

**GOLDEN DAWN
RITUALS
AND
COMMENTARIES
VOLUME THREE**

by

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Introduction to the Z 4

This book which I have titled Z4, contains the Second Order Rituals of the 'Roseae Rubeae et Aureae Crucis', from the Portal of the 5=6 to the 5=6 of the Golden Dawn's Inner Order, otherwise known as the Second Order.

Over the years there has been a great deal of hype over the experiences of the 5=6 rituals. Yet to date, very few of those who have written about it, have actually undergone the 5=6 ritual. Some occult authors who have elaborated on what the psychological experiences are, in or after the 5=6 ritual, are really talking from a very idealistic viewpoint with no practical experience to back it up. When Chris and I were first trained by the Adepts from the now defunct Whare Ra temple, we quizzed them relentlessly about their personal experiences that they had both during and following the 5=6 ceremony. From talking to over 20 or so who went through the 5=6 ritual (and based on our own personal experiences) I have collated a great deal of information which I intend to try and discuss this subject, and also expel some of the myths concerning the effects of the 5=6 ceremony. When discussing the effects of this ceremony I shall also be referring to the Portal ritual as well, for it is very much a part of the 5=6.

The first general statement is that the 5=6 ritual roughly equates with the third Masonic degree and, in effect, releases the Kundalini. This statement tries to draw some sort of parallel between the 5=6 and Masonry. The effects of both rituals are entirely different, however, and the current of energy one uses as a power base in the Masons does not equate with that of the 5=6. The Kundalini is not raised during the 5=6, nor as a direct result of that ritual. What happens both in Masonry and in the Golden Dawn's Inner Order, the Roseae Rubeae et Aureae Crucis, is that a certain type of alignment in the subtle bodies occurs which, in effect, affects mainly the five chakras above the head. These centres are not major ones but are too large to be classed as *lvfmor*, and to a certain extent they are in a type of no man's land in category, and not the seven on the body proper. I say this not as some sort of glib statement, but backed on my own work in testing those who went through the 5=6 experience. As practising Radionic Therapists, we have worked with these energies many times, and are able to detect and localise their effect on the individual.

The real effects that take place if the Kundalini was raised have been documented in the West and I suggest the book 'Kundalini - Psychosis or Transcendence' by Lee Sannella (M.D). This book outlines in some detail what some of the Kundalini symptoms are and I would suggest the use of this as a guide line for anyone who thinks they have experienced or are experiencing Kundalini symptoms. It would be safe to say that no one that I have met from Whare Ra who had gone through the 5=6 underwent the rising of the Kundalini. I would also ask those of you who are third degree Masons the same question. I mention all this because I want to approach the effects of the 5=6 in real terms and not repeat in parrot fashion what has been handed down to us either from or about the Golden Dawn.

The 6=5 and 7=4 Grades are also not designed to raise the kundalini but to prepare the body by rectifying its polarity and fine tuning its Etheric, Astral and Mental densities so that any communication with the Higher Self will be more accurate. A common mistake for those who go through rituals such as the 5=6 is to experience heat surges (either during after the ceremonies) and attribute this to an activation of the kundalini process. Generally speaking, many people who feel heat surges in various body channels will find that they are heat surges or an activation of Chi flow and nothing more. These surges are a result of high density of energy, working through the various channels of the Etheric body. Sannella's work is very explicit on what to expect on this matter. Raising the kundalini is in real terms not that important; it is alignment that is important. When I was in India I saw Kundalini raised in people, deliberately, and while the effect was amazing, to my mind, it was very much like a cleansing process. The rituals of the Golden Dawn prepare the body one level at a time, and that is, I think, more important than trying to tap into the Kundalini.

The next point of interest is the Christ concept within the 5=6. The Second Order of the Golden Dawn has a strong Christ concept - make no mistake about it. But it is not like that of a Church or any other type of Christian faith. This, of course, varied to a degree in later Temples, especially when many of those in the Order were Christian. Take, for example, Where Ra Temple, where of those in the Order were devout Christians in which the 5=6 actually strengthened their beliefs. It would be fair comment to say that today, most people who practise the Golden Dawn rituals are non Christians and would have to 'bite the bullet' during certain aspects of the 5=6 when the name of Christ is mentioned. The name of Christ has power, but those in the Order tend to keep it as an abstract principle rather than as a fundamentalist belief. What many of us who were non-Christians did, who went through this ritual, accepted Christ from a Gnostic viewpoint and in that way we found no clash with some of our more deeper spiritual brothers and sisters. The Christ Current is deep within the 5=6 rituals and one must accept it for what it is, or otherwise one will loose some of their power base.

Moina Mathers, a Jew, says this on the subject of Christ, within the Golden Dawn context:

...Christ says: "Whosoever shall confess me before men shall the Son of Man also confess before the Angels of God"- signifying that he who shall raiseth himself by linking his Human to his Divine Self; being consequently in touch with the Kether of his Assiah, he shall be able to raise still further to the Plane of the Angels. That is to say, that through the Kether of his Assiah he can be admitted to his Plane of Yetzirah, his Angelic Self; for he has accepted the Christ within him, his power of Ascent. "But he that denieth me before men shall be denied before the Angels of God," meaning that he who denies the me, the power of the letter Shin, the letter of the Holy Spirit that makes of Jehovah the name Jeheshua, hath denied that Spirit, that Higher Self; which is his one link with the Truth of Life, and so hath refused the Christ that can be within, the only part which would enable him to rise to his Divine Self; whence he could receive the Descent of the Divine Spirit, which ever comes to him who seeketh for it...

Here she talks about Christ as a means to an end, but does not deny his way of peace and love. To clarify this point even further, her husband and Founder of the Golden Dawn had this to say:

'...every now and then at the end of certain periods, there are greater crises in the World's History than at any other periods, and at such times it becomes necessary that the Sons of God should be incarnated to lead on the New Era of the Universe. I do not affirm that Christ was necessarily a man who obtained Adeptship in that incarnation, but rather one who had adeptship and come back down to be incarnated again to lead up a new era. It was, however, necessary in the Crucifixion of so great a Soul, so that the form might actually suffer, that everything except the Nephesch should be withdrawn, which would be the reason of the cry of the Nephesch 'My God, My God Why hast Thou forsaken me?' For the Nephesch which was temporarily abandoned in this case was the cloak of that Incarnation. In other words, the only mortal part about the Man, or the God, and then only after incurring that physical death, as it were, could the other Divine Parts suddenly come down and make it the resurrected or glorified body, which, according to the description, had after the Resurrection, the apparent solidity of the ordinary body, and the faculties of the Spirit Body. Because if you can once get the great force of the Highest to send its ray clean down through the Neschamah into the mind, and thence, into your physical body, the Nephesch would be so transformed as to render you almost like a God walking this Earth.'

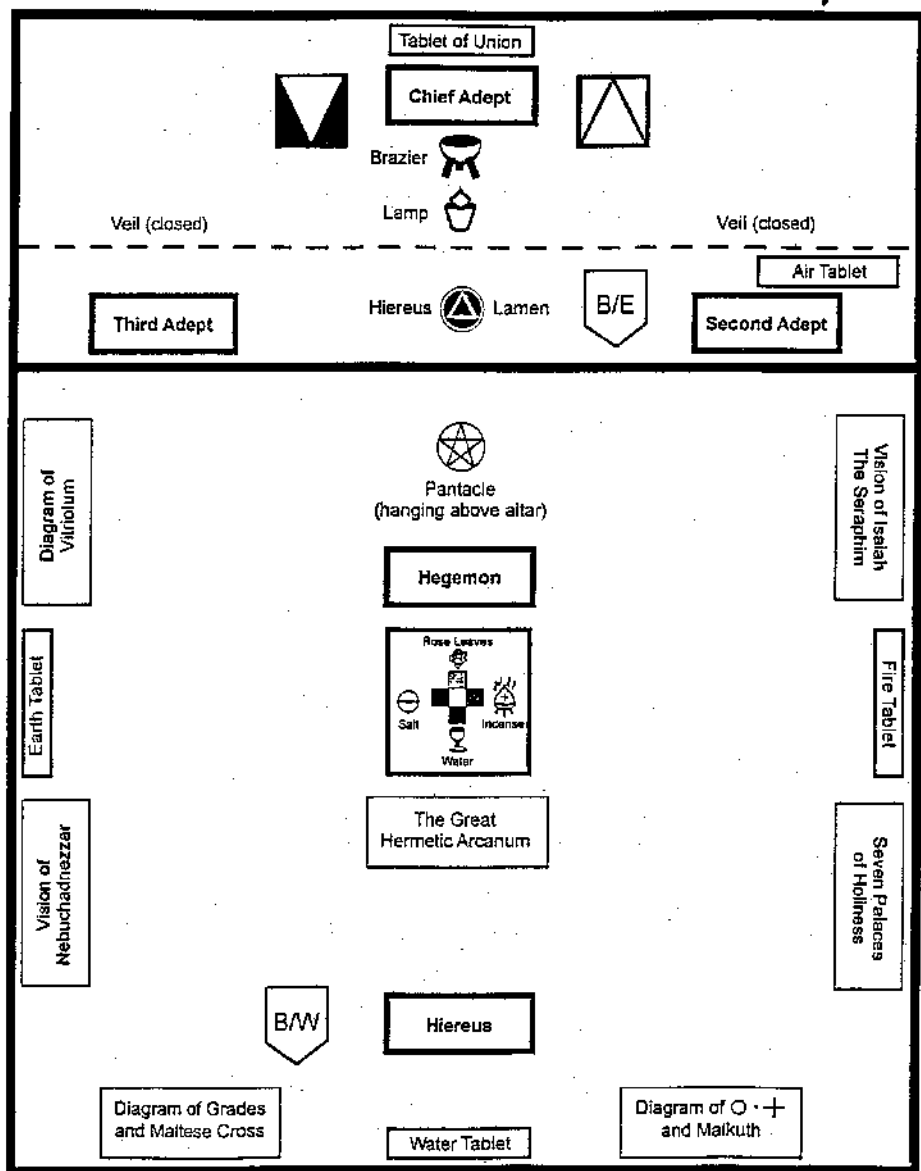
Now from these two perspectives one can see the acceptance of Christ is not via the Christian religion, but as a Master in his own right. It is very much in keeping with the Theosophical concept of Christ as well. What both the Mathers have not said directly here, but is hinted at in the quotes, is that there are others whose name should be revered as well as that of Christ.

It is rather surprising to see people accept Osiris and deny Christ as a god-form. Each has his own particular power base that can be utilised if that form is evoked. To reject this out of hand is to deny the self: I say this because I have found this out through trial and error. When people talk to me of this point I try to point out that over the years with all the people praying to Christ one can find that when they ask his help they can tap into a vast reservoir of energy. The mechanics of this principle are explained in 'Holographic Universe' by Michael Talbot. Crowley was another one who wrote a great deal on Christ and accepted his power for what it was. You do not have to be a Christian to call on Christ for help, any more than one would have to be a member of the Temple of Isis to call on her help as well. The myth of Christian Rosenkreutz is also an ideal, but an ideal that has a lot of power. But emulating the resurrection principle of Rosenkreutz, Christ and Osiris, the various subtle bodies will tap into those power sources and will be able to direct our spiritual rebirth. By this I do not refer to the kundaline, but to other forms of energy in the subtle bodies and chalcas which are of equal importance.

While I have addressed some of the major points of the Portal and 5=6 ceremony this is but in reality a stepping stone in explaining some of its secrets, a great many of which are still hidden.

I would also stress that many of the explanations give in this book are skelatonic instructional material for the Higher grades (6=5 and 7=4).

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The Portal Ceremony of the Vault of the Adepti

Officers

Chief Adept:

White robe, yellow sash and shoes, red cloak of Hierophant, yellow and white nemyss, Rose Cross on yellow collar, Sceptre of Five Elemental colors surmounted by Pentagram. Pentacle. White lamp and brazier. Candle or torch.

Second Adept:

White robe, red sash and shoes, red and green nemyss and cloak, Lamen of red Triangle in green Pentagram, red Wand with red Sulphur symbol at top. Red lamp and incense. White collar.

Third Adept:

White robe, blue sash and shoes, blue and orange nemyss and cloak, Lamen of blue Cup in orange Octagram, blue Wand with Salt symbol at top. Cup of Water. Blue Collar.

Hiereus:

Black robe, red shoes and collar, black cloak, black and white nemyss, Lamen of Four Colors of Malkuth with white Hexagram, Sword. Salt.

Hegemon:

Black robe, red shoes, white sash, white cloak, yellow and purple nemyss, Lamen of red and blue hexagram on white with yellow collar, Sceptre. Rose-leaves.

Requirements

Six Portals, Water, Air and Earth Tablets, Tablet of Union

Five boxes with black covers, Brazier, Incense Sticks, Cord and Hook for Hanging Pentacle, Four Elemental lamps, Two white lamps, Veils for lamps, Salt, Rose-leaves, Cup of Water, Chemical paper, Papers with Deity names for each Grade

15th, 14th (Old and New versions) and 13th Keys of the Tarot

White Sash of Probationer

Diagrams: Maltese Cross, Malkuth, Great Arcanum, Vision of Nebuchadnezzar, Vitrol etc., 7 Palaces of Holiness, Vision of Isaiah (Seraphim), Typhon, Pan, Bow of Quesheth, Pentagram of Spirit, Cross of Four Elements

Opening

(Chief Adept is behind the Veil in the East, symbolically in Tiphareth. Other Officers in their Sephirotic Stations. Third Adept in the Northeast, Second Adept in the Southeast. Hiereus in the West and Hegemon East of Iitar. The hall is in darkness, the Elemental Lamps unlit. No lights except those burning behind the veil and shaded candles for officers. Any members attending must give the Portal Signs on entering the Temple. Portal members sit in the North. Full 5=6 members in the South. Cross of Four Elements equated on Altar.)

2nd Adept: *(Knock All rise.)*

Very Honourable Fraters and Sorores, assist me to open the Portal of the Vault of the Adepti. Honourable Hiereus, see that the entrance is closed and guarded.

Hiereus:

Very Honourable Second Adept, the entrance is closed and guarded.

2nd Adept:

Very Honourable Fraters and Sorores, in token of our search for the Light, give the sign of the CO Grade of Neophyte.

(All turn East and stand in the Sign of the Enterer. From behind the Veil, the Chief Adept's hand is stretched out, holding a candle or torch. Chief Adept [unseen] gives the Sign of Silence. All repeat Sign [on cue from Hiereus]).

Chief Adept:

The Light Shineth in Darkness, but the Darkness comprehendeth it not.

2nd Adept:

The Dukes of Edom ruled in Chaos, Lords of unbalanced Force. Honourable Hiereus, what is the symbol upon the Altar?

Hiereus:

The Symbol of the equated forces of the Four Elements.

2nd Adept:

Banished be the Power of the Dukes of Edom, and let the power of the Cross be established.

(Chief Adept does the Sign of the Cross with Lighted Candle or Torch. Hiereus goes to East. All face East and do Kabbalistic Cross. Hiereus now begins Lesser Banishing Ritual of the Pentagram, ending in East with usual formula.)

(Hiereus returns to the West makes the 1 = 10 Sign, then knocks. Hegemon in the East makes 2 = 9 Sign, then knocks. Third Adept in the North makes 3 = 8 Signs and Knocks. Second Adept in the South makes the 4 = 7 Signs and knocks. All sit.)

Chief Adept:

The Cross upon the Altar is also the Cross of Corrosion, corruption, disintegration and death. Therefore, doth it fall in the Paths of Death and the Devil, unless in Hod, the Glory Triumpheth over matter and the Corruptible putteth on Incorruption, thus attaining unto the Beauty of Tiphareth; unless in Netzach, Death is swallowed up in Victory, and the Transformer becometh the transmuter into Pure Alchemic Gold. 'Except ye be born of Water and Spirit, ye cannot enter the Kingdom of God.'

What then very Honourable Third Adept is the additional Mystic Title bestowed upon a Philosopher as a link with the Second Order?

3rd Adept:

Phrath, the Fourth River of Eden.

Hiereus:

Tau.

Hegemon:

Resh.

3rd Adept:

Peh.

Chief Adept:

Very Honourable Second Adept, what may be added to this word?

2nd Adept:

Kaph (knock)

Hiereus:

Tau: *(knock)*

Hegemon:

Resh. *(Knock)*

3rd Adept:

Peh. *(Knock)*

Chief Adept:

The whole word is Paroketh, which is the Veil of the Tabernacle.

(All make Signs of Rending the veil.)

Chief Adept: *(knocks)*

In and by that Word, I permit the Portal of the Vault of the Adepts to be opened.

(Second and Third Adept draw aside curtains revealing Chief Adept who rises with Pentacle and taper in left hand Sceptre in right.)

Chief Adept:

Let us establish the Dominion of the Mystic Eth over the Four Elements.

(Chief Adept descends from the Dais and takes position in front of the Air Tablet and faces East. Hegemon stands behind Chief Adept with a bowl of Rose Leaves. All make Kabbalistic Cross. Hegemon places Rose leaves before the Air tablet and stands in the 2 = 9 Sign. Chief Adept Invokes Air and Lights Elemental lamp. Hegemon takes Rose leaves to Altar and places them on the Air ann of the Cross and remains East of the Altar facing West.)

(Chief Adept goes South. Second Adept comes behind and places Incense Sticks before tablet and stands in the 4 = 7 Sign. Chief Adept Invokes Fire. and Light lamps as before. Second Adept takes Incense to Altar and places it on the Fire Arm of the Cross and stands at the South of the Altar, facing North.)

(Chief Adept goes to the West. Third Adept stands behind him, placing a cup before the Tablet and standing in the 3 = 8 Sign. Chief Adept Invokes Water and Lights Elemental Lamp. Third Adept takes Cup to Altar, and places it on the Water Arm of the Cross and remains West of Altar)

(Chief Adept goes to North. Hiereus stands behind him placing Salt before the Tablet, and stands in the 1 = 10 Sign. Chief Adept Invokes Earth and Lights Elemental Lamp. Hiereus takes Salt to North of Altar and places it on the Earth Arm of the Cross, where he or she remains.

(Chief Adept completes Circle in East then passes to West now that all the Elemental Lamps have been lit)

Chief Adept:

In the Great name of Yod Heh Vau Heh.

(All give 0=0 Signs towards the Altar then stand in the Elemental Signs)

(Chief Adept makes Passive and Active Spirit Invoking Pentagrams with Deity Names Ahih and Agla and closes with Kabbalistic Cross. He moves around to the East of the Altar, lays Pentacle on Crass and holds Sceptre and the Light on High)

Chief Adept:

May the Cross of the Four Elements become truly purified and planted in Incorruption. Wherefore the Name of **Yod Heh Vau Heh** and in the Concealed Name **Yeheshua**, do I add the power of the Pentagram constituting the Glorified Body of Osiris, the Sign of the ' Microcosmos.

(All lights are turned up. Chief Adept hangs Pentacle on a hook above Altar then raises his Sceptre and Light on high and says:)

Chief Adept:

01 Sonuf Va-Orsagi Goho Iada Balata. Elexarpeh Comananu Tabitom. Zodakara, Eka Zodikare Od Zodameranu, Odo Kilde Qaa Piape Piamoe Od Voan.

(Officers resume ordinary positions. Chief Adept returns to the Dais. Second and Third to follow and stand by Pillars. Hiereus and Hegemon face East)

Let us Adore the Lord and King of Hosts.

Holy art Thou Lord of the Universe.
Holy art Thou Whom Nature hath not formed;
Holy art Thou the Vast and the Mighty One.
Lord of the Light and of the Darkness. *(Stamps)*

(Chief Adept now turns and faces West)

By the Word Paroketh and in the Sign of the Rending of the Veil *(Gives Sign)*, I declare that the Portal of the Vault of the Adepts has been opened.

(Chief Adept, carrying Lamp on High, circumambulates once and returns to seat on Dais.)

Chief Adept:

(Battery of Four Knocks then one).

2nd Adept:

(Battery of Four knocks then one).

3rd Adept:

(Battery of Four Knocks then one).

Hiereus:

(Battery of Four knocks then One).

Hegemon:

(Battery of Four Knocks then one).

(Starting with Hegemon all officers replace the Elements respective to their roles, in the four quarters, in order of Air, Fire, Water and Earth. This is a process of circumambulating clockwise once before uplifting the element and placing it down, continuing in a circumambulating motion.)

Ritual of Rose Cross and Four Elements

Admission of the Candidate

(Chief Adept is concealed behind the Veil. The Portal symbolically opened for the Order, is yet closed for the unprepared candidate. Elemental lamps are veiled The temple is in darkness save in the East behind the Veil.)

2nd Adept:

Very Honoured Fraters et Sorores, our Honoured Frater <————> having been a member of the 4 = 7 Grade of Philosophus for the space of seven months and having passed the five-fold examination prescribed for admission to the Second Order, has been duly approved.

I hold a dispensation from the Greatly honoured Chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti.

Very Honoured Third Adept, see that he is duly prepared by wearing the sash of the 4 = 7 Grade, admit him, having suspended around his neck the Admission Badge (*Equated Cross of Four Elements*), and having examined him in his knowledge of the Grip, Sign, Words etc., of the 4 = 7 and of the word Phrath, before you instruct him in the necessary knock.

(Second Adept stands near before Veil. Hiereus and Hegemon bar the way of the candidate near the door. Third Adept, having prepared the Candidate, opens the door showing the room in twilight, save for a Light glimmering in the East. Candidate is brought across the threshold)

Hegemon:

The Realm of Chaos and of Ancient Night, ere ever the Aeons were, when there was neither Heaven nor Earth, nor was there any Sea, when nought was save the shape un luminous, formless and void.

Hiereus:

To and fro in the deeps swayed the coils of the Dragon with 8 heads and 11 horns. Eleven were the curses of Mount Ebal, eleven were the rulers of the Qlippoth, and at their head were the dual contending forces.

(Hiereus and Hegemon drop their Sword and Sceptre which they had barred the way, and step back They resume seats.)

2nd Adept: (*Faces East*)

Then breathed forth out of the unutterable Abyss, the Word, then stood forth Thoth in the Sign of the Enterer, on the threshold of the Hall of Time as Time was born of the Eternal. (*Gives 0=0 Sign*) So stood Thoth in the Power of the Word, giving forth Light, while the Aeons that were unbegotten unfolded before him.

(Philosophus is directed to make 0=0 Sign.)

And Elohim said: 'Let there be Light'.

(The hand of the Chief Adept puts forth the Light from behind the curtain. Second Adept receives it and gives the Sign of Silence. Philosophus is directed to make the Sign of

Silence. Third Adept leaves Philosophus and comes East, takes the Light and returns West, and holds the Light before Philosophus.)

Honoured Frater what was the title you received in the 4 = 7 Grade of Philosophus?

Philosophus: *(unprompted)*

Pharos Illtninans.

(Third Adept, holding Banner of the West, gives Philosophus the Light, then takes his station on the left hand of Philosophus.)

2nd Adept:

Honoured Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepts, which admits you to the Second Degree, and brings you to the Threshold of the Inner or Second Order. But because of the increased influence over members of the Order which such advancement necessarily confers, and because of the increased power for good or evil that will follow if with steadfast will and aspiration, you take this step in essence as well as in form, it is needful that you take further pledges, which however, as in the previous degree, contain nothing contrary to you civil, moral or religious duties. Are you willing to take these pledges?

Philosophus:

I am willing.

2nd Adept:

Then you will take in your right hand the Banner of the West *(Third Adept gives it to him)* and place your left hand in that of the Very Honoured Third Adept, who is the living symbol of the Black Pillar which ruleth in the Outer Order, and touch• the corresponding emblem, the Black Sash of restriction on your breast, and thus bind yourself while raising the Light which you hold, in witness of your pledge.

(Philosophus raises right hand holding banner and Light, while his left hand held by the Third Adept touches the Sash)

2nd Adept:

Firstly do you pledge yourself never to reveal the Secrets and Mysteries of these Paths and of this ceremony, either to the Outer and Uninitiated world, or to a member of the First Order, save in Temple and with due sanction?

Philosophus:

I do.

2nd Adept:

Secondly, do you further solemnly promise to use whatever practical knowledge you may know, or at any future time possess, for a good end alone?

Philosophus:

I do.

2nd Adept:

Thirdly, do you promise to regard all the knowledge imparted to you as a trust. Given into

your hands not for your selfish advantage, but for the service of all mankind, that the ancient tradition of initiation be kept pure and undefiled, and the Light be not lost for those who seek it in this path?

Philosophus:

I do.

2nd Adept:

And lastly, do you solemnly promise to exercise brotherly love, charity and forbearance towards the members of the Order, neither slandering, backbiting nor reviling them, whether you have cause for the same or not, but uniting them to form a fabric of mutual confidence and support; and do you further undertake not to be the stirrer up of strife, of schism, or of opposition to the Chiefs, but rather to uphold their authority in all loyalty?

Philosophus:

I do.

2nd Adept:

Then realising the Cross about your neck, you will uplift your right hand holding the banner of Light and say: I undertake to maintain the Veil between the First and Second Orders, and may the Powers of the Elements bear witness my pledges.

(Done. Philosophus repeats words as directed Third Adept having replaced the Banner, leaves the Philosophus and returns to his place.)

2nd Adept:

The symbol of the First Grade of Neophyte is the $0 = 0$. To the first 0 is attached a circle, to the second a square. The union of the circle and the square hath many meanings, of which one must be put before you, for this you must accomplish in your own person, ere you can advance further. For if in the Mystic Sphere of Truth, the way of Initiation be trodden alone, yet in another Sphere, it hath a three-fold aspect - part that can be given to man from without, part that can be attained by man himself part that can only come from the Divine. Now, in the Order, you were given intellectual teaching, and won your grades in tests of what was taught. Here, you must prove that you have truly attained thus far of your own strength, and after, you may progress by the Higher Soul, within you. Around your neck you bear the symbol of the Cross and the Four Elements, equilibrated and equated. Establish it firmly in the sphere of your own being, and advance with courage.

(Hiereus and Hegemon go to Northeast. Philosophus, instructed by Third Adept, advances towards Northeast. Hiereus and Hegemon bar the way as in 1 =10.)

Hiereus:

Give me their Signs and the words of the Grade of the Zelator.

(Philosophus does so and Hegemon returns to his place)

Give me the Grip of the First Order.

(Done.)

(Hiereus takes the Philosophus North to the Earth Tablet where he is directed to pick up

the Salt. He makes a Cross over the Salt in Philosophus's hand Hiereus then directs Philosophus to circumambulate the Temple with Sol slowly, and repeat all the names connected with the 1 = 10 Grade jAdonai Ha Aretz; 55; Nun Heh; Periclinus de Faustis]. Hiereus then stands in the North, in the 1 = 10 Sign. When Philosophus returns to the North, Hiereus then makes the Invoking Pentagram of Earth over the Salt. Philosophus uncovers Lamp and places Salt on the North side of the Altar.)

(Hiereus takes him to diagrams in West.)

The Cross of Four triangles is called the Maltese Cross, it is a symbol of the Four Elements in balanced disposition. It is here given in the colors of the King Scale, and is also assigned to the Four Sephiroth ruling the grades of the Outer - Earth to Malkuth, Air to Yesod, Water to Hod and Fire to Netzach. It is again, the Cross which heads the Praemonstrator's Wand, who represents the Sephirah Chesed, the fourth Sephirah. Four is also the number of Jupiter, whose Path unites Chesed to Netzach. The Cross is therefore a fit emblem for the Philosophus of the grade of $4 = 7$.

In this diagram are represented the Circle, the Point, the Line, the Cross, the Square and the Cube. For the Circle is the Abyss, the Nothingness, the Ain. The Point is Kether. Now, the Point has no dimension, but in moving, it traces the Line. This gives the First number - Unity - yet therein, lies duality unmanifest, for two points mark its ends. The movement of the Line maketh the Plane or Square thus (*indicates*). The motion of the Point at angles to its first direction and intersecting maketh the Cross. So therefore, are the Square and the Cross but one symbol, deriving from the Circle and the Point.

Below, is shown the Occult symbol of Malkuth, the Tenth Sephirah. It is in Four parts, corresponding to the Maltese Cross. They are Fire of Earth, Water of Earth, Air of Earth and Earth of Earth, as indicated by the Symbol. They correspond to the Four Grades of the First Order, which in one sense, quiteh not Malkuth, being the grades of the Four Lowest Sephiroth of Malkuth in Assiah. Upon them, is surcharged a White Hexagram in a circle. The 6 and the 4 make 10, the number of Malkuth on the Tree. The Hexagram is also the Sign of the Macrocosm - of Tiphareth, and of the Six Upper Sephiroth, where from here it is White - Spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts.

Six are the middle points of the planes bounding a Cube, which derives from the Square, and from the Cross, if the centre point moves thus (*indicating third direction*). In these numbers and figures hide many revelations.

Remember that the whole number of Malkuth is 496 - which is again a perfect number. Malkuth must then be and perfected by the 6 ruling the 4; and the link between 6 and 4 is the number of the Pentagram.

(Hiereus and Hegemon go to the East.)

2nd Adept:

Having achieved the entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark path of the Astral Plane. Go, therefore, to the Tablet of the East.

(Philosophus goes towards East. Hiereus and Hegemon bar the way, points of implements downwards and touching. Hegemon demands 2 = 9 Signs and Words [Shadd'i El Chai,

45, *Mem Heh, Poraio de Rejectus, Ruach*]. *Hiereus returns to the West and Hegemon leads Philosophus to Tablet and gives him a bowl of Rose leaves, makes Cross over the bowl, then directs Philosophus to circumambulate - while slowly repeating the names of the 2 = 9. Hegemon stands in the 2 = 9 Sign while this is going on, until Philosophus returns to the East.*)

(Hegemon makes Invoking Pentagram of Air over Bowl, Philosophus then uncovers Lamp. Hegemon then directs him to place Bowl at East of Altar. Standing East of Altar; Hegemon shows diagram of Great Hermetic Arcanum.)

Hegemon:

This Symbol represents the Great Hermetic Arcanum. The feet of the Figure rest upon the Earth and the Sea. In the hands are represented the symbols of the Hot and Moist natures, symbolised by the torch and the horn of water. These are further strengthened by the Solar and fiery Emblems of the King and Lion, and the Luna and watery emblem of the Queen and Dolphin. Above the Whole figure rise the wings of the aerial nature, the reconciler between the Fire and the Water. Compare this symbol with the Angel described in the 10th chapter of the Apocalypse of St. John: 'And I saw another almighty angel come down from Heaven clothed with a cloud; and a rainbow was upon his head, and his face was as it were, the Sun, and his feet were as pillars of Fire, and he had in his hand a little book open; and he set his right foot upon the Sea and his left foot upon the Earth, and he cried with a loud voice as when a lion roareth, (The Green Lion, the path of Leo above Tiphareth refers to Teth) and when he cried, seven thunders uttered their voices' (seven Aeons, represented under the regimen of the planets). The Dragon issuing from the cave represents Volcanic Fire.

(Hegemon leads Philosophus once around again, and hands him over to Hiereus who awaits him in the North and then explains diagram to him.)

Hiereus:

This is the Image of the Vision of Nebuchadnezzar, which was showed to you in the passage of the 27th path, leading to the 4 = 7 Grade of Philosophus. 'Thou O King, sawest and beheld a great Image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This Image's head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs were part of iron and his feet part of iron and clay. Thou sawest till that a stone was cut out without hands, which smote the Image upon its feet, which were part of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the Image became a great mountain and filled the whole earth. Thou, O King, art a King of Kings, for the God in heaven hath given unto thee (*makes Kabbalistic Cross*) the Kingdom, the Power and the Glory!'

Thou art this head of Gold. (*To Philosophus*) Thou art this head of Gold! Thy head represents in thee the dominion of the Divine ruling over the rest of the body. The Silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the stone made without the hands is the Eternal Stone of the Wise, and will become the Mountain of Initiation, whereby the whole Earth shall be filled with the knowledge of God.

(Hiereus takes Philosophus to 2nd Diagram.)

This Tablet shows the symbolic manner in which certain names have been used by our ancient brethren. You will note that the initial words of this sentence make the Latin words VITRIOLUM, Sulphuric Acid. Furthermore, the word Vitroil, Sulphur, and Mercury each consist of seven letters answering to the alchemical powers of the seven planets. The initials of the following sentence in Latin - the subtle fluid, the Light of the earth - make the word S.A.L.T. Salt, and further, the four words of the sentence answer to the Four Elements: Subtilis - Air; Aqua - Water; Lux - Fire; Terra - Earth. And the four words yield twenty letters, that is, the product of the Four, the number of the Elements, multiplied by Five, the number of the Pentagram. The words Fiat Lux, meaning 'Let there be Light' consist of Seven letters. The letters of FIAT form the initials of Flatus - Air; Aqua - Water; Ignus - Fire and Terra - Earth. Which four names again yield twenty letters as in the previous case. And the word LUX is formed from the angles of the Cross.

(Hiereus leads Philosophus once around and then to Hegemon, who waits for them in the South and shows two diagrams there. Hiereus stands North of Altar and facing the Tablet in the Sign of the 1 = 10 Grade.)

Hegemon:

These are the Seven Holy Palaces of the Briatic World:

The First is the Palace of the Holy of Holies, answering to Kether, Chokmah and Binah and the Divine name El.

The Second is the Palace of Love, answering the Chesed and the Divine Name Matzpatz which is the Temurah of Tetragrammaton.

The Third is the Palace of Merit, answering to Geburah and the Divine Name Yehevid.

The Fourth is the Palace of Benevolence, answering to Tiphareth and Tetragrammaton.

The Fifth is the Palace of the Substance of Heaven, answering to Netzach and Elohim.

The Sixth is the Palace of Serenity, answering to Hod and Matzpatz.

The Seventh is the Palace of Crystal Whiteness, answering to Yesod and Malkuth and to the Divine Name Yah and Adonai. But the synthesis and the sum of these Holy Names is found in the word Taklith - Perfection.

(Hegemon takes Philosophus to 2nd Diagram.)

The Seraphim in the vision of Isaiah are described as having six wings: 'With twain He covered his face, and with twain He covered his feet, and with twain he did fly.' That is, his synthesis is to be found in the Hexagram and in the idea of the Seven, more especially dominating the planetary region. But the Kerubim of Ezekiel have each four faces - those of the Lion, the Bull, the Man and the Eagle counterchanged with each other by revolution, whence the symbolic forms of wheels beside them, wherein was the Spirit; and with the two of the wings they covered their bodies and two were stretched upwards one to another. So the synthesis of the Kerubim is found in the revolving Cross, in the Pentagram, and in the idea of one Spirit dominating the Four Elements. But the Kerubim of St. John's vision in the Apocalypse are uncompounded, having single heads, but they have six wings and thus unite the powers of the Seven with the Four. And their cry is similar to the Seraphim of Isaiah: 'Holy, Holy, Holy'.

(Hegemon stands East of Altar facing tablet in Sign of 2 = 9. Third Adept comes forward and conducts Philosophus to West, gives him a Cup of Water and makes Cross over it.

Directs him to circumambulate while repeating the words [Elohim Tzabaoth; Gabriel; Eloah; 36; Maarab] while the Third Adept stands in the 3 = 8 Signs until Philosophus returns to the Tablet. Third Adept makes Invoking Pentagram of Water over Cup; Directs Philosophus to uncover lamp, and then places Cup on the West side of Main Altar [there is a circumambulation with Sol with the Cup first before it is placed on the Altar].)

(Second Adept comes forward and leads Philosophus to South while Third Adept remains West of Altar facing the Tablet in 3 = 8 Sign. Hiereus at the North, in the 1 = 10 Sign and Hegemon in the East in the 2 = 9 Sign. The Second Adept in the South gives Philosophus a tray of Incense and makes Cross over it and directs Philosophus to circumambulate while repeating the 4 = 7 names [YHVH Tzabaoth; Michael; Koch; 28; AschJ. Second Adept stands in the 4 = 7 Sign before the Tablet until Philosophus returns. Second Adept makes Invoking Pentagram of Fire over Incense on South of Altar. He then takes Cross from Philosophus's neck, and places it in the midst of the Four Elemental symbols. Second Adept stands South of Altar, facing the Tablet, in 4 = 7 Sign. Third Adept direct Philosophus to stand West of Altar, facing East in 0 = 0 Sign. Third Adept behind Philosophus. All Officers are in their Grade Signs.)

Hiereus:

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

2nd Adept:

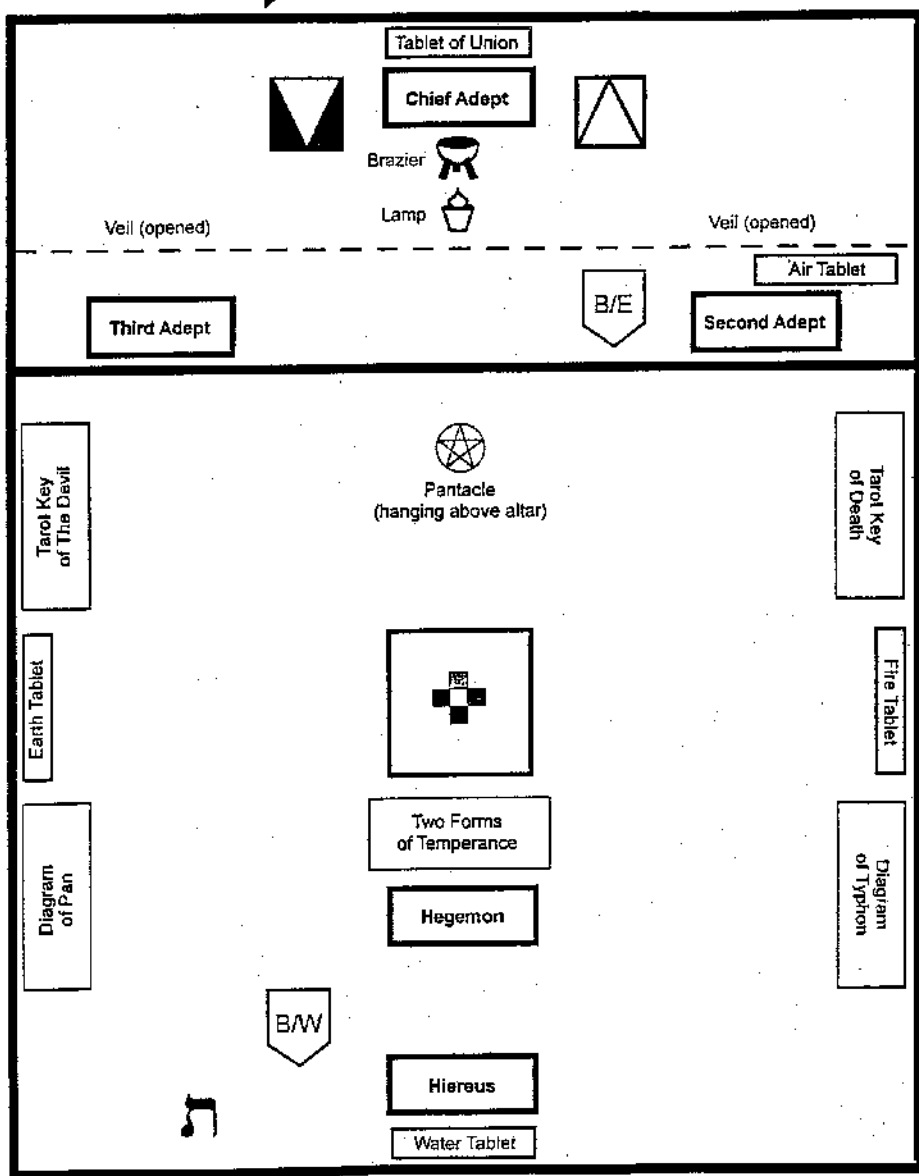
May the corrosive Cross return upon itself from without inwards, from the Four Quarters to the center, and become by sacrifice and transmutation, an offering acceptable, a body glorified.

(Chief Adept knocks unseen.)

2nd Adept: (To Philosophus)

You will now quit the Temple for a short time, and on your return, the ceremony of your advancement will be proceeded with.

(Philosophus gives Sign of Silence and is led out by Hiereus.)



Rite of the Pentagram and the Five Paths

(Temple arranged as in Diagram. Second Adept sits on Dais at South East. Third Adept sits on Dais to Northeast of Altar in Yesod under the hanging Pentagram. On it are the Four Elemental Emblems: Incense, Cup, Rose Leaves and Salt. In the middle is the Greek Cross of Five Squares. Hegemon is West of Altar, facing West. Hiereus in West, facing East. The Temple is lighted as in Part 1.)

2nd Adept: *(knocks)*

3rd Adept: *(knocks)*

Hegemon: *(knocks)*

Hiereus: *(knocks)*

(Chief Adept parts curtain, makes Pentagram with torch. Knocks then withdraws.)

