place and dost reveal thyself unto us.

O Wondrous Mystery, who art ever with the Priests of the Regeneration, hear the voice of our utterance:

Send forth thy Light, O Most Mighty, and put forth thy Power!

And be thou mighty in the heart of (*outer magical name*), as a lodestone of attraction for the Primal Flame that shall strike into her/his soul from the height of Supernal Splendour!

Battery: 1.

The Serpent Column within the Astrosome

HERMES approaches candidate.

HERMES:

Let the Waters of KNOUM be now released!

Let the Serpent-fire of the Agathodaimon now course upward through the spinal column of (*outer magical name*), Votary of the Sun!

The three officers, in triangular formation, join hands right over left and perform a threefold deosil circumambulation about candidate. Hands are unlinked.

Allowing sufficient room for the actions that are to follow, the officers now assume their respective god-forms:

HERES extends his hands horizontally forward, palms downward, and assumes the god-form of KNOUM:

(Bronzed human figure wearing white kilt and corselet. Head of the Ram with curling horns, wearing Old Kingdom head-dress)

of black and dark green vertical stripes, surmounted by the undulant horns of the Ram, which in turn support the Atef Crown.) AMMON assumes god-form of SATET:

(Complete human female form. Dark green gown without shoulder straps, the top having a single border of gold. Collar edged dark green, and patterned with downward-pointing lotus petals of white on a yellow field. Upon the head is the Vulture head-dress, surmounted by the White Crown. The right hand holds the Owas Sceptre, the left hand holds the Ankh.)

ASKLEPIAS assumes god-form of ANKET:

(Complete human female form. Dark red gown without shoulder straps, the top having a single border of gold. Collar edged black, and having alternate vertical bands of deep blue and yellow. Upon the head is the Red Crown with golden uraeus, the Crown being surmounted by a ring of tall, vertical golden feathers. The right hand holds the Owas Sceptre, the left hand holds the Ankh.)

When he is ready, HERMES (he and the other officers maintaining the god forms) raises his hands and places them at the sides of the candidate's head. Maintaining this posture, HERMES vibrates the Sevenfold Key, so to cause the Ascent of the Waters" and to affirm the "Stair of the Planetary Powers" within the astrosome.

PRAECUSTOS sounds the due tone before each planetary utterance of HERMES.

AMMON and ASKLEPIAS following the intonation of the initial vowel of each planetary utterance by HERMES, and before that vowel is ended, likewise intone that initial vowel but maintain it throughout the seven letters of the word.

AIEHΩOY	(tone: D)
EHΩOYAI	(tone: E flat)
HΩOYAIE	(tone: F)
IEHΩOYA	(tone: G)
OYAIEIΩ	(tone: A flat)
YAIEHΩO	(tone: B)
ΩOYAIEH	(tone: C)

HERMES *lowers his arms.*

The three officers allow the god forms to fade, re-centring on their magical personalities.

Each, when he is ready, folds his arms on his breast, left over right, then dismisses the posture.

HERMES *now makes the gesture Ad Astra:*

- 1 He holds his hands vertically before the heart-centre of the candidate, palms together and thumbs crossed right over left.*
- 2 In one flowing movement, he raises his hands to a point before and above the candidate's head, then separates them outwards in a curving motion so that they come to rest again before the candidate's heart-centre, palms joined, right thumb over left.*
- 3 He folds his arms right over left upon his breast, then dismisses posture.*

The officers link hands, right over left, and perform a sevenfold deosil circumambulation about the candidate. As they circle, they visualise a sheath of deep blue light, flashing with highlights of silver and violet, whirling deosil about the candidate.

Hands are unlinked.

HERMES *repeats the gesture Ad Astra.*

The three officers link hands, right over left, and perform a fivefold deosil circumambulation about the candidate. As they circle, they visualise a sheath of rainbow-hued flame, spiralling deosil and upwards about the candidate.

Hands are unlinked.

HERMES *once again performs Ad Astra.*

The three officers again link hands and perform a threefold deosil circumambulation about candidate. As they circle, they visualise a sheath of intense crimson flame, sparkling with highlights of

green and gold, whirling deosil about the candidate. Hands are unlinked.

The officers extend their hands, palms forward, to the candidate, and visualise him as held within the embrace of the ophiomorphic god form of the Agathodaimon. (The serpent arises from a coil behind him, the main part of the body of the serpent being vertical and close to his spine, the head advanced above his head and surrounded by twelve rays of light, the wings descending obliquely forward and being folded across his body).

When he is ready, and still maintaining the formulation upon the candidate, HERMES folds arms right over left upon breast and then assumes the gesture Pronatio. AMMON and ASKLEPIAS, likewise maintaining the formulation, also fold arms right over left upon breast and then assume the gesture Pronatio.

PRAECUS'TOS sounds the tone, and HERMES alone vibrates:

1 E H Ω OY A (tone: C)

HERMES leading, the three officers fold arms left over right and dismiss posture. The god-form is allowed to fade, from awareness. The three officers and the PRAECUSTOS draw their hoods.

The three officers now retire, each within the sanctuary of the self and consciousness. (111 externals, even of the candidate, is allowed to fade. In this Saturnian silence, each prepares inwardly, for the imminent event of Palingenesis by meditation upon the highest light of inner aspiration.

HERMES throws back his hood.

Battery: 3 - 2 - 1 .

The other officers throw back their hoods.

The Uprising of the Grail

HERMES turns and advances to east of House.

PRAECUSTOS moves sun-wise to the Pura, bows, and proceeds to the southeast credenta. He unseals the 01. Templi, he places the binding stole upon his right arm, he holds the linen ιPn his right hand and takes up the phial 01 0/1 in his left hand.

He advances directly to the east of the House and stands facing HERMES.

HERMES receives the 01. Tempb, turns and proceeds to the candidate.

k W ^Nand ASKLEPIAS, meanwhile, and without formality, approach the candidate and position his hands for the anointing (that is, his hands are placed together at the level of the solar plexus, palms facing upwards, little fingers and sides of the hands touching).

HERMES signs equal-armed crosses with his right thumb on the candidates left and right hands.

HERMES then turns and proceeds to east of the House, where he delivers the 01. Templi to PRAECUSTOS and cleanses his thumb with the linen.

AMMON and ASKLEPIAS meanwhile position the candidate's hands for the binding (that is, the wrists are placed together, the hands are separated and allowed to curve naturally, the thumbs pointing upwards).

AMMON and ASKLEPIAS retire to west of candidate, still on north and south sides respectively.

HERMES takes the binding stole, turns and approaches the candidate.

PRAECUSTOS, meanwhile, returns to southeast credenta and replaces oil and linen; he then advances to the Pura, where he bows and turns to face the House.

HERMES performs the first stage of the binding (that is, the centre of the stole is placed over the joined wrists and allowed to

fall, the free ends of the stole are then looped over the palms, each in turn being brought up over the inside of the palm and allowed to fall from the outside of the hand).

HERMES then turns and advances to east of House. HERMES bows to PRAECUSTOS, and PRAECUSTOS bows in return.

PRAECUSTOS then turns about and uncovers the Grail, folding the Rose of Concealment and placing it upon the west of the Pura.

PRAECUSTOS takes up the Grail in his right hand, supporting it with his left. He turns and advances to the House.

HERMES receives the Grail, holding the bowl in his right hand and supporting its foot with his left. He turns and advances to the candidate. PRAECUSTOS meanwhile retires to southeast credenza, while AMMON and ASKLEPLAS approach the candidate to stand flanking him and facing towards him.

HERMES places the Grail in the candidates hands, and performs the second stage of the binding (that is, the free end of the stole falling to the candidates right is first looped over his wrists, from his left and allowed to fall to his right, and the free end of the stole falling to his left is then looped over his wrists from his right and allowed to fall to his left).

As HEROES places the Grail and performs the second stage of binding he says:

HERMES:

Votary of the Sun: receive into thine anointed hands the Grail, the Singular Vessel of Purity, which is at once the symbol of the Kosmos and of thy Soul.

HERMES steps back a pace and raises his right hand, palm

forward, towards candidate.

Battery: 1.

HERMES:

Votary of the Sun: now upraise on high the Grail, in offering of all
that thou art, and in certain hope of all that thou wouldst be

*If necessary, AMMON and ASKLEPIAS guide the candidate by touch to raise
the Grad and to maintain it in the raised position.*

Battery: 1.

HERMES:

Can the wings of the winds understand your voices ofwonder, O
you the second of the First, whom the burning flames have
framed within the depth of my jaws; whom I have prepared as
Cups for a Wedding, or as the flowers in their beauty for the
Chamber of Righteousness.

Stronger are your feet than the barren stone, and mightier are
your voices than the manifold winds.

For you are become a building such as is not, but in the
mind of the All-powerful.

Arise, saith the First:

Move therefore unto his Servants:

Show your selves in power:

And make me a strong seething:

For I am of Him that liveth for ever.

HERMES now vibrates Second Enochian Key.

HERMES:

AD5GaT VööPA-Aχ ZONöGOM FA-A-IPc SALDé, VI-IV
aLδ,

SO-BAM I-ALP!RoG IZA-ZAZ PI-ADaPiχ:

KA-SAR-MA ABδR MδOe TA TALOHO PA-RAKLEDA,

χαTA LORoSiLaχ TURoBeS

O-OGE BAUTOχ.

GI-VI K HIS 1U-S1D ORORI.

OD MIKALaP KÜHIS BI-A O-ZONÜGON.
 LAP1 NO-AN TaROFδ KO-RoS TA-GE, O χ 9
 MA-NIN I-A-I-DON.
 TORÜZU GOHEL&:
 ZAKAR1 K4 K0NOχ-OD:
 ZAM1 RAN MIKALÜZO:
 OD OZAZeM U-RE-LaP:
 LAPÜ ZI-Rδ I-O-I-AD.

B a t t e r y : 1 .

HERMES:

May thy heart be irradiated this night with the Fire of Divine Love, O Votary of the Sun, and may thy Soul be uplifted in response to the Voice of the Light!

Battery: 1.

HERMES approaches the candidate and performs the first unbinding. PRAECUSTOS meanwhile moves sun-wise to the Pura, bows thereto, turns and approaches the House.

HERMES receives the Grail, turns, advances to east of the House and delivers the Grail to PRAECUSTOS.

PRAECUSTOS receives the Grail, holding it as before, and stands in attendance.

HERMES turns, approaches the candidate and completes the unbinding. He turns and advances to east of the House and places the binding stole upon the right arm of PRAECUSTOS.

AMMON and ASKLEPLAS meanwhile guide the candidate to lower his arms to his sides.

PRAECUSTOS, having received the binding stole, bows to HERMES, who bows in return. PRAECUSTOS then turns and approaches the Pura. He replaces the Grail and covers it with the Rose. He bows to the Pura, and HERMES likewise bows to the Pura then turns to face the candidate.

PRAECUSTOS; having bowed, proceeds to southeast credenza, replaces the binding stole and retires to southwest credenza.

The Foreshadowing of the Palingenesis *Battery*. 4-3.

HERMES:

Votary of the Sun: listen, and believe what is true!

Thou shalt enter into darkness.

Thou shalt tread upon the threshold of death.

Thou shalt be whirled throughout the elements and returned to thy place.

In the middle of the night thou shalt behold the sun gleaming in radiant splendour.

Thou shalt approach into the presence of the gods celestial and the gods infernal, and thou shalt worship before their faces.

Battery: 4-3.

HERMES approaches the candidate: as he moves, AMMIIN and ASKLEPIAS station themselves slightly west of the candidate and facing towards him. The three officers are now in triangular formation about candidate.

Now, softly and gently, with the tenderness it merits, the Song of the Soul is uttered:

HERMES:

That she who has not loved may love —

ALL THREE:

So let it be!

HERMES:

That she too who has loved may love —

ALL THREE:

So let it be!

HERMES:

Thy Soul, helpless to bear the darts of love relentless, Takes
flight as flees defenceless the arrow-wounded deer. Through
thorn, thicket and snare, all care for peril past, She speeds,
falling at last where soft the river glides: Yet love ever abides,
for that she cannot lose.

ALL THREE:

That she who has not loved may love	so let it be!
That she too who has loved may love	so let it be!

AMMON:

Now low falters thy breath, sighing thy death's desire. Thy heart
bums with the fire: the fatal shaft keen-pointed A sweet venom
anointed, no balm may soothe the wound. Although peace thou
hast found beside these living streams, No other life thou
dream'st, no other death would choose.

ALL THREE:

That she who has not loved may love	so let it be!
That she too who has loved may love	so let it be!

ASKLEPIAS:

A glad offering now thou wilt thy life surrender,
A death gentle and tender finding in this repose:
But high enclaves uncloze, whence flows a chant supernal Of
love's gladness eternal, and see! — from glorious portal Come
bright spirits immortal, to lead thee to thy bliss.