2nd Adept:

Honourable ifiereus, you have my permission to present the Philosophus with the necessary admission Badge. Instruct him in the proper alarm and admit him

(Hiereus salutes, then makes Kabbalistic Cross and goes out. He gives Philosophus his Lamén to use as an Admission Badge. Philosophus then knocks: a battery of 4 knocks then one. Hegemon opens door. Philosophus on entering makes a Kabbalistic Cross. Hegemon then returns to place. Hiereus takes Philosophus to West and points to Diagram of Malkuth.)

Hiereus:

Herein has been established the Equated Cross, which is the ruler over the Kingdom of Matter, and this symbol may be found even upon the Crowns of the Kings of this earth.

(Hiereus hands Philosophus Tau Portal.)

The Letter Tau leads from the Airy Quarter of Malkuth into Yesod. Air is uppermost in the symbol as in the Planet Earth. The atmosphere is furthest from the core. Moreover the letter Tau signifieth the Cross, the impact of Spirit upon matter. My Lamén is given to you as your Badge, for I am the ruler in Malkuth, and the Guardian against the underworld. I am also Lord of the Path of Tau, the link between the First and Second Degrees, and also between the Outer and Inner Order. This path of Tau, dark and full of mystery, under the presidency of Saturn, and the Tarot Key of the Universe, leads as you have learnt in the 2 = 9 Grade, through the Astral Plane. Therefore, in the ritual of the 32nd Path, you were passed by the Four Kerubic Stations, as a fore-shadowing of the Rites of the Cross, the full completion of the First Order which you have now accomplished.

Having traversed, then, this path of Tau, the darkness of the Astral Plane and of the Black Pillar, stand firm in Yesod that the Black Pillar may become the White.

(Hiereus takes away Tau after leading Philosophus to Hegemon at Altar. Hegemon rises but stands between Philosophus and the Altar, so that Philosophus does not too clearly

Hegemon:

Before you in the East, are the Five Portals of the 21st, 23rd, 24th, 25th and 26th Paths. Five will divide the Number of the letter of each of them, as it will divide without remainder that of every Path from Yod 20th, to Tau and the 32nd. The Five Paths here visible are assigned to Mem, a Watery Sign; Ayin to Capricorn an Earthy Sign; Samech to Sagittarius, a Fiery Sign; Nun to Scorpio, a Watery Sign, but in its highest aspect also a ruler of Air. And Kaph to Jupiter, which is akin to Spirit and especially rules aspiration. Thus both in number and significance these Paths jointly set forth the eternal symbol of the Pentagram. This symbol must now be established in your Sphere of Sensation, wherefore advancing by the Kerubic Path of Aquarius, approaching the Highest Wisdom in Netzach.

(Hegemon leads Philosophus to foot of Dais to Second Adept, before Kaph and Nun.)

2nd Adept:

And wherefore you stand at the base of the White Pillar, being but Lord of the First degree?

Philosophus: *(unprompted)*

I seek the Path of ICaph, the Path of Aspiration.

Hiereus: *(knocks)*

Beware. Temerity is not courage. Lord of the First Degree, remember the warning of the Tower struck by lightning that was revealed in the highest Path you have yet ventured. As a house built upon the sand cannot endure, so without the strength of Geburah, the height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the Wheel.

2nd Adept:

The Portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This Path is governed by the Wheel of Life and Death, and it is hard to be freed from the Wheel.

Philosophus: *(Prompted by Hegemon.)*

Let me seek then the Path of Nun.

2nd Adept:

It opens to you, unto the limit of your strength.

(Hegemon returns to Altar. Second Adept guides Philosophus to West. Hiereus bars way.)

Hiereus:

In the Power of Typhon the Destroyer, and of Death the Transformer, stand.

(knocks)

2nd Adept:

Thus far and no farther is it permitted to penetrate into the path of Nun. The mysteries may now be partially revealed unto you.

(Second Adept takes Philosophus to Tarot Key of Death)

The 13th Key of the Tarot represents the figure of a Skeleton, upon which some portions of

flesh still remain. In a field he is reaping off with the Scythe of Death the fresh vegetation which springs from corrupting bodies buried therein, fragments of which, such as hands heads and feet appear above the soil. Bones are also strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note showing that Death is the equaliser of all conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the letter Heh, the Pentagram, the concealed Spirit of Life and the Four Elements, the originator of all living form.

The Sign of Scorpio especially alludes to the stagnant and fetid water, that property of the moist nature which initiates Putrefaction and decay. The eternal change from life into death through death into life, is symbolised by the grass which springs from and is nourished by putrefying and corrupting carcasses; the herbage, in its turn affords food to animals and man, which when dead, nourishes vegetable life and brings to growth and perfection the living herbage. This is further shown by the figure itself putrefying and decaying as it reaps the grass of the field. 'As for man, his days are as grass, as a flower of the field so he flourisheth.' The top of the scythe forms the Tau Cross of Life showing that what destroys also renews.

The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal fire as opposed to the Celestial, the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris which later yet rises again in Horus. The Scorpion, Serpent of Evil, delineated before the figure of Death in the more ancient form of the Key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him is the symbol of the Nameless One, representing the seed and its germ, not yet differentiated into Life, therefore incapable of definition. The Scorpion is the emblem of the ruthless destruction; the Snake is the mixed and deceptive nature, serving alike for good and evil; the Eagle is the Higher and the Divine Nature, yet to be found herein, the alchemical Eagle of Distillation, the Renewer of Life. As it is said: 'Thy youth shall be renewed like the Eagle's.' Great indeed and many are the mysteries of this terrible Key.

(Second Adept and Hiereus show Candidate Diagram of Typhon.)

Hiereus:

This drawing represents the symbolic figure of Typhon, the Destroyer. The eleven circles represent the eleven Adverse Sephiroth. He stands upon the Earth and the Ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing Elemental Forces in the higher regions of the Air, and the confusion of mind and madness in man. The eyes are the devouring flames of lust and violence - the breath is storm, devastation and rage, alike in the Universe which is the greater world, and in man who is the lesser. The arms and the hands are the swift executors of the evil works, the bringers of pestilence and disease. The heart is malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolised by the numerous twining serpents.

2nd Adept:

The 24th path of the Sepher Yetzirah to which the Tarot Key Death is referred is the Imaginative Intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the Hidden Law, thus from Chaos is produced Harmony, just as a beautiful flower is produced from decaying matter. Return now to Yesod, for here no more may be spoken.

(Hiereus and Second Adept return to their place. Philosophus goes to Hegemon near altar.)

Hegemon:

Approach now the station of Hod by the Path of Resh, the Sun.

(Philosophus approaches the Third Adept.)

3d Sept:

Already the Sash of the Black Pillar is upon you; already you have passed the dark Path of Tau. What more do you seek of me, Lord of the First Degree?

Philosophus: *(replies, unprompted by Hegemon.)*

I seek the Path of Mem, the Path of Sacrifice.

Hiereus: *(knocks)*

Be warned, O Vainglorious one. Samson broke down the Two Pillars and perished. Having but one Pillar, can you bear up to the might of Geburah, can you attain strength without the Life of Tiphareth.

3rd Adept:

The Portal of Mem is barred. Yet it is well to be willing for the Sacrifice itself, if as yet, not fully prepared. For in the Path of Mem rules the Hanged Man, the power of the Great Waters. Can your tears prevail against the tide of the Sea, your might against the waves of the storm, your love agdmt the sorrows of all the world?

Philosophus: *(prompted by Hegemon.)*

Let me seek the path of Ayin.

3rd Adept:

It is open to you to the limit of your strength.

(Hegemon returns to altar. Third Adept descends and leads Philosophus, with Sol to West. Hiereus goes to North and Bars their way.)

Hiereus: *(knocks)*

By the Power of Pan and the Goat of Mendes, stand.

3rd Adept:

Thus far and no farther you are permitted to penetrate the Path of Ayin, whose mysteries may now partially be revealed to you.

The 15th Key of the Tarot represents a goat-headed, satyr-like Demon whose legs are hairy, his feet are claws, standing upon the Cubical Altar. He has heavy bat like wings. In his left hand, which points downwards he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that is the infernal and burning, not the celestial and life giving flame which is kindled in his torch - just as when the Sun is in Capricornus, to which cold and earthy Sign this Key corresponds. Solar Light at its weakest and the natures of cold and moisture triumph over heat and dryness. The Cubical Altar

represents the Universe, right and left of it, bound thereto by a cord attached to a circle which typifies the centre of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes (the symbol of Khem).

In certain ways this Key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the Luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus, therefore, the Key fittingly balances the symbol of Death on the other side of Tree of Life. Of the smaller demons, one points downwards and the other upwards, answering to the positions of the hands of the central Figure.

Beneath his feet are Pentagrams on which he tramples (whence comes the title of Wizard's Foot) and his head is covered with the evil and reversed Pentagram. As his hands bear the torch and the horn, the symbol of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialised Elemental Forces of Nature; and the whole would be an evil symbol, were it not for the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all changing forms of Creation in Conformity with the Law of the All-Powerful One (Blessed be He) which controlling Law is typified by the controlling Pentagram of Light surmounting the whole. This Key is an emblem of tremendous force; many and universal are its mysteries.

Hiereus:

This drawing (*indicating 2nd diagram*) represents the symbolic figure of Pan, the Greek God of Nature. He stands upon the Cube of the Universe, holding in his right hand the pastoral staff of rural authority, and in his left hand the 7 reeded pipe symbolical of the harmony of the planetary spheres. The Nine Circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol on the Tree of Life. The ruddy face is the heat of the Earth - the horns are the rays - the body contains the Elements and the Cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the Earth.

3rd Adept:

The 26th Path of the Sepher Yetzirah, to which the Tarot Key of the Devil is referred, is called the Renovating Intelligence, because by it, God the Holy One reneweth all the changing forms which are renewed by the Creation of the World. Return again to Yesod, for here, no more may be spoken.

(Third Adept returns to place. Hiereus goes to Altar. Hegemon rises as Philosophus approaches Altar. Hiereus and Hegemon stand on either side of Philosophus. West of Altar, facing East.)

Hiereus:

In guardianship and not in enmity, have I barred your venturing, 0 Philosophus. Now may it be revealed unto you how that in my Lamen of Office is hidden the Key which you seek. For the Triangle in the Circle is the high symbol of the Holy Trinity, and of the first three Sephiroth, and of Binah, wherein is the Sphere of Saturn, Ruler of the Path of Tau. Therefore I do wear it, and therefore, when you entered the Hall of the Neophytes in the 0 = 0, when first the hoodwink was raised, you beheld before you the sword that barred and the symbol which overcometh the barrier. The Lamen in its more special attribution to the

Hiereus, has the following meanings. In the circle are the Four Sephiroth, Tiphareth, Netzach, Hod and Yesod. The first three mark the angles of the triangle inscribed within, while the sides are the paths of Nun, Ayin and Peh, respectively. In the centre is marked the letter Samech, indicating the 25th Path.

While the wheel revolves, the hub is still. Seek ever then the centre, look from without to within. Behold the Key to your Path.

(Hiereus then puts badge aside.)

Hegemon:

Five Paths are before you; four you have attempted, and each was guarded by a symbol, sinister and dread. Remember that in the Grade of 1 = 10 it was told to you that above Malkuth were the Paths Qoph, Shin and Tau - making Qesheth, the Bow of Promise. From the many colored Bow, is loosed in Yesod, the Arrow of Sagittarius - Samech soaring upwards to cleave open the Veil unto the Sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the Sign Sagittarius, Jupiter, Ruler of Kaph is Lord. Thus, by this straight and narrow way only, is advance between the dangers that have threatened you, possible.

(Third Adept descends to Altar.)

3rd Adept:

But Sagittarius, the Archer, is a bi-corporate Sign - The Centaur; the Man and the Horse combined. Recall what was said unto thee in the passage of the 31st Path of Fire, leading unto the 3 = 8 grade of Practicus: 'Also there is the Vision of the Fire flashing Courser of Light, or also a child borne aloft upon the shoulders of the Celestial Steed, fiery or clothed with gold, or naked and shooting from the bow shafts of Light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a lion. For thus thou wilt cleave upward by the Path of Sagittarius, through the 6th Sephirah into the Path of Teth, answering to Leo, the Lion - the reconciling Path between Mercy and Severity, Chesed and Geburah, beneath whose centre hangs the glorious Sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, let the Philosophus advance, like the arrow from the centre of Qesheth, the Bow. And as this Sign of Sagittarius lieth between the Sign of Scorpio, Death and Capricornus, the Devil, so had Jesus to pass through the Wilderness, tempted by Satan.

(Third Adept descends to South of Altar.)

2nd Adept:

Before you, upon the Altar, lie the Four Emblems of your purified body, and over them is the symbol of the Pentagram, while beneath in the midst is the five squared Cross of the Four Elements and the Spirit within them. If you are willing, in service and in sacrifice to offer the purified power of your body, bind about your neck the Cross, and stretch this Light (*gives Philosophus Light*) over the four emblems in prayer and offering.

(Philosophus does so)

(All come east of the Altar. Philosophus in the middle with candle, and Cross on neck. Second Adept on his right and Third Adept on his left. Hegemon and Hiereus behind. Officers carry their respective Elemental Emblems - Hiereus\Salt; Hegemon\Rose-leaves;

2nd Adept:

Honoured Philosophus, what was the additional title given you in the 4 = 7 Grade as a link with the Second Order?

Philosophus:

Phrath.

(All advance to Dais.)

2nd Adept:

O Hidden Warden of the Portal of the Vault, here is one who cometh in the Word Phrath.

Chief Adept: *(knocks or hits gong - is unseen)*

If he would rend the veil, let him complete the Word.

2nd Adept:

Honoured Hiereus, what do you know of the word?

Hiereus:

Tau, the Letter of Saturn, ruling the Path of Malkuth to Yesod, linked with Earth.

2nd Adept:

Honoured Hegemon, what do you know of the Word?

Hegemon:

Resh, the Letter of Sol, of the Path joining Yesod to Hod, and it is also the letter linked with rule over Air, as the Sun ruleth the Air in Tiphareth.

Chief Adept:

Very Honoured Third Adept, what do you know of the Word?

3rd Adept:

Peh, the Letter of Mars, Hod to Netzach, The Path of the 3 = 8 to the 4 = 7 Grade which is also linked with Water, as Mars ruleth Water, and to Fire, as Mars ruleth Fire in Geburah.

2nd Adept:

Mars in Peh, linketh the base of the Black Pillar to the Base of the White Pillar, and the converse of Mars is Jupiter, for Jupiter is the Lord of Fire, but in Chesed he rules Water, balancing Mars in Geburah. Now the letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path of Peh to Chesed, and is the highest Path now visible to you. It is a Path of Aspiration, and Jupiter, its planet, rules in Sagittarius. Therefore, take the Light of the Highest for Guide, and thus do I reveal the letter Kaph unto you and complete the Word.

(All lay down ritual copies and Elemental Emblems.)

3rd Adept:

Peh *(knocks, gives Sign of Water.)*

Hegemon:

Resh (*knocks, gives Sign of Air*)

2nd Adept:

Kaph (*knocks, gives Sign of Fire.*)

Hiereus:

Tau (*knocks, give Sign of Earth.*)

All:

Paroketh.

(All make Kabbalistic Cross while saying the words.)

Philosophus: (*prompted by Third Adept.*)

In the Word Paroketh, in the Power of the Cross and the Pentagram, **I** claim to behold the Portal of the Vault of the Adepts.

Chief Adept: (*sounds gong*)

It is the Word of the Veil, the Veil of the Tabernacle of the Temple, before the Holy of Holies, the veil: which was rent asunder. It is the Veil of the Four Elements of the Body of Man, which was offered upon the Cross for the service of man.

(Chief Adept stands)

In the Word Phrath, in the Spirit of Service and sacrifice draw nigh.

(Second and Third Adept stands at the Veil. Second Adept shows Philosophus Opening Sign.)

2nd Adept:

This is the Sign of the rendering of the Veil, and thus standing, you form the Tau Cross.

(Philosophus gives Sign. Second and Third Adept draws back the veil, revealing Chief Adept - who stands in the Sign of Tau, with Sceptre and White lamp. Second and Third Adept mount Dais with Philosophus. At this stage Philosophus should stand in Sign during offering ritual. Lights turned up. Hiereus and Hegemon stand behind Philosophus - who is between the Pillars. Second Adept South and Third Adept North)

Chief Adept:

Freely and of full purpose and with understanding, do you offer yourself upon the Altar of the Spirit?

Philosophus:

I do.

(As they say their words, Hegemon and Hiereus stand behind only mounting the Dais to drop their emblems into brazier, making Grade Signs as they do so while saying the following Words [then immediately withdraw again- Second goes Adept South of Altar, Third Adept then goes North of Altar-East of Black Pillar] as Chief Adept makes the

*appropriate Pentagram [for each Elemental Sign as emblem is dropped into the brazier]
holding up White lamp.)*

Hiereus:

In the Letter Tau. (*Salt*)

Chief Adept:

In the Letter Heh. (*Incense*)

Hegemon:

In the Letter Resh. (*Rose-leaves*)

Chief Adept:

In the letter Vau. (*Incense*)

3rd Adept:

In the Letter Peh. (*Water*)

Chief Adept:

In the Letter Heh. (*Incense*)

2nd Adept:

In the letter Kaph. (*Incense Sticks*)

_Chief Adept:

In the Letter Yod. (*Incense*)

All:

In the Letter Shin. (*Philosophus drops in motto*)

Chief Adept:

(Makes Pentagrams of Spirit over brazier then touches Philosophus with Sceptre on breast, while saying:)

May this offering be as the offering of Abel which ascends unto the Throne of God.

(Philosophus lowers his arms and returns to his position between the Pillars. Chief Adept is then seated)

Chief Adept:

Stretch out your left hand to touch the Black Pillar, (*done*) the Pillar of the First Degree, wherein all was as yet in darkness of the Path Tau. This was a period of restriction and of groping, as was shown by the Black Sash, the Sign of the First degree. Among its symbols were the Cross, upon which meditate, that the mysteries of growth and change may become revealed. Stretch out your right hand and touch the White Pillar, (*done*) the Pillar of the Second Degree, wherein is the Fire of the Path Samech. Its token in our Order, is the White sash. Standing thus, you are in the point of equilibrium, Master of both, Lord of the Second Degree, Lord of the Paths of the Portal of the Adept; wherefore, in recognition of your achievement, I confer upon you the White Sash of probation (*Third Adept puts White sash on Philosophus*). The grip of this degree is the Grip of the First Order, but with the left hand, to represent the Sephirah Chesed, and the White Pillar. The Sign is given thus: (*gives*

it) and symbolises the rendering asunder of the curtain or Veil. The answering Sign is given by the converse thus. (*Gives it.*) The Password is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus:

Chief Adept:
Peh.

Philosophus: (*prompted*)
Resh.

Chief Adept:
Kaph.

Philosophus: (*prompted*)
Tau.

Chief Adept:

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

Thus far by work of the intellect, and by aid of our Rites, have you come. Now must you labour to establish the Pentagram, in yourself. That it be the Pentagram of Good, upright and balanced, not the evil and reversed Pentagram of the Goat Mendes; to make yourself truly a Microcosm reflecting the Macrocosm whose symbolic Hexagram of Tiphareth preside above you.

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

(Chief Adept rises with Sceptre and White Lamp. Second Adept places Tablet of Union on Altar, and takes White lamp from Chief Adept as he descends from Dais, placing it East of Altar. Hegemon places two forms of Temperance at West of Altar. Chief Adept leads Philosophus to West of Altar and indicates old form of Key. Second Adept stands at South of Altar. Third Adept behind Chief Adept and Philosophus. Hieres at North, Hegemon at East of Altar. Emblems are placed before respective Tablets by Officers and they then return to their previous places.)

This drawing represents the more ancient form of the 14th Key of the Tarot, for which the later and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the path of Sagittarius. The earlier figure was considered not so much a representation of this path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of Five rays, symbolising the Five Principles of Nature, the concealed Spirit and the Four Elements of Earth, Air, Water and Fire. About her Head is a halo of Light. On her breast is the Sun of Tiphareth. The Five-rayed Crown further alludes to the Five Sephiroth of Kether, Chokmah, Binah, Chesed and

Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and Smoke. The Lion represents the Fire in Netzach - the blood of the Lion, and the Eagle represents the Water in Hod, the Gluten of the Eagle, whose reconciliation is made by the Air in Yesod, uniting with the volatilised Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist, are symbolic of the paths of Scorpio and Capricornus as shown by the Scorpion and the Goat in the background. In her right hand she bears the torch of Solar Fire elevating and volatilising the Water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase, the waters of Chesed to temperate and calm the Fires of Netzach.

This later form is the usual figure of Temperance, symbolising in a more restricted form than the preceding, the peculiar properties of this Path. It represents an Angel with the Solar emblem of Tiphareth on her brow, the wings of the Aerial and Volatilising nature, pouring together the fluidic Fire and the fiery Water, thus combining and harmonising and tempering those opposing elements. One foot rests on dry land, in the background of which is a volcano whence issues an eruption. The other foot is in the Water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, an emblem of rectitude. The whole figure is a representation of that straight and narrow way of which it is said "few be that find it" which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two, opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left, wherein remember, are but to be found the menacing symbols of Death and the Devil.

The twenty-fifth Path of the Sepher Yetzirah to which the Tarot Key of Temperance is referred, is called the Intelligence of Probation, and it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or to the other.

(Second and Third Adept gives Blue Cup and Red Lamp to Philosophus, who holds them in the form of a Tau Cross.)

Let this remind you once more, that only in and by the reconciliation of opposing forces is the pathway made to true Occult knowledge and practical power. Good alone is mighty, and Truth shall prevail. Evil is but weakness, and the power of evil magic exists but in the content of unbalanced forces, which in the end will destroy and ruin him who hath subjugated himself thereto. As it is said: "Stoop not down, for a precipice lieth beneath the Earth, a descent of seven steps; and therein is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthly dross of matter. Stoop not down, for its splendour is but seeming, it is but the habitation of the Sons of the Unhappy".

(Second and Third Adept take back Red Lamp and Blue Cup and restore them to their Tablets. On the Altar is the White Lamp and the Tablet of Union. A seat is given to Philosophus, West of Altar. Second and Third Adept return to their places; Hiereus North and Hegemon South. Chief Adept returns to the Throne in East. He then takes up Banner of the East and the Hierophant's Lamers.)

Seeing that you are now Lord of the Paths of the Portal of the Vault of the Adepts, and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that

you should have the knowledge of these emblems, to complete, so far as may be, your understanding of the Powers of the First or Outer Order. Both refer in natural succession of numbers to the Six following the Five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye, or it may be after long waiting, a slow and gradual process from the beginning, yet ever the liquid must be prepared to the point of saturation.

The Hierophant's Lamen is a synthesis of Tiphareth, to which the Calvary Cross of Six squares, forming the cube opened out, is fittingly referred. The two colors, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water, for the reconciling yellow unites with blue and green, which is the complementary color to red, and with red in orange which is the complementary color to blue. The small inner circle placed upon the Cross alludes to the rose that is conjoined therewith the symbolism of the Rose and Cross of our Order.

The field of the Banner of the East is White, the color of Light and purity. As in the previous case, the Calvary Cross of Six squares is the number Six of Tiphareth, the yellow Cross of Solar Gold, and cubical stone, bearing in its centre the sacred Tau of Life, and having bound together upon it, the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water, the Ruach Elohim and the Waters of Creation. The Six angles of the Hexagram described upon the Tree of Life will give the Planets referred to it as follows: Daath\ Saturn; Chesed\jupiter; Mars\ Geburah; Netzach\Venus; Hod \Mercury; Yesod \Luna, while in the center is the Sun in Tiphareth.

Upon my breast is a symbol, which, O Lord of the Paths of the Portal of the Adepti, is as yet unknown to you. It is no symbol of the Order of the Golden Dawn, nor of the First or Outer Order, nor even of your Degree. It is a symbol of the Red Rose and the Cross of Gold, uniting powers of the Four, Five and Six within itself, but to learn its full meaning, it is needful that you be admitted to the fellowship of that other Order to which the Golden Dawn is but one of the Veils. Of this matter, you have no right to speak to anyone below your degree.

Admission further can be earned no more by excellence in intellectual learning alone, though that also is required of you. In token that all true knowledge cometh of grace, not of right, such admission is granted, not on demand, but at the discretion of the greatly Honoured Chiefs of the Second Order. Moreover, an interval of nine months must elapse before the Portal is opened again to you. Nine is the number of Luna in Yesod, nine Luna months are the period of gestation before birth; Five is the number of the Pentagram of the IVlicrocosm, the esoteric Luna number, the number of the Spirit and the Four Elements, of the Soul entering a body. Nine multiplied by Five yields 45, the number of Yesod, and the supreme number of the Square of Saturn, as the Triad expanded into matter.

Closing

Chief Adept: (*knocks*)

Very Honoured Fraters and Sorores, assist me to close the Portal of the Vault of the Adepti.

(*All rise.*)

Honoured Hiereus, see the entrance is properly guarded.

Hiereus:

Very Honoured Chief Adept, the entrance is properly guarded.

Chief Adept:

Very Honoured Fraters and Sorores, give the Signs of the Neophyte, Zelator, Theoricus, Practicus and Philosophus. Give the Sign of Rendering of the Veil. Give the Sign of the Closing of the Veil. Very Honoured Second Adept, What is the Word?

2nd Adept:

Peh.

Chief Adept:

Resh.

2nd Adept:

Kaph.

Chief Adept:

Tau.

2nd Adept:

The whole word is Paroketh, which is the Veil of the Tabernacle.

Chief Adept:

In and by that Word, I declare the Portal of the Vault of the Adepts duly closed.

(Chief Adept draws the curtains. Officers take up their stations before Elemental tablets; each facing his or her Tablet. Chief Adept stands West of Altar, facing East. Philosophus is placed behind him.)

In the Power of the name Yod Heh Vau Heh, and in the might of the Concealed name Yeheshua, in the symbol of the Tablet of Union and by the Word Eth, Spirits of the Five Elements adore your Creator!

(At the word 'depart', all Officers simultaneously make Banishing Ritual of their respective Elements - before the Tablets, ending with the Grade Sign.)

Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.

(Chief Adept makes Banishing Pentagram of Spirit and gives the LVX Signs.)

(All face East and make Kabbalistic Cross while all saying together:)

All:

Unto Thee Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the Ages, Amen!

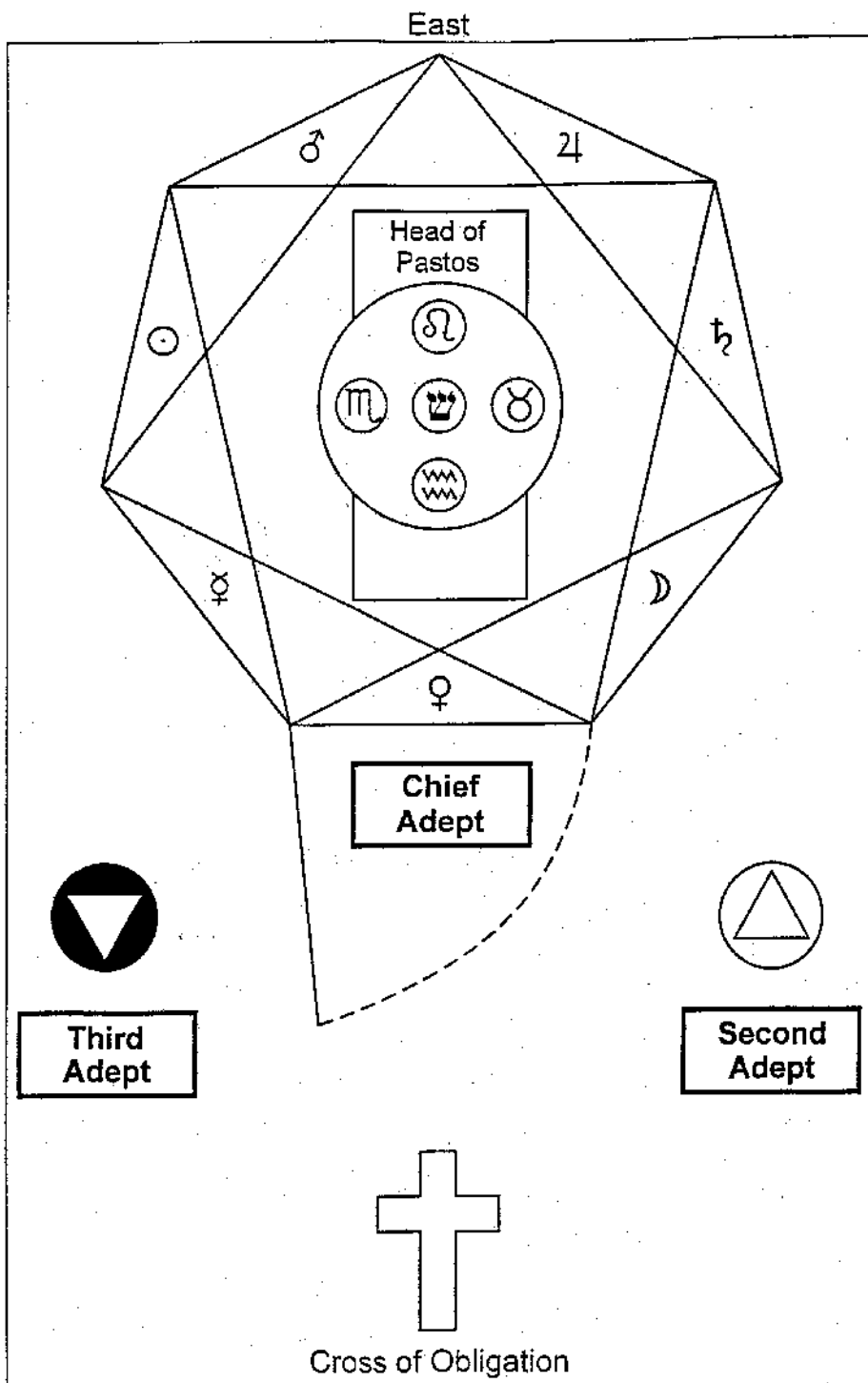
Chief Adept: (*knocks 4,1*)

2nd Adept: (*knocks 4,1*)

3rd Adept: (*knocks 4,1*)

Hiereus: (*knocks 9,1*)

Hegemon: (*knocks 4,1*)



The Adeptus Minor Ceremony of The Whare Ra Temple

Officers

Chief Adept - 7 = 4, Merciful Exempt Adept:

White robe, grade sash, blue and purple cape and nemyss, Rose Cross on yellow collar, Winged Sphere Lamén and Wand. A Cnix Ansata on left wrist.

Second Adept - 6 = 5, Mighty Adeptus Major:

White robe, grade sash, red and orange cape and nemyss, Phoenix Wand. A Crux Ansata on left wrist.

Third Adept - 5 = 6, Associated Adeptus IVfmor:

White robe, grade sash, yellow and rose pink cape and nemyss, Lotus Wand. A Crux Ansata on left wrist.

Introducing Adept Hodos Chamelionis:

These Officers should have attained at least these ranks and may be of higher Grade. Men and women are equally eligible for any of these Offices. The ordinary members are entitled Very Honoured Fratres et Sorores.

All may wear yellow shoes or shoes to match robes. Candidate should have crossed sashes, declaration and eacommendion signed by two Chiefs.

Requirements

Vault of the Adepts, Pastas, Altar, Pillars

Cup of Wine, Candle, Crucifer, Chain, Dagger, Crook and Scourge, Incense, Cross

Black sash and white sash, black robe and cords, Ilereus Lamén, Sword, and Serpent, Attestation of Examinations and Recommendations

Diagrams: Mulct= Mundum, Sword and Serpent, the Mountain

(Chief Adept Anock4 all rise)

Chief Adept: *(knock)*

Second Adept *(knock)*

Third Adept *(knock)*

Chief Adept *(knock)*

Third Adept *(knock)*

Second Adept: (*knock*)

Chief Adept

Ave, Fratres at Sorores.

Second Adept:

Roseae Rubeae.

Third Adept

Et Aurese Cruces.

Chief Adept

Veiy Honored Freres at Sorores, assist me to open the Tomb of the Adepti. Associate Adepts Minor, see that the Portal is closed and guarded.

(Mild Adept does so and salutes)

Third Adept

Merciful Exempt Adept., the Portal of the Vault is closed and guarded.

Chief Adept

Mighty Adept's Mayor, by what sign hast thou entered the Portal?

Second Adept

By the Sign of the Rending Asuixler of the Veil (*gives it*)

Chief Adept

Associate Adept's Minor, by what sign hast thou closed the Portal

Third Adept

By the Sign of the Closing of the Veil. (*gives it*)

Second Adept:

Peh.

Third Adept

Rash

Second Adept

Kaph.

Third Adept

Tau.

Third Adept:

Which is the Val of the Sanctum Sanctorum.

Second Adept

The Mystic number of this Grade is 21.

Chief Adept

Associate Adeptus Mmor, what is the Password formed therefrom?

Third Adept

Aleph.

Chief Adept

Heh.

Third Adept

Yod.

Chief Adept

Heh

Third Adept

Eheieh.

Second Adept

The Tomb of the Adepti is the symbolic burying place of Christian Rosa kreutz which he made to represent the Universe.

Third Adept

He is buried in the center of the Heptagonal Sides and beneath the Altar, his head being towards the East.

Second Adept

He is buried in the center because that is the point of balanced forces.

Third Adept

The Mystic name of Christian Rosenkreutz signifies the Rose and Cross of Christ; the fadeless Rose of Creation, the immortal Cross of Light.

Second Adept

This place was entitled by our still more ancient Raters and Sorores, the Tomb of Osiris Onnopinis, the Justified One.

Thin' Adept

The shape of the Tomb is that of an equilateral Heptagon, a figure of seven sides.

Second Adept

The seven sides allude to the Seven Lower Sephiroth, the Seven Palaces, and the Seven Days of Creation. Seven is the height above. Seven is the depth beneath.

Third Adept

The Tomb is symbolically situated in the Center of the Earth, in the Mountain of the Caverns, the Mystic Mountain of Abiegnus.

The meaning of this title of Abiegnus - Abi-Agnus, Lamb of the Father. It is by metathesis Abi-Genos, Born of the Father. Bia-Genos, Strength of our race, and the four words make the sentence: Abiegnus Abiagnus Abigenos Bia-Genos. "Mountain of the Lamb of the Father, and the Strength of our Race." 1.A0. Yeheshua. Such are the words.

(All with 5 = 6 Sigus)

- Chief Adept

Mighty Adepts Major, what is the Key to this Tomb?

Second Adept

The Rose and the Cross, which resume the life of nature, and the powers hidden in the word

Third Adept:

The Emblem which we bear in our left hands is a form of the Rose and the Cross, the ancient Cmx Ansata, or Egyptian symbol of Life.

Second Adept:

It represents the force of the Ten Sephiroth in nature, divided into a Hecad and a Tetrad. The oval embraces the first Six Sephiroth, and the Tan Cross the lower Four answering to the Four Elements.

- Chief Adept

Associate Adeptus Minor, what is the emblem which I bear upon my breast?

- Third Adept

The complete symbol of the Rose and Cross.

- Chief Adept:

Mighty Adeptus Major, what is its meaning?

Second Adept

It is the key of signs and rituals, and represents the force of the Twenty-two Letters in nature, as divided into a Three, a Seven, and a Twelve. Many and great are its mysteries.

Third Adept:

I bear a simple Wand, having the colours of the Twelve Signs of the Zodiac between Light and Darkness, and surmounted by the Lotus flower of Isis. It symbolizes the development of Creation.

Second Adept

Mine is a Wand terminating in the symbol of the Binary, and surmounted by the Tau Cross of Life, or the head of the Phoenix, sacred to Osiris. The Seven colors of the rainbow between Light and Darkness are attributed to the Planets. It symbolizes rebirth and resurrection from Death.

Chief Adept

My Wand is surmounted by the winged globe, around which the twin Serpents of Egypt twine. It symbolizes the equilibrated force of the Spirit and the Four Elements beneath the everlasting wings of the Holy One.

Associate Adeptus Minor, what are the words inscribed upon the door of the Tomb? And how is it guarded?

Third Adept

Post cern= viginti arms patebo. After one hundred and twenty years I shall open. The door is guarded by the Elemental Tablets and the Kerubic Emblems.

Chief Adept:

To the 120 years are referred symbolically the Five Grades of the Fast Order, and to the revolution of the powers of the Pentagram. Also the five preparatory examinations for this grade. It is written, "His days shall be 120 years." and 120 divided by 5 equals 24, the number of hours in a day, and of the thrones of the Elders in the Apocalypse. Further, 120 equals the number of the Ten Sephiroth multiplied by that of the Zodiac, whose key is the working of the Spirit and the Four Elements, typified in the Wand which I bear.

(Aliface Facet Chief Adept opens the door wide, passes to the East or head of the East, and faces West Second enters and passes to South facing North Third enters and passes to North facing South Other members remain without but Hoabs may enter Yank to form fourth side in making Signs The three Officers raise their Wands to form a pyramid above altar, Cruces touching below Wands)

Chief Adept:

Let us analyze the Key Word:

Second Adept

N.

Third Adept:

R

All:

L

Chief Adept:

Yod

Second Adept:

Nun.

Third Adept:

Resh.

All:

Yod

Chief Adept

Virgo, his, Isifighty Mother.

Second Adept:

Sec*, Apophis, Destroyer.

Third Adept:

Sol, Osiris, Slain and Risen.

All:

Isis, Apophis, °skis -

(All separate Wands and Crucifixes and give Cabalistic Cross)

The Sign of Osiris Slain.

Chief Adept

L - The Sign of the Mourning oasis. *(with bowed head)*

Second Adept

V - The Sign of Typhon and Apophis. *(with head erect)*

Third Adept

X - The Sign of Osiris Risen. *(with head bowed)*

L V X, the Light of the Cross. *(Saluting grand head bowed)*

(All quit Tomb and return to previous places)

Chief Adept

In the Gland Word **Yeheshun**, by the Keyword IN.R.I., and through the concealed Word LVX, I have opened the tomb of the Adepts

(All present give L V X Signs)

First Point

(The Tomb is prepared as before, but closed and curtains drawn Chief Adept is not men as such; Second Adept is Principled Officer, 3rd Associate Adept Introducing Adept - Hodas Chamelionis)*

Second Adept

Vey Honored Rates et Sorores, our H. Fmte• <————> , Lord of the 24th, 25th and 26th Paths of the Portal of the Vault of the Adepts, is a Candidate for admission to the Second Order, and is waiting without.

V.H. Rater Hodas Chatnelionis, prepare the Aspirant and act as his introducer. Associate Adeptus Mmor, guard the hither side of the Portal and admit them in due form.

*(Aspirant is prepared by making him wear Portal Sash across that of the 4 = Z He antes Lamen of Hierueg and twcommendation from the Chiefs of his Temple, a certificate of having passed the requisite examination and awritten out *week)*

Hodos: *(6 knocks)*

Third Adept *(opening door)*

Whom bringest thou here with thee?

Aspirant: *(loudly and firmly)*

Hear ye all that I, the Honored Fmter <————> stand before you, being a member of the 4 = 7 Grade of the First Order, the highest Grade of the Stella Matmina in the Outer, a Philosophus; one qualified to fill the important post of Haws in a Temple of the First Order, one of who hath passed the five examinations prescribed between the First and Second Order and hath been declared Lord of the 24th, 25th and 26th

Paths in the Portal of the Adepti. I bear a written recommendation from the Chiefs of my Temple guaranteeing my qualifications, honour and fidelity, as also an attestation of my having passed the Pentagonal examination By virtue of these honours and dignities, I now come to demand my reception and acknowledgement as an Adepts Minor of the 5 = 6 Grade of the Second Order.

Second Adept

○ Aspirant! It is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted, and that blessed are the poor in spirit for theirs is the Kingdom of Heaven. It is not by proclamation of honours and dignities, great though they may be that thou canst gain admission to the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, but only by that humility and purity of spirit that becometh the aspirant unto higher things.

Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth; and test thou his knowledge ere he be rejected for the sins of presumption and spiritual pride.

Third Adept:

Thou knowest the arrangement of the Ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form?

Aspirant (*unprompted*)

The Flaming Sword.

Third Adept:

And what symbolic creature is traced by the natural succession of the Paths?

Aspirant (*unprompted*)

The Serpent of Wisdom

Second Adept

○ Aspirant Let this be a sign unto thee. For the Flaming Sword and the Serpent of Wisdom shall be the symbol which shall procure thee admission Return thou then, and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. V.H. Frater Hodot Chamefionis, cloth him in the black robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility.

Hodos:

Mighty Adeptus Minor, it glint, be done.

(Hodos Chamefionis salutes and retires with Aspirant strips him of all ornaments brings him back to door in plain black robe, roped and carrying diagram of Sword and Serpent Giro one gentle knock Third Adept Tens door, saying)

Third Adept

By the aid of what symbol do ye seek admission?

Hodos: (*shows diagram.*)

By the aid of the Flaming Sword, and the Serpent of Wisdom

(Third Adept takes badge, admits them, and recloses door)

Second Adept:

Whom hringest thou there?

Hodos:

Mighty Adeptus Majcr, I bring with me one who has passed the trial of hunnliation, and who humbly desireth admission to the Tomb ofthe Mystical Motorola

Second Adept:

Let the Aspirant be assisted to kneel.

(Aspirant is brought to artained door of Tomb between Third Adept and Hodos Chamelionis. All face East, and lazed)

From Thine Hand, 0 Lord, cometh all good. The characters ofNature with Thy Fingers Thou hast traced; but none can read them unless he bath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. 0 Lord our God, who should not extol Thee? Who should not praise Thee? All is from Thee - All belongeth unto Thee. Either Thy Love or Thy Anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy Honour and Majesty. Thou art Lord alone, and there is none beside Thee. Thou dolt what'll= wilt with Thy mighty Ann, and none can escape from Thee. Thou alone helpst in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee; and whosoever humblETH himself in dust and ashes before Thee, unto such an one Thou art propitious. Who should not praise Thee, then, 0 Lord of the Universe, unto whom there is none lilce? Whose dwelling is in Heaven, and in every virtuous and God-fearing heart 0 God the Vast One, Thou art in all things. 0 Nature, Thou Selffiom Nothing, for what else can I call Thee? In myself I am nothing, In Thee I am Self and exist in Thy Self-hood from Nothing. Live Thou in me, and bring me unto that Self which is in Thee. Amen.

(This is done, Aspirant remains kneeling. Officers rise.)

Third Adept

Think not, 0 Aspirant, that the trial of humility through which thou host passed, was ordained but to jest with thy feelings. Far from us be any such design But it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the ignorant, and that even the highest intellectual achievements are but as nothing in the sight ofthe Lord ofthe Universe, for He looketh at the heart. h is written: "When I consider the Heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindfiil of him, or the son of man that thou visitest him?" And couldst thou even attain unto the height of a God upon this earth, how small and insignificant yet wouldst thou be in the presence of God the Vast One.

Second Adept:

Rise, then, 0 Aspirant of the Rose of Ruby and the Cross of Gold. Rise, glorified by suffering Rise, purified by humility.

(pirantriws)

Despise not sadness, and hate not suffering, for they are the Initiators of the heart; and the black Robe of Mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he bath Wen, for how knowest thou that thou couldst have withstood the same temptation. Slander not, and revile not. Ifthou canst not praise, do not condemn When thou seest another in trouble and humiliation, even though he be thy enemy remember the time of thy own humiliation when thou didst

kneel before the door of the Tomb, clothed in the Robe of Mourning with the Chain of Affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fill.

And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of Maternity. Respect his or her secrets and feelings as thou wouldst respect thine own. Bear with one another and forgive one another, even as the Master hath said.

VH Frater Hodus Chamelionis, what is the symbolic age of the Aspirant?

Hodos:

His days are an hundred and twenty years.

Second Adept:

It is written: "My Spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be an hundred and twenty years." Associate Adeptus Minor, unto what do those 120 years of the Aspirant's symbolic age correspond?

Third Adept:

To the Five Grades of the First Order through which it is necessary for the Aspirant to have passed before he can enter the Tomb of the Sacred Mountain For the three months interval between the Grades of Practias and Philosophus are the regimen of the Elements; and the seven months between the Philosophus and the Portal symbolize the regimen of the Planets; while the Elements and the Planets both work in the Zodiac; so that three plus seven multiplied by twelve yieldeth the number 120.

Second Adept

O Aspirant, ere thou canst enter the Tomb of the Adepti of the Rose of Ruby and the Cross of Gokl, it is necessary to take a solemn obligation of Secrecy, Fidelity, Fraternity, and Justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?

Aspirant

I am.

Second Adept:

Let the Aspirant be bound to the Cross of Suffering.

(17-e Aspirant is led to the Cross His hands put through the running nooses and cords are bound about his waist and fret Two Adepts stand on either side to support him, and Third Adept takes his place ready to hand Cup and Dagger to Second Adept who stands in front and facing Aggd.cim)

(Second Adept holds out RL150 Crucifix to Aspirant saying)

The symbol of suffering is the symbol of strength. Wherefore bound as thou art, strive to raise this holy symbol in thy hand, for he that will not strive shall not attain.

(Aspirant takes Crucifix in both hands the cords being allowed to net out long enough to allow him to do so)

Second Adept:

I invoke Thee, the great avenging Angel HUA, in the divine name **IAO**, that Thou mayest invisibly place Thy hand upon the head of the Aspirant in attestation of his Obligation.

(Second Adept raises his hands on high to invoke the force; then lowers them and takes CnicifEr which is replaced by Third Adept on Altar. Aspitut is now bound more firml y to the Cross)

Second Adept

Repeat after me your sacramental name, and say.

Kether:

I, (Christian Rosenkreutz), a member ofthe Body of Christ, do this day spiritually bind myself even as I am now bound physically upon the Cross of Suffering.

Chokmah:

That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order.

Binah:

That I will keep secret all things connected with the Order, and its secret knowledge, from the whole world, equally from him who is a member ofthe First Order of the Stella Matutina, as from an uninitiated petson, and that I will maintain the Veil of strict secrecy between the First and Second Orders.

Chesed•

That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorization and pemrission; that I will neither recommend a Candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great confidence and honour, nor unduly press any person to become a candidate; and that I will superintend any examination of members of tower Grades without fear or firvour in any way, so that our high standard of lcnowkdge be not lowered by my instrumentality, and I further undertake to see that the necessary interval of time between the Grades of Practicus and Philosophus and between the latter Grade and the Portal, be, when possible, maintained.

Geburah:

Furthermore, that I will perform all practical work connected with this Order hi a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our magical implements, nor reveal the use ofthe same, but will keep secret this inner Rosicrucian knowledge even as the same bath been kept secret through the ages; that I will not make any symbol or talisman hi the flashing colors for any uninitiated person withOut a special permission from the Chiefs ofthe Order.

That I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature; and that I will show them no secret mode ofwalcing whatsoever, keeping strictly concealed from them our modes of tarot and other divination, of clairvoyance, of astral projection, of the consecration of talismans and symbols, and the rituals of the Pentagram and Hexagram, and most especially of the use and attribution ofthe flashing colors, and the vibratory mode ofpronouncing the Divine Names.

Twhareth:

I thither promise and swear that with the Divine permission I will, from this day forward, apply myselfto the Great Work - which is, to purify and exalt my spiritual nature so that with the Divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

Netzach:

I father solemnly pledge myself never to work at any important symbol without first invoking the highest Divine Names connected therewith, and especially not to debase my knowledge of practical magic to purposes of evil and self-seeking and low material gain or pleasure, and if I do this notwithstanding this my oath, I invoke the Avenging Angel HIJA, that the evil and material may react on me.

Hod.

I thither promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby *strife* and ill-feeling may be engendered

Yesod

I also undertake to work unassisted at the subjects prescribed for study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Mawr, on pain of being degraded to that of Lord of the Paths of the Portal only.

Maliuth:

Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicruden Order, I Will examine him with care before acknowledging him to be such

Such are the words of this my obligation as an Adeptus Minor, when it mder I pledge myself in the presence of the Divine One, and of the Great Avenging Angel HIJA, and if I Bill herein - may my Rose be disintegrated and my power in magic cease.

(Third Adept hands Dagger to Second Adept and holds Cup conveniently for him. Second dips point of Dagger Ili Wine and makes Cross on Aspirant -on brow, fee; right hand and left hang and heat saying)

Second Adept

Brow:

There are three that bear witness in Heaven; the Father, the Word and the Holy Spirit, and these Three are One

Feet:

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

Right hand.

Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven.

Lefty

If ye be crucified with Christ, ye shall also reign with hint

(He marks heart in silencv. Then says)

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

VH Frater Hodos Chamelionis, remove from the Aspirant the Chain of Humility and the Robe of •Moulting, and re-invest him with the Crossed Sashes.

(This is done.)

Third Adept:

Know then, O Aspirant, that the Mysteries of the Rose and the Cross have existed from time immemorial, and that the Rites were practiced, and the Wisdom taught, in Egypt, Eleusis, Samothrace, Persia, Chaldea and India, and in fir more ancient lands.

The story of the introduction of these Mysteries into medieval Europe has thus been handed down to us:

In 1378 was born the chief and originator of our Fraternity in Europe. He was of noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth he accompanied a certain brother PAL. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There then was in Arabia a Temple of the Order which was called in the Hebrew tongue "Dmitkar" (DMKR), that is 'Me Blood of the Lamb.' There he was duly initiated, and took the Mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book 'M' into Latin, which he afterwards brought back with him to Europe.

After three years he went on into Egypt, where there was another Temple of the Order. There he remained for a time still studying the mysteries of Nature. After this, he travelled by sea to the city of Fessa, where he was welcomed at the Temple there established, and he there obtained the knowledge and the acquaintance of the habitants of the Elements, who revealed unto him many of their secrets. Of the Fraternity he confessed that they had not retained their Wisdom in its primal purity, and that their Kabbalah was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavored to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into the religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, fluters G.W., LA, and IO., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe.

These worked and studied at the writings and other knowledge which CRC. had brought with him, and by them was some of the magical Language transcribed (which is that of the Elemental Tablets) and a dictionary thereof made; and the rituals and part of the book "M" were transcribed.

For the True Order of the Rose Cross descended into the depths, and ascendeth into the heights, even unto the Throne of God Himself and includeth even Archangels, Angels and Spirits.

These four freers also erected a building to serve for the Temple and headquarters of their Order, and called it the Collegian ad Spiritum Sanctum, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time to the healing of those sick and possessed, who resorted to them, they initiated four others, viz.: Fraters RC. (the son of the deceased father's brother of CRC.), CB. a skilful artist, G.C., and PD., who was to be Cancellarius; all being Germans except LA, and now eight in number. Their agreement was:

1. That none of them should profess any other thing, than but to cure the sick, and that freely.
2. That they should not be constrained to wear any distinctive dress, but therein follow the custom of the country
3. That every year on the day of Corpus Christi, they should meet at the Collegian ad Spirit = Sanctum, or write the cause of absence.

4. Every one should look for some worthy person of either sex, who after his decease night succeed him.

5. The word RC. to be their mark, seal, and character.

The Fraternity to remain secret for one hundred years. Five of the fluters were to travel in different counties, and two were to remain with Christian Rosankreutz

Second Adept

Frater LO. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book "H' witnesseth. His death had been previously foretold him by CRC. **But** those who were later admitted were of the First Order, and knew not when CR died, and save what they learned from Frater A, the successor of D. of the Second Order, and from their library after his death, knew little of the earlier and higher Members, and of the Founder, nor yet whether those of the Second Order were admitted to the Wisdom of the highest members. The discovery then of the Tomb wherein that highly laminated man of God, our Father CRC., was buried occurred as follows:

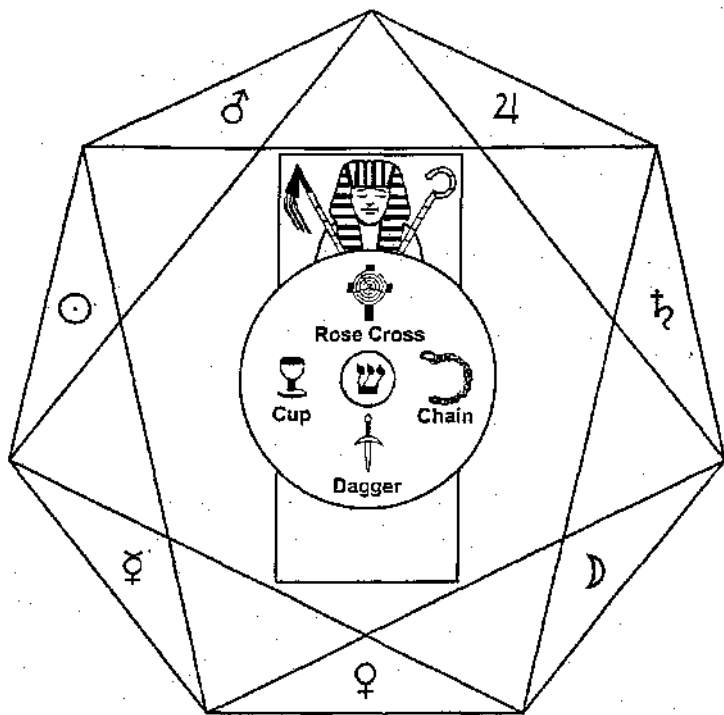
After Frater A died in Gallia Narbonensi, there succeeded in his place Frater N.N. He, while repairing a part of the building of the College of the Holy Spirit, endeavored to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, (*he draws back curtain revealing door*), upon which was inscribed in large letters "Post CCX Annos Patebo" — After an hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N.N. and those with him then cleared away the rest of the brickwork, but let it remain that right unopened as they wished first to consult the ROTA

Third Adept

You will now quit the Portal for a short time, and on your return the Ceremony of Opening the Tomb will be proceeded with Take with you this Wand and Crux Ansata, which will ensure your re-admission.

(Aspirant goes out; carrying the Wand and the Crux Ansata)

East



Aspirant



Third Adept



Second Adept

Second Point

(ChiefAdept lies in Pastas on his back to represent CRC He is clothed in full reglia; on his breast is the complete symbol of the Rosy Cross suspended from the double Phoenix Collar His arms are crossed on breast and he holds Crook and Scourge; between them lies the book "T". Lid of closed and circular Altar stands over it Other Adepts outside Tomb as before. On the Altar are reposed Rose Cross Cup of Wine, Chalice and Dagger)

Second Adept

Associate Adeptus Minor, let the Aspirant now be admitted.

(Dind Adept opens the door, and admits Aspirant who carries Wand and Cross of Chiefa Adept He is placed in front of and facing Vault Door)

Before the door of the Tomb, as symbolic Guardians, are the Elemental Tablets, and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubim, and the Sword of Flame. These Kerubic Emblems be the powers of the Angles of the Tablets. The circle represents the four Angles bound together in each Tablet through the operation of the all-pervading Spirit, while the Cross within forms with its spokes the Wheels of Ezele's Vision; and therefore are the Cross and the Circle white to represent the purity of the Divine Spirit. And inasmuch as we do not find the Elements unmixed, but each bound together with each, so that in the Air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture and dryness, bound together in that all-wandering Element; and thither also that in Fire, Water and Earth we find the same mixture of Nature; therefore the Four Elements are bound to each Kerubic Emblem counterchanged with the colour of the Element wherein they operate; even as in the Vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the Tablets and Kerubim are the Guardians of the Tomb of the Adept. Let thy tongue keep silence on our Mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

Third Adept

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

POST COX ANNOS PATEBO
IX

being equivalent to Post Annos Lux cruce Patebo - At the end of 120 years, I, the Light of the Cross, will disclose myself For the letters forming LVX are made from the dismembered and conjoined angles of the Cross; and 120 is the product of the numbers from 1 to 5, multiplied in regular progression, which number Five is symbolized in the Cross with Four extremities and One center point.

Second Adept

On the following morning, Frater NN. and his companions forced open the door *(he opens it wide)* and there appeared to their sight a Tomb of Seven Sides and Seven Corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you

(Second Adept enters and passes by North to East of Vaal; and turns to face West Third Adept places Aspirant on Northfacing South and takes his place at Southfacing North)

Although in the Tomb the sun does not shine, it is lit by the symbolic Rose of our Order in the center of the

first heptagonal ceiling. In the midst of the Tomb stands a circular Altar with these devices and descriptions on it:

AGRC. - Ad Gloriam Roseae Quicis.

ACRG. - Ad Crucis Rosae Gloriam.

Hoc Universal Compendium Unius Mhi Sepulchrum Feci - Unto the Glory of the Rose Cross I have constructed this Tomb for myself as a Compendium of the Universal Unity.

Within the next circle is written:

Yeheshua Mihi Omnia - Yeheshua is all things to me.

In the centre are four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions and each distinguished by one of the letters of the Tetragrammaton:

Yod - Lion - Nequaquam Vacuum-Nowhere a Void

Heh - Page - thertas Evangelii - Liberty of the Gospel

Vau - Man - ~~Dei~~ Intacta Gloria - Unsullied Glory of God

Heh(f) - Ox - Legis Argun - Yoke of the Law

and in the midst of all is Shin, the Leiter of the Spirit forming thus the Divine Name Yeheshua, from the Tetragrammaton Therefore, by God's grace, having come this far, let us kneel down together.

(joining Wands and Ankhs above Alter)

Second Adept

Unto Thee, Sole Wise; Sole Mighty and Sole Eternal One, be praise and Glory forever, Who has permitted this Aspirant who now kneeleth before Thee to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto us, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that due his name may be written on high, and that his Genius may stand in the presence of the Holy Ones, in that hour when the Son of Man is invoked before the Lord of Spirits and His Name in the presence of the Ancient of Days. It is written: "If any man will come after Me, let him take up his cross, and deny himself and follow Me"

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

Second Adept

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

(Second and Third Adepts rise Aspirant repeats words as directed)

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

(Aspirant rises feet together, and arms extended)

Associate Adeptus Minor, take from the Altar the Dagger of Penance and the Cup of Tribulation, that I may confirm the vow of the Aspirant forever by marking him afresh with the Stigmata of the Cross.

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

Second Adept

Take that symbol, raise it with both hands above thy head and say "Thus will I uphold the Sign of Suffering and of Strength" And I heard the voice of the King of Earth say aloud and say "He that aideth me in my suffering, the same shall partake with me in my rising."

Replace then, O Aspirant, that Cross upon the Altar, and say "In and by that Sign, I demand that the Pastos of our Founder be opened, for my victory is in the Cross of the Rose." For it is written "If ye be crucified with Christ, ye shall also reign with Him."

*(Aspirant replaces Crucifix and repeats words cried 7th Adept gives him back Warden and Cncc
CW Adept Second and 7th Adepts move away Altar revealing wiper part of Pastos They open lid
disclosing Chief Adept within)*

Third Adept

And the Light shineth in the Darkness, and the Darkness comprehended it not.

Second Adept

Touch with the head of thy Wand the Rose and the Cross upon the breast of the Fonn before thee, and say "Out of the Darkness, let the Light arise."

pone. Chief without moving or & penlights eye4 says)

Chief Adept

Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and the Rose. Lie Him, O Adepts of all ages, have ye toiled. Like Him have ye suffered tribulation Poverty, torture and death have ye passed through. They have been but the purification of the Gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the Wise.

(Aspirant gives Wand and Cna to Chief Adept who gives in exchange the Crook and Sco ne)

Chief Adept

Quit, then, this Tomb, O Aspirant, with thine arms crossed upon thy **breast**, bearing in thy right hand the Crook of Mercy and in thy left the Scourge of Severity, the emblems of those Eternal Forces betwixt which the equilibrium of the Universe dependeth those forces whose reconciliation is the Key of Life, whose separation is evil and death Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself Be thou therefore merciful, even as thy Father who is in Heaven is merciful Remember that tremendous Obligation of rectitude and self-sacrifice which thou hast voluntarily taken upon thyself; and tremble thereat And let the humble prayer of thy heart be: "God, be merciful to me a sinner, and keep me in the pathway of Truth"

Third Adept

This, then, did Frater N.N. and his companions, having moved aside the circular Altar, and having raised the brazen plate or lid of the Pastos, discover the body of our Founder, with all the ornaments and insignia as here shown before you Upon his breast was the Book 'T', a scroll explaining in full the mystic Tarot; at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier Fraters had inscribed their names. Following this came the names of the three highest Chet of the Order, viz

Father Hugo Alverda, the Phrisian, in the 576th year of his age.
Frater Francisco de Bry, the Gaul, in the 495th year of his age.

Frater Elman 7ata, the Arab, in the 463rd year of his age.

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

(They re-close the Pasta% and replace Akar)

Second Adept:

So, then, our Rater 101. and his companions reclosed the Pastos for a time, set the Altar over it, shut the door of the Tomb, and placed their seals upon it.

(All quit the Vault Aspirant carries Crook and Scotege; the door is closed and Aspirant is led out of the Portal The Tomb is then re-opened and Chi9eAdept released)

P

Third Point

Poor not quite okayed In Southeast angle is the diagram cfMtnutum Mundum; in Northeast that of Sivord and Serpent Due East the Mountain Afrar as before with Croolcand Scologe added bier. Chief stands at East with arms extended Pastas outside in Porta4 head to the East Lid laid side by side with ,Face between Second Adept mated at head Thir cl Adept at foot cfPrions Aspirant is outside the door cftomb, with his arms crosse holding the Crook and Scourge of OsirisOuter door is opened Avoirant admitted by Third Adept who leads him to the side of the empty Pastas and himself resumes his place at the foot Second and Third Adepts then discard cloaks)

Second Adept

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

ChiefAdept

I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die.

Second Adept

Behold the Image•☿"oinis to lower halfgelicP of the Justified One, calcified on the Infernal Rivers ofDaath, and thus rescuing Mallorth from the folds of the Red Dragon.

(hird Adept points toigiper half cf lid)

Third Adept

And being turned, I saw Seven Golden Lightbearers, and in the midst of the Lightbearers, One Ere unto the Ben Adam, clothed with a gamiest down to the feet, and girt with a Golden Girdle. His head and his hair were white as snow, and His eyes as flaming fire; His feet like unto fine brass, as if they burned in a furnace. And His voice as the sound of many waters. And He had hi His right hand Seven Stars, and out of his mouth went the Sword ofRame, and his countenance was as the Sun in His Strength.

ChiefAdept *(from within the Vault)*

I am the First and I am the Last. I am He that liveth and was dead, and behold! I am alive for evermore, and hold the keys ofDeath and ofHell.

Second **Adept**

He that bath an ear, let him hear what the Spirit saith unto the Assemblies.

(Second and Third Adepts open door of Tomb, and k,ad Aspirant in They all kneel down West cf Altcr with heads bent Chiefstcnds at EastafAhterrwitharmsextended in the form (fa O m))

Chief Adept

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me.

I am the purified. I have passed through the Gates of Darkness into Light I have fought upon earth for Good. I have finished my Work. I have entered into the Invisible.

I am the Sun in his rising. I have passed through the hour of cloud and ofnight

I am Amoun, the Concealed One the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of triumphant over Death. There is no part ofme which is not ofthe Gods.

I am the Preparer ofthe Pathway, the Rescuer unto the Light; Out tithe Darimess, let that Light arise.

Aspirant

Before I was bind, but now I see.

(All bow their heads at this point and shield their eyeswith their hancs thenwithdraw them.)

Chief Adept:

I am the Reconciler with the Ineffable. I am the Dweller ofthe Invisible.

Let the White Brilliance ofthe Spirit Divine descend.

(Chif raises his hands and tints up hisface; all others bow their headsfor a short paux)

Chief Adept (to Aspirant)

Arise now as an Adepts Minor cite Rose ofituby and the Cross of Gold, in the Sign of Osiris Slain.

(All rise. Second and Third Adepts raise Aspitoni and extend his arms in a Cross and is turned to face West They than reams his arms on his breast and Mn him to face West Chiefadsances within reach of Aspirant Third AdeptNorthsvest They both join Wands over and Cruces which slightly below the Wands but above his head)

We receive thee as an Adeptus Minor in the Sign ofRectitude and Self-Sacrifice.

(Still keeping Wandsjoined over the lower Cruces Chieftacking base cfbirth% Second Adept left temple, Third Adept right temple with Cruces)

Chief Adept

Be thy mind opened unto the higher.

(Chief places Cna against spine between shoulder blades Second Adept against Jeff breasi Third Adept against right breast)

Second Adept

Be thy heart a center ofLight.

Fonds still joinedabovie, Chiefplaces Crux at the base of vine. Second Adept at left hip. Third Adept at right hip.)

Thiel Adept

Be thy body the Temple ofthe Rosy Cross

(Wands are separated Aspirant is faced to East, and Adepts return to fanner positions. Croak and Scourge are laid on Altar, Right and left ofthe cliagram ofthe SWord and Serpent)

Chief Adept

Repeat with us the following words which are the signs of the hidden Wisdom of our Older.

(Aspirant is made to repeat each word clearly to the Officer.)

Chief Adept

L

Second Adept

N.

Mini Adept:**AL****Chief Adept**

Yod.

Second Adept:

Nun.

Third Adept

Resh.

AL

Yod.

Chief Adept

Vago, Isis, Nefighty Mother.

Second Adept:

AP°Plis, DestroYer

Third Adept

Sol, Osiris, Slain and Risen.

Isis, Apophis, Osiris, LAO.

(All separate Wands and she; the Sign 0 Osiris Sok)

AL

The Sign of Osiris Slain.

Chief Adept

L The Sign of the Mourning disk *(with bowed hem,*

Second Adept

V. The Sign of Typhon and Apophis. *(head m)*

Alt

X Isis, Apophis, Osiris, LAO.

(All grim sahiting signwith head bowed A pause)

All:

LUX - Light of the Cross.

ChiefAdept:

The Mystic number of this Grade is 21, the Heptad multiplied by the Triad; and from it is derived the Password of this Grade which is Pnieh, which should be lettered separately when given ars, Aleph.

Aspirant

Heli

ChiefAdept:

Yod.

Aspirant

Heh.

ChiefAdept

The Keyword is INRI which is inscribed with its correspondences upon this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: *Jesús Nazareni Rex Iudaeorum*, whence it symbolizes the Grand Word of this Grade which is Yeheshua or the Hebrew Name of Jesus, formed of the Holy letter Shin, representing the Ruach Elohim, placed within the center of the Name Tetragrammaton. Also it has been interpreted as: *Ignis Natura Renovatur Integra*; *Ignis Naturae Renovando Integrat*; *Ignis Nitens Roris Invenitur*, *Intra Nobis Regnum Dei*.

(incitarg Dicigrone of the Anutum Munclum.)

Behold the diagram Isilunum Minium sive Fundamental Colours - the Small Universe or Foundation of Colour Treasure in thy heart, and mark it well, seeing that herein is the key of nature. As thou seest, the diagram of the Sephiroth and the Paths, with the colours appropriately attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

Kether is the highest of all, and herein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully. Chokmah is Gray, the mixture of colours. Binah is darkness, the absorption of colours. And this is the Supernal Triad completed. In Kether is the mot of the golden glory, and thence is the yellow reflected into Tiphareth. In Cholanah is the root of Blue, and this is reflected into Chesed; in Binah is the root of Red, and this is reflected into Geburah. And thus is the first reflected Triad completed. The beams of Chesed and Tiphareth meet in Netzach and yield Green. The beams of Geburah and Tiphareth meet in Hod and yield a tawny Orange. The beams of Chesed and Geburah fall in Yesod and yield Purple. And thus is the Third Triad completed. And from the rays of the Third Triad are these three colours shown in Malkuth, together with a fourth which is the synthesis. For from the Orange Tawny of Hod and the Greeting Nature of Netzach is reflected a certain Greenish Citrate - Citron; from the Orange Tawny mixed with the Puce of Yesod proceedeth a red russet Brown - Russet; and from the Green and the Puce cometh a certain other darkening green - Olive. The synthesis of all these is blackness and bordereth on the QiiPPotil

But the colors of the Twenty-two Paths are derived from and find their roots in those of the First Reflected Triad of the Sephiroth, the Three Supernals not otherwise entering into their composition, and this are their positive colors found. Unto the Air is ascribed the Yellow color of Tiphareth Unto the Water is ascribed the Blue Color of Chesed, Unto the Fire is ascribed the Red Color of Gelourah The colors are to be found in Mallarth.

Those of the Planets are in the Rainbow scale thus: Saturn\Indigo; Jupiter \Violet; Mars\Red; Sol\Orange; Mercury\Yellow, Venus\Green Lunalue.

Unto the Signs of the Zodiac are ascribed the following: Aries\Scarlet Taurus\Red-Orange Gemini \Orange; Cancer Amber; Leo\Greenish-Yellow, Virgo\Yellowish Cneeri; Libra\ Emerald; Scorpio \Greenish Blue; Sagittarius \Blue; Capricornis\Indigo; Aquarius\Purple; Pisces\Crimson

Further, thou wilt observe that the colors of the Paths and the Sephiroth form an innig balance and harmony on the Tree. Colors are Forces, the Signatures of the Forces; and the Child of the Children of the Forces art thou. And therefore about the Throne of the Mighty One is a Rainbow of Glory, and at His Feet is the Crystal Sea. But there are many other attributions of color also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the Mystic Tule of "Hodos Chamelioxiis", the Path of the Chamelion, the Path of Fixed Colors, and I give thee the Symbol of Eddekel, the Third River which floweth towards the East of Assiah

(They return to Altar, and Second Adept takes Crook and Scowge and lays them ~~amrt~~ dr Altar missing each other at the Yellow bands)

Second Adept

The colors of the Crook and Scourge are taken from those of the Minutum Mundum Diagram, and they thus represent the just equilibrium between Mercy and Severity on the Tree of Life. The Crook therefore is divided into the colors symbolic of Kether, Aleph, Chokmah, Taurus, Chesed, Leo, Tiphareth, Aries, Hod, Capricornus. And the Scourge into those symbolizing. Neizach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah, Mem.

Third Adept *(inclicates Sword and Serpent)*

The colors of the Malin= Mundum are also the key to those which compose the Admission Badge of the Sword and Serpent and thus by their aid it may be the better =mined and comprehended. The one is ascending, the other is descending the one is fixed, the other is volatile; the one unites the Sephiroth, the other the Paths. Furthermore, in the Serpent of Wisdom is shown the ascending Spiral, and in the Sword the rush of the descending White Brilliance from beyond Kether, differentiated into various shades and colors, darkening more and more as they near Mallarth

Chief Adept *(indicaks Diagram of Mountain)*

This is the symbolic Mountain of God in the center of the Universe; the sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of Abiegrus. Below and around it are darkness and silence, and it is crowned with the Light ineffable. At its base is the Wall of Frlosure and Secrecy, whose sole Gateway, invisible to the profane, is formed of the Two Pillars of Hermes. The ascent of the Mountain is by the Spiral Path of the Serpent of Wisdom_ Stumbling on between the Pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that Grade is shown by 0 = 0, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the Pathway to the other Gradoc, until at length he attains to the summit

I now proceed to instruct you in the mystic symbolism of the Tomb itself Let the Altar be moved aside. *(Done)* It is divided into three parts - the Ceiling which is White, the Heptagonal Walls of seven rainbow

colours, and the Floor whose prevailing hue is black; thus showing the powers of the Heptad between the Light and the Darkness.

On the ceiling is a Triangle enclosing a Rose of Twenty-Two petals, within a Heptangle formed of a Heptagram reflected from the Seven Angles of the Wall. The Triangle represents the Three Supernal Sephiroth; the Heptagram, the Lower Seven; the Rose represents the Twenty-two paths of the Serpent of Wisdom.

The Floor has upon it also the Symbol of a Triangle enclosed within a Heptagram, bearing the titles of the Averse and Evil Sephiroth of the Qlippoth, the Great Red Dragon of Seven Heads, and the inverted and evil triangle. And thus in the Tomb of the Adepts do we tread down the Evil Powers of the Red Dragon (*Chief Adept stamps thrice on diagram*) and so tread thou upon the evil powers of thy nature. For there is traced within the evil Triangle the rescuing symbol of the Golden Cross united to the Red Rose of Seven times Seven Petals. As it is written "He descendeth into Hell" But the whiteness above shines the brighter for the Blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the Good.

And between the Light and that Darkness vibrate the Colors of the Rainbow, whose crossed and reflected rays, under the Planetary Presidency are shewn forth in these Seven Walls. Remember that thou hast entered by the door of the Planet Venus, whose symbol includes the whole Ten Sephiroth of the Tree of Life. Each wall of the Tomb is said mystically to be in breadth five feet and in height eight feet, this yielding forty squares, of which ten are marked and salient, representing the Ten Sephiroth in the form of the Tree of Life, acting throughout the Planet. The remaining squares represent the Kether and the Eternal Spirit, the Three alchemic principles, the Three Elements, the Seven Planets, and the Twelve Signs, all operating in and differentiating the rays of each planet. Note that in all, the central upper square alone remains white and unchanged, representing the changeless Essence of the Divine Spirit, this developing all from the One, through the Many under the government of One.

The colors of the varying squares may be either represented by the color of the Planet and the color of the Force therein mixed together, or by these colors being placed in juxtaposition, or in any other convenient manner, but the foundation of them all is the IVmumut Mundum Diagram.

The symbolism of the Altar was briefly explained to you in the Second Point. Upon the Altar stands a black Calvary Cross, charged with a Rose of Five times Five petals, representing the interchanging energies of the Spirit and the Elements.

(Chic leads Aspirant out of Tomb. Two Adepts replace Altar, and all resume their places as of beginning of Third Point)

Chief Adept

The head of the Pastas is white, charged with a Golden Greek Cross and Red Rose of Forty-nine Petals. The foot is black with a white Calvary Cross and Circle placed upon a pedestal of two steps. On the sides are depicted the Twenty-two colors of the Paths, between Light and Darkness.

(A spirant is placed between Lid and Pastas. Chic stands facing him on opposite side of the Pastas)

Frater I now greet you with the grip of this Grade which is given thus. (*shows it*) The fingers of the right hand are held so as to form the letters L.VX. The thumb and first fingers are stretched to form the letter L. The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X. This may be done with both hands, and is always exchanged by placing the hands, with fingers thus arranged, over the wrist of the Frater or Soror being greeted.

You will note that this grip must never be exchanged except across the Pastos. You will also remember that you must observe strict silence in regard to the place where you received this rite.

It is well for you to understand that you are expected to promise that you will never tell anyone when, at what time, or where, or from whom you received this grip, or who was present at your initiation into this Order.

The Signs and Passwords you have already received. Finally, you must understand that you are never permitted to say to anyone not a member of this Order that you are a Rosiaucian.

Let the Pastos be replaced within the Vault.

(The Adepti replace Pastas as before, and all resume places as at opening of Ceremony.)

Closing

(Chief Adept block & All rise)

Chief Adept (*knock*)

Second Adept (*knock*)

Third Adept (**Mock**)

Chief Adept ***goloc***

Third Adept: (*knock*)

Second Adept (***hick***)

Second Adept:
Roseae Rubeae.

Third Adept
Et Aureae Crucis.

Chief Adept
Very Honoured Fratres and Sorores, accir me to close the Tomb of the Adepti. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

Third Adept
It is written in the Book of Dariel that there were One Hundred and Twenty.

Chief Adept
Mighty Adeptus Major, how is that number formed?

Second Adept:
By the continued multiplication of the first five numbers of the decimal scale.

Chief Adept

Post Cenium Nigro i Annos Patebo. This have I closed the Tomb of the Adepti in the Mystic Mountain of Abiegnus.

(ChiefAdept daces door of Vault and draws curtains)

Third Adept

Ex Deo Nascimur.

Second Adept

In Yeirshua Morimur.

Chief Adept

Per Spirit.= SanctumReviviscimus.

(All present make L.VX signs in silence. Aspirant signs Inner Role and is let out All disrobe and crisperw. Aspirant should be directed to make Saluting Sign cf 5 = 6 on entering and leaving)

COMMENTARY ON THE PORTAL RITUAL OPENING PART ONE

The Portal ritual is the first step into the Golden Dawn's Inner or Second Order, the R.R.et A.C. In the past rituals up to this point, all the elements of nature were handled in separate grade rituals. In the Portal ceremony all these elements are now presented in a unified format with the purpose of fusing them all together, so that a solid base can be worked on by the Adept before the next step.

By presenting the elements in this fashion, as a unified force, a second type of purging process begins regarding any elemental imbalances in the psychological and physical makeup, that have not been rectified in the previous rituals. In Kabbalistic terms one is preparing the Neshamah for its unification with the Ruach. Utilising the same precepts through the subtle bodies one will find that the real pressure will be brought to bear on the alignment between the subtle bodies that collectively make up the Ego, the Physical, Etheric, Astral\Emotional and Lower mental. Now in relation to this purging process that is mentioned above, It is very real. Unfortunately some Chiefs of temples both within the Golden dawn and Stella Matutina ignored it. There are two reasons for the long wait between Portal and 5=6. The first was that in the old Order they wanted to have a breather between rituals as the Temple Officers felt they were forever doing 5=6 rituals and it gave them a well needed break. The second and more important reason was that many people found that after the Portal the person would have a type of delayed effect in getting rid of excessive or latent problems hidden within the psyche and this wait allowed the problems to come to the surface in a natural manner. It is very much in tune with the Homeopathic concept of the 'healing crises'. Some years ago I pressured my friend and mentor from Whare Ra, Jack Taylor about this he said:

‘Unfortunately a number of the Hierophants we had at Whare Ra did not understand fully the concept of waiting between rituals and tended to rush their favoured pupils through to the Inner order before they were ready. The wait between the Portal and 5=6 was a good case in point. There was one good example where a husband and wife who were put through the Portal and within a very short time period, the then Hierophant, wanted to put them through the 5=6. Neither of these people were in any way ready for the 5=6 and both showed signs of very tense behaviour that is associated with the releasing of negative energy, which the Portal tends to act as a catalyst for. Just before their 5=6, they had a violent argument and they separated briefly from each other and going through the 5=6 was the last thing on their mind. The ritual was postponed even though the then Hierophant told them it would be better for them to go through it so that it could help solve their problems. When I heard this I approached Mrs. Felkin and told her what had happened she made it a point to see the couple, and concurred with my own observations that they were not ready for the 5=6, then she gave the Hierophant a good dressing down for not using common sense. A few months later the couple sorted out their problems and eventually went through the 5=6 and went on to have a very stable relationship.’

Taylor maintained that incidents like this became more common place after the death of Nfiss Felkin. There was a true lack of understanding of the need for time between rituals as a healing concept.

When the Portal aligns the subtle bodies of the Ego the vibrational effects of the shifting bring about the 'Healing crises' mentioned earlier. What actually happens is that in most people one will find a non alignment of at least one or more of these subtle bodies and sometimes there is an overlap. Generally people learn to live with this overlap and the subtle bodies compensate for it. But when a misalignment occurs, it causes a vacuum or a longing for something was never right in the first place. As an example one could use an unhealthy relationship, or have very strong interest in something that one has no business being near in the first place. When an alignment occurs the subtle bodies and chakras have to rebalance. In some instances the Etheric fluid that separates the

subtle bodies has been drained and it needs to re-establish itself and this takes time. It acts as a buffer between the subtle bodies, so that one body cannot overlap and take over the next. When this does occur both delusions and illusions can manifest within a psychopathic framework. A well balanced person will experience none of these difficulties on any conscious level. A person with a deep seated emotional problem will find that the alignment being corrected can cause problems in the Astral/Emotional body where the negative or excessive energy was either blocked off or being thrown directly down into the Etheric body. This will manifest in a number of small ailments such as skin rashes to strong mood swings, again this all depends on individuals and how well balanced they are when they undergo the Portal. Ultimately these are healing reactions and once problems manifest, they are worked through and cleared. Whenever a person is ready to go through the Portal and there is still some imbalance in the subtle bodies that is not self correcting in time, some flower essences can make a remarkable difference. Also, I have used gem remedies which have proved effective.

As a Radionic Therapist, alignments and miss alignments as well as chakra balancing can easily be detected, and for me personally, is a good measuring stick on how a person is coming along during the wait between Portal and 5=6. In many ways the Portal is tailor made for this type of research. Others may prefer to use different methods of approach but any Chief of any Golden Dawn temple should have a good knowledge of subtle body anatomy, for it is needed in the 5=6 grades (the grades above it) to know how one functions on different levels. When you study the Portal Address by Mrs. Felkin you will note that she also worked in the area of the subtle bodies and her descriptions of what happens to a person at the Portal level show a deep understanding. Most of this, though, came from her study of Alice Bailey's volumes which are collectively titled 'Treatise on Seven Rays'.

When we first started training under Taylor, he mentioned the effect on the subtle bodies a number of times and I tried to translate this more in line with the Kabbalistic Soul, but became increasingly frustrated with the limited and contradictory descriptions of the Kabbalistic Soul and its performance. Neither Chris nor I paid much attention to functions and effects of the subtle bodies other than a general understanding of their functions, until we started studying Radionics, then we began to appreciate what Taylor was getting at. It also took a good few years to fully understand some of the meanings of ritual instruction Taylor gave in terms of subtle anatomy.