ALL THREE:

That she who has not loved may love — so let it be! That
she too who has loved may love — so let it be!

AMMON:

"Rejoice, let us rejoice!" they cry. and still "Rejoice!" They cry,
mingled in voice, but one in will. They wing

To where rapturous ring the shining walls of heaven
 That seem in echoing riven, though in their welcome whole.
 Bidding thy joyous Soul to be most glad in this.

ALL THREE:

That she who has not loved may love — so let it be!
 That she too who has loved may love — so let it be!

ASKLEPIAS:

Thrice, four times happy, O Soul, the King's most precious
 treasure,
 Rose, lily, dear beyond measure, thou vase of virgin gold, O Bride
 most blissful, behold the cold shadows are fled: The Star over
 thy head rewards thy faith on earth,
 This high and holy rebirth from death most noble gleaning.

ALL THREE:

That she who has not loved may love — so let it be! That
 she too who has loved may love — so let it be!

HERMES:

And He! — 10, He is here to whom thy heart is rendered: His
 eyes celestial-splendoured, heavy His shining hair With sweetly
 redolent myrrh: his kiss — ambrosial more Than honey's
 plenteous store, than ripe fruit of the tree — With love's
 changeless decree thy brow for aye investing.

ALL THREE:

That she who has not loved may love — so let it be! That
 she too who has loved may love — so let it be!

ALL THREE:

O see, glorious Bride, see, no more to depart
 The true love of thy heart, the lover long since guessed Whose
 voice spoke in thy breast. whose glance lightened thy days:

And now uplift thy gaze in ecstasy most pure.
In his embrace secure, and on his shoulder resting.

HERMES:

That she who has not loved may love

ALL THREE:

So let it be!

HERMES:

That she too who has loved may love —

ALL THREE:

So let it be!

When he is ready, HERMES extends his hands to AMMON and ASKLEPIAS. The three link hands, right over left, and perform one deosil half-circumambulation about the candidate.

ASKLEPIAS is now on north side, AMMON on south, and HERMES is in west.

HERMES mu, steps back to station himself at the extreme West of the House.

*HERMES salutes east with Ave,
Battery: 4-3.*

ASKLEPIAS and AMMON, without formality, assist the candidate to lie down upon the floor of the House, feet to the east, arms at sides.

They proceed to east of the House and together draw the Pallium eastward and over the body of the candidate.

ASKLEPIAS and AMMON station themselves at the level of the candidate's heart, facing each other across his body on north and south sides of the House respectively.

HERMES folds his arms right over left upon breast, and ASKLEPIAS and AMMON do likewise.

PR'ECUSTOS moves sun-wise to east of House. He uncovers the Bronze Cross, placing the veil thereof to the south of the Cross. He turns to the Pura, removes UR-HEKAU from its burse and leaves that implement resting upon its burse. He bows to the Pura and retires to credenza in southwest.

Battery: 1.

A period of silent reflection now follows, the duration of which is entirely at the discretion of HERMES. When he is ready, HERMES dismisses his posture, and ASKLEPIAS and AMMON do likewise. HERMES speaks softly:

HERMES:

The going forth from the lower life.
 No forms or colours to rejoice the eyes.
 None but the simplest contacts of touch.
 No soft cushion, no friendly hand.
 No taste, not even of a ritual partaking.
 No music, no sound save for a guiding voice.
 There is no light, but emptiness.
 There is but one way to go, and that is forward.
 Forward into a sense of power, of mystery.
 Forward from one darkness into another, greater darkness.
 There is no dramatic sense of renunciation. There is nothing
 to renounce.

Another period of silent reflection now follows, the duration of which is, again, entirely at the discretion of HERMES.

The Emplacement of the Green Scarab

When he is ready, HERMES raises both hands, palms towards candidate's heart-centre; and ASKLEPIAS and the W / 1 1 0 7 V do likewise.

The three officers now visualise upon the candidate's heart-centre a brilliant green scarab, haloed with golden light, the head of the scarab facing the candidate's head.

HERMES, still maintaining the formulation of the scarab, folds arms right over left upon breast then dismisses posture; and ASKLEPIAS and AMMON, also maintaining the formulation, do likewise.

HERMES now projects upon the Green Scarab by Orante Formula, as follows:

- 1 He assumes the Wand posture.
- 2 He visualizes his Corona as a sphere of white brilliance.
- 3 He inhales, drawing light from Corona to breast, and forming the Orbis Solis in golden light.
- 4 He exhales, seeing the shaft of brilliance descend to his feet, where it forms the Instita Splendens in white light.
- 5 He inhales, seeing a shaft of orange flame rise from the Instita Splendens and pass into the Orbis Solis.
- 6 He exhales, affirming the central column formulation.
- 7 He repeats several times the sequence 3, 4, 5 and 6 above.
- 8 With awareness of the three centres, he raises his arms, palms forward and directed to the object that is to receive projection. On an exhalation, he feels the energy of the Orbis Solis passing upwards through his arms and out from the centre of his palms, to converge upon the Green Scarab as beams of golden light.
- 9 He assumes the Wand posture.
- 10 He repeats steps 2, 3, 4, 5, 6 and 7 above.
- 11 The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround him with a golden aura.

HERMES crosses his arms, right over left upon his breast.

The officers now visualise the halo of the scarab increasing in brilliance, to mantle the body of the candidate in an aura of golden light. This formulation is maintained.

The Opening of the Mouth

HERMES dismisses his posture, turns to the west and descends the Steps of the House of Sacrifice; he moves sunwise to the

Pura, bows and takes up UR-HEKAU in his right hand. He again bows to the Pura and turns to the House. He ascends the Steps, passing over but not stepping upon the Bronze Cross, and stations himself at the east of the topmost platform, facing the candidates body.

He raises, then lowers, UR-HEKA U whereupon ASKLEPIAS and AMMON station themselves at the west of the House, facing towards the candidates head.

HERMES assumes the god-form of KNOUM--RA. (Bronzed human figure with white kilt and corselet, head of a Hawk with dark green Old Kingdom headdress bordered with gold.)

HERMES now moves to the South of the House, to station himself at the level of the candidates genital-centre and facing towards the candidate's head.

HERMES now extends his left hand outwards and downwards in Pronatio. With awareness of the god-form, and of the aura of golden light and the green scarab upon the heart-centre of the candidate, he raises UR-HEKA U in a gentle curving motion, backwards from himself and then forwards and down, so that the implement rests lightly upon the mouth of the candidate.