Now I have mentioned the word 'alignment' a number of times. In its mundane concept many of you will think that this relates to the balancing up of certain core components of the personality. This is quite correct, but this alignment is a form of preparation of things to come. When all the subtle bodies and chakras are aligned then the Higher Self (consisting of the Higher Mental, Casual and Spiritual Bodies) starts communicating its directions to us in a much more clearer form than before. We then start becoming more aware of our functions upon this level of existence. The Portal is a grade of preparation for this contact. I would also point out that there are a number of copying errors in both Regardie's publications of the Portal ritual. Most of these allude to movement patterns both before and after various speeches, though there are some changes to the costumes and apparel of the 2nd and 3rd Adept I have gone over these and corrected them where necessary. Also you may notice the extraordinary number of diagrams missing in the previous publications. It would be fair to say that the Portal was the ritual most tampered with by individual Golden Dawn Temples and those in the Stella Matutina. Taylor informed me that Mathers made some of those changes after some instructions were found to be impractical.

SYMBOLISM OF THE TEMPLE THE INVISIBLE STATIONS OF THE GOD-FORMS

SET

This Jackal headed God-form stands in front of the Letter Ayin. His colouring is deep indigo with a green skirt, nemyss and arm bands. In his right hand he holds a red ankh and in his left a red phoenix wand.

HEQET

This frog headed God-form stands in front of the letter Mem. She is blue in colour with a purple nemyss. Her arm bands are orange and her skirt is purple. She holds a green lotus wand in her right hand and an ankh in her left, which is also green.

APEPI

He stands in front of the letter Nun. He is symbolised by a coiled snake, in green with a red forked tongue.

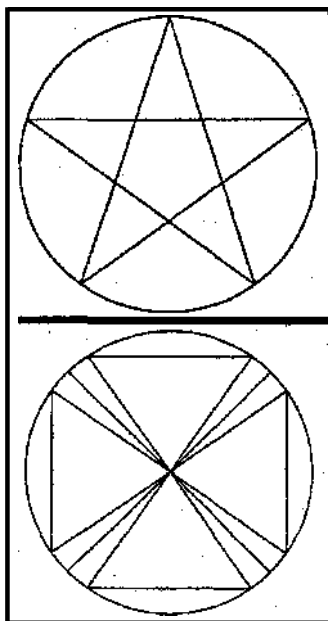
TEMU

This God-form of a bearded man stands in front of the letter Kaph. He has pink coloured flesh and his nemyss is purple with mauve stripes. His skirt is white and mauve. His wrist and ankle bands are gold with purple trim. He holds a green phoenix wand in his right hand and a green ankh in his left.

SATI

This god-form stands in front of the letter Samekh, and wears a white crown with two black bull's horns. Her skin is translucent orange and her necklace and Phoenix wand are green. The ankh in her left hand is red. Her skirt is dark blue.

DIAGRAMS



Pentagram & Maltese Cross

The Pentagram represents the Five Elements and Spirit and is a completed form of the diagram of the Maltese Cross in Malkuth below. The Five points of the Pentagram relate to the Sephirah of Yesod (according to additional notes to my Portal Copy) and as such, constitute the Sephirah ABOVE Malkuth. The basic theory here is that the extra dimension of Spirit takes the Four Elements into a higher level.

In the speech of the Hiereus, the symbolism of the Maltese Cross is explained in terms of relating to the Four Elements, the Four Sephirah and the Cross of the Praemonstrator. The Cross itself is within the boundary of the Sephirah of Malkuth. Its hidden meaning is through the watery influence of Chesed for each arm of the Cross also represents a river of Eden. In this diagram the boundaries of the Old Eden do not exist for it is entrapped in the elements and as such man has tried to create his own replica of the Perfected State.

This perfected State of the Elements, in this instance, is Initiation, through which Man strives to achieve what he had in Eden. It is also a symbol of the four states of alchemy - the Reddening, the Blackening, the Yellowing and the Whitening. Another look at the Cross will show it as a symbol of the crucified man seeking Redemption. The redemption he seeks is

for his sins. The Four arms of the Cross show the Four Lower subtle bodies of the Ego - Physical, Etheric, Astral\Emotional and Lower Mental. This diagram shows the properly aligned bodies which man aspires to and as such has purified Lower Nature and made it ready to receive the impetus from the Higher Self. When the correct input comes down across the gulf then the shackles of Malkuth are loosened and he can rightfully take his place outside the bounds of mortality.

The four divisions of Malkuth relate to the Four Grades of the First Order and to the Rite of the Cross. The four divisions of Malkuth are as follows:

Black Earth of Earth

Brown Fire of Earth

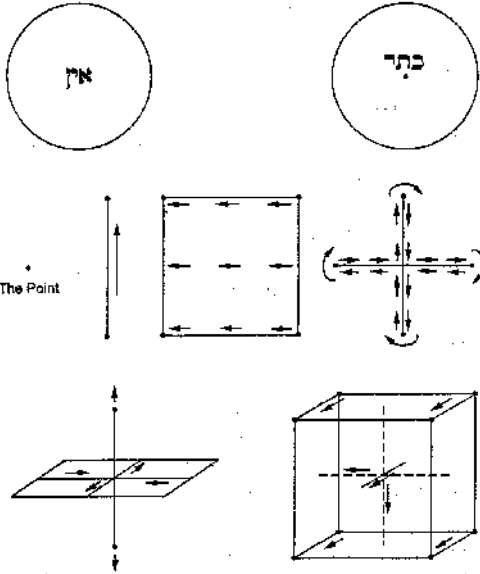
Citrine Air of Earth

Olive Water of Earth

From the Black is purified the Lighter Brown of the Cross in the 1-10 Grade. From the Brown of Malkuth, the pure Red of Fire in the 4=7 Grade. From the Olive, the Blue of Water in the 3=8 Grade. From the Citrine the Yellow of Air in the 2=9 Grade.

The two symbols of the Pentagram and Cross mutually act and re-act. Here represented in Malkuth and Yesod, they also refer the Pentagram to Geburah and the Cross to Chesed, for 5 is a number of Mars and Geburah, while 4 is a number of Jupiter and Chesed. Thus two symbols also suggest the interaction and inter-changing activities of the Black and White Pillars.

The Three Directions developing from אֵין into Matter



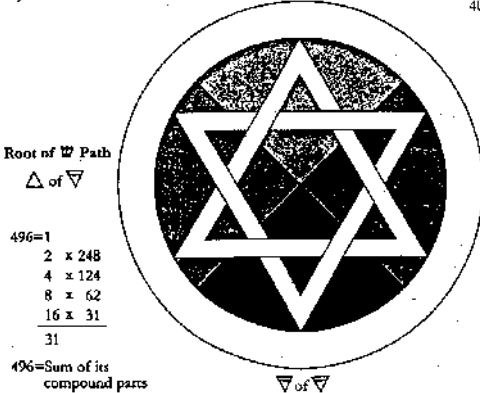
Ain into Matter.

The diagram for this is really self explanatory, however the following notes from a conversation with Taylor on this show this diagram from a slightly different perspective:

We must consider that when the Limitless Light enters this Universe it is in itself trapped by the fourfold nature of the Elements and also the fourfold nature of the Holy Name YHVH. Like this universe itself the Fourfold nature is multi-layered and from this the Cube of the Universe is formed Kabbalistically from the Sepher Yetzirah.

What Taylor meant was that when the cube is formed, each line of that cube relates to a Path of the Kabbalah. The following diagram may help explain this concept a lot easier when the Tarot Trumps are substituted for the paths, starting with Tau as the central point or Ain.

Symbol of Malkuth



$$\begin{array}{c} \text{מ} \text{ל} \text{כ} \text{ו} \text{ט} \\ 400+6+20+30+40 \\ =496 \end{array}$$

Diagram of Malkuth

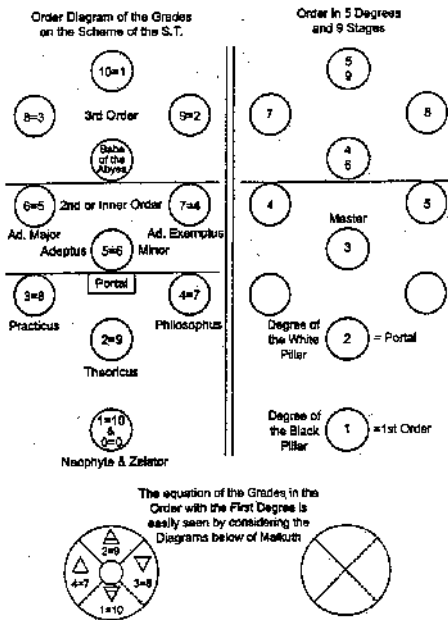
The Diagram of Malkuth and its paths in relation to the Sephiroth of the First Order further explains the structure of the Equated Cross of the Four Elements. The White Hexagram shows the reflection of Kether, working through both Tiphareth and Yesod upon Malkuth. Within the physical matter of Malkuth the seven stage (6 points including the centre) pulse of creation is inherent. The Hexagram in this instance is not trapped in matter but, is a hidden aspect of it. The Higher side of this

diagram shows Tiphareth in Malkuth. Now that the Four Elements have been equilibrated into a unified force, the 6 pointed Star of Light now is activated and holds together the four rectified elements.

The Four parts of Malkuth are analogous to the four lower Sephiroth of the Elements - Malkuth, Yesod, Hod and Netzach while the six pointed Hexagram is analogous to the six

Sephiroth of the Second and Third Orders, hence the brilliant white of Kether on the Elemental colours of Malkuth. The White boundary, around Malkuth is the LIGHT of initiations that binds them together and also shows that the elements have purified. This produces the ideal vessel in matter for the LIGHT to descend into. Using Gematria, the numerical value of the name Malkuth - MIXTh equates to 496, which also relates to Leviathan -LUIThN, which relates to the great Serpent of the Tree that resides in Malkuth. When the Serpent rises it embraces all the Paths of the Tree. This in turn relates to the Eastern concept of the Kundaline, the latent energy that will rise through the Chakras on the spine.

Grade Structure of the Order



Grade Structure of the Order

There are two trees in this Diagram. The first Tree on the left hand side is one most of you will be familiar with for it gives the Ten Sephirotic Grades (The Babe of the Abyss is a type of Portal for the $8=3$ ritual of the Stella Matutina). The main difference Between the Golden Dawn temples under Mathers and those of the Stella Matutina was the fact that the Golden Dawn temples went as high as the Second Order only, $7=4$, while in the Stella Matutina the Grades of the Third Order were opened up to the rank of $10=1$, though to the best of my knowledge the highest rank obtained was $9=2$. Since the Lower Order has already been explained in previous books I will devote some attention to the subject of the Third Order, the one which is the most controversial in the Golden Dawn.

The Third Order was said to be a legion of Masters who guided and directed humanity through esoteric thought. When the Felldns and Neville Meakin claimed the grades of the Third Order they maintained that they had

contacted this Order and as such were being guided by it by various spiritual guides. As such, since they were their representatives, they claimed the physical grades on their behalf. The whole concept of the Third Order grades is really one of semantics. Some years ago when I quizzed a former Chief of Whare Ra, Bettany Jones, on the Higher Grades, their significance and teachings, I was told that the Higher Grades were merely temple Grades. By that she meant grades given out to those who had served the Order long and faithfully, and there was never any connection to the Third Order, or in fact, no one believed because they had obtained the $8=3$ that they had reached the Third Order, as some occult authors would have us believe. The Second Order shows the fledgling magician in the Zelator Adeptus Minor Grade to the Exempt Adeptus, a point where the Adept has mastered his powers and is not ready to go further into the Abyss. Mrs. Felkin often told Jack Taylor that the $7=4$ was the last of the physical grades.

The Diagram on the right shows a tentative arrangement of what some consider the True scheme of a genuine Occult Order on the Tree. There are nine possible stages. The 33 degrees of Masonry are mistaken, 9 being 3.3 , i.e. 3×3 , as $X \times X = X$ squared, not $10 \times = x$. The Freemasons misled this notation, and have yet in it preserved the true fact. Now of three degrees only five can be conferred effectively in a ritual physically expressed. Hence, in one sense the 5th degree is in Kether, but in, another is written $7=4$.



The words around the Inner Circle are 'Visita Interiora Terrae Rectificando Invenies Occultum Lapidem' which translated means 'Visit the interior of the earth, in purifying you discover the hidden stone.' This concept is multi layered and in Alchemical terminology relates to the Adept finding the Philosophers Stone through a discovery of the First Matter. The initials of each word around the rim make up the name VITRIOL, which most assume is a type of Antimony, so that it is more than likely that the search in the earth relates to the ore Stibinite. On yet another level, it tells the Adept that he or she must delve deep within their own nature to discover their true essence and that this must be done through the varying stages

shown in the seven pointed Star. If you study other versions of this diagram you will find that the planetary positioning has been altered to fit the Sephiroth of Yesod to Chesed. This relates very much to the previous diagrams of the Golden Dawn grade structure. The point related to Saturn here is the exception and we see that Saturn is now related to Malkuth because of its earthy nature. All of these grades now are within the First and Second Orders. If we closely follow the drawing we will find that this same theme is reinforced.

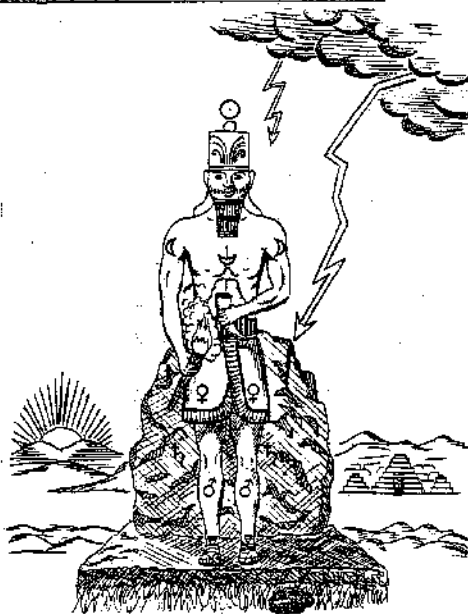
1. The bird (possibly a crow) on the skull relates to the Zelator grade of Earth. This relates to the Dead Head in Alchemy and also to the Blackening process. The Zelator is now aware of his mortality and his spirit seeks to strive upwards but is still attached to the body.
2. The next image shows the bird looking at his own reflection. This is part of the transformation process where the Dead Head is now placed back within the body of the experimented and is rejuvenated to its former glory. This is the Theoricus grade with its Luna influence in which its reflective nature shows the gains made by the Spiritual side of the nature.
3. Here we have two birds raising the Spirit which is still in matter. This shows the Higher Self has called in help to raise the matter to a further state through twin or successive distillations. This is the Practicus Grade of Water.
4. In this step two birds are flying upwards with a Crown between their beaks. This is the middle point of the experiment and is the halfway between the Fiery and watery natures in the opposite corners of the large triangle. The transformation stage and structure of the mineral is now shown at the Red or fiery stage of the experiment. This is also the Fire Grade of Philosophus, the grade where the last of the elements are now fused together.
5. The two birds on the Tree branch show the growth of the Stone in the form of a tree, the two bird showing the various colours attached to the growth. This is the Grade of Zelator Adeptus Minor where the Adept has attained the level he seeks but must first wait for the growth and experience to go with it.
6. This shows a unicorn under a growing tree filled with flowers. Here the Alchemist takes the part of the unicorn in the form of a guardian of the tree and his watchfulness will be ready to emit the poisons or impurities when they first appear. Also this shows the appearance of the red (flowers) and white (unicorn) stage of the experiment simultaneously. This is the grade of Adeptus Major. The Adept has gone out into the world of magic and been successful but still has many more things to learn.
7. The final pictorial shows the figure of a young babe emerging from the womb of the stone itself.

This is the resurrection showing the immortality of the stone and its effects. This is the grade of Exemptus Adeptus where the Adept had flowered to full maturity.

The centre piece of the experiment shows the longevity of the results from taking the part of the stone, a complete transformation of the basic Salt, Mercury and Sulphur of the body. This, in Golden Dawn terms, is the Third Order.

The Queen on the Dolphin represents the Watery nature of the Experiment while the King on the Lion symbolises the fiery aspect which is not unlike the symbology of the Black and White pillars. The winged bird and salamander (resting on each upper corner of the triangle) shows the fire and airy nature of the work -balance- further shown by the horn of Water and torch of Fire. The Body of Salt, in the cube, is the raw nature of the work that must be the transmuted and is analagous to the Neophyte.

Image of the Vision of Nebuchadnezzar.



In the 4=7 ritual the Image and History of Nebuchadnezzar was explained. In this Portal ritual the Vision of what Nebuchadnezzar saw, which came to him in a dream, is the main point on interest. The interpretation of this dream is given in Daniel 36 - 45. The dream of the King showed a statue that represented the future of the history of Babylon. It showed Nebuchadnezzar as a great King but those who came after him could not hold onto the Kingdom that the King now had, unless the true God was acknowledged and worshipped. For the King saw his world as the totality and could not think beyond the material and power he possessed and forgot the spirit which guided him. The dream showed his mortality and that of his Kingdom and it was to remind the King that his power comes from a Higher Source. While he had his possessions today, he and his successors would not possess them tomorrow and with time went destruction.

In the drawing of the statue you will notice that the horn of Water is placed over the torch of Fire. The Water is putting out the Fire, and the result that both these elements will be self destructive to each other, as the Water puts out the fire the horn becomes empty and the elements cease to exist, and the whole balance is destroyed in the process of time. It shows that balance and restraint is needed for things to grow and develop. Also in the drawing you will see a number of people lined up for worship of the statue as the Lightning strikes at it. What they worship is material power and not the spiritual side of their natures. The buildings in the background have grown since the drawing of the King was shown in the 4=7 and this to, shows the passage of time on the elements.

Certain Latin Words Analyzed.

This diagram came from the Golden Dawn Cipher manuscript and is at first glance just a small treatise on word games. Yet if an in-depth study is done, it becomes extremely complex. The actual diagram comes from 'Aurora of the Philosophers' by Paracelsus. The reality is that if you wish to study the diagram and its meanings you will need to study the works of Paracelsus and the 'Aurora'. I would suggest that Golden Dawn Chiefs who have students at the Portal level get them to study the 'Aurora' as a guide to understanding this diagram more fully. I also feel, that to understand this correctly, one would have to be practising alchemist who was using mineral work. The following text is a quote from Chapter 12 of the 'Aurora of the Philosophers.'

**Visita Interiora Terrae Rectificando Invenies
Occultum Lapidem Veram Medicinam**

V.I.T.R.I.O.L.U.M.

1 2 3 4 5 6 7
V i t r i o l
S u l p h u r
M e r c u r y

△ ▽ △ ▽
Subtilis Aqua Lux Terra
S.A.L.T.

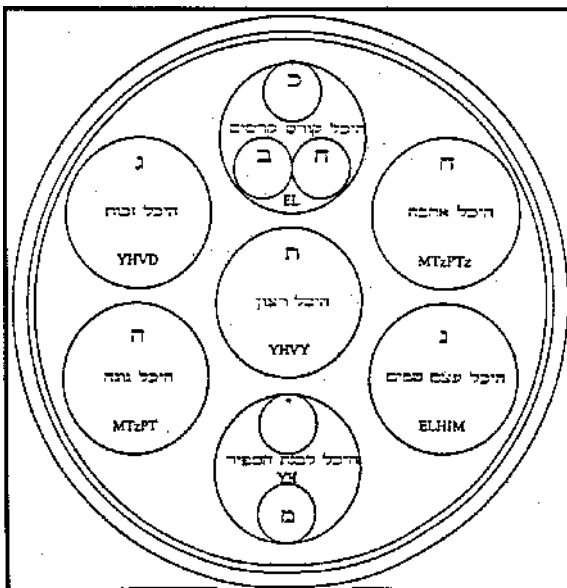
Fiat Lux
Flatus Ignis Aqua Terra
△ △ ▽ ▽
△ —+— ▽
▽

Vitriol is a very noble mineral among the rest, and was held always in highest estimation by the philosophers, because the most High God has adorned it with wonderful gifts. They have veiled its arcanum in enigmatic figures like the following "Thou shalt go to inner parts of the earth, and by rectification thou shalt find the occult stone, a true medicine." By the earth they understood the Vitriol itself; and by the inner parts of the earth its sweetness and redness, because in the occult part of Vitriol lies hid a subtle, noble and most fragrant juice, and pure oil. The method of its production is not to be approached by calcination or distillation...

Seven Palaces of Holiness.

To understand the meanings of the various names associated with the Seven Palaces, the Chiefs of the temple should get the Aspirant to sit and meditate on each level of the heavens (starting from the bottom) and then put one's own interpretation on the meanings of each level one reaches. Taylor told me years ago that to a certain extent

the names of each of these heavens would be meaningless unless one understood the Kabbalah from the viewpoint of the Jew (which I do not claim to) who has had formal training in the significance of each level. What Taylor did do, was to make me sit and meditate on the Hebrew letters and after about ten minutes or longer he would then get me to write down what I had seen. He told me that, like tarot visions, no two were alike and that the meditation alone on the Hebrew letters, for each level, would open up new layers of the psyche. He often felt that to try and put a specific meaning to each level was asking for trouble for it did not take into account the growth and development of the individual at the time of the meditation. He considered that the Hebrew names associated with each level were nothing more than a



ladder or doorway to the unconscious and the Astral. My suggestion to the readers is to take Taylor's advice, and meditate like I did in front of the letters and record your own experiences.

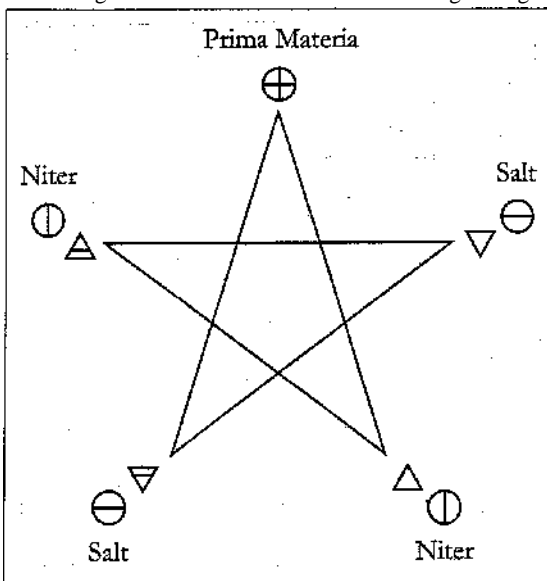
Also with the initial letter of Ph (where he was born) brings us to the value of 80 which links us to KS meaning 'a throne' which refers to Tiphareth's Higher nature, Kether.

b. The Wand of the Chief Adept consists of the Four Elemental colours plus spirit. From the base, the first colour is black and relates not only to the Earth but also to the Sephiroth of Malkuth. The next colour is blue and relates not only to the Water Element but to the Sephiroth of Hod. The Yellow part of the wand relates to Air and Yesod. The red part to Fire and Netzach. The White part relates to Spirit and Tiphareth. The White Pentagram shows these four forces working through the realm of the Spirit but approached through the rectified Elements.

To fully understand the Wand of the Chief Adept and also the Wands of the Second and Third Adept, a rudimentary knowledge of Alchemy is required. Now taking the Wand of the Chief Adept as an example, with some additional alchemical symbolism to make its full significance clearer:

The top point of the Pentagram represents the Hyle, Spirit or Chaos State. The Hyle is separated into polarity - Positive and negative, which in alchemical terms can be associated with Nitre (Positive) and Salt (Negative). If you study the Pentagram diagram you will note that Nitre represents the Elements of Fire and Air, while Salt represents the elements of Earth and Water. Now utilising Nitre and to obtain Sulphur, one must unite Fire and

Air. For salt one must unite Water and Earth. In the diagram the Pentagram shows the connections with each other for when the end results and Sulphur and Salt are obtained they are united to form Mercury.

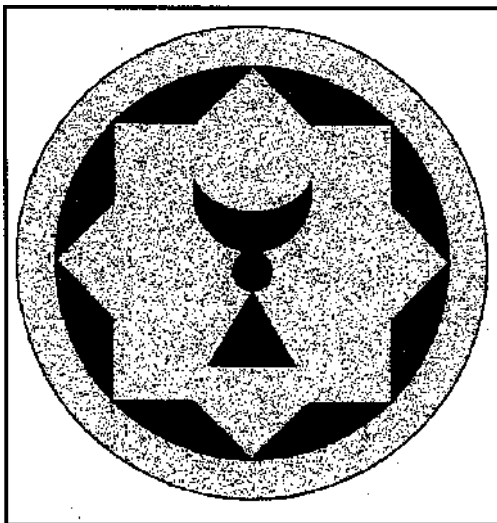


When Hebrew letters are associated with this it gives the name YEHESHUA which means the 'spirit of God' (which the Chief Adept represents) both acting through and uniting the elements.

c. The White robe stands for the Inner Order which he represents and the yellow shoes show that he works from the Sphere of Tiphareth. The red cloak shows that he is the driving force of fire and has much the same meaning as given in the 0=0 book. Taylor also had this to say about the Hierophant's cloak when I asked him if the symbolism changed in the Portal.

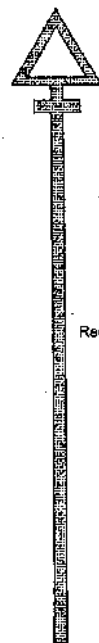
'Its base meaning does not change but I have always thought that in the Portal the symbolism of the Cloak reminds me of the flame of the ever-burning lamps of the Rosicrucians. For the flame in theory is not extinguishable and as such refers directly to the Hidden Mysteries of the Order for the flame and cloak is like the Outer Robe of Glory and is something than can be worn without because it comes from within.'

The yellow ribbon for the Rose Cross relates to Tiphareth. This is worn over the lamen of the Hierophant. The White Lamp also relates to Spirit and the letter Shin which is analogous with the Tarot Key 'Judgement' and as such shows the rejuvenation aspect of the Key. The body and conscious mind are about to be transformed. The Brazier shows the warmth it gives to the Spirit when the mysteries are studied for the betterment of self. The yellow candle also relates to the way the Second Order is light for you to see. Both the Brazier and candle are behind the closed veil but they can be seen from the temple floor.



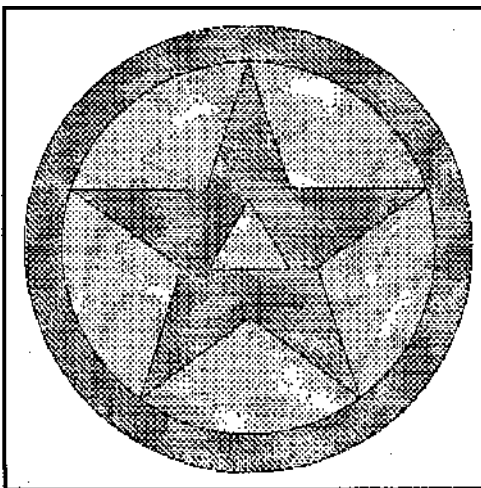
2.a. The Second Adept is the station of Francis de Bry, the Gaul, the next highest ranked in the Order. Taking the initials again of his name we have FDB (F having a value of 8 in this instance) which has a value of 14 which relates to 'plenty' or 'abundance'. His place of birth has the initial letter 93' that has a value of 3, the trine of light which in turn relates to an 'abundance of Light'.

b. The Wand of the Second Adept is a red cut-out of the symbol of Sulphur. This wand will controls the volatile nature of the ritual. The Top part of



the wand represents Fire while the bottom part of the wand Air. The combined symbolism shows the active principle of Nitre.

c. The Second Adept wore a white robe, red collar and shoes in the elemental colours of Fire (as the red lamp is also). The cloak is Red and etched in green, the Red of Fire and Green of Netzach. The lamén is a Red triangle of Fire in a Green Pentagram. The Fire triangle clearly symbolises the active Nitre principle while the green Pentagram symbolises the framework through which it operates. In the complementary colour the Pentagram and shows that the elements are combined in a solid union through the impetus of Netzach where the hidden part of Fire nurtures them together.



3.a. The Third Adept is called Elman Zata, the Arab. taking the initial letters again EZ gives a numerical value of 905 (E equals 5 in value). This relates to Haran which was a place of refuge (for Abraham). The initial letter A of Arab has a value of 1 which relates to the 1st Path (to Kether) with someone seeking refuge to develop spiritual insight.

b. The Wand of the Third Adept shows the Symbol of Salt and is coloured in the blue of water. The head of the wand represents the Earthy nature while the shaft of the wand represents the Watery nature. Combined they



represents the Salt aspect of alchemy.

c. The Third Adept wears a white robe, blue collar, shoes and blue cloak with orange etchings. The blue shows the Watery aspect of Hod while the orange brings out its complementary state as well as the colour of Hod in the Queen scale. The lamén has a blue cup on an orange octagram. The Cup is the Watery nature while

the orange octagram represents the 8th Sephirah of Hod.

4.a. The Hiereus takes the station of the Adept known in the manifestos only by the initials of his motto F.B.M.P.A which when combined, have a numerical value of 131. This relates to the AGPh and implies 'anger'. In the Z 5, Book I, we are told:

The station of the Hiereus is in the extreme West of the templeRepresenting the terrible Avenging God at the confines of matter, at the borders of the Qlippoth, He or she is enthroned upon matter and robed in darkness.'

The function of the Hiereus is to keep the forces of Light focused on the negative gateway in the West.

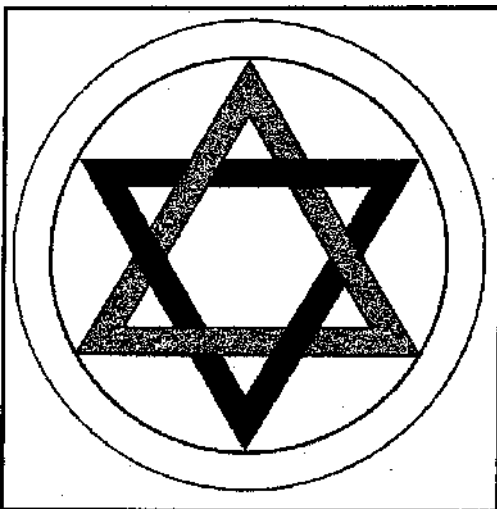
b. The Sword and Lamen of the Hiereus has also been explained in Book 1 of the Z 5 series and loosely represents the forces of the pillar of Severity.

c. The Hiereus, as usual is in black (his or her nemyss is black and white but this is the same nemyss that he wears from the Neophyte ritual onwards) and relates to the Earth element and the Sephirah of Malkuth. There is one change only to the costume of the Hiereus in this ritual, as compared to his or her costume in the Outer Order ceremonies and that is the introduction of the white Sash of the Second Order.

5.a. The station of Hegemon represents Frater G.G.M.P.I. By Gematria this adds up to 132 which relates to QBL meaning 'to receive' and relates directly to the Kabbalah itself. This particular Frater was also known in the manifestos as a Kabbalist, which the gematria seems to confirm.

b. The Hegemon's costume differs in two areas here from her Outer Order costume. The first is the nemyss which was white and is now Yellow and purple striped. This is because the Hegemon represents the station of Yesod and the Element of Air. The Purple of Yesod and the Yellow of Air are combined in her nemyss (which are also complementary to each other).

c. The Lamen of the Hegemon differs here from the Outer Order. The Red and Blue Hexagram (on a White background) she wears will be recognised as the same that is on the Banner of the East. It is a symbol of balance and unification. This is also the exact function the Hegemon has on the temple. To a certain extent the Officer of Hegemon is a lower octave of the Chief Adept in Tiphareth.



SYMBOLISM OF THE OPENING

The floor plan of the Temple Officers is that of the lower five Sephiroth of the Tree of Life. The Chief Adept, sits in Tiphareth which is behind the veil. The veil is of course symbolical as the gulf or bridge that separates the First and Second Orders and as such it is closed because it will not be immediately visible to the Postulant.

Apart from the usual preparatory procedures of ritual ceremonies one will find that the meditation effect of the Portal grade is quite different for each temple Officer when done correctly. Taylor imparted the following to us one day when I queried him about the meditational procedures of the Temple Officers for the Portal Grade.

"I was taught a method of group meditation for the Portal by Mrs. Felkin. Just before the ritual, all the Officers would stand in the form of a Cross of the Elements with me as Chief

Adept in the centre and we would then recite a verse five times.
'At the Ending of Night.
At the Limits of Light.
Thoth stood before the Unborn Ones of Time.
Then was formulated the Universe.
Then came forth the Gods thereof.
The Aeons of the Bomless beyond.
Then the voice vibrated.
Then the name was declared.
At the threshold of the Entrance.
Between the Universe and the Infinite.
In the Sign of the Enterer, stood Thoth.
As before Him were the Aeons proclaimed.
In Breath did he Vibrate them.
In symbols did he record them.
For betwixt the Light and darkness did he stand.'

This of course came from the Z 1 paper. I found this very effective at getting the Officers to work as a group. I would then get each Officer to do an invocation in front of the Enochian Tablet they represented. Mrs. Felkin told me that it was done this way in the old Order (Golden Dawn)".

The first knock activates the Energy of the Sephirah of Netzach. This is done with the base of the Sulphur wand on the floor and represents the Nitre or activating principle of Alchemy. Clairvoyant analysis shOws it has the effect of equilibrating the Etheric bodies of the Officers and aligning the Etheric Bodies with the Energy of the Sephirah. The Astral Bodies of the Officers work directly with the Elemental Energy of the Tablets. During the invocation of the Tablets by the Officers before the start of the ceremony, the Officers consciously link their Astral forms with that of the Tablets (the Chief Adept links to the Tablet of Union).

When the Hiereus is asked if the Portal is guarded, the Hiereus then Seals off any Etheric or Astral energy by linking his or her Etheric Body with that of the Banner of the West. When Taylor first told me about this he said that it was extremely useful in repelling things, especially in acts of possession. He told me that during any evocation, haunting or possession he always wore the banner of the West in front of him. In order to fully appreciate the significance of what the Hiereus actually does here, he had me stand with the Banner of the West around my neck until I started to feel and merge with it. To do this correctly takes some considerable time and effort. He occasionally used to test me by throwing his energy at the Banner in front of me, and if I repelled it then he was satisfied that I understood what the Hiereus should feel like. This of course relates more to the Inner Order than the Outer, as the energy pattern here is much stronger in both positive and negative aspects. I would suggest to Temple Chiefs that this method be employed in training the Hiereus. So the Hiereus actually absorbs the energy from the banner of the West with his Etheric body while his Astral form links solidly to the Water Tablet. This entire concept is not easy and takes weeks to perfect properly and I feel again that it can only be done correctly with someone who has attained Inner Order rank, is thoroughly familiar with controlling the energies of both the Etheric and Astral in two dimensions at once on an entirely voluntary basis and is able to disassociate\break the link, at the end of the ceremony. I would also point out that the Astral connection to Netzach with the first knock is linked on an involuntary basis. The Hiereus then performs two functions on the Astral level simultaneously.

The Second Adept now gives the command to give the Signs of the Neophyte Grade to the East, towards the Lighted candle held by the First Adept. In the Neophyte explanation a detailed instruction was given in showing the energy drawn down and pushed out with fingers and apertures of the body. It is called sometimes an 'Attacking Sign' for it projects energy at a desired object, in this instance the Light held by the Chief Adept - to strengthen its link to the ritual. By this action the veil is starting to separate slightly. The Chief Adept is doing the Sign of Silence to seal off the

newly charged energy received so that it is not scattered. It also prevents any negative energy entering into the small opening of the veil that is created by the light. The most important aspect here is the link forged by the Neophyte Sign with the Light behind the veil. Because the energy that wants to be received is purified, the force it wishes to connect with recognises this fact and starts to accommodate it by being drawn towards it like a magnet. All the Temple Officers then repeat the Sign of Silence.

A speech is then given by the Chief Adept which describes what those on the Temple floor see when looking towards the dais. The speech of the Second Adept refers to the Dukes of Edom - Lords of the unbalanced forces. This is to instil the concept that, where there is harmony and balance are the forces of Light and where there is Chaotic disruption there is Darkness. This initially refers to the corruption within the Self and that the negative energy has to be purged from the Adept before any further advancement can be made. Also, to a certain extent, this also refers to the uninitiated, where a lack of Spiritual direction relates to corruption and is, in a sense, a reminder to those present not to stray from the Path of Light. The Use of the Sign of the Cross with a lighted candle also further instills in those present that forces of Light can save them from corruption. Here a joining process of All Four Elements is about to begin and the Elements and the Officers guiding them must be pure and consecrated.

The next procedure is the Lesser Banishing Ritual of the Pentagram. As explained in previous books, the Pentagram ritual works primarily through the Etheric and Astral Forces. Unlike the previous Grade Rituals, the Banishing Ritual of the Pentagram is directed at each of the Enochian Tablets. The reason for this is to ensure that when the temple Officer is linked to the tablets Astrally (before the Ritual) that this link is a pure one. Taylor gave us one example where this was necessary.

'We had a person, who shall remain nameless, who had an affair with the wife of a another temple member. As luck would have it they were both down for duties for the Portal ritual and from what I can figure out, both were aware of the affair as the wife ended up confessing it to the husband. I was acting as Chief Adept at the time and had a devil of a job trying to clear the negative energy from the husband. When I did the Banishing Ritual of the Pentagram for his Elemental Corner it was like looking at dark wispy smoke coming from his aura as he glared at the person he was not happy with. If this was not corrected here then the person who underwent the ritual would, I feel, have not gotten the benefits of the ritual, and possibly would have had an unbalanced system that could have taken a great deal of time to clean up.'

The group use of the Kabbalistic Cross occurs here and it is the first time it is done in the Grade rituals together. In his book 'Middle Pillar', Regardie makes the following statement concerning the functions of the Kabbalistic Cross.

'The procedure of the Qabalistic Cross is through the cultivation of a species of what is called in psychology, the fantasy, of encouraging the imagination to build images through which power of the Id may flow unimpeded... Thus it is that the Qabalistic Cross is the ideal means of placing the Ego under direct surveillance of the YECHIDAH, the divine will in every human being. It is an excellent method for rendering the consciousness porous and susceptible to the dictates of the more responsible and more humanitarian levels of the Unconscious.'

I have quoted this because it is an excellent definition of the Kabbalistic Cross from the point of view of both the Kabbalist and the Psychologist. It is also a book that should be studied with both these concepts in mind.

For a slightly different comparison I have included part of my own concept of the Kabbalistic Cross, which was given out as part of discussion on the Middle Pillar exercise one night at a Thoth-Hermes lecture in 1985, and it works from the framework of the Subtle Bodies.

'...taking the Kabbalistic Cross as an example of polarity alignment within the subtle bodies. The use of the Cross correctly works directly on the Etheric and Astral\Emotional

Bodies of the Adept. Its initial concept is one of balance - a balance of re-alignment of these two subtle bodies. The Etheric Body is polarised so that any additional invocation coming through is unimpeded. The function of the Astral body during this exercise is to merge in the format or archetype and extend or project this to a desired end. The use of the first word 'Atoh' (Thou Art) if directed correctly, then begins to aligning the Crown centre, in the Etheric Body with the Base Chakra, when the word 'Malkuth' (the Kingdom) is used. The use of the words 'Ve-Gedulah' (and the Glory) and 'Ve-Geburah' (and the Power) seem to work more in the Astral Body and help anchor and align more with the Etheric. I do not place the use of this meditational preparatory exercise as high as the Yechidah, as Regardie has done, but more in line with the connection in some way between the Ruach and Nepheshch...

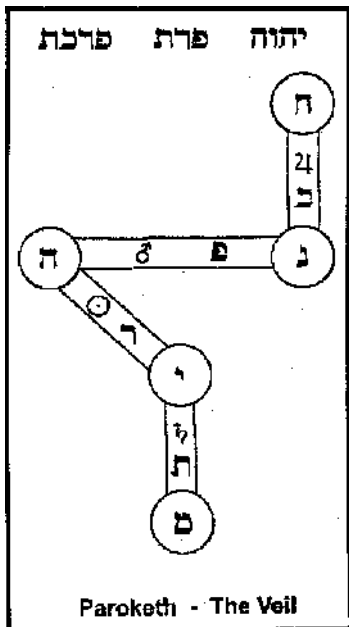
The overall use of this simply prepares the body and subtle bodies of the Adept to act as a type of channel for the forces he or she is about to invoke.

At this point the Temple Officers now do the entire four Elemental grade signs in correct order. To understand why this is done one must first accept that the Unveiled tablets present in this grade are placed in the form of a cross over the Altar. In fact the Altar draws the energy of the tablets towards it and all points merge together at this juncture. I will quote Taylor again on this:

'I have always seen the energy of the unveiled tablets shoot out towards the altar in the form of an elongated blue light. In the 4=7 ritual this is apparent but is luke warm compared to that of the Portal. The Grade Signs cement this energy and make the Officers a part of the Elemental power which is further bonded by the presence of the tablet of Union.'

What is happening here is that the vibration level of the tablets is unified or cemented with that of the temple Officers. We must remember that the tablets are, in effect, blind forces that need direction for the use of the four elemental signs have two primary functions. The first is to link with the Officers so that their invocation will coincide with that of the power of the tablets; and the second is to unify or fuse these four basic levels into one pulsating system.

The speech of the Chief Adept refers to the Cross of Corruption. What he in fact is describing is what is happening on the Astral level with the unification of the purified tablets at the Altar. On yet another level it describes what will happen to the Elemental aspects within the subtle body of the candidate. The use of the Key word 'Phrath' is extremely important here.



PHRATH unites the four Lower Sephiroth of the First Order, With Kaph added it makes the word PAROKETH, in a continuous succession of Paths ruled by the planets, and leads to the highest Sephirah symbolised by any Temple Officer in the First Order, e.g. Praemonstrator (or Daemonstrator as it was called in the Stella Matutina). The word PAROKETH is formed by appealing to the highest source in the First Order and also the Highest in the Second Order through the Sephirah of Chesed (also considered or linked to the last of the Four rivers of Eden). As a result of this, PAROKETH is the best possible formula by which to open the Veil between the First and Second Orders.

There is also an equation here with Tetragrammaton of which PAROKETH is but a veiled form. The actual link between the two words is as follows:

PHRATH is considered to be the Fourth River of Eden, it is one aspect of Heh Final, receiving the virtue of the other three letters of the Name. Now when relating the above diagram to the four letters of the Holy Name YHVH we take the top most Path of Kaph, relating to Jupiter a Planet of Fire which in turn

relates to YOD. The next Path of Mars is of course related to Fire, but its ruler is Scorpio - a Water sign and as such is related Heh. The Sun is, of course, Resh but in Tiphareth it is Air and as such relates to Vau and its Airy disposition. Saturn relates to Earth (though once co-ruler of Aquarius and Air) and to Heh Final. The entire concept of the above associations are inter-changeable and as such represents the nature of the Pillars and also the Cross and the Pentagram. so that they supply a key to comprehension of the whole ritual.

With the Signs of the rendering of the Veil towards the East the Outer door of the Vault, the Chief shows the triumph of the Hexagram through the united Elements. The Chief Adept then informs those present about the word Eth and its dominion over the Four Elements.

MacGregor Mathers says of the word Eth or Ath:

Ath, means "the very substance of." Qabalistically it signifies "The beginning and the end." and is like the term "Alpha et Omega" used in the Apocalypse. For as Alpha et Omega are respectively the first and last letters of the Greek Alphabet, so are Aleph and Tau for the Hebrew. The 'two extreme paths.' are the crown, Kether and the Kingdom, Malkuth, the first and the tenth sephiroth, the highest and the lowest, Macroprosopus, and the Queen... 'Mallcuth is Kether after another manner' And this recalls the precept of Hermes in the Smaragdine tablet: "That which is below is like that which is above, and that which is above is like that which is below."

Taylor always described the first part of the Portal as the 'open and closed door part of the ceremony' for while one door shuts in the Outer another opens in the Inner Order.

The Chief Adept now comes down to the Temple Floor with the Hegemon standing behind him, and bearing rose petals. Now this point is very significant for here we have the Chief, representing the link with the Second Order descending into the rectified Four Elements. It not only relates to the Hexagram Pentacle he holds but also to the pentagram above the Cross. The Spirit aspect or highest point of the Tip of the Pentagram has descended into matter to establish the link with its mirror image above it. The rose petals held by the Hegemon represents the first stages of emanation from the Rose (hence the use of petals and not a full rose) of the Second Order. Because the Postulant has not entered the Vault the emanation from these petals are now visible since the Veil has been removed. The rose is also a symbol of Air and the petals are then placed in front of the Air Tablet (after the Kabbalistic Cross). Such placing of the rose petals is beyond a mere gesture to the Air Tablet, for the Postulant is reminded that the Air Grade of the 2=9 resembles that of entering Tiphareth where he will work through the elements yet again, but on an entirely different level.

This whole mechanism has the effect of aligning the lower chakras and establishing a form of polarity. While Mathers gave us the geometric symbolism of the Pentagram, Cross and the Hexagram over the four elements, all of these show unification of a sort. The alignment of the Four Lower chakras is a vital part of this ceremony. Whether Mathers intended it that way is anyone's guess, but this in fact does happen, as a result of the ritual when viewed from a clairvoyant perception. I owe this observation primarily to Taylor, who could see the chakras and noted a change in the lower ones when he attended a Portal ceremony

The next part of the ceremony in which the Chief Adept goes to each Enochian Tablet, invokes and places the Rose leaves, Incense, Cup and Salt on the arms of the Cross. This is when the alignment of the Lower chakras takes place, which is also allied to the rectification of the body of Osiris to its former glory by Isis. There is also another effect in aligning both the Etheric and Astral bodies. This shows us that the Chakras are aligned in both these subtle bodies.

The next few moves and speeches also add to that rectification. When the Chief Adept hangs the pentacle on a hook he in fact is using his own Etheric and Astral Body (boosted by the power of the Order as a group) to bring all of this together. Like the 0=0 ceremony, the effect of the rectification of placing the Elemental parts on the altar is taking the Etheric Body of the candidate (before he or she has entered the Hall) and preparing them for the next part of the ceremony to be present in the opened Portal (In many respects it is a lot like Radionic therapy where the patient is

worked on without them being present).

The Enochian Call given by the Chief Adept is translated as thus:

'To reign over you saith the God of Justice. 0 Lexarp, Comanan, Tabitom, move therefore and show yourselves forth and declare the mysteries of your Creation the balance of Righteousness and Truth.'

This part of the great Tablet of Union Invocation is where an appeal is made directly to the Three Great Angels that Rule this Tablet, which is now visible and on the dais.

The Chief Adept, as he does the Call, raises his sceptre and lighted candle. The Sceptre here is white, like the Tablet of Union and also shows the rectified Elements that demand access to the current of Spirit beyond the veil. The Lighted candle was lit in the realm of the Second Order (behind the Veil) is reflected in the rectified elements of the Hall it shows that the Light will survive in the Chamber, Taylor made this comment on the candle.

'The symbol of the lit candle is of course Light descending into darkness. At Whare Ra we were told by Mrs. Felkin to keep an eye on this part of the ceremony for if the candle went out it usually showed that the candidate was an unsuitable subject. I never took much stock in this until I was told that a later Chief had the candle blow out at this point in his Portal ritual and it turned out he was the one who eventually closed Whare Ra down. Perhaps there was something in that after all.'

I was told by a late member of Whare Ra that the next invocation is allied to not opening the Veil but pinning it back so that it does not close prematurely. When the word Paroketh is used in this Invocation all members suddenly face West as the brightness of the opened Veil shows itself to them. It is at this point in the ceremony that Power of the Portal is fully opened to the Temple floor Officers. This is shown by the circumambulation of the Chief Adept who then stabilises the power that has been opened.

The five knocks are given to or seal off and trap the energy coming through the Portal.

The Officers now replace the Elements from the Altar to the Four Quarters so that each component has been duly rectified. In the Neophyte the Kerux performed this function. Now each Officer is in fact a living Etherical part of the Postulant

ADMISSION OF THE CANDIDATE

Ritual of the Rose Cross & Four Elements

The Veil that was opened in the previous part is now closed. The energy of the Portal has been trapped by the Opening ceremony even though the Veil is symbolically closed. The Speech of the Second Adept ensures that the Postulant is prepared. The 3rd Adept who represents Baptism, Phrath and the Black Pillar, is the one who brings the Postulant into the Temple Hall and it is only through his help that the Postulant can enter. Most of the temple is in darkness as the Postulant goes into the unknown Region save for the Light in the East, which shows the Light from Tiphareth and the Second Order shining through.

As the Postulant enters, the Hegemon and Hiereus have crossed their weapons as a type of bar that prevents the Postulant from entering. At this point Hegmon gives a speech, which to a certain extent actually describes what the Postulant is now seeing which is the void of the Portal. The speech of the Iliereus gives caution.

I uncovered the following small uncaptioned paper from Whare Ra which was copied from one of Taylor's papers after his death. I do not know if he wrote it, as it was never mentioned to me. It is also undated and no name of the author though I feel is worth reproducing here.

When the Philosophus enters the Hall in the Portal Ritual, he is barred by the Hiereus and the Hegemon. Both of these Officers represent the Holy Mountains of Gerizim and Ebal, where the wandering Jews took an oath to the obey the laws of the Torah and the Commandments of Lord God Yehovah. These two mountains guarded the entrance to the promised land. This is shown in the symbolism of the of the crossed wands, both of who have their crowns in opposite Pinata of the Tree of Life. It is the Blade of Mein, the Hanged

Man that crosses the wand at Chesed, showing both the positive and negative associations to the conditions on entrance to the valley of Nablus.'

The wand and sword are then dropped and the way open is presented.

The Second Adept faces East and then invokes the form of Thoth. Now this is very important for the Second Adept now using the concept I call 'draining the Archetype'. It occurs when an archetype is formulated and then power is drawn from it. What is drawn out is the current of Thoth and is now directly used in the ceremony. Thoth is the impetus for the bridging gap between the Sephirah of Tiphareth and the Portal of it. The energy that comes through is merged with that of the Postulant when he or she does the 0=0 Sign. What happens is that the Astral body of the Postulant is then re-adjusted to suit the sudden influx of energy at a quicker pace than what the Postulant has experienced before. The lower centres here are also in line. With the words 'Let there be Light' this fusion of Astral energy happens. Some people have reported a type of giddiness at this point and this is put down simply to re-alignment of the subtle bodies and lower centres. Now in the past, some of these centres or chakras have been worked on in various rituals but not at this level. The next gesture of handing the candle to the Second Adept is symbolic of what has just happened, the reception of the Light of the Second Order. Also the Sign of Silence shows that the reception is complete.

When the 3rd Adept takes the Light with Sol (circumambulation) and presents it to the Postulant he is reminded of the Lighted Tower which the candle resembles. At this point he and the candle are one with each other and represents the impregnation of the Light. The Postulant holds the Banner of the West (looped over ones right wrist or forearm) while still holding the candle in the same hand. When the 3rd Adept touches the black sash of restriction or hardship, the Postulants' Ruach becomes the living symbol of the Light before the darkness (the Banner of West and sash). The Postulant can see the Light because he holds it in front of him. It is the Light he received through the current of Thoth. Now the Third Adept as a symbol of the Living Black Pillar still has hold of the Postulant. The Black Pillar in this instance is not the Pillar per se but the Outer Order. Since the Postulant is still held back he cannot advance, as the Banner of the West is in front of him. The Postulant now holds his future in his hands. Part of him, his right hand holds the light so he is torn between the darkness that holds him and the Light in front of him. The oath is then taken.

Now what actually happens here is that the Astral Body of the Postulant receives yet another energy charge. It then goes through a re-balancing phase with the Etheric body. The use of the touch of the Third Adept goes way beyond a mere gesture. The Astral Body of the Third Adept now starts to re-adjust the pitch of his Subtle body and magnetically will charge that of the postulant so that when the oath is taken and the Mental Body is brought into play the Third Adept will stabilise this energy pattern. Technically this is not very different to what a Guru would do for a student in Eastern Yogic practices that I have experienced. It is how the subtle bodies are prepared in Kundalini Yoga, and how the subtle bodies are gently re-aligned to receive the powers of the higher teachings. When I queried Taylor about this he told me that the Third Adept was always told by the Hierophant that at the taking of the Oath he was to visualise himself as a Black Pillar and that it should counter balance the energies of the Postulant. The Oath is always a very important component to ritual and I have discussed it thoroughly in the Z 5 series. In the Portal however, the Oath takes on a slightly different concept to that given in the Outer Order. The Oath here is in the form of relief from suffering, as shown by the symbolic gesture of removing the cross from around the neck of the Postulant. The Oath here has no form of threat but more of idealistic fraternity. Taylor maintained that the Oath in the Portal formed a binding link to the Second Order and the Postulant would be judged by his Higher Self on his action. So in reality, as seen from Taylor's perspective, which I agree with, the Oath in the Portal is the focal point which aligns not only the lower centres but the higher ones as well. This allows for better communication with that immortal aspect of ourselves, and also helps prepare the subtle bodies for the influx of any additional energy charge. When the Oath is taken here, I have noticed the heart chakra is the one that seems to be

overactive. Apart from clairvoyant observation (which can be faulty at the best of times) I actually tested the rate of a heart chakra of a Postulant both before and after the ceremony. The rate was almost 30 percent higher when she finished the ritual (In this test I allowed for normal deviation).

The Postulant is taken to the Earth Tablet and is forced to give the recognition Sign and Words of that grade. This is for three reasons. The first is that when the Postulant approaches Malkuth again he now finds the bonded or rectified elements. As he approaches Malkuth he sees in the Earth Tablet a synthesis of the Self that is more than the physical. The second is that by calling on the Names of Power he gains strength from them. By this I mean the Etheric Body of the Postulant now undergoes another change and the Etheric body is now brought up to the same level of the Astral and Mental Bodies. The third is that the Postulant is prepared to absorb the meaning of the diagrams he is about to be shown, which, to a certain extent, explains the reason and methodology of the earth elements.

To understand this part of the ceremony correctly it will be necessary here to refer back to the diagrams and their meanings, which have a multi-layered purpose of their presentation at this juncture. However one could say that Malkuth here, represents the Outer Order which the candidate now transverse through, yet again in Order to see if there is a need to rectify anything that was done in the previous grades. Malkuth also has many meanings. Apart from the function of the Sephiroth and the Elements it is a symbol of starting up on a new Tree. Taylor put it this way, when I once queried on the repetitive nature of some aspects of the Portal are:

'When dealing with Malkuth in the Portal one gets the feeling that there is an overlap of Trees, like Jacob's ladder. The Malkuth one experiences at One Level is not the Malkuth one has already experienced. What we are seeing is new dimensions in the Tree.'

Malkuth is also closely allied to the chaotic or darkened state. By going through that state the unfamiliar is now familiar and one is ready to leave this for the Light. This is implied by the speech of the Second Adept when the Postulant is directed to go to the East. Here a number of diagrams are shown indicating not only what the Postulant can become if he accepts the Light but also what will happen if he prefers to remain in mortality of Malkuth.

There is also yet another layer to the meaning of the journey from Darkness to. It is the climbing of the Tree again which is mentioned above. The next two Sephiroth are Hod and Netzach, Fire and Water. When the Postulant comes to each Sephiroth he is also having yet another alignment of the auric bodies. Some of you may ask is this all necessary? The auric bodies are like a finely tuned tuning fork and must work in juxtaposition to each other. They are multi-dimensional and must be altered a number of times in various stages. An alignment of all four bodies at one level does not necessarily mean an overall alignment, for in the ritual there are still more aspects of the tuning process to experience. This is given by the words of the Hieres who mention that the elements are parts of Osiris Slain. From this speech we are also told that the process is by no means complete for Osiris (The Postulant) has not yet Risen.



The 13th Key of the Tarot is more than adequately explained in the ritual. One Golden Dawn adept said of this Key:

"The Golden Dawn version of this Key is very much in the traditional mode. Here we have the typical archetypal image of the 'Grim Reaper' or the figure of Death itself. Overall, this shows the underlying factor of what we will transform into, after Death. In many ways death is a continuation of the journey of the Hanged Man. Now that the suffering of the former has given way to enlightenment, the cross over from one boundary to another can be accomplished."



In many respects this diagram of Typhon is yet another version of the 13th Key Death. Also, in the original diagram Kircher gave it a number of the attributes of Synesius who adapted mental confusion, concupiscence, evil speaking and action, levity, anger and inconsistency. These were then associated to the fatalities produced by nature such as storms etc. The Golden Dawn took a slightly different perspective on this though. First of all we must remember that Typhon was the Slayer of Osiris, as in this instance is the Postulant through his or her own actions. Taylor and many others at Whare Ra referred this to the Kundaline energy which could get out of control if misused. The Eleven Sephiroth show, in this context, two fundamental aspects. The first is that the Tree of Life, which is mirrored in nature, is subject to the will of the Qliphoth. Nature itself is subjected to the joint rule of the Qliphoth and its counterparts on the upper Tree. The energy that the Typhon represents is unseen and while it can be equated with the Kundaline it can also be equated with the core of the planet itself. You will note that the Sephiroth of Daath is placed in the heart of Typhon, and around this is the spiral showing that at Daath there is but a hidden juncture that has not developed correctly, and this is the Tree of Knowledge which Typhon could not rise above in the Fall.

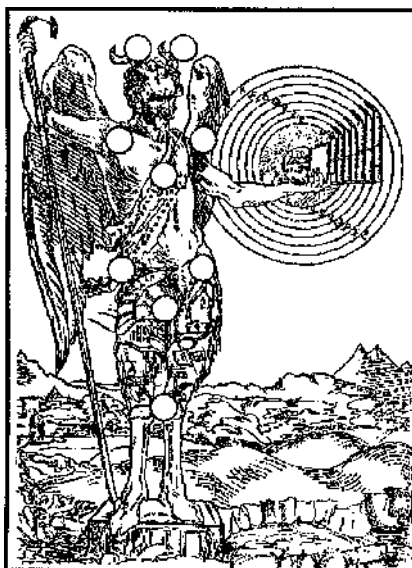


If the Postulant is found wanting then the Qliphoth will rise and take control of him but if the Postulant is strong then the actions of Typhon will be stopped before he can stop the resurrection of Osiris.

The explanation of this trump is also very much in the traditional mold. The Golden Dawn association with the Egyptian Mendes is an interesting one. MacKenzie says of this, in his 'Egyptian Myth and Legend':

"The god Mendes was reputed to have made " the Wind of Life" for all men, and was called "Chief of the Gods", "ruler of the sky", and "Monarch of all deities". The earth was made fertile by his influence, and he was the origin of passion or love; he caused the fertilizing Nile flood... he was the pillar of the sky...Mendes the "great father" was also a ram god, symbolizing the male principle..."

The diagram of Pan (whose name in Greek means 'All') is yet

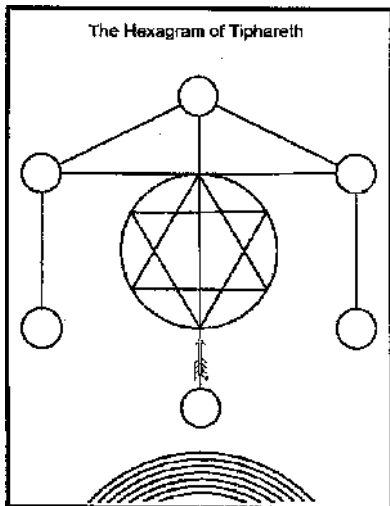


another form of the 15th Key of the Devil. This is also taken from Kircher who also gives additional information on the Golden Dawn figure.

1. The Face: A red or ruddy face shows the power of Heat in the world.
2. The Horns: The power of the heavenly rays upon a sublunary nature.
3. The Throat: The masculine elements.
4. The Crock of the Staff: The power of the periodic return of the year and all its revolutions.
5. Trunk of the Staff: Everything is maintained by Virility.
6. The Legs (Upper): Earth (The Feminine Element.)
7. The Abdomen: Springs of Water (Feminine Element) fertilizing the Earth by irrigation.
8. Reed Pipe: Harmony of the heavenly Spheres.
9. The Knees: The mountains and uneven places
10. Legs (Lower): Fields and Crops and fertilization.
11. Hooves: Power of Fecundity.
12. Foundation Stone : Firm Foundation.

The whole concept of Pan was to personify Nature, but Nature in a structured way. This diagram was always very intriguing to many within the Golden Dawn and Stella Matutina, and I know of at least two incidents where statues were copied from it. At Whare Ra, Dion Fortune's novels, which generally incorporated Pan in some way, were widely read. Some members used this diagram to experiment with rituals of their own. I was told by Taylor of one farmer who brought back a statue of Pan from England and used it in agricultural invocations to the God-form. Pan is an extremely powerful and earthy God-form and is a figure that should be studied with this in mind. Pan is nature in a balanced disposition. Pan also is a counter balance for Typhon who is basically Destructive by nature.

Hexagram of Tiphareth



This illustrates the attribution of the parts of the Hexagram and their correspondences to the Spheres of the planets in the Tree of Life. Six project and the Seven is in the midst, the Place of Holiness and the seventh direction in Space.

Thus Saturn at the top links to Saturn in Daath, a synthesis of the Three Supernals. If the Paths, here omitted for clearness, are supplied, the three Paths to the Three supernals will spring from this part of the Hexagram.

Jupiter to Jupiter in Chesed.

Mars to Mars in Geburah.

Venus to Venus in Netzach.

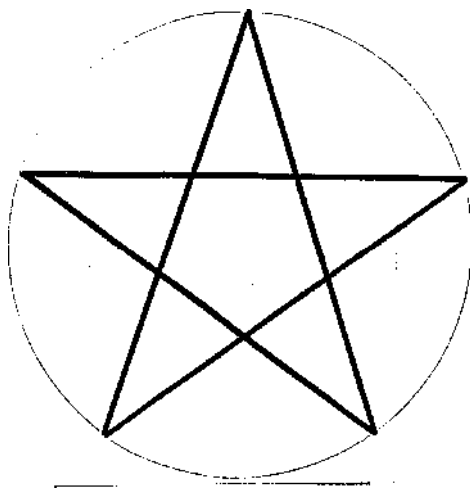
Mercury to Mercury in Hod.

Moon to the Moon in Yesod.

The centre is the Sun.

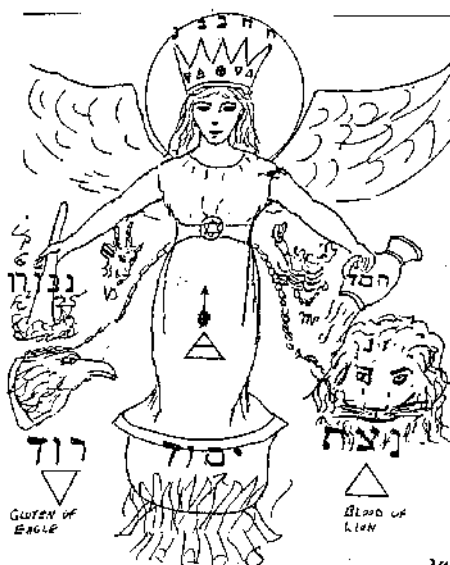
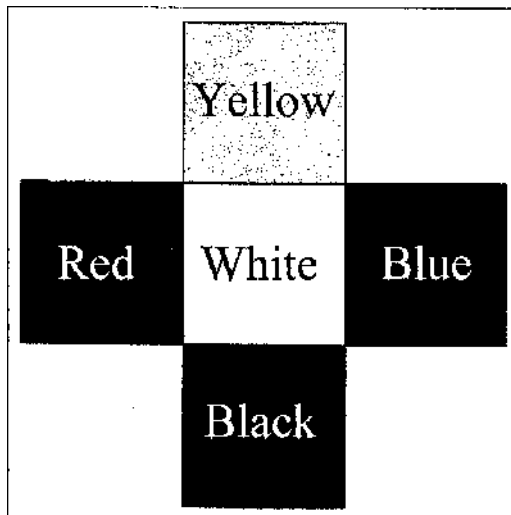
Below the Tree is the Bow of promise from which the arrow of Sagittarius shoots forth through the Path Samech.

It may be further noted that the path to Kether is that of Gimel, the Moon, reflecting upwards from Yesod and the lowest point of the Hexagram. Saturn of the Supernals, and the topmost point of the Hexagram reflects downward from Yesod to Malkuth and the Path of Tau with Sagittarius as the bi-corporate link.



**EXARP
HCOMA
NANTA
BITOM**

The Tablet of Union is associated with the realm of Spirit (by analogy, the top point of the Pentagram). It is the binding factor of the Four Elemental Tablets, as seen in the four Elemental grade rituals. The First Line EXARP is attributed to Air. HCOMA to Water, NANTA to Earth and BITOM to Fire. Individually these names are the Incorporeal Elements and give a spiritual counterpart to each of the Kings of the Four Elemental Tablets. They are associated with the first Enochian Call. Their function is that of a stabilizing influence to the other tablets and also by providing a type of spiritual counterpart for them. They, in turn, work with even higher energies.



The first Tarot version of Temperance shows this but in a 'restricted meaning'. There has also been confusion over these two Keys (personally I prefer the first) but the second was introduced to coincide more with the ritual. In the first the elements are in a raw state, very much like the 4=7 ritual where the last of the Elements has been reached. In the new version the Four Elements are then 'rectified'. I am in no doubt that the second version of the card was created when the Portal ritual was draughted and not before, for it shows the final product of the rectification process. Both Keys are in fact an extremity of each other. The first being the beginning and the second taken to the extreme within the given framework. In essence the second Key here refers to whole function of the Portal grade itself where the first Key is more concerned directly with the Path.

PART TWO

Four knocks are given which establishes a fresh current of energy and links the Four Officers beyond the Veil to this current. This is in the form of a petition for the opening of the Portal once again. The Chief Adept behind the Veil acknowledges it by drawing a Pentagram with a lighted candle. By this action he fuses the elements together with Spirit which helps stabilise the energy flow from beyond the Veil. This also links directly with the Postulant who waits in the anti-chamber. The Hiereus then does the Kabbalistic Cross before he leaves the Portal to fetch the Postulant.

I was always intrigued as to why the Hiereus performed the Kabbalistic Cross here before he or she left the temple floor and thought that it was but a strengthening exercise. Later I found out that this is in effect only partly true. The Hiereus now, as Malkuth, links him or herself to the Greek Cross which lies on the Altar and on which lie symbols of the Four Elements. The actions of the Hiereus also have a direct effect on the subtle bodies of the Postulant and when the Kabbalistic Cross is performed it links all the subtle bodies of the Ego together. When the Lamen of the Hiereus is given to the Postulant it is symbolic of his or her reception of the Light. It acts as an attractor of force where the upper centres are galvanised into action. It also has a function to both protect the centres and also help hold the high vibration which they are now beginning to attune to.

The Postulant then enters and also gives the Kabbalistic Cross which immediately connects him or her to the Cross of binding on the Altar. He is then led by the Hiereus to the Tau symbol (given in the ritual as the 'Diagram of Malkuth') where it is placed in his hands. Now this is yet another important aspect of the ceremony (and there are many). When the Postulant receives the Tau he symbolically accepts the need to go higher than Malkuth and the Tau is the Path of the journey towards the Light of Yesod. The actual effect of the Tau is like the figure in the Card 'The Universe', who balances and aligns her subtle-bodies yet further. It is an acceptance of additional protection and stabilisation. The Tau is taken back by the Hiereus (as Malkuth) and the Postulant is then taken to the Altar where he is confronted by the Hegemon, as the symbol of Yesod. He has walked the Path of Tau and arrived at his destination. This duality in symbolism is most confusing to some for it is obvious the Postulant has already walked Tau in the 1=10. But as explained earlier, it is the leaving behind of matter that is the important facet.

The Hegemon's speech describes the various Paths of the Portal and their Astrological associations. With the words 'This symbol must be established in your Sphere of Sensation' is important. The Etheric Body of the Postulant is now charged with the Symbol of the Pentagram which is embedded in the Etheric Body. Now usually symbols such as this as placed in the Astral body but by impregnating the Etheric Body. The effect here is linked directly through the Pentagram which hangs above the Altar. The Inner action of the Hegemon, as Yesod, a symbol of Air then activates the Etheric body so that it is attuned to the Air element of Aquarius (to which it has been introduced before). This is done safely by formulating the Pentagram in the Etheric Body of the Postulant, which gives him additional balance and strength in this subtle body, for this is needed as he stands at the base of the White Pillar (Inner Order).

The Postulant is led to the Paths of Kaph and is turned back and seeks admittance to the Path of Nun. Now up to this point the Postulant has been continually taken over the ground of the Path of Tau in which he has previously traversed in the 1=10 Grade. Tau is a lower equivalent of Nun, for Tau leaves the Earthly Sphere of Malkuth behind and Nun leaves behind the combined Four Elements. He is then taken to the 13th Tarot Key of Death. The whole concept is one of renewal which the Postulant is about to go through on more than one level. He is then taken to the Figure of Typhon. Typhon is yet another aspect of the 13th Key when taken to an extremity. It is the Form that is risen from the previous Key. Here the Postulant must understand fully the negative aspect of what this card will do when he receives the title 'Lord of the Path of Nun'. I have mentioned earlier the effect of symbols (used in rituals) on the various subtle bodies with the paths and associated diagrams of the Rituals being excellent cases in point. The two diagrams under discussion work on the Etheric, Astral and Lower Mental bodies of the Postulant and the centres will also start to spin

at a higher vibrational pitch.

The Postulant is then returned to his place at Yesod and is told to approach Hod by the Path of Resh. This is done to be sure that all avenues of the Black Pillars Paths have been fully explored. He is warned of the dangers of preceding too quickly and is turned back. His next recourse is the Path of Ayin where he is shown the 15th Tarot Key of the Devil. The Postulant is told that this Key is controlled by the Pentagram of Light above the form of Pan. This also relates to the Postulant who, having advanced the previous Path, had a Pentagram of Light controlling him. In this the Postulant sees that like the figure in the Key he is also of materialised matter but for the Pentagram in his Sphere of Sensation which creates the necessary balance to receive the energy of the Path of Ayin. The Postulant is then led to the diagram of Pan who was described in part in the previous Key. This version of Pan is the rectified one, the result of the transformation of the previous Key. It shows harmony and balanced disposition and the Postulant then relates this back to the Self. More instruction is given and the Postulant returns to Yesod.

The Inner meaning of the lamen of the Hieres is then explained. This part shows that the lamen is analogous to the Ruach. It is the Ruach of the Order that is now connected with directly, and briefly.

The speech of the Hegemon instils in the Postulant the concept of Breaking through the Veil. Its function is on two levels. The first is to mentally prepare the Postulant for what is about to happen; that is, his or her reception in Tiphareth. The second function is for the Nephesh to merge with the Ruach. This is not actually done here but there is a certain amount of polarity balancing going on. Polarity balancing is, in effect, not an alignment of the Subtle bodies with each other but a process in which each subtle body that forms the Ego, is balanced up to its full level of strength. When this happens, the Ethereal fluid that separates each of the subtle bodies is increased. The Hegemon, with this speech, extends his or her Astral Body to initiate this project. The wand of the Hegemon sends a magnetic charge into the Postulant to help with that stabilisation.

As the 3rd Adept approaches the Altar and gives his or her speech it has been known at this point for the Postulant to actually start seeing sparks of a sort, or flashes of light. I have personally seen them many times. I noticed that they became more intense at certain parts of the ceremony. In talking to a number of Adepts from Whare Ra, they assured me that when a ceremony is highly charged, the Astral Body sees these things. If the ceremony is extremely intense they can be seen by the naked eye by more than one person. These sparks are what I would call 'helpers' and they seem to fit in with the overall pattern of the ritual itself. They are Elemental forms that are directed by angelic forces to add their support at more dramatic moments of the rituals. They are also, in effect, partial glimpses which the Postulant will perceive during Astral work.

The speech of the Second Adept is yet another preparatory exercise which works directly on the lower chakras and the polarity of the Subtle Bodies of the Ego. Now we are told about the Elements in the aura but this is but a general terminology and I hope to try and explain what this means from a technical and esoteric standpoint. The Emotional Body is the one directly affected here. The Astral and Emotional bodies are, in fact, twins in some instances and when the Elements are rectified in the next phase of the ceremony the effect is one where the emotions are brought into alignment with the rest of the subtle bodies. If the Emotional body is full of anger there will be an over abundance of Fire. Brooding shows an over balance of Water and so on. Here, for the first time, the Emotional body is worked on directly so that it can be brought under control and not become a type of rogue elephant. This is done in a series of stages up until the Chief Adept is revealed and the Veil is drawn back. (The Cross of the Four Elements on the altar is held in check and put together by the Pentagram above it; this stabilizes the subtle bodies.) The diagram of the Cross acts as a type of magnet that has to be charged by the cross above.

The burning of the emblems (Salt, incense etc) into the brazier is more than a symbolical show of self sacrifice but rather it has a very real effect on the Postulant. Now most of you will be aware of the fact that in some forms of magic when the clothing or hair or even nails of one person are burned by another for a magical purpose it can have a magical effect. Radionics has shown this

to be true of hair samples at least and I have seen many times the effect of healing a person if this energy is used positively. This is, of course, done with a Radionics machine but in places like India they can produce the same effect without the machine. What I am getting at here is that the emblems have been gradually brought up to a level or vibration that corresponds To the Four Subtle Bodies of the Ego and the four lower centres. When these are burned, it has the effect of burning away all those negative aspects that hold us back. When the Kundaline energy rises it will burn away the dross that collects in the centres. By going through with this part of the ceremony that dross is burned away gradually and in a controlled manner so that when, or if, the Kundaline rises it will travel up to the top of the head unobstructed. It is another way of preparing the body. Burning away the obstructions however is not designed to raise the Kundaline but give it the opportunity to travel upwards unimpeded. This will prevent negative hallucinations that sometimes occur during this event. It is a marvellous piece of ingenuity by Mathers. The use of the Invoking Pentagrams here maintain a balance so that the burning will not affect the person physically.

Taylor told me of one instance where a new Hierophant did not do the correct Pentagrams while the emblems were being burned, but after they were all done this error caused many problems for not only the Philosophus but also for the Officers who had many emotional physical disturbances for up to a month after. One was quite ill and could not go on a planned holiday the next day for fever. Taylor saw clairvoyantly that in each case there was a rip in the subtle bodies and then tried to clear each persons subtle body that was damaged.

The speech of the Chief Adept, in fact, tells us this in the abstract by the use of the white and black pillars which now assume another meaning, the channels that rise up the base of the Spine - the Ida and Pingala. The Pentagram of Spirit is done to cement the process and make sure that no imbalance has occurred. The symbol of Eth also has many layers of meaning to it but in this instance it perfectly shows the binding and aligning of the four subtle bodies that comprise the Ego.

The next phase of the ritual, the entire 25th Path, is one of integration, shown by the placing of the tablet of Union on the Altar by the Chief Adept. The Tablet of Union firmly integrates and aligns the elements and as such produces yet another, but final, alignment of the subtle bodies. Taylor described this as like tuning in a radio station and slowly increasing the volume. The Tablet of Union is now brought from behind the Veil to bind the Incorporeal Elements together with Spirit. It is the descent of Spirit into matter. It is at this point in the ceremony where the subtle bodies are hit hardest and bonded together. The balance between the Higher and Lower chakras are more in harmony. The use of the Tablet of Union here produces an up tempo to the entire ceremony. The Tablet of Union now catches the rays of the Four Elemental Tablets and traps them in the central Altar and anything on that altar undergoes a change of magical current. The princes of the Tablet of Union bind with the Kings and Holy names of the Elemental Tablets. When you look down at the floor pattern you find that clairvoyant sight shows the four arms of a huge cross going from the each Elemental Tablet to the Tablet of Union which forms in a five petal Rose.

Now there are two versions of the Tarot keys that are shown here. Both show the straight and balanced path to Tiphareth. As both these Keys are shown the Lower chakras are directly stimulated by Chief Adept. This stimulation is to bring them in line or in tune with the higher ones.

The Postulant is then seated in the West of the Altar. When the Chief Adept reveals the true or Inner meaning of the Hierophant's Lamens the first real link with the Rosicrucian Order is then established. The Chief Adept sends a magnetic charge (which to anyone who is psychic enough will appear as a red ray) to the Heart chakra of the Postulant and its the first stirring of this new vibrational level.

The closing ceremony is a reversal of the opening. The same word to open the ceremony is used to close it, along with the various knocks, release of spirits and Banishing Pentagrams. The whole process follows a similar pattern to other closing ceremonies.

AN INTRODUCTION TO THE GRADE OF ADEPTUS MINOR

Nearly twenty years ago when I first went through this ceremony I sat down and wrote a paper trying to explain the 5=6 ceremony. I decided to review this paper about ten years ago, prompted by Israel Regardie, and added more to it, and eventually called it the Z 4, a term coined by Regardie for this document in his 1983 visit to New Zealand. As I sit down now and look at what I wrote almost a decade ago, I find that indeed my whole viewpoint has altered greatly on the 5=6 and what it stands for.

One of the most important aspects of the Adeptus Minor Grade is its association with Rosicrucianism, for this is the impetus around which the ceremony was constructed. The origin of Rosicrucian doctrine stems from two manifestos that were published in the early 1600s. Since the publication's of those manifestos texts by other authors have been published which have greatly added to the original texts. I will not try to bore the reader with the history of Rosicrucianism for there is enough literature published to-date on the historical gleanings of this fraternity to keep historians happy for more than one life time. With each new text published on the subject we go into yet further dimensions. Authors such as A.E. Waite have written volumes on the subject while Dame Francis Yates put the whole movement's birth down to John Dee. Paul Case wrote from an esoteric viewpoint in his 'True and Invisible Rosicrucian Order' which is about as far right as one can get from the Yates concepts.

What I think has to be addressed here is how the Rosicrucian fellowship affected the Inner Order of the Golden Dawn. Going back to the original manifestos there are some very straight forward precepts as to what is expected of a Rosicrucian in both study and in character. His main philosophy is the study of Nature and how he exists in it and also how he can manipulate it. In the past many Adepts have tackled this problem, but approaching Rosicrucianism through Alchemy, directly uses Nature as a guide in understanding how one can manipulate it through various experiments. Astrology is yet another area where this philosophy is equally applied. This does not mean that any one who is both an alchemist and an Astrologer is automatically a Rosicrucian, but they are using Rosicrucian tools in the manner in which the manifestos laid down. The same thing could be said of medicine but the doctrines state that all this must be done in accordance with Biblical leanings (whether this be Old or New Testament is not discussed). There are other sciences that one must study as well (including Kabbalism). The most important thing that makes a person a Rosicrucian is the concept that he or she is not a rogue elephant but must work in harmony with the various tides of energy that we call Nature. He or she must be aware of their own spirituality and how they fit into the scheme of things. In order to put this all together in one package the essential concept is to believe in the idealism of what the Founder of Rosicrucianism stood for. We are not asked to believe literally in the resurrection of the Founder but in the principles he laid down.

In modern psychology, Christian Rosenkreutz, the Founder, is a major role model or hero archetype to identify with. The modern psyche to-day is different from that at the time of the manifestos and things can be looked at in a more clinical light. In psychological jargon, Christian Rosenkreutz - the hero, is to a certain extent an identification with the Higher Self, through imagery of Self Sacrifice. When we identify with this figure we in fact identify with the Libido and, like all heroes, there must be death and rebirth. In short, for many of us mere mortals, the image of what Rosicrucianism represents, is an ideal need for something lacking in the Self. It is part of the growth phase of the individual who, at times, will cling to the myth of the hero and, at other times will reject it, depending on the psychological makeup at the time. The entrance into the Vault is therefore analogous with the entry into the womb where the re-birth can take place.

For the Golden Dawn Adept today, I feel the way to look at Rosicrucianism is from the viewpoint of ideology rather than as a fundamentalist belief. However the psychological approach is very neat, but lacks a spiritual sense, a very vital component of which esoteric thinking has a need. However, times are changing fast, as Dr. Stanislav Grof says (on the holographic phenomena in

the 'Adventure of self-Discovery')

The new data are of such far-reaching relevance that they could revolutionize our understanding of the human psyche, of psychopathology, and of the therapeutic process. Some of the observations transcend in their significance the framework of psychology and psychiatry and represents a serious challenge to the current Newtonian-Cartesian paradigm of Western science. They could change drastically our image of human nature, of culture and history, and of reality.

What the holographic theory is trying to say is that firm belief in some type of archetypal or metaphysical concept can turn into reality, given enough time and impetus. A belief in a system of esoteric thinking such as Rosicrucianism can in fact become a total reality. This reality has its steps and pitfalls like anything else, but it must be studied carefully so that in each step along the way all the correct safeguards are incorporated, or the liberated thinking of Rosicrucianism can indeed become a trap - if the process is locked in and not subject to change, to allow for a growth factor. Any Adept worthy of the name who goes into the Second Order must face this fact.

I have mentioned all this because when doing an analysis of the 5-6 ritual, and later into other related areas, all this must be taken into consideration to assist reader's own private researches, which I hope will branch beyond mere psychological frameworks.

Rosicrucianism to-day is a changing reality, and is a very flexible power base from which to work. Within the 5=6 Ritual it is only part of the power base. The other two being Egyptian and Christian. Mailers took from the Christian component, the most noble and powerful essence of all, 'self sacrifice'. By emulating Christ one manages to tap into this current as one does when one emulates Osiris and Christian Rosenkreutz. All three constitute the main theme, and all three are self resurrecting.