He withdraws UR-HEKA U then repeats the curving motion and the touching of the mouth three times more.

He proceeds to east of House and faces west.

He withdraws from the god-form.

Raising UR-HEKA U, he proclaims:

HERMES:

The Sacred Scarabaeus embraces thy heart, O Votary of the Sun.

Thy mouth is opened that thou mayest drink of the Waters of Life.

Thy body is sanctified that thou mayest receive the Light of the Spirit.

Thou art mantled in the splendour of the Sun, and thou dost journey with RA in the Boat of the Night!

HERM~S lowers UR-HEKA U.

The formulation of the green scarab and the golden light is allowed to We.

Battery: 1.

HERMES turns to face east, while PRAECUSTOS meanwhile advances sun-wise to east of the House.

HERMES delivers the UR-HEKAU implement to PRAECUSTOS who turns and advances to the Pura.

PRAECUSTOS replaces UR-HEKA U within its burse and bows to the Pura.

HERMES likewise bows to the Pura and turns to face west, while PRAECUSTOS retires sun-wise to credenza in southwest.

Proclamation of the High Mystery of the Palingenesis *Battery: 1.*

HERMES assumes the ophiomorphic god-form of the Agathodaimon (as arising from a coil behind him, the main part of the body of the serpent vertical and close to his spine, the head advanced above his head and surrounded by twelve rays of light, the wings descending obliquely forward and being folded across his body).

HERMES:

In the Eighth Hour of the Night, RA enters into the region of the Underworld which is under the protection of the great Serpent of Light.

The Glory of RA causes the secret doors of this region to open, and the dead come forth.

At the sound of the voice of RA the dead are restored to life and wholeness.

A M M O N & ASKLEPIAS:

Lift up your heads, O ve gates; and be ye lift up, ye everlasting doors; and the King of ;lory shall come in!

HERMES withdraws from the ophiomorphic god-form and assumes the anthropomorphic god form of the Agathodaimon.

(A tall and commanding figure, with youthful face and compassionate eyes. His hair is golden, falling in curling locks to his shoulders. Upon his head is a golden oriental crown of twelve rays. He is robed in a white garment that sparkles with light of every colour. Upon his shoulders and falling before him is a stole of rich green and gold. His feet are bare.)

HERMES:

They cried to the Lord in their woe and he drew them out of their oppression. He drew them out of darkness, out of the shadow of death, and rent their bonds asunder. For he hath broken the gates of brass, and cut in pieces the bars of iron!

A M M O N & ASKLEPIAS:

Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of Glory shall come in!

HERMES:

And see, the veil of the Temple was rent in τωαίη, and the earth was shaken and the rocks were cleft, and the tombs were opened; and many bodies of those who slept, holy persons, were raised!

A M M O N & ASKLEPIAS:

Lift up your heads, O ye gates; and be ye lift up ye everlasting doors: and the King of Glory shall come in!

HERMES:

And the Knight of the Temple stood upon the crossed and broken gates of Hades in the image and power of Christ, and the Harrowing of Hell was accomplished. whereby the power of death was broken and the dead restored to life!

A M M O N & ASKLEPIAS:

Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of Glory shall come in!

HERMES:

And the Grand Hermetic Androgyne stands upon the mingled and chaotic elements of the lower nature, and the forces of chaos are sublimated in the splendour of the Sun.

A M M O N & ASKLEPIAS:

Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of Glory shall come in!

HERMES:

The Mystery is proclaimed!
Be it now accomplished in the Beauty of Holiness!

HERMES withdraws from the god-form of Agathodaimon, re-centring on his magical personality. He folds arms on breast and dismisses posture.
Battery: 5-3.

PRAECU.ST'OS advances sun-wise to east of the House of Sacrifice and waits in attendance facing west.

A.SKL EPIAS and AMMON, without formality, advance and draw the Pallium eastward from the body of the candidate.

They then assist the candidate to arise, guiding him to stand at the centre of the House facing east. They take up the Palbum and deliver it to HERMES, who turns and delivers it to PRAECUSTOS'.

PRAECUSTOS receives the Pallium, turns and places it at the foot of the Pura, then moves sun-wise to west of the House and ascends the Steps to stand behind the candidate.

Meanwhile, HERMES, AMMON and ASKLEPIAS turn to West; the two assistant officers standing slightly westward of HERMES, AMMON south and AS'KLEPIAS north.

HERMES:

That she who has not loved may love —

A M M O N & ASKLEPIAS:

So let it be!

HERMES:

That she too who has loved may love —

A M M O N & ASKLEPIAS:

So let it be!

PRAECUSTOS removes the blindfold from the candidate, turns and descends the Steps at west, then retires directly to southwest credenza where he places the blindfold.

Battery: 1.

HERMES raises his arms in the gesture PM, folds his arms arms upon his breast right over left and dismisses posture.

He then turns to east and descends the Steps of the House, stepping over the Bronze Cross. He turns to face west.

As HERMES turns to east and descends the Steps, AMMON and ASKLEPIAS advance directly to flank the candidate at south and north sides respectively and facing east. AMMON takes the candidates right hand in his right hand and places his left hand upon the candidate 's left shoulder, ASKLEPIAS takes the candidates left hand in his left hand and places his right hand upon the candidates right shoulder, and together the two officers advance the candidate to the east of the House.

They descend to the Red Step, and guide the candidate likewise to descend.

They descend to the Black Step, and guide the candidate likewise to descend.

They disengage their hands from the candidates hands, but continue to keep their other hands upon his shoulders.

The Palingenesis

Battery: 1.

HERMES:

Child and Heir of the Shining Worlds: in this hour, and in the Act of Palingenesis, Supernal Light shall strike downwards into the crucible of thy heart, that thy heart may be hallowed as the Vessel of the Spirit, and that it may shine with the living Gold of the Sun.

Hereby shall the true mystic Topaz, the sacred flame of a perpetual alchemy, flash to life and power within thy heart.

And upwards into the radiance of thy heart shall be drawn the unresolved elements of thy lower nature, that every cry of anguish thou hast uttered, all tears that thou hast shed, all sorrows that burden thy soul, all inner conflicts and doubts, may be sublimated and resolved in the furnace of the Sun.

For this is the secret of the Regeneration: and in the consummation of this Mystery thy heart shall awaken and the glory of its presence shall redeem those who dwell in darkness and in the shadow of death!

Battery: 1.

ASKLEPIAS:

Votary of the Sun, keeping thy left foot upon this lowest Step of the Foundation of the House of Sacrifice, place thy right foot upon the Bronze Cross which lies before thee and raise thine arms in the gesture PSI.

AMMON:

Votary of the Sun, assume now the anthropomorphic god-form of the Agathodaimon.

If felt to be necessary, AMMON may here quietly describe the godform.

Battery: 1.

HERMES:

In the name and power of the AGATHODAIMON, who is the Spirit Mercurius, the Grand Hermetic Androgyne and the Lapis Philosophorum, let us raise our hearts to the Light of Brian, that we may impart the Living Flame to (*outer magical name*), Votary of the Sun; that the mystery may shine forth in her/his heart; and that temporal and eternal may for her/him flash and fuse into unity, for the perfect accomplishment of the Regeneration!

HERMES stands with his arms held slightly out at his sides, palms upturned.

HE RAISES HIS CONSCIOUSNESS THROUGH THE PLANES TO BRIAN

Remaining within the ambience of the Briatic Light, but directing his thought to the proceedings of the initiation, he folds his arms upon his breast, right over left, and bows his head. Upon this signal of his readiness to consummate the initiation, the assistant officers continue:

A M M O N & ASKLEPIAS:

Speaking gently.

The hour has come!

Time and Tide have converged!

The Golden Age returns!

Experience. O beloved, the Mystical Regeneration!

Battery: 8.

When he is ready HERMES separates and raises his arms, palms forward

He places his hands upon the candidates breast.

He draws the current of light upward into the candidates heartcentre, and at the same time he draws light downwards. from the supernal height, into the solar crucible.

In the fullness of Briatic consciousness he maintains the magical action, continuing until the process of equilibration is perfected and the candidate's heart is aglow with the topaz-fire of the perpetual alchemy.

AMMON and ASKLEPIAS, maintaining the position of their hands upon his shoulders, support the candidate throughout.

HERMES disengages his hands from the candidate, and folds his arms, right over left, upon his breast. He bows his head and withdraws from the Briatic height, re-centring his consciousness upon his magical personality.

He stamps once with his right foot.

Confirmation of the Magical Process

AMMON and ASKLEPIAS direct the candidate to withdraw from the god form and to lower his arms.

PRAECUSTOS meanwhile advances directly to southeast credenza. He takes up the 01. Templi and the finger linen and approaches HERMES.

When he is ready, HERMES dismisses his posture and receives the anointing oil.

With his right thumb, he signs the Equal Cross upon the instep of the new Adept's right foot.

He delivers the Oil to PRAECUSTOS and cleanses his thumb.

PRAECUSTOS returns 01. Temple and the linen to southeast credenza; he then proceeds directly to north of HERMES where he waits in attendance: meanwhile, AMMON and ASKLEPIAS direct the new Adept to withdraw / us right / bot from the Bronze Cross (so that he stands with both feet upon the Black Step of the House).

PRAECUSTOS takes up the shoes of the new Adept.

HERMES receives the right shoe (with the gold Equal Cross upon the instep) and, assisted by AMMON and ASKLEPIAS as may be necessary he places it upon the right foot of the Adept. He receives the left shoe and again assisted as may be necessary he places it upon the left / bot of the new Adept.

HERMES bows to the new Adept then turns, bows to the Pura, and proceeds sⁿ-wise to west of the House. AMMON and

ASKLEPLAS, still maintaining the position of their hands upon the new Adept's shoulders, now take his hands as before.

Following HERMES, they descend the Black Step, passing over the Bronze Cross, and then proceed sun-wise with the new Adept to west of the House.

Arriving at west of the House, HERMES ascends the Steps and stations himself at east of the House facing West.

Upon reaching the west of the House, AMMON and ASKLEPLAS, guiding the new Adept, likewise ascend. They station the Adept at the centre of the House facing HERMES. They disengage their hands and step back (westward).

Meanwhile, after AMMON and ASKLEPLAS have moved to west of the House, PRAECUSTOS approaches directly to credenza in southeast. He takes up the red cord in his left hand and the Topaz Lamen in his right and moves directly to east of the House where he waits in attendance.

HERMES bows to the new Adept, turns, receives the red cord from PRAECUSTOS, turns again and moves to the new Adept.

HERMES:

As I have received the Palingenesis, so have I transmitted it unto thee.

Now art thou a true Adept of the Stella Gloriosa, a Priest of the Gnosis and a Spiritual Knight of the True Temple!

HERMES girds the Adept, fastening the cord at centre front:

Receive the red cord of the Third Hall of Aurum Solis, as emblem of thy standing in the High Company of the Glorious Star!

HERMES turns and moves to East of House. He receives the Topaz Lamen from PRAECUSTOS, turns, and moves to Adept. PRAECUSTOS retires to southwest.

HERMES: *(Placing*

Topaz.)

I place upon thy breast the Topaz Lamen, as ensign of thine

attainment this night and as token of the true Topaz that shines now within thy heart; and I give thee the name (*new inner magical name*).

Ever be mindful of the Inner Mystery symbolised by this jewel; and know thyself to be a person of power, within whose gift is high blessing and alchemical transmutation.

HERMES turns and stations himself at East of House facing west HERMES:

Be thou cautious for a season in the exercise of thine office and authority, (*inner magical name*), for thou hast truly become the Gold of the Sun, and that upon which thy hand rests shall be transformed to thy likeness and remain within thy responsibility.

For this is the task which lies before thee: that thou shouldst alone discover the secret name which even now abides with thy heart as the Voice of the Light, and which shall manifest ever more clearly to thee as thou dost advance in the mystery of self-knowledge. And in the fullness of realisation of the light and majesty of that name, which is at once thy personal Word of Power and the Name of thy Holy Genius, thou shalt speak and act in harmony with the Love that moves all the spheres.

To the guidance of that inner Voice, thy sovereign teacher, we now commit thee. And when that Voice has spoken its clear Word to thee, thou mayest come to us again, should it be thy Will, to enter into a yet higher bond of fraternity in the Light of the Glorious Star.

Thou mayest continue to work with us, or thou mayest retire from the activities of this Order, as thou dost accomplish this inner task according to thy highest aspiration and thine inmost perception.

But know. (*inner magical name*), that thou art securely established among the High Company of the Glorious Star, and that the door of the Temple is open to thee as thy right, now and always

Conclusion of the Rite *Battery*: 1-2-1-2.

HERMES turns to east and makes Ave.

HERMES:

Salutation to Thrice-greatest HERMES, Primal Grand Master and
Flame-bearing Lord of Topaz!