There were three main underlying factors of training in the Outer Order, and which of course were a preparation for the training of the Inner.

The first principle is the participation in group ritual, by taking various roles as teMple officers over a periods of time This went far more than mere textbook ritual for it allowed the postulant to see and feel the currents of ritual at a group level. This also protected him or her from themselves and any mishaps; as the built in safeguards of the grade rituals took care of this. A great deal of what the postulant learnt, felt and saw was subliminal. This of course would manifest and become known on a conscious level as the knowledge lectures and Flying Rolls were read, or when certain facts were drawn to the attention of the Postulant by the tutor.

The second principle was the concept of spoon feeding information. By this the postulant would not be dabbling in forms of magic, such as scrying or Astral projection, until they were shown how in the Order fashion, with all the safeguards. Unfortunately today this precept is not possible due to the vast amount of literature available the subject, and with most people who join the Order being well advanced into varying aspects of its Inner Order teachings. To a certain extent I am as guilty as the next author in this area as I have certainly done my fair share of revealing Inner Order teachings in the Z 5 series. I would point out though that I personally feel that this concept it not a necessary one. One can still have a structured programme that enables people to work at their own pace.

The third principle is the framework of the Order itself, and a great deal of this has been discussed in previous paragraphs on the Order's ideology. A better word for this is control. It is a point where senior members controlled the lower ones. This worked for a while but judging from what I saw of this from Whare Ra members, it is something that we can well do without. Personal prejudices were passed on from one generation to the next without the right to question. In some cases this personal touch was quite valid in guiding a student through problems but the reality of this really did not work, at Whare Ra or at any other temple. I take the personal viewpoint that students should read what they want, additional to the grade study curriculum, and if they have questions then they should them. This is the way it operates at our Thoth-Hermes Temple. A foundation is built for the initiate through grade structure and study, but the individual is not

limited.

When the Adeptus Minor Grade is entered the student is swamped with a vast amount of practical and theoretical. We must also remember that the Adeptus Minor had five sub-grades:

Zelator Adeptus Minor

Theoricus Adeptus Minor

Practicus Adeptus Minor

Philosophus Adeptus Minor

Adept Adeptus Minor

Each of these levels had its own study procedure. Unfortunately only the Theoricus Adeptus Minor Grade was reached before the schism in the Golden Dawn (in 1900) though some of the papers for the Practicus Adeptus Minor went to the Stella Matutina. The papers for the Other two levels remained with the Mathers Alpha et Omega temples. However Carnegie Dickson did pass on some of those papers, as did Brodie Lines, to Whare Ra and Bristol, though these were kept extremely secret.

For the purposes of this book I will deal with the papers from the first level of the 5=6 Grade of Zelator Adeptus. I would point out that while I have listed Official documents, up to around 60 (according to Mrs. Felkin in a conversation with Jack Taylor) other documents that were circulated at this level of the 5=6. Though they were never recorded as 'official' they were nevertheless read just as much as the 'official' documents were. For the most part many of these papers were copies of manuscripts from the British Museum, many of which have now been published. I have only been able to trace 20 titles of these manuscripts. It would be fair to say that these additional papers gave greater insights into various subjects studied. In alchemy you had the manuscripts 'Homer's Golden Chain', 'Splendor Solis', 'Rosicrucian Secrets' and numerous texts that are included in the 'Hermetic Museum'. Other texts include the complete works of Paracelsus and a 'Lexicon of Alchemy by Martin Rutland' (to name but a few). All of these are now published. When all this is added to the 'Official' list then a different perspective arises of the study procedure for the first level of the 5=6 Grade. Many of the Rosicrucian documents, including the Tama', 'Confessio' and the Thymical Wedding of Christian Rosenkreutz' were all read vigorously as well. A number of authors maintained that to leave out the alchemical manuscripts in any official capacity greatly imbalanced an Adept's knowledge. From the above list one will observe that there were more than enough alchemical manuscripts to go around, unfortunately many of them could not be understood, hence the reason for leaving them out. Also with Waite's publication of many of them (These were actually given to Waite to publish and all he did was add a few footnotes) in the early 1890's. Mathers possibly felt that it would be useless to give out published books as knowledge lectures for the Inner Order.

List of Order Documents for the Zelator Adeptus Minor Grade.

A. General Orders - The Curriculum of Work prescribed.

B. Rituals of the Pentagram.

i. Lesser.

ii. Greater.

C. Rituals of the Hexagram.

D. Lotus Wand.

i. Description.

ii. Consecration.

E. Rose Cross.

i. Description.

ii. Consecration.

iii. Ritual of Rose Cross.

F. Sigils from the Rose.

G. Elemental Weapons - Descriptions and Consecrations.

i. Lotus Wand.

- ii. Sword.
- iii. Wand.
- iv. Cup.
- v. Dagger.
- vi. Pentacle.
- H. Tablets of Enoch - Clavicula Tabularum Enochia
- J. Commentary on Adeptus Minor Obligation.
- K. Consecration of the Vault Ceremony.
- L. History lecture.
- M. i. Hermes Vision
- ii. Lineal Figures.
- N. Tarot description of the Minor Arcana and Court Cards.
- O. Astronomical Tarot.
- P. Tarot and Tree of Life in celestial Sphere.
- R. Tarot Rules.
- S. Enochian Attributions.
- T. Enochian calls.
- U. Microcosm.
- V. Liber Hodos Chamelionis.
- W. Minutum Mundum and commentary.
- X. Pyramid Gods -Part of Concourse of Forces.
- Y. Enochian Chess (Y.1 and Y2).
- Z. i Enterer of the Threshold.
- Neophyte ritual applied to Ritual Magic.
- iii. Admission of the Candidate.

I do not have a listing for the 'T' documents. It has been suggested to me that the paper was in fact an. Enochian pronunciation guide (which I published in 'Secret Inner Order Rituals of the Golden Dawn') though I have no proof of this.

Catalogue of Flying Rolls.

1. Warnings.
2. Purity of Will.
3. Instructions.
4. Spirit Vision.
5. Imagination.
6. Note of Flying Roll No. 2.
7. Material Alchemy.
8. How to Draw a Pentagram.
9. Right and Left Pillars.
10. Self-sacrifice.
11. Clairvoyance.
12. Telesmatic Images.
13. Secrecy and Hermetic Love.
14. Talismans\Flashing Tablets.
15. Man and God.
16. History of the Rosicrucian Order.
17. Sides of the Vault.
18. Progress in the Order.
19. Aims and Means of Adeptship.
20. Constitution of man.
21. Know Thyself.
22. Free Will.

23. Tattwa Visions.
24. Horary Figure.
25. Clairvoyance\ Travelling in the Spirit Vision.
26. Note to Flying Roll 12.
27. Theurgia.
28. Implements in Divination.
29. Notice to Second Order members.
30. Tattwas and Scrying.
31. Alphabets.
32. Theban letters.
33. Visions of Enochian Squares.
34. Exorcism.
35. Notes to Exordium of Z ritual.
36. Scrying.

From all this material various examinations were held on related subjects, such as Ritual Symbolism, Talismatic work, Divination, Evocation, Invocation as well as both the practical construction of various Elemental weapons and Tablets plus Astral Work.

OFFICERS AND INSIGNIA OF THE 5=6 GRADE.

Chief Adept:

The Chief Adept fulfils two basic functions of representation in the 5=6 ritual. The first, is of course, the part of Christian Rosenkreutz, the founder of the Order but on another level he is Osiris and one will find that through the ritual both of these levels are intermixed. At first there is no doubt some confusion here but we must accept that the overlapping function of the Chief Adept works on two distinct levels, one on the Etheric Plane and the other on the Astral\Emotional plane. When the postulant goes through this ritual both of these levels are worked at. By this I do not simply mean the subtle bodies but the chakras on each level as well.

Most people think there is but one set of seven chakras on the Etheric Level but in fact each subtle body (bar the top three) has seven and the Chief Adept must regulate the energy flow back and forth between these levels. Now apart from the Rosicrucian and Egyptian theme the Christian one is also incorporated, and this is shared with the Egyptian symbolism on the Astral level. In fact the Christian concepts are worked directly from the Emotional Body, the close twin of the Astral. Technically there are three level but two work out from almost the same dimension. The Chief Adept differs here in association from that described in the Portal, for there he became one of the followers of Christian Rosenkreutz and now he has ascended to being the Founder of the Order.

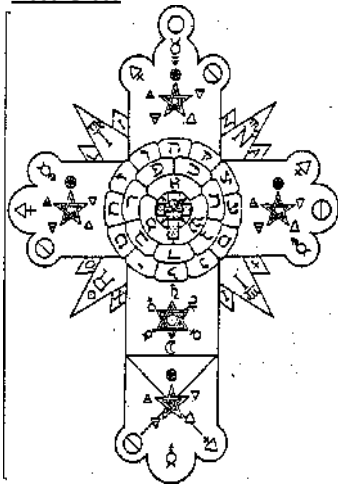
Nemyss and Cloak of Chief Adept:

The nemyss and cloak are in the same colour schemes both being blue with purple stripes in the case of the nemyss, and blue with a purple lining and trims in the case of the cloak. Now the function of the Nemyss does not change from that of the Hierophant in the Outer Order. It is there as a protection device to pacify the energy of the etheric body and prevent the chakras from letting the kundaline energy rise, for this is not the purpose of this ritual. The Colour of Purple comes from Chesed in the King Scale and the Blue is taken from Chesed in the Queen Scale. The reason for this duplicity is that two main levels are worked in unison, hence another reason why I have opted for the subtle bodies descriptions. Now in the nemyss the Blue and Purple are striped and hold an equal balance of colour. This is because the top chakras, equal to the Kabbalistic Supernal, lies above the earthly abyss of death and is in communion with the Third Order. Here the Second and Third Orders work together at higher levels. The purple being representative of the energy and power of the Third Order. When the cloak is worn it is blue outside and purple underneath and this shows that the Second Order hides the Third, as the First hid the second, and this is showing the inner lining to be the power of the Third Order. In Kabbalistic terms, at varying points of the ritual, the Ruach and Neschamah unite which form an alignment of sorts, hence the symbology of the two variations of colour.

The purpose of the Blue\Purple cloak is also symbolic of the two different concepts of Chesed relating to the Letters Yod Heh, the two Hebrew letters associated to the King and Queen Scale which relates to the Fire beneath the Waters of Chesed, the alchemical action of the transmutation process of the Chief Adept. The manuscript 'Homers Golden Chain', tells us:

‘Thus the Universal Fire became a vapour of immense extent, which by further Inspissation became Chaotic Water, and out of this Chaotic Water the Creator Separated the Light, that is: Separated the Universal invisible Fire into Light...’

Rose Cross



The Rose Cross is a complete synthesis of the Masculine, Positive or Rainbow Scale of Colour attributions, which is also called the 'Scale of the King'. The four ends of the Cross belong to the Four Elements, and are coloured accordingly. The White Portion belongs to the Holy Spirit and the Planets. The twenty-two petals of the Rose refer to the twenty-two Paths. It is the Cross in Tiphareth, the receptacle and the centre of the Forces of the Sephiroth and the Paths. The extreme centre of the Rose is white, the reflected spiritual brightness of Kether, bearing upon the Red Rose of Five petals and the Golden Cross of six squares; four green rays issuant around the angles of the Cross, from which the Second Order takes its name. They are the symbols of the receiving Force.

Upon the White portion of the Symbol, below the Rose, is placed the Hexagram, with the Planets in the order which is the Key of the Supreme Ritual of the Hexagram.

Around the pentagrams, which are placed one upon each Elemental coloured arm, are drawn the symbols of the Spirit and the Four Elements, in the order which is the key to the Supreme Ritual of the Pentagram. Upon each of the floriated ends of the Cross are arranged the Three Alchemical principles, but in a different order for each element, and as showing their occupation therein.

The upmost Arm of the Cross, allotted to Air, is the yellow colour of Tiphareth. In it the flowing Philosophical Mercurial nature is chief and without hindrance to its mobility; hence the ever moving nature of Air. Its Sulphureous side is drawn from the part of Fire, whence its luminous and electrical qualities. Its Saline side in from the Water, whence results clouds and rain from the action of the Solar Forces.

The lowest arm of the Cross, allotted to Earth, is of the four colours of Mallcuth, the Earth being of the nature of a container and receiver of the other influences. The Citrine answers to its Airy part, the Olive to the Watery, the Russet to the Fire, and the black to the lowest part, Earth. Here also is the Mercurial part chief, but hindered by the compound nature whence its faculty becomes germinative rather than mobile, while the Sulphur and Salt are respectively from the sides of water and Fire, which almost neutralize their natural operation and bring about the fixedness and immobility of Earth.

The extremity allotted to Fire is of the scarlet colour of Geburah, and in it the Sulphuris nature is chief, whence its powers of Heat and Burning. The Salt is from the side of Earth, hence the necessity for a constant substantial pabulum whereon to act, and the Mercury is from the side of Air, hence the leaping, lambent motion of flame, especially when acted upon the wind.

The extremity allotted to Water is of the Blue colour of Chesed, and in it the saline side is chief, as exemplified in the salt water of the ocean, to which all waters go; and from hence also is derived the nature of always preserving the horizontal line. The Mercurial part is from Earth, hence the weight and force of its flux and reflux. Its Sulphuric part is from the Air, hence the effect of the waves and storms. So that the disposition of these Three Principles forms the Key of their Alchemic operation in the Elements.

The White rays issuing from behind the Rose at the inner angles between the arms, are the Rays of the Divine Light issuing and corruscating from the Reflected Light of Kether in its centre; and the letters and symbols on them refer to the analysis of the Key Word of the Adeptus Minor, I. N. R. I. by which the opening of the Vault is accomplished.

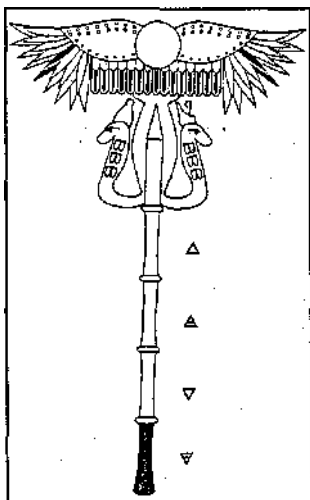
The Twelve letters of the Twelve petals follow the Order of the Signs of the Zodiac. Uppermost is Heh, the letter of Aries, followed by Vau, followed by Zayin, Cheth, Teth, Yod, while the letter of Libra, which is Lamed is lowermost. Ascending are Nun, Samech, Ayin, Tzaddi, Qoph. The Seven Double Letters of the middle. Row are allotted to the Planets in the order of their Exaltations, the planets being wanderers; the Stars are fixed with respect to Earth. These letters are Peh, Resh, Beth, with Daleth exactly over Libra, followed by Gimel, Kaph and Tau. The Three Mother letters are allotted to the Elements and are so arranged that the petal of Air should be beneath the Arm of the Cross allotted to Air, while those of Fire and Water are on counter-changed sides, so that the forces of the Arms of the Cross should not too much over-ride the Planetary and Zodiacal Forces in the Rose, which might otherwise be the case were the petal of Fire placed on the same side of the Arm of Fire and that of Water on the side of Water.

The back of the Cross bears the inscription in Latin: 'The master Jesus Christ, God and Man.' between four Maltese Crosses which represent the Four Pyramids of the Elements opened out. This is placed in the upmost part because therein is affirmed a Descent of the Divine Force into Tiphareth, which is the central point between Supernals and Inferiors. But on the lowest part is written the motto of the Zelator Adeptus Minor, because therein is the affirmation of the elevation of human into the Divine. But this is impossible without the assistance of the Divine Spirit from Kether, hence the space above Malkuth is white upon the front aspect of the Cross, white being the Symbol of the Spiritual rescued from the Material.

In the centre is written in Latin between the Symbols of the Alchemical principles, of which the outermost is Sulphur, the purgatorial Fire of Suffering and Self sacrifice, 'Blessed be the Lord our God who have given us the Symbol Signum.' And this is a word of six letters, thus representing the six creative periods in the Universe and the Regimen of the Planets ere the glory of the Sun can be obtained.

Wand of the Chief Adept

The Wand of the Chief Adept, like the Rose Cross has many different layers to its symbolism. The shaft of the Wand itself is divided into the four Elemental colours and Spirit. Starting from the



bottom is Black, Blue, Yellow, Red and White and these represent the forces applied to a variation on the Holy Name of YHVH, which is YVHH. This permutation of the Holy name in fact relates to the Sign of Gemini, in which Mercury is exalted, and is the essence of the Caduceus of Hermes, which is what the outer framework of this Wand represents. Entwined upon this shaft are the invisible serpents, and at every point of Crossing an element is formed. Document 'M' states:

"I am Hermes Mercurius, the Son of God, the messenger uniting Superiors and inferiors. I exist not without them, and their union is in me...This is the balance of Nature maintained, for this mercury is the beginning of all movement. This He (10) this She, this IT, is in all things, but hath wings which thou cannot constrain. For when thou sayest 'he is here' he is not here, for by that time he is already away, for he is Eternal Motion and Vibration."

1. The first crossing of the Serpents is in Malkuth, representing the Element of Earth and shown by the colour Black, which also represents the World of Assiah - for within this colour and the ones above it, are a total of Four Trees. This also represents the Tenth Path or Sphere of 'Resplendent Intelligence' and it is so called because it is exalted above every head, and sits on the Throne of

Binah, and it illuminates the Splendour of all Lights, and causes the current of influence to flow from Metatron. This of course relates to Binah being the first point of separation and the firm establishment of the feminine polarity, which in turn relates to the Mother concept of the Earth Element. This shows the first stirring of new Life being formed on an entirely different level -hence its association to Heh Final - the fully developed Tree.

2. The Second Crossing of the serpents relates to the Sephirah of Yesod, but not in its association of Air but to Water, hence the colour Blue. This is called the Path or Sphere of 'Pure Intelligence' because it purifies emanations. It proves and corrects the designing of their representations, and disposes of the unity with which they are designed without diminution or division. This relates to the energy flow from Tiphareth bring refined from Kether by Tiphareth, and in conjunction with the dual forces of Hod and Netzach, by producing in Yesod a compatible Vehicle from both polarities of the Tree -just before the birth state into Malkuth. These are of course in conjunction with the Lunar tides that bathe the earth, Mallcuth, producing, in accord with their watery influence, strong emotional tides that effect us all.

3. The Third Crossing of the Serpents is in Tiphareth which is shown by the Golden Solar colour which is representative to the Element of Air. This relates to the sixth Path or Sphere and is called 'Mediating Intelligence' because in it are multiplied the influxes of the emanations; for it causes the influence to flow into all the reservoirs of the blessings with which they themselves are united. This refers to the central position of Tiphareth on the Tree in a balanced disposition, not only from the two polarities but of the energy forces moving both down and up the Tree. For the Chief Adept this is the main point or grip position during this ritual (though this can change from time to time) for it is the most obliging force to wield that will offer the least resistance.

4. The Fourth Crossing of the Serpents is in the Shadow Sephiroth of Daath. This is the point where both the Tree of Knowledge and the Tree of Life are joined equally. In the Zohar, from the 'Book of Lesser Holy Assembly' we are told 'The Masculine Power is extended through Daath; and the assemblies and Conclaves are filled.' This of course relates to the higher emanations filtering down the Tree. In this instance The Red relates to Yod, the Masculine force from which all things come, the initial impetus.

5. The White uppermost point is the bridging gap between worlds since white is the colour that encloses all other colours. It is in fact, in a sense, an extension of the Sephirah of Daath, for it is the separating cloud of the Supernal from the Lower part of the Tree. We are told in the Explanation of 'The Garden of Eden after the Fall' that the heads of the Dragon rose into the seven lower Sephiroth and even unto the feet of Aima Elohim (roughly an equivalent of the Sephirah Binah).

6. And from that point the Serpent of Wisdom (as opposed to the Serpent of Evil) extended herself into two halves to help balance the Tree and maintain the Abyss or Gulf between the Supernal and the rest of the Tree. Each serpent has the conical crown of the South and the North (shown by red and White) of the Egyptian mystery schools. This is also symbolic to show that the power of the wand is sanctified by those Gods above -according to Egyptian tradition. The Uraeus symbols were also related to divinity and the office of High Priest as well as Priest-King and, as such, the Wand of the Chief Adept shows an aspect of his Office. On each serpent there are three double marks, making a total of six on each side. These are analogous to a snakes scales, and relate to the points between the Equinox and show the changing nature of the Earth's cycles around the Sun. This, again, is analogous to the Serpents around the central Shaft of the Wand. The duality here is that both forces of Light and darkness are held in abeyance neither one winning or losing.

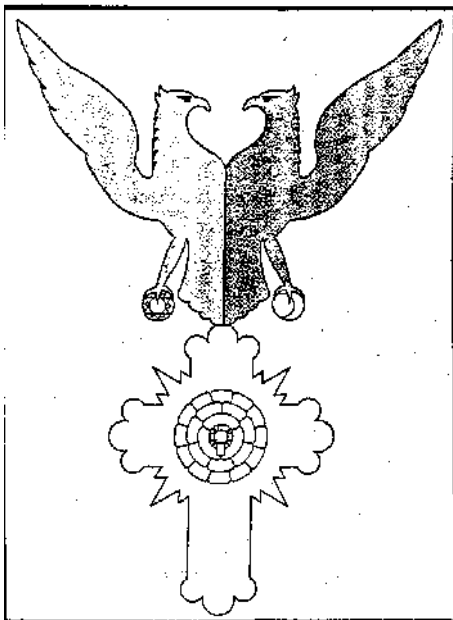
7. Above the symbol of the twin serpents is that of the Winged Red Sphere or Disk. Now each wing is a mirror image of the other. The key number, or the permutations is 120, the number of years Christian Rosenkreutz (and the number of the Sephiroth multiplied by the Zodiac) said after which the Vault would open. Directly above the central shaft are 15 black feathers, which when divided into 120 is 8, the number of Hod and Thoth, the weilder of the Wand who is associated with the Planet Mercury. There are a total of 17 feathers on side of the Disk (7 + 1 reduces to 8). If you place the circular Disk over the 64 squared Kamea of Mercury, you in effect square the circle. The

diameter is 10 units, and the circumference is 32 (taken to the next whole number). Here the blueprint of the 10 Sephiroth, and 22 Paths, are given in their seed form, or embryonic state.

There are a total of 24 dots (8 Red, Blue and Black) on each side of the wing which in turn relates to the number of hours in a day and Thrones of the Elders in the Apocalypse. This is obtained by dividing 120 by 5 (the four elements and spirit -the 5 colours on the shaft of the Wand of the Chief Adept). The 120 divided by the 10 Sephiroth comes to 12, which stands for HUA, the symbol of our Higher Genius which the Chief Adept holds above the heads of the Adepts.

The relationship to the book *Sepher Yetzirah* is also very important, and in my copy of Miss Felkin's 5=6 ritual it relates the three main colours of the shaft of the Wand to the Three Mother letters which in turn generates the Three Primary colours. I have left this to last because this was more the official explanation (and the easiest to explain) of the colours of the shaft of the Wand.

Double Phoenix or Ureus Lamen.

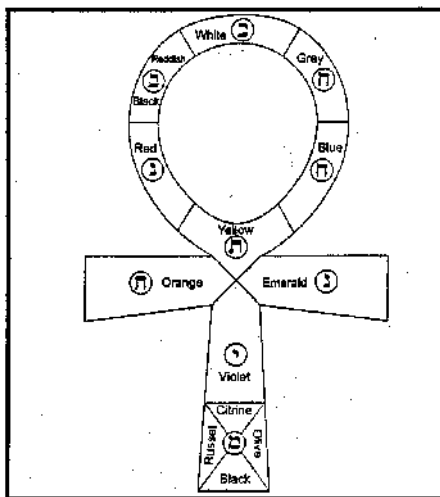


There are in fact two versions of the double Phoenix collars. The first is the Golden Dawn version, and Westcott's own collar was more like a Roman breast plate in size. This in turn, was based on the print of one shown in the original German 'edition of 'Secrets Symbols of the Rosicrucians'. For the Golden Dawn version, Westcott retained 'the eagles and stars (with the four Egyptian god forms around each star) and changed the central medallion to fit in with Golden Dawn philosophy and Egyptian symbolism. The central medallion was also used as the model for the Seal of the R.R et A. C. Westcott changed the central figure of the Christ-like King of the original, in the centre of the hexagram, to that of Osiris with the crook and scrouge. This is the symbol of Osiris risen in the 5=6 ceremony. The two kerubs angels on each side of Osiris are another reminder of the two angels that guarded the tomb of Christ after the resurrection. The background colouring of the hexagram shows black on the bottom and gold on top symbolising the initiation of through Malkuth into the gold of Tipareth. The background colouring of the stars relate to the old Rosicrucian alchemical tincture of the white and red, as stipulated in the original German design. Westcott also changed the positions of the sun and lunar symbols from the original placing to match the pillars of the Tree of Life. The Sun being the left hand pillar and the Moon being on the right. Around each star or pentagram, is an Egyptian Pantheon or figures. On the right are God forms on the dais of the earth grade (minus Hon's) and on the left are the figures on the dais from the Fire Grade (plus Horus who was transferred).

In the second version, used by the Stella Matutina, the central medallion was not used in favour of the twin eagles and stars above the Rose Cross and the omission of the Egyptian pantheons against each star.

The collar overall, in its original Rosicrucian, Golden Dawn and Stella Matutina eras, does show two main levels. The first is the practical aspect of the alchemical tincture with the central figure being symbolic of the Philosophers Stone, which symbolises the transmuting of the lower animal into the higher divine aspect of the self, shown by the King (Osiris). The two background colouring shows the Stone coming forth through the Black state of the Nigredo — the lower, to the gold of the higher. This symbology covers the physical or practical which is the utilisation of the mineral Antimony as the Primea materia into gold. The mystical is transmutation of the lower nature into the divine which sets off the third layer of controlling the unconscious nature by bringing the hidden nature of the unconscious into the conscious. This in turn brings about the realisation of self which is considered the magical. The archetypes figures of the angels and king-like figure show a discovery of the 'Essence' through the higher spiritual plane using the principle of the spiritual rebirth.

The complete symbology of this collar alone is extremely intricate and usually reserved for the 7=4 Grade where the general symbology of the 5=6 Grade is explained



The Ankh

The Ankh is generally worn loosely at the wrist and is only gripped at certain points in the ritual. Its construction is of wood or metal and its function in ritual is multi-layered. Its main point of effort is for the Adept to hold it by the Top and direct the bottom or Malkuth End of the Cross at either a person or thing. It is a stabilising agent that holds not only etheric but Astral energy firm, while the other hand usually utilises the Wand for a set purpose (I will explain these later.P.Z.). The Ankh itself is in the Colours of the Sephiroth of the Queen Scale. The upper loop represents the Sephiroth above Tiphareth, showing the power of the Second Order while the lower cross forms the energy of the Lower Sephiroth that are attached to the Outer Order Grades. It was considered not only a stabiliser for

any additional etheric energy but also for the Adept to direct his or her energy to revitalise an etheric unit. Its function in rituals of Talismanic and Evocation as well as Alchemical ritual has never been fully explained before (and will be in my book on the Z 2 series). Taylor once demonstrated the power of his ankh one afternoon and simply raised it and directed it at me (when I had my nose in a book and was unprepared for what was about to happen) I suddenly felt extremely heavy, the book I was reading dropped to the floor and I then looked at Taylor who told me since I wanted to find out more about the ankh that this was best demonstration possible. He then changed his grip position and I went back to normal again. He told me that on more than one occasion he and others had seen an Ectoplasmic energy (shown as a blue writhing light) leave the Ankh and go to a desired object. The ankh actually amplified the wearer's capabilities - much like some crystals in this area. Though he pointed out it still depended on the abilities of the wielder and not the Ankh. I have Taylor's ankh in my possession and could never (at the time of writing) duplicate what Taylor could do with it.

Second Adept:

Nemyss and Cloak.

The nemyss of the Second Adept is a combination of Red and orange stripes. These of course relate to the Sephiroth of Geburah in both the King and Queen Scales. Like the nemyss of the Chief Adept it relates to the Supemals of the Tree of Life. The Cloak is Red on the outside and Orange on the inside which shows the Third Order hidden beneath the Second.

Wand of the Second Adept

The shaft of the Wand of the Second Adept is in the colours of the order of the rainbow or prismatic scale of colours. The top is white as is the Phoenix head, as, again, is the white band beneath it which is almost the length of two colours from the prismatic scale. The Phoenix head refers to the symbol of both rebirth and knowledge (in its form of the Bennu bird) this rebirth is through the Sephiroth of Daath where the White Rays of Kether stream through. It is the emergence of both Knowledge and Life in a united form. The colour combinations relates to the Double letters of the 'Sepher Yetzirah' and are taken from the Paths of the King Scale.

<u>Colour</u>	<u>Planet</u>
Red	Mars
Orange	Sun
Yellow	Mercury
Green	Venus
Blue	Moon
Indigo	Saturn

Each colour also represents one of the Seven Rays of influence which brings it in tune with the walls of the Vault itself and this is where its power base comes from.

-The base of the wand is black, slightly longer than the rainbow colours. This wand is about thirty-six inches in length and is slightly longer than any of the other wands.

It is also important that the face of the Phoenix Wand must be held outwards during the ceremony. In some respects, the Wand of the Second Adept is more important than that of the Chief Adept. This is the Wand that is used to bring new life and regeneration to the Second Order through the process of initiation. On the base of the wand, are two prongs which are magnetised - one to reverse polarity. It is from this that the energy of this wand can be generated at almost ten times the power of other similar wands. The wand itself is a type of super conductor during ritual. Because its head is centered in Daath, it is the sphere where the two heads of the Serpent meet. Like the Wand of the Chief Adept, the grip positions change a great deal in the ritual - something which will be discussed later.

Third Adept:

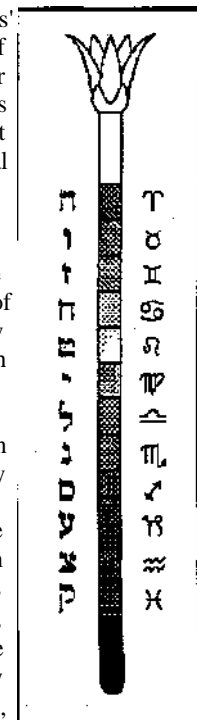
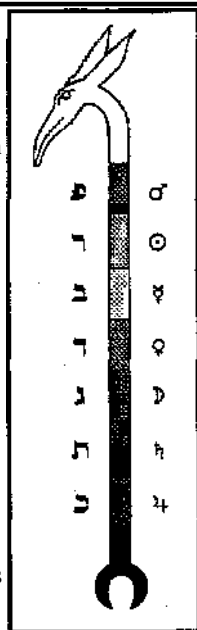
Nemyss and Cloak

The nemyss of the Third Adept is Rose Pink and yellow striped. This, like the previous nemyss's discussed so far in this ritual comes from the combination of colours from Tiphareth from the King and Queens Scale. The Robe is Yellow on top with a Rose Pink lining, to symbolise the Third Order working through the influence of the Second.

Wand of the Third Adept

This is, in fact, an identical Lotus wand that the Adept first consecrates when the elemental weapons are constructed. This one however is not consecrated by any one person.

The Lotus Wand has an upper end White, the lower Black. Between the ends are the twelve colours of the Zodiac Signs, whose colours are taken from the Paths of the King Scale. At the upper end of the White is fixed a lotus flower in three whorls of twenty-six Petals: the outer eight, the middle eight, and the innermost ten. The calyx has four lobes or sepals of orange colour. The flower centre is orange or gold. The lotus wand should be twenty-four to forty inches long and the wood about half an inch thick. The several bands of white,





SEAL OF R.R et A.'

COLOUR DIAGRAMS ARE TAKEN FROM MISS FELKIN'S 5=6 RHUAL BOOK

12 colours and black may be painted or enamelled.

The length of the colours should be that the White is slightly the longest, then the black, while the twelve colours are equal, and smaller than the black. The colours must be clear brilliant and correct:

Colours

Red	Aries
Red-Orange	Taurus
Orange	Gemini
Amber	Cancer
Lemon-Yellow	Leo
Yellow-Green	Virgo
Emerald	Libra
Green-Blue	Scorpio
Blue	Sagittarius
Indigo	Capricorn
Violet	Aquarius
Crimson	Pisces

The Lotus flower should be made of metal (cardboard does not last) with the tips curved in slightly, coloured olive outside with 5 marking as shown in the diagram. A Brass screw at the centre is ideal to keep the Petals in place. The ten upper and inner petals refer to the purity of the ten Sephiroth. The middle eight refer to the counter-charged natural and spiritual forces of Air and Fire. The lowest and outer eight refer to the powers of the Earth and Water. The centre and amber portion refers to the Spiritual Sun, while the outer calyx of four orange sepals show the action of the sun upon the life of things by differentiation.

Seal on the Roll. (refer to colour plates for diagram)

The Outer Rim is divided into five portions of colour -all of equal proportion, going anti-clockwise from the bottom; Red, Blue, White, Yellow and the mixed Colours of Malkuth. Starting at the red portion one will find that each colour relates to the Hebrew name of YHShVH. The introduction to the letter Shin, which has a value of 300, is equivalent to the words RUCH ALHIM (Ruach Elohim) which is the Divine Spirit of the living 'God Elohim. Each of these colours also relate to the Sephiroth:

White Kether

Blue Chesed

Red Geburah

Yellow Tiphareth

Mixed Malkuth

These are not only the Sephiroth of the Kabbalistic Cross, but they are also the Sephiroth that are applied to the Partzufim Theory (Arikel Anpin and Zaur Anpin - the vast and lesser Countenances). The upper tip of the Hexagram forms a five pointed cross, above which the Hebrew letters AHIEI (Each letter takes up the space between points). Of these letters in connection with the Partzufim Theory Mathers says:

'The one is ARCH, Eheieh; the other is the V, Vau, of the Tetragrammaton. The first two letters, I and H, Yod and Heh, are the father and mother of the Microprosopus, and the H final is the bride. But in these forms is expressed the equilibrium of severity and mercy; severity being symbolised by the two H's, has, the mother and the Bride, but especially the latter. But rather conveys a certain idea of weakness and want of force, too great an excess of weakness and want of force, too great an excess of severity calls forth the executioner of judgement, the evil and oppressive force...'

This is further demonstrated by the two Crowned faces (both masculine and feminine) next to the Kether portion of the circle, The Stella Matutina taught that, the masculine figure on the right is the -ABBA - the Supernal Father, shown by the four pointed Golden Crown. The figure on the left is

the Aima -the Supernal Mother, who wears a four pointed Silver Crown. The Four points each allude to the Holy Name YHVH. Mathers however, put a different interpretation on these figures.

The figure on the right was associated to Metatron:

'The Cherub on the Right Side of the ark and the Masculine Power. The "Prince of Countenances" or of the "Faces" whose office it is to bring others before the Face of God. In the Rosicrucian Seal at the foot of the 5=6 Obligation supports the extended left Arm of the Crowned figure standing upon the earth. Guardian of the Gate of Eden. Associated in symbolism to the Grpat God Thoth, the Greater Hermes (Anubis being the Lesser) and to whom the Caducean Rod is appropriate.'

'The 1=10 ceremony the Great Angel who is the reconciler for the Earth, and the Soul of the Celestial therein. The Cherub of the Left Side of the ark, the Feminine Power. In the Rosicrucian Seal, at the foot of the 5=6 Obligation supports the Right Arm of the Crowned figure standing upon the Earth...Associated in Egyptian symbolism with the Great Goddess of the "Via Lactea", also with the Hermetic Cross.'

The central androgynous figure stands in the position of the Sign of the 5=6 Grade, and relates to the balanced disposition of the Equinox, when all forces are equal. This figure is also analogous with the Flaming Sword as given in the 1=10 ritual.

The Ten Sephiroth are then written both beside and on the body of the Christ like figure, the Sephirah Daath being represented by a cross in a circle on the throat of the figure. The hands above the top cross bar of the Hexagram show blood dripping from them which form the letters R.C.. This blood is also the Red Glory or the Agnus Dei- 'the Lamb of God that destroyeth the sins of the world'. You will note that Red is also transposed for Yellow in the Tiphareth centre. Apart from sacrifice it also relates to the first alchemical principle 'The Red powder cast upon the waters produceth the Golden Sol' which shows the inverted aspect of a new arc that rises from the Tiphareth centre as the Adept starts a renewed life. You will note that the downward pointing triangle has the Three Alchemical essences of Sulphur, Salt and Mercury, so vital to Creation, with red centre situated perfectly balanced between the Sulphur and Mercury.

The Hexagram has in -fact six paths associated to it which relate to the first six days of Creation. We are told that:

'And the Chaos cried out the unity of Form and the Face of the Eternal arose... That the Brow and those eyes formed the upward triangle of the measureless heavens: and their reflection formed the downward pointing triangle of the measureless waters. And thus was created one Eternal hexad: and this is the number of the dawning Creation.'

You will note a differentiation here from the Christian concept in which the Son is the first. This symbol shows the Father and the Mother creating the Son through the process of evolvment and the reincarnation process, all of this is shown by the Partsufim theory. The Black colouring within the Hexagram is in the form of an upward pointing triangle. The Blackness is the Chaos of the Elements. It also represents the Mystical Mountain of the Grades. Where the black stops, at the point of Tiphareth, the Bow of Quesheth starts. It is the point of Eth, where man and spirit evolve as one. The Sun and the Moon symbols, within the two lower points of the Hexagram represent the masculine and feminine energies of the Pillars.

Within the Hexagram are written the Names of the Great Angels of the Tree of Life - Metatron and Sandalphon. These are the angels who control the Macroprosopus and the Microprosopus. On the lowest tip of the Hexagram is the representation of Malkuth or the World we live in. On the forearms, Chest and feet of the figure are the letters YHVH and their elemental associations.

Admission Badge (refer to colour plates for diagram)

The Sword here is the Sword of Cheribum which guarded the Gates of Eden. Its power comes YHVH and starts in Kether and gradually descends through the Sephiroth (shown by its multi-colours) until it reaches Malkuth., This Sword is intractable and immovable. It is the power of God descended onto the earth so that man will not easily enter the Garden of Eden again. This



time he must enter by his or her own merit, that is through self Sacrifice. The entire concept of this one symbol is in fact a synthesis of previous symbols shown to the Postulant in the Outer Order. Also it shows the Souls journey back up the Tree (through the Framework of Initiation) and each segment of the Soul relates to its component parts in the upward ascent. Mathers summed this all up when he says:

‘After the First Grade comes the 1=10, where we find the first form of the Sephiroth in the Tree of Life -this is the representation of the Flaming Sword Descending, but it is not until the 2=9 comes that we begin to find the Actual symbol of self sacrifice. The 2=9 Altar diagram, then, represents the Serpent of Wisdom twined through the Paths. In the 4=7 Grade, however, you are shown the same Serpent, its representation being that of the Serpent Nechushtan. This was the Serpent of Brass that Moses made in the Wilderness, and which was turned around the central Pillar of Mildness; having three cross bars upon it; representing a species of Triple Cross.

Dealing now with the altar diagram of the 3=8 Grade, it will be seen that Adam is the Tiphareth part; wherein he is extended. That is to say that the form of the man is projected from there. The figure of Eve stands in Malkuth in the form of the Supporter. The first ideal form of the Man is in Adam Kadmon, behind the Kether form and, as it were, the prototype of the Tiphareth form. This Tiphareth answers to the letter Vau of the Holy Name, as representing the Prince. The letter Vau also represents the number six and Adam was created on the Sixth day, for Tiphareth is the symbol of Creation. Furthermore, the hexagram consists of two forms, Fire and Water, that is the ideal Fire and the ideal water; the Spirit and the Water of Creation-the spiritual Ether and the Ethereal Fire (of the Holy Spirit). This, in the Creation the Man is extended from Tiphareth i.e. the moment Adam is created, that is the beginning of the reflection of the Lower triad, and finally of Malkuth. Eve is a synthesis of Creation and represents the Mother of Life, as the name ChaVaH is. The 3=8 diagram thus represents the establishment of Life, i.e. created life, and the Good and Evil is represented in Malkuth, and it is the Tree of Knowledge of Good and Evil because it is the balance point between Good and Evil: for in the material Body we are placed to give the victory to which we will. Hence the significance of the word Serpent, 'Ye shall be as Gods, knowing Good and Evil'. But the knowledge of Evil brought with it the descent into the Qlippoth, and although Malkuth is directly involved in the 'Fall', the Sephiroth immediately above cannot be said to have actually entered into the knowledge of Evil. Therefore in the allegorical account of the Creation in Genesis, it is said that Man is checked from putting forth his hand to take of the Tree of Life, so as not to involve the higher Sephiroth in the 'Fall', which, (he being unbalanced in himself) would only have precipitated disaster.