Salutation to the Lords of Topaz!

Salutation to the Companions of the Red Fleur-de-lis!

Salutation to the Masters of the True Temple!

O you High Guardians, Hidden Adepti. Dwellers in Eternity:
you have given signs and you have shown wonders, and you have
revealed yourselves unto your children.

HERMES dismisses Ave. ALL

THREE:

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE

The Spiritual Sun has turned the Ages in a Circle and is their Mover
with Fire!

Such are the Words, such is the Greeting!

HERMES:

The Holy One shall arise

And his voice shall cry in the dawn,

Yea, his mighty voice shall cry in the dawn.

He shall go forth in his name Knouphis

And his fearsome loveliness shall scourge the worlds. A
thousand Aeons shall adore him,

And men shall seek death.

The earth shall tremble,

The voice of the Holy One shall sound in the tempest. The

Gnostic shall stand in contemplation.

He shall lift up his hands in adoration.

Above him shall be the Diadem of Light,

And these shall be the words of the Gnostic:
 "Terror and vastness are about me
 "But the broad wings of the Serpent enfold me.
 "The fleeing darkness is before me,
 "But I keep in concealment the glory which is mine "And the
 time is not yet when I shall unveil my face: "Yet I stand in
 majesty and power and bliss unending!" These shall be the
 words of the Gnostic in adoration of the Holy One.

HERMES faces west.

HERMES:

Companions of the Stella Gloriosa, the Rite is ended!

ALL THREE:

The Mystery is accomplished and sealed beneath the Black
 Rose!

Battery: 3-5-3.

PRAECUSTOS unseals the portal of the Telesterion and retires directly to southwest; and CUSTOS unseals the portal of the Temenos.

HERMES turns to East and descends to the Black Step. He places his right foot upon the Bronze Cross and raises his arms in PSI.

He folds arms right over left, steps back with right foot and dismisses posture.

He descends to the floor of the Telesterion, passing over the Bronze Cross; he proceeds sun-wise to the portal of the chamber and exits.

AMMON and ASKLEPIAS approach the new Adept and informally direct him to witness upon the Bronze Cross, as HERMES has done, and to exit the Telesterion sun-wise.

ASKLEPIAS witnesses upon the Bronze Cross and exit sun-wise.

AMMON witnesses and exits sun-wise.

PRAECUSTOS seals the inner portal.

He ensures that all is properly ordered within the Telesterion.

Finally, he ascends the House from the west, witnesses upon Bronze Cross at east, descends, veils the Bronze Cross and exits.

CUSTOS remains to guard the portal of the Telesterion until PRAECUSTOS' exits and seals that portal, then he and PRAECUSTOS exit and CUSTOS seals the Temenos.

Congratulation and embrace is informally exchanged between the three officers and the new Adept in the antechamber, and at the earliest opportunity between PRAECUSTOS, CUSTOS and the new Adept.

Following the rite, and as an essential part of the "earthing" process, a celebration meal should be provided in honour of the new Adept. The senior initiator, as the host, should make libation to the Agathodaimon and should toast the new Adept, but apart from this one element of solemnity the occasion should be characterised by delight of life and simple enjoyment of earth's bounty.

Other Third Hall members may be invited to participate, and in such circumstance it is appropriate that they should undertake the preparations for the feast.

CHAPTER 11

THE BOND OF LIGHT

The formula of consecration of the Tessera, the symbol of the Work of Aurum Sobis, is here provided in order that the aspirant may prepare the implement for use upon the Bomos, and likewise that he may prepare the additional Tesserae necessary to be employed as 'foundation deposits' in the rite *Sacratio Templi*.

CONSECRATION OF THE TESSERA

Magician:

Basic robe, hood and cord. White tabard. Pentacle of the Quintessence.

Bomos:

The Bomos is draped in yellow and stands at the centre of the place of working.

Equipment on Bomos:

1 The Tessera. (A square wooden tile, upon the face of which is the lineal design of a red lozenge interlaced with a white square which is parallel to the sides of the Tessera. Upon the reverse face is shown the symbol of the Quintessence in black.)

2 The Amber Lamp.

3 Lustful Vessel.

4 Oil. *Templi*.

5 Instrument for sounding the battery.

6 Lighting taper and finger-linen.

Tides^

Optimum, for an altar Tessera: Akasha, new moon, Spring seasonal tide.

Alternative combinations of tides as appropriate to specific purpose.

1

Battery: 1.

The Magician performs the Greek Setting of the Wards:

1 Facing east he assumes the Wand posture. He vibrates

ΕΙ

2 He raises his arms at his sides and vibrates 'ΗΒΑΣΙΑΕΙΑ

*3 He touches right shoulder with left hand, vibrating ΚΑΙ
ΔΥΝΑΜΙΣ*

4 He touches left shoulder with right hand, vibrating ΚΑΙ

'Η ΔΟΞΑ

5 Keeping arms crossed, he bows head and vibrates ΕΙΣ

ΤΟΥΣ ΑΙΩΝΑΣ

6 He advances to the east. He treads a deosil circle, returning to east.

7 He returns to the centre, and /acing east he vibrates

'Η ΠΕΛΕΙΑ ΚΑΙ "Η 'ΤΡΑ Ο ΟΦΙΣ ΚΑΙ ΤΟ ΩΙΟΝ

*8 He makes the gesture Cervus to the east, vibrating
ΑΘΑΝΑΤΟΣ at the first point, ΣΕΛΛΗ-ΓΕΝΕΤΗΣ at the
second.*

*9 Facing north and making Cervus, he vibrates ΙΣΧΥΡΟΣ at the first
point and ΚΥΡΙΟΣ at the second.*

*10 Facing west he makes Cervus, vibrating ΙΣΧΥΡΟΣ at
the first point, and ΠΑΓΚΡΑΤΗΣ at the second point.*

*11 Facing south he makes the gesture Cervus, vibrating
ΑΘΑΝΑΤΟΣ at the first point of the gesture, ΘΕΟΣ at the second.*

*12 Facing east, he assumes the Wand posture and vibrates:
ΓΑΙΑ ΚΑΙ "Ο ΙΧΩΡ ΤΟΥ ΟΥΡΑΝΟΥ*

Then, assuming the Tau posture, he vibrates:

TO THE EAST ΣΩTHP
TO THE SOUTH ΑΛΑΣΤΩΡ
TO THE WEST ΑΣΦΑΛΕΙΟΣ
TO THE NORTH ΑΜΥΝΡΩΡ

13 Facing east he assumes the Wand posture. He vibrates

EI

14 He raises his arms at his sides and vibrates 'ΗΒΑΣΙΛΕΙΑ

15 He touches right shoulder with left hand, vibrating ΚΑΙ

Η ΔΥΝΑΜΙΣ

16 He touches left shoulder with right hand, vibrating ΚΑΙ

Η ΔΟΞΑ

17 Keeping arms crossed, he bows head and vibrates ΕΙΣ

ΤΟΥΣ ΑΙΩΝΑΣ

2

From west of Bomos the Magician makes the gesture Ave, proclaiming:

MAGICIAN:

AVE ORTUS OMNIUM,
TU IPSE SINE ORTU.
AVE FINIS OMNIUM,
TU IPSE SINE FINE.
AVE VITA OMNIUM,
TU IPSE ULTRA OMNES MUNDOS.

The Ave is dismissed.

3

Magician vibrates the First Enochian Key, following this with invocation of the three archangels:

MAGICIAN:

OLδ SONuF VORoSiG,

GOHO IAD BALaT,
 LON 1Siχ KALaZ VO-NuPiHO:
 SOBRA ZOLO
 RO-RO I TA NAZePiSAD GRA-A TA MALPiRoG:
 DeS HOLaχ χA-A NOT HO-A ZIMoZ, OD
 KOMüüMAχ TA NOBLOχ ZI-EN:
 SOBA TδHIL GδNONoP PiRoGE ALODI, DeS
 UroBeS OBO-LEχ GRoSAMO.
 KA-SARoM OHO-RE-LA KABA PIRO DeS
 ZONOKENSiG KAB EroM I-ADONaχ. PILAχ
 FARoleM ZUR1ZA
 ADδNA GONG I-ADOPIIL DeS HOM1 TOχ, SO-BA
 'PAM,
 LU IPAMIS,
 DeS LO-HO-LO VEP 1 ZO-MuD PO-AMAL, OD
 BOGéPA A-A-I
 TA PI-APt'I PI-AMOL OD VO-O-AN.
 ZAKAR55 KA OD ZAMOKAN:
 ODO KIKLE χA-A:
 ZOROGÉ:
 LAPI ZIRδDO NOKO MAD,
 HO-ATαχ I-A-IDA.

Thus do I invoke you, you Great Archangels LEKSARδPIχ,
 KOMA-NANa, TA-BI-TOMü, whose garments of light are
 beautified with admiration, and who dwell within the radiance of
 the Eternal.

Battery: 1-2-1-2.

MAGICIAN:

Salutation and again salutation to the High Guardians of the
 Glorious Star, who were, and are, and are to come. Salutation and
 again salutation in the splendour of the Star which unites us.

O you High Guardians, Hidden Adepts, Dwellers in Eternity:
 you have given signs and you have shown wonders,

and you have revealed yourselves unto your children.

EN GIRO TORTE SOL CICLOS E T ROTOR IGNE. Such
are the Words, such is the Greeting!

Battery: 1.

In the bond of Holy Light, by the coming forth of the Phoenix and by the effulgence of the Morning Star do we call upon you, High Guardians, we who are the continuators of your Work: O Luminous Ones, behold and hear us. Not without our own questing do we seek Gnosis, nor without our own endeavour to achieve the Supreme Good: but that the sowing shall be crowned in the harvest. For oneness of purpose do we call unto you, for that joy of resolve which is the wine of the will, transforming all that was strange to it. For living light and for luminous life do we call unto you, O Hidden High Ones! So light and life shall be drawn at last to the radiance of one Star, and that star shall mount to the unshadowed height.

Battery: 1.

The Spiritual Sun has turned the Ages in a Circle and is their Mover with Fire!

Such are the Words, such is the Greeting!

5

Battery: 1.

MAGICIAN:

ΑΙ ΔΥΝΑΜΕΙΣ ΑΙ ΕΝ ΕΜΟΙ
ΥΜΝΕΙΤΕ ΤΟ ΕΝ ΚΑΙ ΤΟ ΠΑΝ
ΣΥΝΑΙΣΑΤΕ ΤΩΙ ΟΕΛΗΜΑΤΙ ΜΟΥ
ΠΑΣΑΙ ΑΙ ΕΝ ΕΜΟΙ ΔΥΝΑΜΕΙΣ
ΓΝΩΣΙΣ ΑΓΙΑ ΦΩΤΙΣΘΕΙΣ ΑΠΟ ΣΟΥ CIA
SOY ΤΟ ΝΟΗΤΟΝ ΦΩΣ ΤΜΝΩΝ
ΧΑΙΡΩ ΕΝ ΧΑΙΡΑΙΝΟΥ
ΠΑΣΑΙ ΔΥΝΑΜΕΙΣ ΥΜΝΕΙΤΕ ΣΥΝ ΕΜΟΙ

Magician goes to east. He performs a threefold deosil circumambulation about the place of working, arms raised in the gesture PSI. He concludes in the east and returns to west of the Bomos.

Facing east, he salutes with the gesture Ave.

7

Battery: I.

Magician extends both palms above the Tessera, saying:

MAGICIAN:

Light and Life shall be drawn at last to the radiance of One Star,
and that Star shall mount to the unshadowed height! FIAT.
FIAT. FIAT.

Holding the Tessera on his right palm, Magician dips the forefinger of his left hand into the lustral water and then traces the white square clockwise, beginning with the top left corner.

Still holding the Tessera upon his right palm, he holds his left palm above it and intones:

MAGICIAN:

Hear now, O Tessera, concerning the Body!

Certain as the morning, established as the fertile plains, She awaits time without time. She contemplates that which comes to pass, in beauty and stillness as of mountain summits that gaze into heaven's height. As the calm brightness of a lake, taking to itself the hue of day and of night, so without changing is she transfigured. As the depth of the ocean, as the tranquil swell of the waters, so rests the Soul of Earth in the presence of inspiration divine!

He transfers the Tessera to his left palm. With his right hand he lights the taper from the flame of the Lamp and traces

therewith, clockwise and slightly above the surface of the Tessera, the red lozenge, beginning from the topmost point.

Still holding the Tessera on his left palm, he holds his right palm above and intones:

MAGICIAN:

Hear now, O Tessera, concerning the Breath!

Behold, as lightning's fire descends to earth or red flame leaps from earth to the celestial vault, so does He speed. As the rushing of wind, as the high song that calls above the valleys, as its wild song that cries among the branches, so does He exult. As the whirling dance of the storm, so the Victorious Spirit moves all things as He wills. Even thus is the triumph of Divinity, over, and through, and entwined with all!