In the 4=7 diagram we find represented the fall and the consequent rise of the Dragon, which in the 3=8 Grade is represented coiled beneath Malkuth in the Kingdom of the Shells; but it only raise its head to the Sephiroth by right of the Crowns of the Kingdom of Edom. These latter represent the Worlds of unbalanced force, before the Creation is established. They furthermore symbolise the places of the Sephiroth which are hollowed and before the light fills the cavities (the Light which comes down and fills the cavities is to be found allegorically set forth in the story of the usurpation of the younger brother in the story of Esau and Jacob). "before all things were the Waters, and the darkness, and the Gates of the land of the Night.' Note also the war of the Titans who rise and fight against Jupiter. The Edomite Kings, therefore, are not altogether Evil, but they are partly connected with Evil. They are the forces of restriction.

The result, therefore on a higher plane, in the Tree, the Great Serpent rises to Daath, and if the Four Worlds be placed upon the Tree itself, it will be observed that the cutting off by the Serpent is between Yetzirah and Briah. Thus Evil cannot arise into the World of Briah, or indeed transcend the limits of Yetzirah. But if we seek for the correspondence of

Evil in the Worlds of Briah and Atziluth, it will be found to consist in a Lesser form of Good, a limiting, restricting and binding force without which you cannot have form on the Higher Planes. It is only in the Worlds of Yetzirah and Assiah that the analogue of this principle becomes absolutely Evil. This idea was expressed by the Gnostics when they said that the Ahamoth attempted to comprehend the Pleroma, and could not understand it, and from the grief of her were formed the demons and Evil Spirits.

Therefore, if we seek to institute the analogy between the Microcosm, it will be seen that the Nephesh refers to Malkuth and Assiah: Ruach will refer to Yetzirah, which is the World of Formation, therefore the formative principle operating Ruach gives form to all ideas, and is that which weighs, balances and works in things. Ruach can also have an Evil side.

The Neschamah is the Highest Aspirations of the Soul, which aspire to the ideal. There can be no positively Evil side to the Neschamah, there will only be higher and lower aspirations.

If the Ruach overpowers the Neschamah; if the Neschamah seeks the lower good, both will be ruined. The following of a false idea cannot be said to be exactly Evil, but is a lower Good than it should be. The Neschamah will answer to the World of Briah, as also will the Chiah, which is allotted to Cholonah; but you cannot touch the Yechidah part of you with your Ruach; you must use the consciousness of the Neschamah. This Yechidah will, together with the Chia', be the 'I-fighter Genius', though this again will not be the Highest Self. For in and behind Kether will reside part of the being, which is impossible to understand, and which one can only aim at: this is the Highest. Soul, and answering to the Highest part of the Yechidah, cannot be touched by the Neschamah. There must be a mode of transferring the synthesis of the consciousness making up the Man: to this upper Sephirah. The Fall, which cut away the Higher from the Lower Sephiroth in Daath, was also our descent into this Life, as it were from That Upper and Higher Soul. Therefore our object is to get into contact with that again, which is only to be done through the Neschamah, which is the Divine Mother of the Soul; our Aima.'

Commentary on the Opening

The Chief Adept stands outside the Door of the Vault while the Second and Third Adept stand behind him in the form of a triangle, representing the Supernal Father, Mother and Son. The Chief Adept knocks once. This knock directly taps the energy of the Chief Adept, in his dual form as Isis and Christian Rosenkreutz. The Isis association links directly to the Venus door through its devotional current. The Rosicrucian link is formed through the Seven Rays which surround the Vault, and which the Chief Adept taps into. It is both the Emotional and the Astral forms of the Chief Adept that form and secure the link through this initial knock. Taylor told me this about this part of the opening ceremony of the 5=6 Grade, which is worth passing on:

'When I first became Hierophant and also took the part of the Chief Adept in the 5=6 I had a very good teacher who was also psychic to boot. The first knock he told me was to reach into and through the Veil of the Rainbow. Sometimes when I used to do this knock my aura would be flooded by the multi-colours so there was no doubt in my mind what its function was...

There are a series of six following knocks, two each by each officer. The number of the knocks represents the Sephirah of Tiphareth, the 6th Sephiroth, however, there are many levels to this and I again take my lead from Taylor:

'Each of the next series of knocks does produce a unity, but a separation in the subtle bodies, in the first three batteries. Here the Astral bodies of the Officers are dislodged and sent into the Vault. The next three knocks links the Etheric bodies of the Officers firmly with the energy from the Vault - the Seven Rays. It is the function of the Chief Adept to make the link and then forge a bridgehead for the, other officers to enter a type of Etheric Limbo which initially captures the Rosicrucian current from the Vault itself. Once when I

was Chief Adept, I found myself inside the Vault with my two companions. Realising that I was in the Astral form I then struggled to put my consciousness back into my physical body. On that occasion Hugh Campbell was Second Adept and he had the same problem. He and I both 'jumped' at the same time. Considering that Hugh and I would not agree on even the time of day, for us both to agree on this matter must have been monumental. Mrs. Felkin told me afterwards that it had happened to her husband a number of times and showed the power of the 5=6.'

The next words by the three Officers comes from the Rosicrucian greeting. With the words 'Avete, Fratres et Sorores' the Chief Adept prepares the Officers for the Rosicrucian current that all have previously tapped into to get ready to focus and capture its essence for the ceremony. With these words the Chief Adept then starts to attune his or her Etheric Body to stabilise the energy from the Vault. The load is taken by the next two officers each side of the Chief and a triangle of power is formed.

The Chief Adept then calls on the other officers to assist him in opening the Vault. Now this link is very different one than linking into the current of the rainbow scale which was done previously. Here one has to actually open the Vault and let all these energies be experienced on the physical level. The Grade sign given by the Third Adept is done in the God-form of Osiris for this is the Sign of Osiris Slain. The old self has *been* dis-assimilated and placed in a temporary state of Limbo. This suspension state is the one needed for the Vault to be opened. It sets the tone for the whole ceremony. The sign of closing the veil is also then given. The Hebrew letters PRKTh is then given by the Temple Officers.

After the Third Adept gives the speech on the Mystic Mountain of Abiegnus, The Officers salute with the L.V.X Signs. I was always intrigued by the way these Signs were glossed over in this section of the ceremony, in the ritual description, yet as part of the Divine White Brilliance formula they are thoroughly explained. When I put this to Taylor he replied:

'The First 5=6 Signs in the ritual are to connect the Officers correctly to both their Rosicrucian and Egyptian counterparts, through their Etheric form. It prepares them for what will happen when they enter the Vault and really start turning on the power. Mrs. Felkin felt that they were an alignment of the aura or subtle bodies as you prefer to call them. They are also a recognition signal that all those present are truly Adepts. Do not forget that before any can enter the vault the L.V.X signs must be done first.'

The Adepts then read out the speeches showing that the way to the Vault is by Initiation only. In one such speech The Chief Adept 'What is the Key to this Tomb?'. The Second Adept replies 'The Rose and Cross, which resumes the Life of Nature and the Powers hidden in the word I.N.R. I.'. This refers to the formula of Divine White Brilliance (not yet revealed) that implants, through Kether, the descent of the Second Order power into the aura of the Adepts.

A brief description of the Wands of the Officers are then given. Now the grip positions during these speeches are as follows: The Chief Adept holds the Wand by the Blue band, which symbolises that his rank of Office is associating to the Sephiroth of Chesed. The Second Adept holds his Wand in the Grip of Mars, to Symbolize his Office in Geburah, while the Third Adept holds the Lotus Wand by the Leo band which is the binding force holding together the two Higher Powers, and by this holds the Balance of Power between either extreme.

The Third Adept tells us that the words inscribed on the Door of the Tomb of the Christian Rosenkreutz, are: 'After 120 years I shall open.' Then follows a further analyses of the number 120.

The Door of the Vault is then opened and the Three Adepts enter and form a triangle around the pastos. The Three wands are raised above (forming a three sided pyramid) and the 'ankh's below also touch. The grip positions on the Wands now change to holding the black bands on each of them. This effect grounds their Astral form with their physical and it also evokes a cone of power in their Etheric Bodies. The Hidden formula in the crossing of the Wands is the L.V.X., which brings down the Light from the Mystic Rose above (of twenty=two letters) in the ceiling of the Vault. Now when the wands are held by their Black bands it acts as a clearing of latent energy. One cannot

banish in the Vault so the use of the wands this way is the next best thing. Its functions differ Slightly from that of the Kerux who utters in the Neophyte Ceremony 'Hekas, Hekas, Este Bebeloi!' The Wands first clear out the latent energy but then the Light comes down once the latent energy has been drawn out. The use of the Ankhs here is crucial for they are responsible for the energy coming back down, through the wands and into the Altar and eventually the Pastos itself. The Ankhs touch just above the Altar. The energy then dislodges itself directly into the Altar where the energy of the Four Kerubim guard any energy entering the Vault.

Taylor told me of an interesting event that happened at Whare Ra in the late 1920's. One member of the temple who took the part of the Third Adept (as a last minute replacement for an officer who was ill) found that when they entered the Vault and touched the ankhs it felt like an electric shock, and the Third Adept was knocked back against the Vault Wall. Dr. Felkin, who was acting as Chief Adept (with Reginald Gardiner as Second Adept), stopped the ceremony. They then retired to a small room and after questioning the Third Adept he found out that the man had been performing some rituals that were 'incompatible with Golden Dawn teaching'. Mrs. Felkin then came into the room during this, completely unaware of what had happened, immediately banished over the person who she then pronounced was literally possessed. A possession ceremony was done on the spot, with positive results and the 5=6 was allowed to resume the next day.

When the energy passes through the Kerubic Emblems it travels into the pastos (below the Altar) for here the Astral form Christian Rosenkreutz is resident in the Pastos itself.

Formula of Divine White Brilliance

I.N.R.I.

The Analysis of the Key word I.N.R.I. is the epitome of Redemption. One aspect shows the words 'Jesus Namenus Rex Judicorum' which is the Four Fold name YHVH, but its essential significance is Creative, not redemptive. The Sun in Virgo accomplishes the transmutation of Scorpio. The Virgin Mother treading on the head of the Serpent so that the father may be born again in the Son. This is the Key to the Rosicrucian philosophy, the, Redemption of matter by transforming the human to the Divine. The blending of Dew and the Fire of Purification and Consecration. The Exaltation of the Cross of Light.

The Rosicrucian idealogy of the Order tends to associate the key Phrase with the following Symbology:

Yod Virgo

Nun Scorpio

Resh Sun

Yod Virgo

The last Yod, being repetitive, is dropped. So from the Four we pass to the Three - The triangle of Spirit rising from the Cube of Matter. Isis the eternal Virgin, Osiris, father, and Son Horus, and between them the Serpent which must be transformed into the Eagle. The Destroyer who must become the Transmuter. It is no accident that these representations are shown in the Tarot Key 'Death', the Path to Tiphareth, where the renewal of Life in another form is shown. Mathers says of this formula:

"It is written: 'Os father was the Sun, his Mother was the Moon, the Air carried him in her bosom, his nurse was the Earth.'" Recall the analysis of the Key word of the Adeptus Minor Grade, I.N.R.I.

The first 'T' is Virgo, Isis, Mighty Mother - in this sense 'Mother' being the producer of seeds and fruit of the Earth when the Sun is therein.

'N' is Scorpio, Apophis, Destroyer - the Destructive Force which is brought into play, to check or restrict the continuation of the action of the. Regenerative Force.

'R' is Sol.

The final 'T' is Osiris Slain and Risen - the Sun in the decadence of Force from the Autumnal Equinox, and his increase of Force from the Vernal Equinox."

Mathers was trying to show here that the whole concept of what he was trying to establish was the

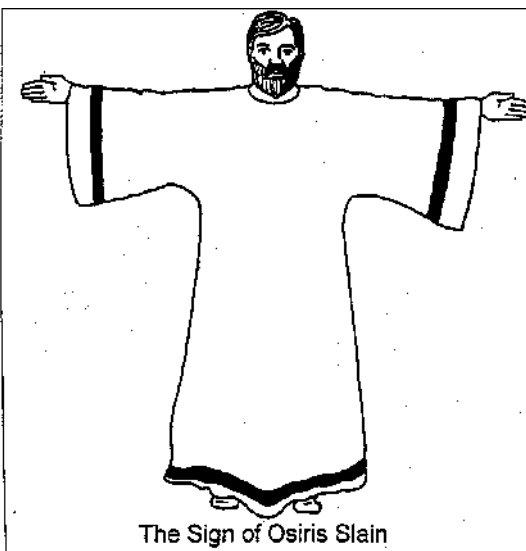
cycle of Nature itself and the influence the Sun has on it. In many respects this is the concept in Macrocosm of the construction of the Vault itself.

We must never lose sight of the fact that the call on the INRI formula is done by a group and in the Vault, and this sets it apart from performing it as a solo exercise. This brings through an additional aspect of the Light that uses Wands and ankhs as a conduit of force for both the Altar and Pastos. In Kabbalistic terms, the Ruachs of the temple Officers now merge with the Ruach of the energy of the Vault. It is the first point of the Light coming through into the Vault. The INRI formula now acts as a tuning fork for this energy and virtually tells it that it is redemptive. It must die to live again and that is exactly what will happen to the energy within the Vault once the ceremony is over. The INRI formula tells us what we want to contact and how much of it we require, the next formula tells us how to Direct and utilise this energy, and most importantly, where it comes from.

The Vault has been charged each year at Corpus Christi in the 'Consecration of the Vault Ritual' but this energy is the one that sustains it. The Corpus Christi ritual merely prepares it and by a modern analogy sets the electrical wire up so that someone will flip the switch to turn the power on. The Vault is not dormant either and if one enters it without the correct preparation of the LVX Signs, then one is astrally asking for one to touch a live cable of considerable voltage. The LVX Signs clothe one in a magnetism that is allied to what one will expect in the Vault. Once you get in there you then raise the current up to the pitch you want. Additional to the above formula is the added concept of the vibratory phrase I.A.O. which is thought to be taken, 'from the Hebrew 'Shemesh Olam' (Sun of the World) for here it shows that all things return to the Source, the Sun, as Osiris.

L. V. X

The English translation of the latin LVX is 'Light'. This is accomplished by making the letters with the arms. The important thing to remember is that from one of the important Golden Dawn perspectives the Signs are done within an imaginary circle of the zodiac with each hand touching one or more of certain constellations. By placing the hands in these positions one in fact draws down the energy from these constellations. The Adept or Adepts emulate the Solar Drama, in Microcosm.



Now before the L.V.X signs are utilised The Sign of the 5=6, Osiris Slain is given by all Officers. This brings harmony and balance to the Adepts and the Astral and Etheric sheaths they have created for the ritual. It temporarily aligns all the subtle bodies and chakras for a small moment in time so that this energy can come through. Because these Signs are done in the Vault an extra void is created and that can only be done through the symbolic sacrifice or Self sacrifice, shown by the form of Osiris and the Equinoctal currents he manipulates. By this I do not mean that the 5=6 ritual can only be done at Equinox but that the impetus of force field that the Equinox produces can be duplicated for a limited time in the Vault, and this is triggered by the Signs of Osiris Slain.



Now we go to the first Sign of the LVX trilogy, and this is the Sign of the Mourning of Isis and is performed by the Chief Adept in the Astral form of Isis. The Chief Adept raises his right arm above him, with his elbow slightly bent in the air above him, the upper finger and wrist point to an apex directly above the crown, this forms a lazy 'L'. The head is bent, to his left, as though in mourning, and the whole upper body is slightly bent towards the lowered arm (which is bent and is a mirror image to the upper arm). The Upper hand points to 0 degrees Cancer, of which Jupiter (the planetary association of the Chief Adept) is exalted in. The left arm is slightly apart from the side, but due to the bent angle of the body, the hand now rests directly in front of the genital region, in the position of 0 degrees Capricorn, in which Mars is exalted. Here the energy of Light, through necessity, has caused the sorrow to Isis through the death of Osiris. As this concept was explained to me initially :

‘Isis seeks the Mercy of Chesed as she points to the cause of her problems in Capricorn. Isis triumphs over Set through the liberation of Horns

for the war between Light and darkness. The Light called by Isis pushes down through to Horns (The exaltation of Mars in Capricorn). Hope, however is on the horizon as Isis mourns, for the hands are in the position of the Summer Solstice, in the case of the right arm and the Winter Solstice in the case of the left. The upper 'L', from which the initial power is drawn shows the Sun in the Summer Solstice, and equating with the Life Force of Osiris.'

Now both Crowley and Regardie referred to the LVX sign as being but three aspects of the symbol of the Cross, unfortunately however, the Zodiac signs were never drawn around this cross to show the meanings in their relative context.

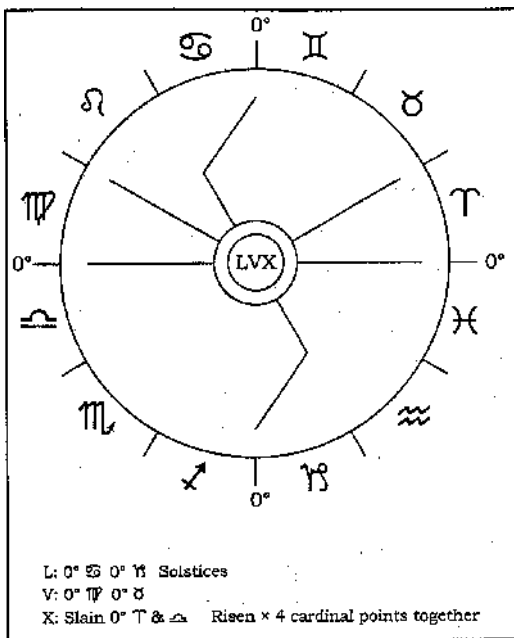


V

Both Arms are placed in the V position above the head of the Second Adept. Now the Second Adept forms the energy of Geburah but in the form of Typhon. The right hand of the Adept is 0 degrees Virgo, the left hand is in 0 degrees Taurus, showing the transmutation of the forces of the Earth Signs into growth through the influence of the Moon and Mercury. The whole span of the V arc encompasses from mid spring to late summer, the period where Horns waged war against Typhon Set, and once victorious, also destroyed the enemies of Ra. The Light drawn from the arc into the V point which brings Light into darkness.

X

The Third Adept, representing Tiphareth and Osiris, performs the final Sign in the trilogy by crossing the arms and bowing the head. This is the Sign of Osiris Risen, for he has risen as result of both the Equinox's and the Solstice for his spirit had separated, tried and regenerated through redemption. The crossed arms represent the four points of the Equinox and Solstice's and show that the Sun has now gone a full cycle and Osiris will now rise from his posture of death (also shown by the crossed arms). The energy of Tiphareth is Redemption and this brings for new growth.



The Three Officers now say the LVX formula in unison and perform the Sign of Osiris Slain.

If you carefully study the actions of each Officer in the vault up to this point you will find the actions of three Sephiroth on many fundamental levels. The Mother weeping for the Son through the Chief Adept, the Fight for the Soul, the battle between Typhon -Set and Horus, and the Redemption. All actions in the Vault have reinforced these three themes. Any energy or form that now enters the Vault will be subjected to these three stages. In modern terms it works the pulsation rate for the energy to enter. Any energy coming in must be transformed and any energy going out must follow the same process. This is the theme which prevents negativity from entering the Vault for if by a rare chance it does, it will be instantly transformed into a positive state, hence the necessity for anyone entering the Vault to do the LVX signs first.

The Sign of Osiris is then given again and this is the signal that the energy force that has been asked to appear is in effect in the Vault and now the Three Adepts must withdraw from the Vault. Taylor always described the leaving of the Vault in this manner similar to that of an air lock where the pressure is re-adjusted.

With the use of the Grand Word and Keyword, through the Concealed word, a portal is established so that even with the open door nothing negative will enter nor will any vital energy escape. It also sets the tone for the ritual using the Three aspects of the LVX Signs where anything that comes through the Portal will be greatly transmuted. Taylor added this:

'... You must remember that to enter the Vault you are experiencing a very powerful energy and to get to this level a number of steps must be taken. The first is in the Opening which is to secure the Portal, bring the current through to the Vault then raise the pitch of energy in the Portal even further when one leaves the vault, at the end of the opening part of the ceremony. When the Postulant next comes through that Portal, even before he gets to the Vault, the energy must feel like walking into an electric fog. I have often seen flashing blue and purple sparks hum around the officers after the Vault is opened. To anyone who is psychic this can be a very deep and moving experience...'

FIRST POINT

The Chief Adept now remains hidden in the Vault as Osiris Slain, hidden in another world- for the door and Curtain in front of it are closed to the outside world. The Wand and Ankh of the Chief Adept are now hung on the Inner door of the vault. The Chief Adept is the Etheric form of Christian Rosenkreutz, waiting for the Vault to open so that his Spirit can be released.

The Second Adept now acts as Horus, son of Osiris and takes charge of the Portal outside of the Vault. The Third Adept who took the part of Osiris in the Opening now is interchangeable with that of Anubis. I was always curious about this interchangeable concept and when I asked Taylor he replied:

'You must remember Anubis was the Guardian of the Souls, and he takes care of the Postulant in that manner. Do not forget though that the Astral form of the Postulant and the Chief Adept also change, for they are all forms of Osiris.'

What happens is that the postulant enters the Portal clothed in the Astral Shell of Osiris himself. This is formulated by the Chief Adept before the ritual actually starts. The Astral form of Osiris and his form is now united and like Osiris he must follow in his footsteps and go through the death and rebirth. It took me quite a while to understand what Taylor was getting at, as he sometimes had the habit of making a cryptic comment then leaving me to think about it before he would elaborate another. This is also shown in the Catholic Church where people travel the Stations of the Cross in the hope that if they emulate the important points leading up to the death and resurrection of Christ that some of it will rub off and it often does. We in the Golden Dawn do exactly the same thing, but it is more controlled. We also utilise more than one energy level where the Christians prefer to use but one. The Rosicrucian energy does not permit this, and people must take their own way to find the body and spirit of the Founder in the Mystic Mountain. This is why there are three main levels, for in some instances the resurrection theme is independent of the candidate and in others he takes a part of it.

After the Tomb is opened the Astral Body of the Postulant now lies in the Pastos, under the care of the Chief Adept. Now, as the Postulant enters the Portal he is asked by the Third Adept, by what Weapon does he enter? - he replies the Sword - and by what symbol - the Serpent. The Anubis now takes charge of his Etheric Body, though it is the 'Introducing Adept' (who enters the Portal with him) who must now prepare him for his journey. He takes the Postulant outside and strips him of all necessities, and binds his hands behind his back. At this juncture, the 'Introducing Adept' now becomes a 'shadow form' of Osiris as well.

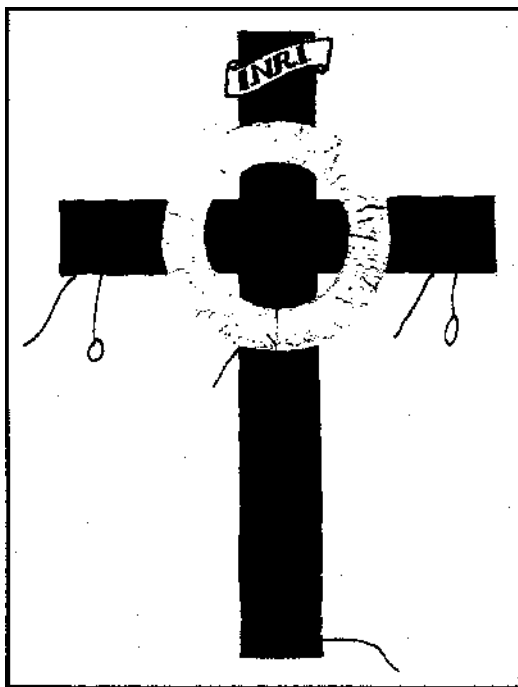
When the Postulant shows the Admission badge and is admitted back into the Portal it is the first phase where all the chakras become aligned. One person who underwent the 5=6 at Whare Ra, actually heard a type of Ethereal music being played at this point in the ceremony. I would point out that the postulant is in a very uncomfortable position with the hands bound tightly, and with a heavy chain around the neck (not a light one by any means). The postulant is fully realised, on the Etheric level at the very least) that he or she enters the Portal with heavy burdens. One paper on the 5=6, - written by the Stella Matutina says:

'The candidate enters and asserts his pretentious, only to be reproved and admonished to humility whereon he retreats and appears prepared for the offering and dedication of all those Lower Principles which have awakened previously. In the earlier ceremonies these have been purified and consecrated...'

The Speech of the Second Adept refers to the Postulant letting go of the Ego and surrendering him or herself to the Higher Forces of the Soul. This speech is actually a form of petition to the Higher Forces that govern the Order, on behalf of the Postulant. What the Second Adept now does is to link his Etheric form with that of the candidate to stimulate the upper Chakras directly. His grip position on the Wand now changes to the White Upper Part. As such, he then uses his upper chakras to take control. The energy then goes upward through the head of the wand and bathes the Postulant's Etheric body with additional energy. As a result of this the Emotional Body is to a certain extent 'cut loose' from the Astral and allowed to support the Etheric since the Astral form of the Postulant is in the Vault.

I experienced this concept a number of times in eastern meditations when I was living in India a couple of decades ago. One very hot morning my then teacher, Vivandatta, came to the area that I had chosen to do meditation exercises, which happened to be under the branches of a large tree. I could feel his presence for a few minutes behind me and since he did not interrupt, so I continued with what I was doing. At one point in the meditation which I was working on, I felt a barrier and could not break through it. Vivandatta suddenly told me that I was holding back and without another word I felt a shower of magnetic sparks over me and I achieved the breakthrough I was after, and met the Goddess. His energy came from, the walking stick he was never without, and worked on a similar principle to the wand of the Second Adept. Like the Second Adept Vivandatta worked directly on my Etheric body and the upper centres, from his upper centres. When Taylor took me through the 5=6 the same feeling happened.

The unbinding process of the hands is 'in sync' with the transferring of consciousness from the Upper to the Higher. The raising of the Officers from the kneeling to the standing position is in effect symbolic of the rise from the Lower to the Higher. The speech of the Third Adept then tells the Postulant that the previous speech was 'but to jest with thy feelings'. I have often found that this was a rather strange statement to make at this crucial point of the ritual, what it refers to



though is the use of the Emotions, or more particularly the Emotional Body to give power to the Etheric. The Emotional Body can actually alter cellular structure, and when working directly in empathy with the Etheric. The Third Adept here works more directly through the Emotional Body and in particular, the heart centre. It gives the Postulant an anchoring process so badly needed while the change is starting to manifest.

The Second Adept then tells the Postulant to rise. He or she realises that attainment to the ideal is still not complete. Nor are the trials and tribulations that one must go through. The Speech of the Second Adept is then set to instil the virtues of the Order as well as some of the obligations.

In the next phase of the rituals part of the symbology of 120 is revealed to the Postulant and he or she is then reminded as to what has been accomplished so far and what is to be expected when one enters the Vault.

The Postulant then agrees to take the Oath and is lead to the Cross of Suffering.

Cross of Suffering

This is quite a large Red heavy cross on which the Postulant is bound. Its colour is for the symbol of Suffering, the Blood of Sacrifice (It is in the place where the Hieres stands in the 0=0, and the Hieres also represents the Mars force). Around the four cross bars is a Golden circle which shows that to attain the Golden Tiphareth one must bind oneself to a life of sacrifice and suffering. Above the Head of the Cross are the letters I.N.R.I. The Cross is situated in the West corner of the Hall, quite a distance away from the Dais and the Vault. It is so placed because it is the Corner where The Sun sets, it is the opposite to the rising Dawn of the East and directly opposite to the Vault door. As Jack Taylor said:

Tor in the setting Sun comes the shadows of darkness, which are like the Qlippothic forces and these must be sent away and that can only be done through suffering. The Shadows of the West also resemble the Lower forms of the Qlippoth that try to fight their way up the Tree, which the Aspirant is lashed upon.'

With the Rose Crucifix that the Second Adept holds out to the Postulant, a link is formed from Geburah, which the Second Adept represents. This is a symbol of the hardship he is about to endure. Once this is taken and accepted the Second Adept then invokes the Angel HUA, but as an avenging angel. In previous books I have mentioned the difference between the HRU and HUA and the confusion between them (Taylor thought this confusion was a blind and never worried about it. He always insisted that there were a number of blinds in the Rituals, a point which a number of high ranking Whare Ra Adepts agreed with). It is the function of HRU when invoked to seek out

negative aspects and destroy them. The Second Adept however invokes HRU of the Second Order not of the Self, a point that has often been overlooked. The Avenging angel HRU is the power of the Third Order working through the Second. By accepting its judgement one can possibly lay oneself open to some negative kickbacks if all is not in order. I know of at least three cases from Where Ra where the crucifixion on the Cross produced a series of setbacks in their personal lives. Afterwards things settled down, but for a number of people who were not ready for this it is the psychic version of a homeopathic healing crises. Additional use of the IA0 formula helps bring through the energy of HRU by a thorough cleansing of the heart chakra. When the Third Adept takes the crucifix back and places it on the Altar. Osiris has now accepted the burden the Postulant is about to endure.

The Obligation in this ritual is extremely important. Mathers says of this:

‘In the fully Initiated Adept the Nephesch is so withdrawn into the Ruach that even the lowest parts of these two principles cease to become allied to the Body and are withdrawn into the first six Sephiroth. This is again brought out in the Obligation, where you say ‘I pledge myself to hereby give myself to the Great Work, which is so to exalt my lower nature that I may at length become more than human and thus gradually raise and unite myself to my Higher and Divine Genius’. If it is a very great thing to unite yourself to your Genius, how much more so must it be to unite yourself with the God that is behind it...It is especially intended to effect the change of consciousness into the Neschamah...when the Aspirant is on the Cross, because he is so exactly fulfilling the Symbol of Abnegation of the Lower Self and the Union with the Higher Self’

In the first clause of the Obligation, through Kether, the Adept is told point blank that he is a member of the Body of Christ (through the Rosicrucian framework). It is because of this I felt that before going through the 5=6 the Aspirant should be informed of the Clauses of the Obligation and what to visualise. Taylor helped me here greatly, for he told me what energies to expect and how to accept them more fully. I was told, to formulate the spirit, and energy, of Christ around me in an Astral form, for it is here that the Astral Body comes out of the Vault body and unites with the Physical. I would like to quote Taylor again on this point.

‘The Cross of Suffering has all the attributes of the LVX Sign imbedded in it. When you utter the first words of the Obligation, this attracts the Light down into your subtle bodies and pulls back the Astral into its correct place. The Golden Ring around the Cross also helps lock this Light into your heart centre or Ruach.’

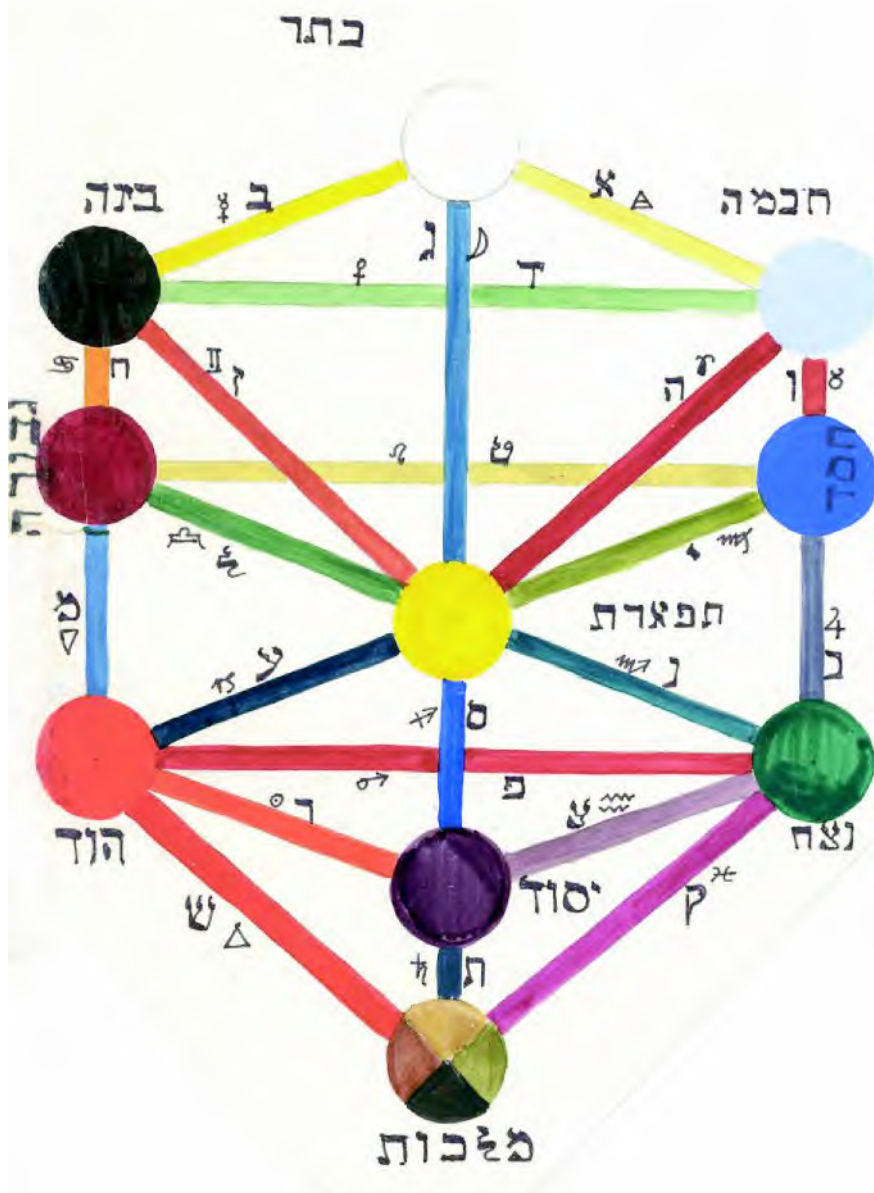
The explanations of the Obligations to each Sephirah is Self explanatory. What one is doing is bring down the Light (attracted by the Cross and Obligation) so that the whole Astral form is filled with light and energy. I have felt this and others who have gone through this experience have also felt it. When Malkuth is reached then the Aspirant invokes the Avenging Angel HUA (which is HRU as both are titles of Kether) which is now a direct link to the Higher self.

In the terms of Subtle Body anatomy what actually happens is an alignment between Subtle Bodies and the Chakras (you must remember that this alignment is temporary) and transfer of consciousness to the upper centres. On a deeper level one breaks across the gulf and one is briefly conscious of the Higher mental, Casual and Spirit Bodies. It has been my experience though that this jump in consciousness is to the Higher Mental Body and no Higher. To fully explain the deeper significance of this would probably take a small book in itself save that the Ego (which comprises the Physical \Etheric\ Astral-Emotional and Lower mental are the vehicles that disintegrate after Death while the other three bodies go on in a form of immortality. The Spleen chakra goes into overload to cope with the energy transference at this point as well.

The Third Adept now anoints the Postulant in the cross of Light for the dagger here works directly on the Etheric centres in a form of purification and also help release the burden of assuming the Christ Form. This is also the signal for the consciousness to return to the Lower subtle bodies though the consciousness in the Higher Chakras is retained.

The next part of the ceremony is a history lesson, by the Third and Second Adepts, on the





adventures of Christian Rosenkreutz. The Postulant is then given the Chief Adepts Wand and Ankh, and leaves the ceremony to retire to the anti-chamber.

SECOND POINT

The Chief Adept lies in the Pastos on his back. At one level he represents Christian Rosenkreutz, on the next he is Osiris, as shown by the Crook and Scourge across his chest. On another level, he is Amon the Concealed One, and on another he is Christ in the Tomb after the Crucifixion. This can be very confusing with regard to what level he is working at. Taylor maintained that all these levels were utilised, and each level vibrated to a particular energy the subtle bodies are attuned to. The results are as follows. On the Etheric level he is Christian Rosenkreutz, on the Astral he is Osiris, on the Emotional he is Christ and on the Mental level he is Amon. It took me quite some time to grasp all this when Taylor first instructed me on all its principles. He told me that Amon must represent the mental level because it has to cross the abyss to the upper levels and this can only be done with the Mental Body. Taylor told me that his teacher (a former member of Bristol temple) told him to lie in the Pastos and take the form of each level, then link the forms together through the Chakras. He told me that it took a great deal of time and energy to do correctly. Also he informed me that in the Golden Dawn proper, all these forms were created to be held through the power of the Ruach. Taylor and others who worked with the subtle bodies decided to use the above formula, which proved a great deal easier than using the Kabbalistic one. Also from a practical viewpoint at Whare Ra, they found it best to let some air in the Pastos and it was also better for the Chief Adept in the Pastos to be heard. I have been told on a number of occasions that those speaking from the Pastos could not be heard properly!

On command of the Second Adept the Aspirant is admitted by the Third Adept. He holds the Wand of the Chief Adept by its Yellow band and the Ankh at its yellow juncture. This is to show that he is now in harmony with his Higher Self and his Tiphareth centre is now directly under the guidance of his Higher Genius. The Wand and Ank of the Chief Adept are in fact placed on hooks on the Inner door and they are given to the Aspirant at this juncture. The Aspirant is then placed in front of the Vault door. Now at Whare Ra, the Vault door was undetected and had an outer cover similar to stone, with a green curtain in front of it (the colour of the Path of Nun) with a thread of Gold running through it (the reflection from the gold of Tiphareth).

Inner Vault Door Diagram (refer to colour plates for diagram)

When this outer door was drawn back it revealed the Five Enochian Tablets (as per diagram) also directly above this was a Red Rose. The Kerubic emblems were also at each corner protecting the Vault from any negative energies entering.

The Second Adept now explains the concept of the Kerubic emblems while the Third Adept explains the original finding of the Tomb of Christian Rosenkreutz. The Third Adept continues the history lesson but now opens the door to the Vault and enters with the Third Adept. The Second Adept is at the head of the pastos in the East, the Third adept in the South and the Aspirant in the North - all facing the Pastos. At this point a descriptions is given of the Altar by the Second Adept.

The Altar itself is on castors or wheels and is wide enough to be able to move it so that the wheels are either side of the pastos when it is placed directly over it, apart from the top, the altar is white. The Altar has four disks in the colours of the Four Elements. These are arranged with the Red disk (Leo - Fire) at the East and head of the pastos. Directly below it is the Yellow disk (Aquarius - Air) in the West, the Black Disk (Taurus - Earth) in the South and the Blue Disk (Scorpio - Water) in the North. The arrangement here is shown in the Golden Dawn treatise on Star maps, each colour represents a Sign and a point allotted to the Four Tiphareth points on the map of the Zodiac in the Heavens. Since the Golden Dawn astrological map acknowledges Leo as the starting point, of the Zodiac symbol for Leo is placed at the top position of the Altar, closest to the head of the Pastos. The Red Disk is a Green Lion with the Letter Yod; on the Black Disk is a White Ox and the Letter Heh(F); on the Yellow Disk a Purple man's head and the Letter Vau; on the Blue Disk an Orange eagle and the letter Heh. Each of these figures are winged to represent the

Four Kerubs who guard the Universe. On the Lion's head is an upright cross on a stand and a burning lamp, on the Bulls head is a chain, on the man's head a dagger and on the Eagle's head a cup. The implements can be likened to the principle of the Tarot Princesses and Aces rotating in the 'Convolted Forces' paper.

The black background on the top of the table represents the Universe or night sky and the Fixed points on it (the disks) are there to guide the Adept.

On the White letter Shin (on which incense is placed) shows the redemptive quality that renews the elements and is the guiding force in the name. It alludes also to the Christ like influence of resurrection.

After the Altar has been explained to the Postulant all those in the Vault kneel and join their wands above the Altar, and the Second Adept then invokes the power of the Order (through the LVX formula of the Crossed wands) to come down through to the Kether of the Aspirant. The energy the Second Adept has invoked is that of the Christ current.

When the Chain is handed to the Postulant and the bonds of Self sacrifice are then accepted, he stands in the form of a Cross and part of that which he felt on the Cross of suffering then re-occurs but only on the higher centres. A link is then formed again with the Christ influence. After this there is another anointing, as before. This anointing is done in the Vault itself and this is the point that makes the difference. We must accept that the Christian Rosenkreutz mysteries are part of the Christian Ethic, and when the Second Adept tells the Postulant to rise he does so, not only in the form of Christ but also in current of the Founder Christian Rosenkreutz. The whole process is now controlled by the Third Adept, using his influence as Amon in guiding both the Christian aosisrucian currents.