Magician holds the Tessera horizontally with both hands at the level of his solar plexus:

MAGICIAN:

And as She is the Form in all things, so He is in all things the Breath of Life. Hail, entwined emblem of that unity and symbol of the Work! The One whose coming forth is as the Phoenix and whose rising is like unto the Morning Star' shall be thy name.

8

Magician places the Tessera on the Bomos. He places his right hand on the Tessera, his left hand on his pentacle:

MAGICIAN:

Hear, O Tessera, concerning the King of Intellectual Fire. Hear concerning the Giver of Light, the Master who holds the Key of the fountain which sustains life; and who makes to flow from on high, into the terrestrial world, the powers of life and of increase.

He dwells above the nether: his throne is the centre, and his ensign is an effulgent circle, yea, the heart of the world! With sustaining power he fills all things, and evokes within man the light of the mind.

Wherefore, O Tessera, in the name ONOPHIS I conjure thee, that thou gather unto thyself the solar radiance. And further, O Tessera, by KNOUPHIS encircling the Equal Cross I conjure thee, even by the AGATHODAIMON, that thou send forth life-giving beams.

Magician raises his right hand to touch his left upon the pentacle, then lowers both hands to the 'lessen(He raises the Tessera high in both hands, face uppermost, and intones:

MAGICIAN:

And now, O you Hidden Adepti, Dwellers in Eternity, whose powerful protection encompasses the Glorious Star of Regeneration: to you we raise this Holy Tessera. Behold, the Sign upon it is your own, and to your dominion do we make offering of it. Receive, O Mighty Ones, this Holy Tessera at our hands. Thus shall it not only be to us a symbol of the Great Work, but also shall it be our true bond with you, in the high Company of that Star which has been revered through the ages.

Magician replaces the Tessera on the Bomos. 9

Magician now touches each point of the Star in turn with lustral water (the interlaced figure being treated as a unity). At the lustration of each point, one word of the Ogdoadic Palindrome is uttered, as follows:

<i>Topmost red point:</i>	EN
<i>Top right white point:</i>	GIRO
<i>Right-hand red point:</i>	TORTE
<i>Lower right white point:</i>	SOL

<i>Lowest red point:</i>	CICLOS
<i>Lower left white point:</i>	ET
<i>Left-hand red point:</i>	ROTOR
<i>Top white point:</i>	IGNE

With the lighted taper; Magician now traces a deosil circle around the Tessera as it lies upon the Bomos.

Within that circle, slightly above and parallel to the surface of the Tessera, an octagram is traced with the flame of the taper; and with the tracing of each successive line of the figure one word of the Palindrome is vibrated:

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE

Magician now projects upon the Tessera by Orante formula, as follows:

- 1 He assumes the Wand posture.
- 2 He visualizes his Corona as a sphere of white brilliance.
- 3 He inhale, drawing light from Corona to breast, and jbrming the Orbis Solis in golden light.
- 4 He exhales, seeing the shaft of brilliance descend to his feet, where it forms the Instita Splendens in white light.
- 5 He inhales, seeing a .shaft of orange flame rise from the Instita Splendens and pass into the Orb is Solis.
- 6 He exhales, affirming the central column formulation.
- 7 He repeats several times the sequence 3, 4, 5 and 6 above.
- 8 With awareness of the three centres, he raises his arms, palms, forward and directed to the object that is to receive projection. On an exhalation, he feels the energy of the Orbis Solis passing upwards through his arms and out from the centre of his palms, to converge upon the Tessera as beams of golden light.
- 9 He assumes the Wand posture.
- 10 He repeat steps 2. 3, 4, 5. 6 and 7 above.
- 11 The Orbis Solis remains distinct as a brilliant nucleus, but steadily emits a powerful radiance to surround him with a golden aura.

Battery: 8.

10

Magician now anoints the Tessera. With O1eum Temp̄ he traces a small equal armed cross upon its centre, the first stroke being from left to right, the second being drawn towards him.

He holds his left hand slightly above the surface of the Tessera, places his right hand on his pentacle, and intones:

MAGICIAN:

Into life renewed are the givers of life interwoven!

O Mystic Force outpouring, dark or bright, eight-rayed splendour of the Spiritual Sun! In thy radiance do we share, in thy most secret centre are we hidden; that the Gold of the Sun may be glorified, and that the wonders of the Treasure House may be ever renewed.

He raises his left hand to touch his right upon the pentacle, then extends both hands to the Tessera. He raises the Tessera vertically in both hands, and proclaims:

MAGICIAN:

I proclaim the Mystical Tessera: 'The One whose coming forth is as the Phoenix and whose rising is like unto the Morning Star'!

I proclaim the Elder and Veritable Symbol of the Great Work!

I proclaim a true bond with the hidden Adepts, the Dwellers in Eternity!

He places the Tessera upon the Bomos.

11

Battery: 1.

MAGICIAN:

The Holy One shall arise
 And his voice shall cry in the dawn.
 Yea, his mighty voice shall cry in the dawn. He
 shall go forth in his name Knouphis
 And his fearsome loveliness shall scourge the worlds.
 A thousand Aeons shall adore him,
 And men shall seek death.
 The earth shall tremble,
 The voice of the Holy One shall sound in the tempest.
 The Gnostic shall stand in contemplation. He
 shall lift up his hands in adoration. Above him
 shall be the Diadem of Light, And these shall be
 the words of the Gnostic: "Terror and vastness
 are about me
 "But the broad wings of the Serpent enfold me.
 "The fleeing darkness is before me,
 "But I keep in concealment the glory which is mine
 "And the time is not yet when I shall unveil my face:
 "Yet I stand in majesty and power and bliss unending!"
 These shall be the words of the Gnostic in adoration of the
 Holy One.

Battery: 1.

Magician proceeds to east. He performs a triple widdershins circumambulation of the place of working, head bowed, arms crossed on breast left over right. He concludes in east and returns to west of the Bomos.

He salutes with Ave.

MAGICIAN:

Salutation and again salutation to the High guardians of the
 Glorious Star, who were, and are, and are to come. Salutation and
 again salutation in the splendour of the Star which unites us.

O you High Guardians, Hidden Adepti. Dwellers in Eternity:
 'ou have given signs and you have shown wonders,

and you have revealed yourselves unto your children.

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE. Such
are the Words, such is the Greeting!

Battery: 3-5-3