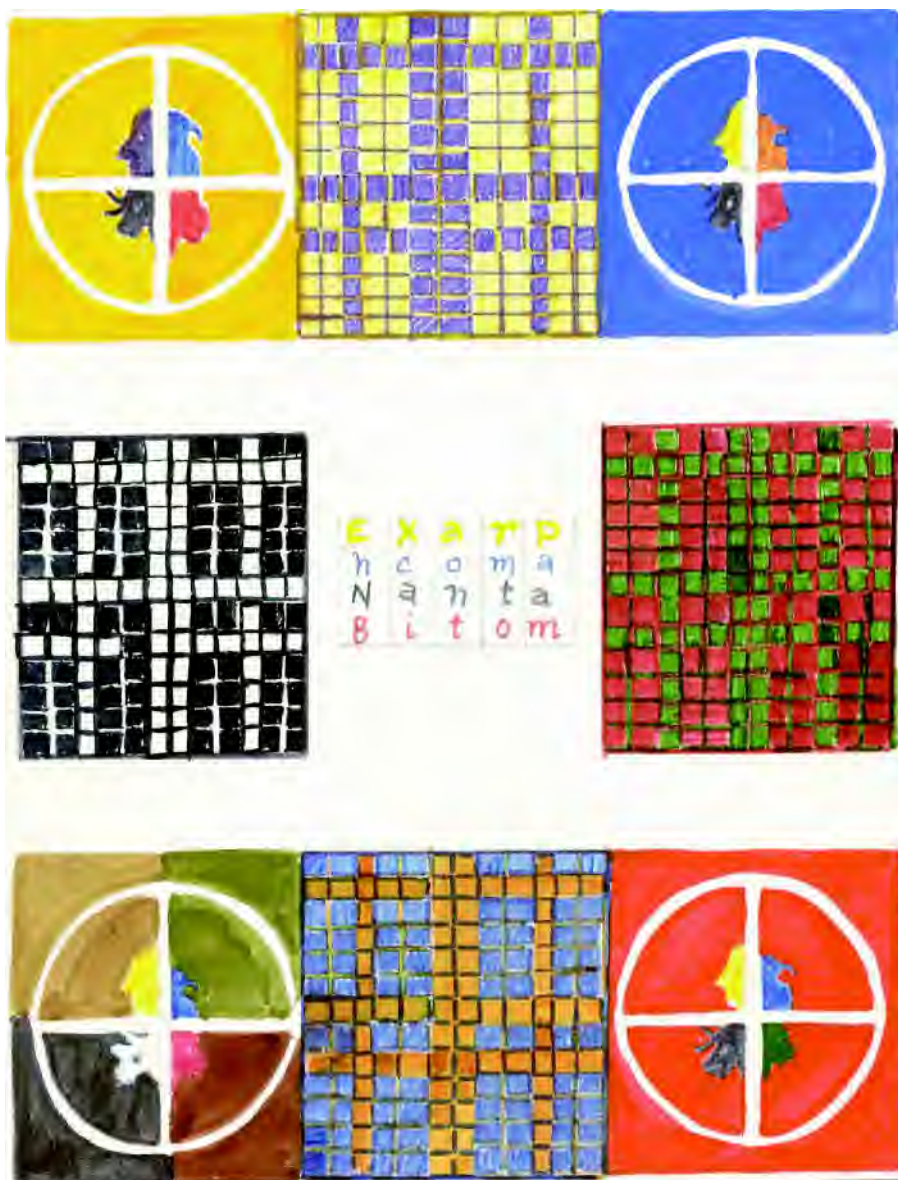
When the Altar is moved away, revealing the upper part of the pastos, and the lid is opened the Chief Adept is revealed. Now what the Aspirant sees is the Form of Osiris, for Amon cannot be seen. The Third Adept now has the function, to remove any Etheric Obstructions in the Postulant, this is done through holding the band of Leo on his Lotus Wand. This shows a new beginning and a new incoming energy, it also gives strength and support to the Postulant. On instructions from the Second Adept, the Postulant must now touch the Rose Cross with the head of the Chief Adept's Wand. Mathers maintained that this effect transfers the Consciousness from the Ruach to the Neschamah, this explanation, though important, is just the tip of the iceberg. Taylor explained this part of the ceremony:

'The energy in the Wand now links again with a charge when it touches the Rose Cross. I have actually seen it spark on more than one occasion and do not put it down to static electricity, but more to a type of Etheric energy...'

What happens is that the Wand's Astral energy touches that form of Osiris, in the Astral. Now this Astral form of Osiris is not the Astral Body of the Chief Adept but a form he or she built up on the Astral plane. The use of the wand now breaks the link with Chief Adept and it becomes a form of its own volition, linked to the Postulant through the Wand. The exchange of Wand for the Crook and scourge is symbolic of the transference that has just taken place and the Postulant now becomes Osiris. The Third Adept helps the Postulant cross the crook and Scourge at the Chest then gives his speech which though historical, builds up to the main part, 'In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again.' For the Postulant is now reborn. The pastos is re-closed and the Postulant walks out of the Tomb with the Crook and Scourge crossed. Some years ago when a couple from Whare Ra (both of whom were extremely psychic) underwent the 5=6 they found that the placing of the Crook and Scourge across the heart definitely changed something in themselves. Others have made the same remark. This is the acceptance of Osiris as ones spiritual benefactor. Those of the Christian beliefs sometimes feel it on the Cross, but for the majority, the crossing of the Crook and Scourge was the trigger point for many changes to come into the future.

THIRD POINT

The pastos is now placed outside the Vault and on the temple floor. It is a symbol of the



INNER VAULT DOOR

empty tomb of the risen Christ, and Osiris. The speech of the Second Adept is a direct biblical quote from the one of the Gospels, after the resurrection, to reinforce this fact. The Second Adept then explains the meaning of the top of the Pastos. Mathers says of this part of the ceremony:

`...whether he understands it, or not, the Aspirant actually approaches his own Genius...

Now if the Genius part, instead of identifying itself with the God part, identifies itself too much with the Neschamah, a fall of the Genius takes place: which is not altogether Evil but may entail a certain Evil effect. The most complete point of contact (between Aspirant and his Genius P.Z.) is in the Third Point, where the Chief Adept says: "I am the Resurrection and the Life! He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die": i.e. if you can live at Will in the Neschamah and touch the Genius, you will have made a great step towards the Divine Elixir, for you will be worthy to sit with the Gods, and that which you drink of is the real Elixir, the Elixir of the Spirit of Life.

Then the Second Adept says: "Behold the Image of the Justified One, crucified on the Cross of the Infernal Rivers of Death", and the Third Adept shows deific antithesis: the Exaltation into the Divine. Then the Chief Adept says again: "I am the first and the last"; the Aleph and the Tau and the Yod and the Heh final of the Sacred Name; "I am He that liveth but was Dead, and behold! I am alive forever more. Amen", that is using the name of the Egyptian Deity AMON, or Amen, who represents the Ideal God Force: "and I hold the Keys of Death and of Hell" (because if you stand on Malkuth and keep your touch with the Gods, you hold the Keys of that which is below). But the Lower Self all this time has an existence, for it is certainly not quite eliminated: it is cast forth from the Nephesh, yet preserving a link with it, it goes down into the Qlippoth, and in this connection it is well to observe what may really be Evil on this Earth plane, may be even as a God among the Demons.

The words "He descended into Hell", have such a significance. This Third Point then represents the attainment of the Divine; and the Second Adept proceeds to say; "he that have an ear let him hear what the Spirit says unto the Assemblies (i.e in Malkuth) and if the Voice of the Divine is found in Malkuth it must find its echo in the realms beneath.

Then follows the Exaltation into the Neschamah of the Consciousness of the Chief Adept, whose voice seems as it were symbolically standing with his head in Atziluth, whence it reverberates through the Worlds sinking down below Malkuth into the dominion of Shells and he says: "For I know that my Redeemer Liveth" (The Redeemer is He that brings again)" and that he shall stand at the latter day upon the Earth. I am the Way, The Truth and the Life. No Man cometh unto the Father but by etc." This whole passage of the Chief Adept is formed of a collection of utterances, which are, as it were, the speeches of the Great Gods, which he can only hear when is still further exalted into Kether. "I am the way, the Truth and the Life", is the reflected Triad. No Man cometh unto the Father, but by me. Then the Neschamah speaks; down to "I have entered into the Invisible". Then it is as if the Consciousness went into the Genius, which says "I am the Sun in his rising, I have passed through the hour of the Cloud and Night."

Then follows: "I am Amon the Concealed One, the Opener of the Day," like the Great God in Atziluth: "I am Osiris Onnofris, the Crucified One," who is perfected in the balance and Risen above all considerations that come from Maya, or illusion, and who only seeks the eternal life from above, and then, as if in a supreme moment "I am the Lord of Life, triumphant over death, there is no part of me that is not of the Gods", (That is the Voice of Kether.) This again is followed by a synthetical culmination, as if all the Divine Ones united in the utterance: "I am the Preparer of the Pathway, the Rescuer unto the Light! Out of the Darkness let the Light arise!"

The Aspirant is prompted to say: "Before I was blind but now I see," representing again the blindness to the Neschamah Consciousness and the passage into this. "

When the Chief Adept states that he is the Reconciler with the Ineffable he places himself here as

the central Pillar of the Tree of Life which allows the Divine White Brilliance to descend. This is now the final subtle manipulation, for the Chief Adept must now bring the vital subtle bodies of the Postulant up to the same level as that of the ceremony. With the Invocation of the Light the fusion of the two energy levels into one then begins. The rationale behind this is that each subtle body of the Postulant (up to the Higher Mental Body which the Chief Adept utilises in this ritual) now fuses at each level with that of the ritual.

The next step is to place the Wands above his head and the ankhs to the heart centre which gives a direct stimulation to the heart centre, but at the Astral level. It shows that this level can be tapped again by the Postulant when he is a fully fledged Adept.

The touches of the Wands to the base of the brain and the two temples were meant to show that the obstructions of Daath are partly cleared away and knowledge from the Third Order (through Cholanah and Binah) now flows through the Second. It also shows the removal of the Qliphothic influence from the body and Soul of the Postulant. Eventually all the Sephiroth as applied to the body are stimulated.

A question that people often asked is that if the Sephiroth points on the body are stimulated what then about the Seven major chakras and how does it effect them? Well first of all along the points allocated to the Sephiroth are minor chakras and when they are stimulated they in fact alter the major ones indirectly. Actually it is a safer method than direct stimulation of the minor chakras. The use of the Ankhs however keep this in check as a type grounding on the energy being introduced.

Over the years I have read various authors talk about the Golden Dawn and how old fashioned its rituals were, yet this part of the ritual is extremely advanced because, it involves electrical and magnetic changes in the body, from the direct stimulation of the wands and ankhs. A new type of bio-magnetic field is tapped into and utilised.

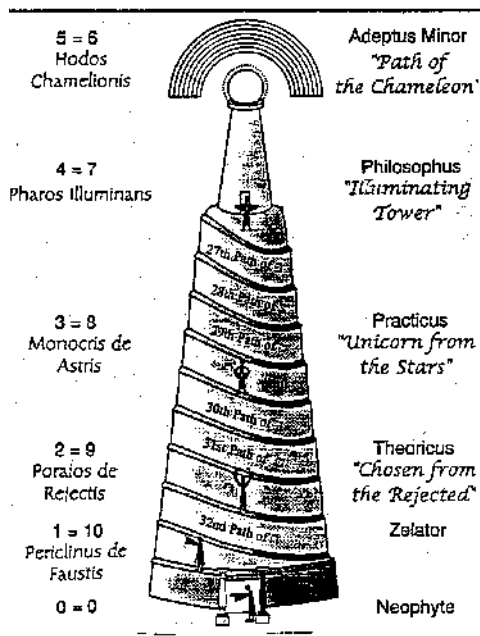
Once the stimulation of the Sephiroth centres has been completed then the weapons are laid out on the altar, with the Crook and Scourge placed on the Altar, right and left of the diagram of the Sword and Serpent. The Crook and Scourge are placed in the same position of the Two pillars of the Tree of Life and that is what they represent. The Full Divine White Brilliance formula is then given.

Minutum Mundum

The Chief Adept then describes the meaning of the Minutum Mundum diagram. The explanations for this diagram are self explanatory and need no further elaboration. I would however refer the readers to the book 'Magical Tarot of the Golden Dawn' where full mixing methods are given for each of the Four Trees of the Colour Scales.

Crook and Scourge (refer to colour plates for diagram)

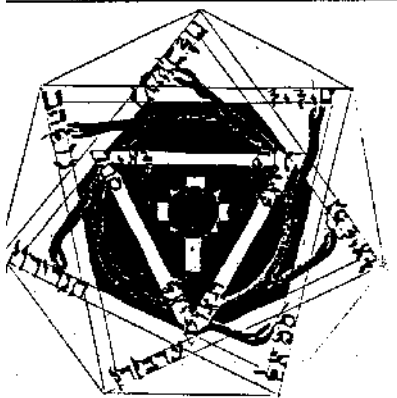
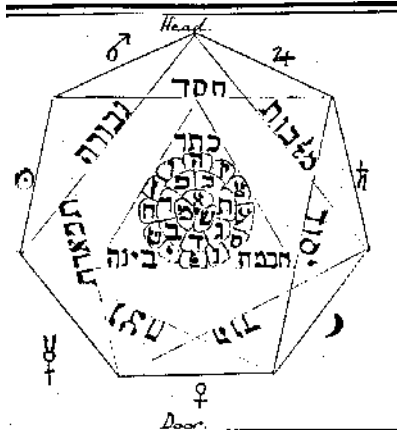
The Colouring Attributions are given for the Crook (starting from the Top) and Scourge show the colours for Kether, Air, Chokmah, Taurus, Chesed, Leo, Aries, Tiphareth, Capricorn and Hod. For the Scourge, starting at the tip of the flail, Water, Geburah, Cancer, Binah, Gemini, Tiphareth, Scorpio and Netzach. All of these colours come from the Diagram of the Minutum Mundum. Two more diagrams are then explained, the 'Sword and the Serpent' (explained earlier in the text and the mountain of Abiegnus (which has been elaborated in the Portal ritual). These two diagrams also



CROOK AND SCOURGE AND COLOUR ASSOCIATIONS



The Vault floor, also described, has a black background with white lettering and lines. The Serpent is Red, the cross Gold and the Rose red. There are also a series of names written on the diagram. On the lowest tip of the downward pointing triangle is the name 1. Thaumiel; on the upper left hand side is the name 2. Ghagiel, on the upper left hand corner is the name 3. Satariel. The remaining seven names written in each corner, starting from the top point of the seven pointed star (going counter-clockwise) 4. Ghaahsheblah, 5. Golachab, 6. Thagirion, 7. Aarab Zaraq, 8. Samael, 9. Gamaliel, 10. Lilith - these are, of course, the Orders of the Oliphoth.



Vault Walls

The Top rank of each wall relates to the Kerubic Emblems (in the Order of Tetragrammaton), with the Sign Spirit in the centre, which is always white with a dark wheel upon it. You will note that the eagle replaces the Sign of Scorpio here. The planetary symbols are placed roughly in the order they are in when associated to the Hexagram. The Hebrew letters of the Sephiroth are placed in the position they occupy on the Tree of Life. The Astrological Signs are arranged in their perpendicular columns of their Earth, Air, Water and Fiery Triplicity.

The horizontal symbolism of the Signs (in order of Tetragrammaton) -starting at the top rank (4th from the bottom) are in their fixed, Cardinal and Mutable positions. The Three Elements and the Three alchemical principles are also given as well.

Now as to the actual colouring of the Vault walls there are number of ways to do this, each temple had its own scheme. The usual and simplistic method to do this is to colour out the Vault squares on paper, but associate the colours of the Minutum Mundum to each relevant square. On the squares that are left the following basic colours are associated:

Kerubics (right to left) Red, Blue, Yellow and Black. These colours are not to duplicate those of the Minutum Mundum and are to be considered somewhat darker than those colours associated with the Elements on the Paths. The colours for the Three alchemical principles -Mercury, Salt and Sulphur are Yellow, Blue and Red. These are in a

♂	☿	☼	☿	♂
♂	♂	☼	♂	♂
♀	☼	♂	♂	♂
♂	☼	☼	♂	♂
♂	☿	♂	♂	♂
♀	♂	♂	♀	♀
♂	♂	♂	♂	♂
♂	♂	♂	♂	♂

Black	Primary Yellow	Pale White	Primary Blue	Primary Red
Light Blue	Light Yellow	Brilliant White	Deep Blue	Bright Pale Yellow
Light Red	Reddish Black	Light Indigo	Grey	Glowing Orange Scarlet
Scarlet	Scarlet Red	Golden Yellow	Blue	Violet
Red Orange	Amethyst	Yellow Gold	Green Blue	Amber
Yellow	Orange	Pale Silvery Blue	Emerald	Emerald Green
Dark Indigo	Grass Green	Violet	Dark Amber	Blood Red
Greenish Yellow	Orange	Citrine Russet Black	Oliver Black	Crimson
				Blue

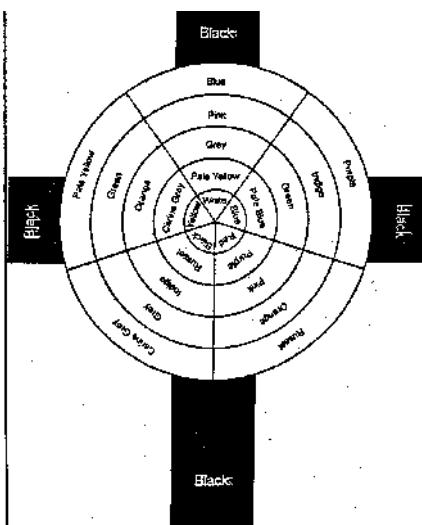
lighter colour than those of the Kerubics and the Elemental associations to the Path. The Hebrew lettered squares are in the colours of the Sephiroth of the Queen Scale while the Planetray and Zodiac squares are in the colours of the King Scale Paths. Now this gives you the complete basic colour plan to work with. The important thing to remember is that no square should have an identical colouring with another square. Each square of the same colour should be either darker or lighter in tint than its counterpart.

Now how you actually colour each wall is simple in theory (but difficult to do practically). If you want to colour say the Venus Wall then select the colour green, taken from the square of the planet, from your basic draught sheet, and colour each square with a mix of that colour. Taking the Venus square as an example. The Symbol of Venus will be in its own green colour and the background in a complementary Red. You will note that around each Hebrew letter there is a square, (except M for Malkuth which has no border and the letter is painted in White), both the letter and the square border are coloured in the compound mix of the Sephiroth and the Green of Venus, the background will be the complementary colour. When the planetary compound

is mixed with the squares of the Planets, Signs, Kerubics and Elements, it is mixed with the background colour of the square with the respective symbol in the complementary Red. It would be fair to say that each temple did not use identical methods of colouring. A comparison of copies from the walls of Bristol and Whare Ra will bear this out. I know of another method where only the colours of the King Scale (both Sephiroth and Paths) are used as well.

Cross of Victory

The Cross of Victory is then shown to the Postulant and it is explained as the rose of five times five petals representing the interchanging energies of Spirit and the Elements. In the published Regardie and Crowley versions of this cross only the back of the Cross is shown. The original



Golden Dawn (and later the Stella Matutina) used a black carved crucifix, with Christ on the Cross, the Coloured painted on the back of the cross in the form of a rose. I am told that in one Golden Dawn temple an antique black Florentine cross was utilised for this purpose with later modifications of the rose being done in Venice. In one lecture it was described simply as 'The figure of Christ surrounded by the Four Elements symbolises the perfected Adept who has so balanced his elemental nature that the Divine spirit can manifest in him.'

The form of Christ is important here for it is the influence that helps the Adept to change and go through the rebirth principle. We must also remember that any type of figure or symbol in the Vault is transformed and imbibed with power. The Cross of Victory becomes a very powerful talismatic figure that helps and enforces the Adept (mainly through the heart

centre) and guides the the lower subtle body into some sort of reunification. By simply ignoring the figure and using a Cross shows a lack of understanding of the precepts of the use of Christ in the 5=6 ritual.

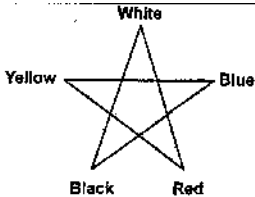
The colour scheme of the Cross of Victory is derived from the colours of the Four elements and spirit. The easiest method to work this out is to form a blank square of 25 cells.











- 1. From the Upper left to the lower right diagonal, place the colours Red, Blue, White, Yellow and Black.
- 2. Take, Red, the first upper colour of the diagonal, and mix it with the next colour on the diagonal, blue, and you form purple.
- 3. You then mix Red with the next colour, white, on the diagonal to form Pink.
- 4. Mix Red with the next colour, Yellow, on the diagonal to form_Orange.
- 5. Nix Red with the last colour on the diagonal, black, to form Russet. Now this gives you the Top squares by Rank and the first row of squares by column (on the left hand side).

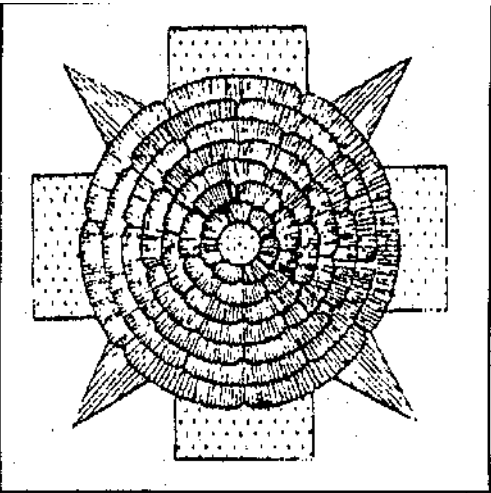
By the same proceedure derive the next set of squares via column and rank only this time you start with the second colour Blue by mixing it with the next colour white on the diagonal. Blue and White make Pale Blue, Blue and Yellow make green, Blue and Black make Indigo. The diagram below shows how the colours are formulated.

Cell square of Colours.

The Postulant is now lead out of the. Vault by the Third Adept, a symbol of their unity. Here a description of the Pastos is given.



	 Red	 Blue	 White	 Yellow	 Black
 Red	Red	Purple	Pink	Orange	Russet
 Blue	Purple	Blue	Pale Blue	Green	Indigo
 White	Pink	Pale Blue	White	Pale Yellow	Grey
 Yellow	Orange	Green	Pale Yellow	Yellow	Citrine Grey
 Black	Russet	Indigo	Grey	Citrine Grey	Black



Pastos Diagrams (above)

Golden Greek Cross Out side Head of Pastos, on White background.

Ten Colours of the King Scale on a White Background on inside Head of Pastos.

Fig 341 (left)
Cross at the foot of the
Pastos Outside. (The
Foot of the Pastos is
black **inside** and
outside)

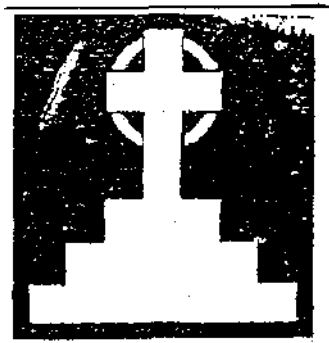
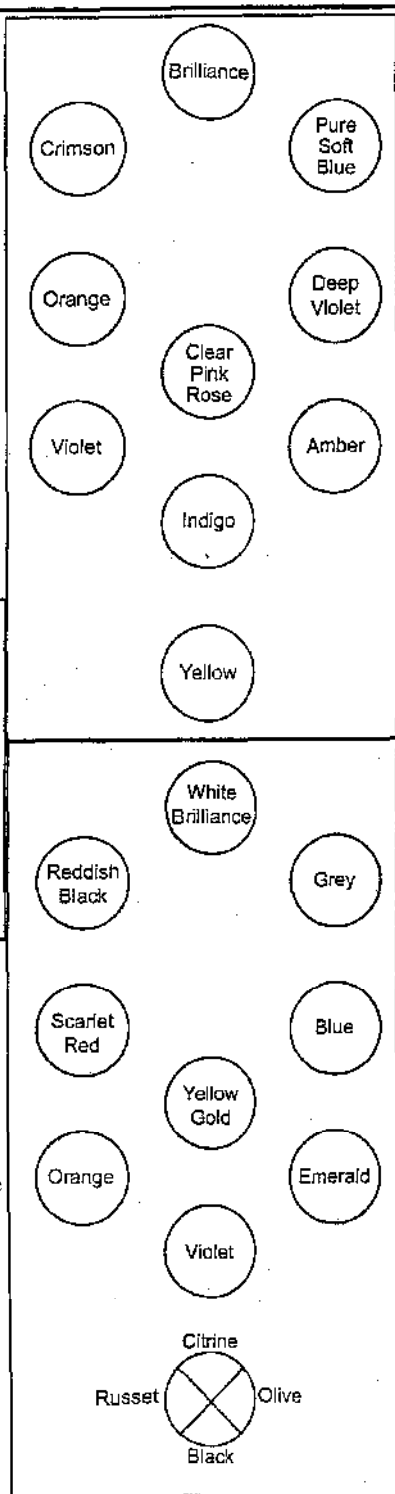


Fig 342 (right) The Colours of the Sephiroth of the
Queen Scale on the inside foot of the Pastos.



Head		
White		
↑ Dark Rose Red	♂ Red	△ Vermillion
♂ Maroon	⊙ Maize Yellow	
⊙ Pale Mauve	♀ Purple	
♀ Deep Blue Purple	♀ Sky Blue	
♂ Deep Purple	♀ Silver	△ Pale Blue
♂ Indigo	♂ Dark or Black	
♂ Sea Blue	♂ Purple	
♂ Dull Brown	♂ Tinged Blue	
♂ Yellow Slate Green		▽ Sea Green
♂ Yellow		
♂ Dove		
♂ Warm Golden Brown		
Black		
Foot		

Fig 343 (left)
Left side of the
Pastos (Both
Inner and Outer)

Fig 344(right)
Right Side of the
Pastos (Both
Inner and Outer)

Head		
White		
↑ Scarlet	♂ Vermillion	△ Red
♂ Red-Orange	⊙ Orange	
⊙ Orange	♀ Golden Yellow	
♀ Amber	♀ Green	
♂ Greenish Yellow	♀ Blue	△ Yellow
♂ Yellowish Green	♂ Indigo	
♂ Emerald	♂ Purple	
♂ Green-Blue		
♂ Blue		▽ Blue
♂ Indigo		
♂ Violet		
♂ Crimson		
Black		
Foot		

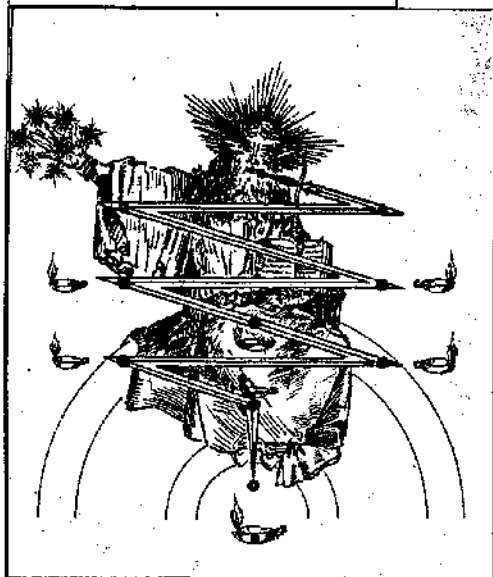


Fig 345 (left)
Top part of Lid.

Mathers says of this:

"Looking at the Pastos, it will be seen that it represents a kind of triple Cube, the whole of

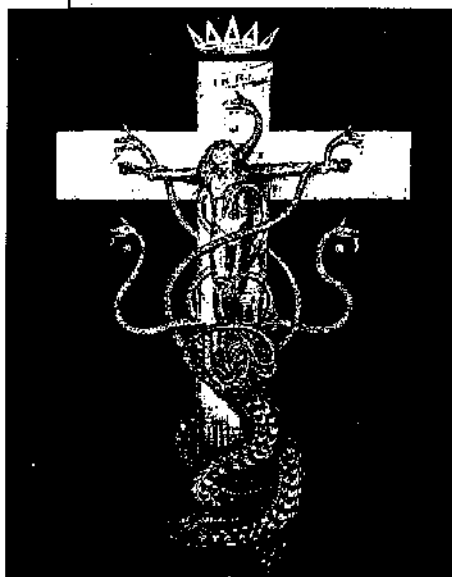


Fig 346 (right)
Lower part of Lid.

which is placed between Light and darkness. The Lid is half Light and half Darkness, the upper End is the symbol of Light, and the Lower the symbol of darkness:- while the sides have the colours placed between the Light and the Darkness. At the head is placed a Golden Greek Cross, representing the Spirit and the Elements, and a rose of seven times seven petals, and there are four rays which go out from it. But at the foot, that which the feet rest on, as if they are exalted by it, is the Cross exalted on a pedestal of Three Steps, viz. the Obligation Cross. This latter is also to an extent represented on the top in a crucified figure, and symbolises the Voluntary Sacrifice of the Lower Will, which is incidental to allying the intellect with the higher aspirations and to the establishment of your consciousness therein - If the ordinary consciousness were centred in the Ruach you could touch the Neschamah, while it is in the latter you could touch the Genius..."

On the Upper half of the Lid of the Pastos the lid is White. The figure of Christ (for that is who it depicts) is a darker or more milky white, with a Golden Crown and Golden Emanations from it. In the right hand of the Figure he holds a Golden lamp with seven Golden Stars around it, in the form of a Hexagram. They represent the 'Seven Arch-angels of the seven churches or abodes in Assiah'. The Flaming Sword is Red, as are the flames issuing from the Golden Lamps on each of the seven lower centres of the Sword. The Book 'T' he holds is white also. There are two semi arcs. The bottom one, representing Malkuth is Red and the larger one representing Tiphareth is Gold. The background on the lower portion of the lid is black, the Cross is Gold, as is the Crown (with red trim). The Sephiroth are White, and the INRI are red letters of White backdrop. The figure is pink flesh colour while the Serpent is a combination of Red and black.

I uncovered the following 'Notes on the Pastos' from Taylor with no indication of who wrote it, save the comment from Taylor that the paper was dated in the early 1890's:

" The outside length is 89.62 inches. The external width is 38.5 inches. The external width is 38.5 inches. The depth is 34.42 inches. The Lids diagonal is 88.25 inches which relates to the width of space from the Suns orbit was taken at. If the Suns orbit and that of Venus,. be drawn on the Lid (with the Suns distance at a scale of 10) the orbit of Venus is then contained in the Lids breadth -a direct empathy with the Vault door. The Contents of the Pastos is 70,500 cubic inches - which is the Suns diameter in miles."

The Postulant is now placed between the Lid and the Pastos. This is symbolic of what he was and what he has now become. The LVX Signs are given. The Pastos is replaced in the Vault, the Adepts resuming their opening positions. The closing procedure then begins with the knocks to withdraw the current and seal the entrance way of the Vault, which is then closed.

THE SASH OF THE 5 = 6.

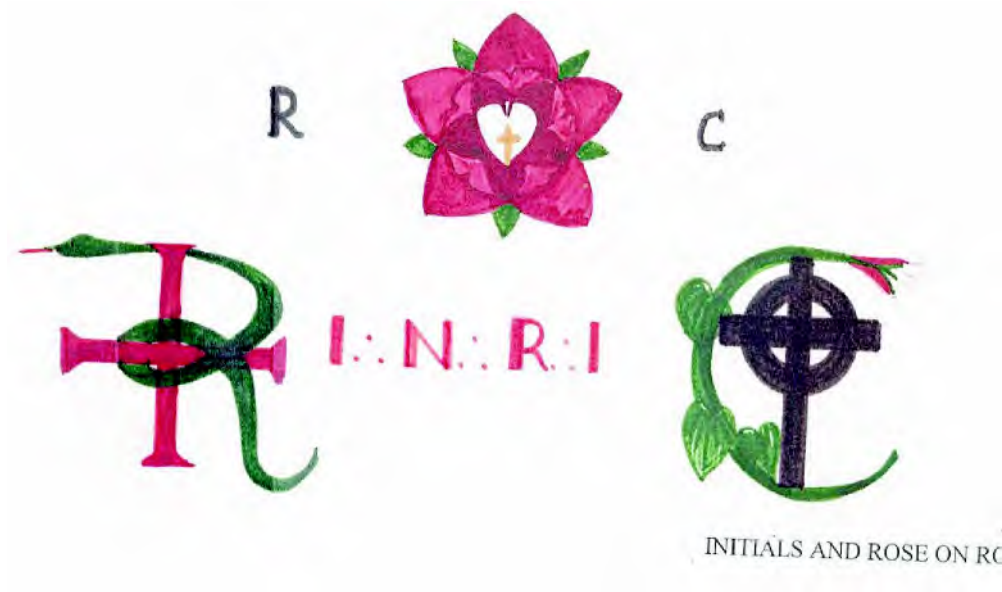
The first mention of the Golden Dawn Grade sash for the 5=6 Grade was in a paper by Wyn Westcott in 1892. It was a White Sash with Gold trim. The numbers 5=6 were Red and in a Red circle and square with a Red Rose Cross beneath it.

By 1900, just prior to the Golden Dawn breakup, Mathers (from his Paris Temple - Ahathor) issued Crowley with a 5=6 sash that was markedly different. The sash was White with Red trim. The 5=6 numbers were in gold, as were the circle and square. The Rose Cross was Red. Beneath it was a Red Hexagram with a Golden Sun in its centre. Below this were four red horizontal Lines, with the numbers 24, 25 and 26 placed between them, respectively. From this one can deduce that Mathers must have considered marking the paths of the Portal off in Red.

At Whare Ra Temple this changed more than once as well. With a Red sash substituting for the Portal's white one (with no insignia) and the 5=6 sash being white. Some had numbers on them and some did not, depending on the period one attained the inner Order rank. A Gold sash was worn around the waist for 5=6, a Red one for 6=5 and a Blue one for 7=4. Most of this dated from the early 1940's and in the 1930's they were more strict. I must admit I have failed to uncover any definitive Whare Ra paper on the grade sashes other than a generalisation. Frankly though, I prefer the later Mathers version as I think it has more merit than the original Westcott arrangement.

The Cross of Victory (Front View)







Eastern

1st Lesser Angle

r	Z	i	L	a	f	A	y	t	i	p	a
a	r	d	a	a	i	d	p	i	L	a	m
G	Z	o	n	B	a	r	O	V	a	u	t
T	o	i	T	t	X	o	p	a	e	o	C
S	i	g	a	S	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
O	r	o	i	b	A	h	a	o	z	p	i
C	n	a	b	r	V	i	X	g	a	Z	d
O	i	i	i	t	T	p	a	l	o	a	i
A	b	a	m	o	o	a	C	V	e	a	
N	a	o	c	o	i	t	n	p	r	a	T
O	c	a	n	m	a	g	o	t	r	o	i
S	x	i	a	b	r	a	p	m	Z	o	X

2nd Lesser Angle

Table

e	x	a	r	p
h	c	o	m	a
n	a	n	t	a
b	i	t	o	m

Northern

of Union

b	o	a	Z	a	R	o	P	h	a	R	a
V	N	n	a	X	a	P	S	o	n	a	n
a	i	g	r	a	n	o	a	m	a	g	g
a	r	P	m	n	i	n	g	b	e	a	t
r	s	a	n	i	Z	i	r	m	e	i	a
i	Z	i	n	r	e	Z	i	a	M	e	i
m	o	r	d	i	a	l	h	e	t	g	a
A	o	G	a	n	C	h	e	a	S	o	m
A	r	b	i	Z	m	i	i	l	p	i	Z
O	p	a	n	a	l	a	m	S	m	a	L
d	a	l	o	p	i	n	e	a	n	t	a
r	X	P	a	o	e	S	e	Z	i	X	P
a	X	a	r	v	e	S	e	T	i	a	m



Western

T	a	O	A	d	V	P	t	d	n	i	m	24
a	a	b	c	o	o	r	O	m	e	b	b	42
T	o	g	c	o	n	X	m	a	l	G	m	72
n	i	o	d	Z	i	a	i	e	a	o		96
P	a	c	A	X	i	o	V	S	p	S	96	120
S	a	a	i	X	a	r	V	r	o	i		144
m	p	h	a	r	s	I	g	a	i	o	l	160
m	a	m	g	l	o	i	n	Z	i	r	X	172
O	i	a	a	D	a	c	a	T	a	p	a	216
P	a	i	t	o	f	i	d	X	P	a	c	240
n	d	a	z	n	X	i	V	a	a	s	a	264
t	i	d	p	o	n	S	d	a	S	p	i	288
X	r	i	i	k	t	a	r	n	d	i	j	312

Southern

d	o	n	p	a	T	d	a	n	V	a	336
O	i	o	a	G	e	o	b	e	V	i	360
O	p	a	m	n	o	O	G	m	d	n	384
a	p	l	s	T	r	d	e	c	a	o	408
S	c	m	i	o	n	A	m	i	o	X	432
V	a	r	P	G	i	L	b	r	i	a	456
O	i	p	t	e	a	P	a	o	e	e	480
P	g	V	a	c	b	r	Z	i	r	Z	504
S	i	o	d	a	f	e	i	n	r	Z	528
d	a	i	t	T	a	n	a	d	i	r	552
d	o	X	o	m	a	n	S	i	l	a	576
O	o	n	P	Z	i	i	P	Z	i	Z	600
r	a	O	a	n	S	o	f	A	c	t	624



(underlined Pencil Letters are
reversed Capitals)



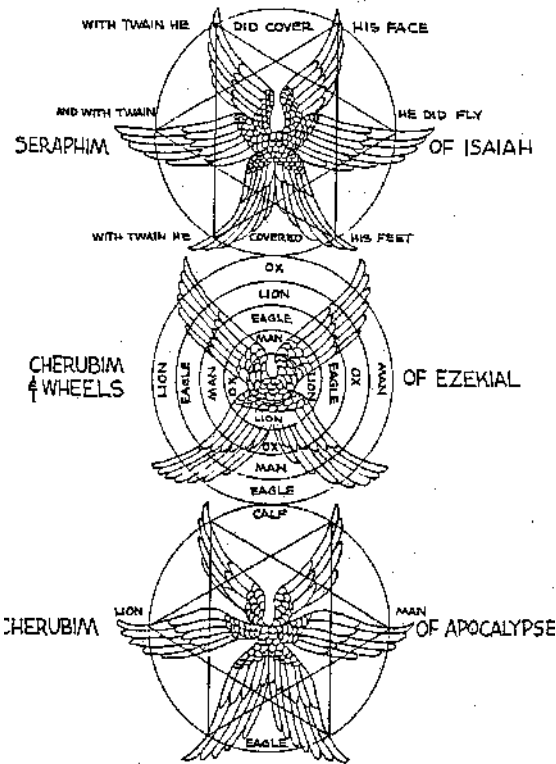
Vision of the Angelic Choirs

The first diagram of the Seraphim of Isaiah shows them as the guardians of the Seven Planets. The seventh point being the point where the wings originate from. We are also told in the 'Lesser Hecaloth text':

'How many are the Seraphim? Four, corresponding to the Four Winds of the world. And how many wings have they each one of them? Six, according to the days of Creation. And how many faces have they? each one of them has four faces. The measure of the Seraphim and height of each one of them corresponds to the height of the Seven heavens...'

This also shows that the Seraphim also work through the Four Elements and Sixteen sub elements and hence their association to the Four Cherubs.

The next diagram is that of the Cherubim of Ezekiel. These Cherubim relate to the Ox, Lion, Eagle and Man and are the figures on the door of the Vault. They are also



guardians of the vault and the walls of the Vault and no Ray from the Seraphim above them can enter the Vault proper unless it is through the Cherubim. These are also analogous to the Rectified Elements that the Philosophus has just gone through before admittance to the Vault and the Second Order.

The Cherubim of St. John are also the symbols on the Altar in the Vault and are the unifying force with the Seven rays that make up the Vault's energy flow. They are linked with the Kerubim of Ezekiel who rule and influence the Seven Rays, shown as the walls of the vault. The final diagram of the Cherubs of St. John relate to the rebirth in the Vault with the Apocalypse. For the vault will be about the spiritual rebirth and the need to survive the Seven Seals. The Six wings of the Cherubs also relate to the number of the Sephirah of Tiphareth. This is the entrance way of the return back to Eden.

The full impact of this diagram is not fully understood until the next ritual, the 5=6 and the Entrance to Tiphareth.

Stations, Descriptions and meanings of the Officers.

Chief Adept:

1.a This is the station of Hugo Alverda, a Phrisian, disciple of Christian Rosenkreutz and the highest of the Adepts next to the Master himself. Taking the initials of the Chief Adept gives us the HA which by gematria of the Hebrew letters equates to the value of 6 which represents Tiphareth and the Hexagram.

