



THE GOLDEN DAWN

*An Account of the Teachings,
Rites and Ceremonies of the*

ORDER OF THE GOLDEN DAWN

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VOLUME TWO



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BOOK TWO

RITUALS OF THE FIRST ORDER

THE STELLA MATUTINA

OR

GOLDEN DAWN

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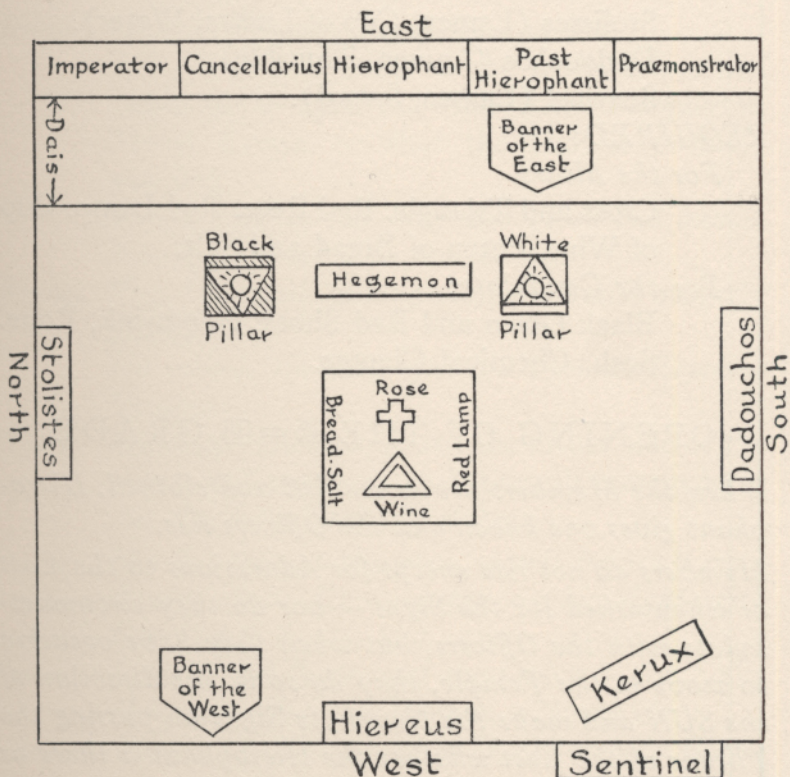
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NEOPHYTE ☉ = ☐ GRADE

OF THE

ORDER OF THE STELLA MATUTINA



OFFICERS:

On the Dais:

Imperator — Cancellarius — Past Hierophant
— Praemonstrator.

Hierophant (Red Robe, Lamén, Sceptre).

In the Hall:

Hiereus (Black Robe, Lamén, Sword).

Hegemon (White Robe, Lamén, Sceptre).

Kerux (Lamén, Lamp and Wand).

Stolistes (Lamén, Cup of Lustral Water).

Dadouchos (Lamén, Thurible).

Sentinel (Lamén, Sword).

REQUIRED:

For the Altar:

Cross and Triangle. Red Rose. Red Lamp. Cup
of Wine. Paten of Bread and Salt.

For the Candidate:

Black Gown and Red Shoes. Hoodwink, Rope.
Sash. Chemical Change.

OPENING OF THE ☉ = ☐ GRADE

When the Members are assembled and clothed, Hierophant gives one knock and the Officers rise.

Members do not rise except for Adorations to the East or when asked for the Signs — nor do they circumambulate with the Officers, but when they have occasion to move in the Temple, they do so in the direction of the SUN and make the Neophyte Signs on passing the Throne of the East whether the Hierophant is there or not. The Grade Sign is made in the direction of movement except when entering or leaving the Hall, when it is made towards the East. 1 — This sign represents one

knock made by rapping the base or shaft of wand or the pommel of sword on a table.

Hiero (one knock) 1

Kerux on hearing the Hierophant's knock, goes to the North East, to Hierophant's right, faces West, raising his Lamp and Wand and says:

Kerux HEKAS! HEKAS! ESTE BEBELOI!

Kerux returns to his place.

Hierophant rises with one knock.

Hiero (knocks) Fratres and Sorores of the.....
Temple of the Order of the Stella Matutina,
assist me to open the Hall of the Neophytes.
Frater Kerux, see that the Hall is properly
guarded.

*Kerux goes to the door and gives one knock.
Sentinel replies with one knock.*

Kerux Very Honoured Hierophant, the Hall is properly
guarded.

*He salutes the Hierophant's Throne. Remains
by door.*

Hiero Honoured Hiereus, guard the hither side of the
portal and assure yourself that all present have
witnessed the Stella Matutina.

*Hiereus goes to the door, stands before it with
Sword erect, Kerux being on his right with
Lamp and Wand, and says:*

Hiereus Fratres and Sorores of the Order of the Stella
Matutina, give the Signs of a Neophyte.

*This done, Hiereus gives Signs towards Hiero-
phant, and says:*

Very Honoured Hierophant, all present have
been so honoured.

Hiereus and Kerux return to their places.

Hierophant gives the Sign of the Enterer towards the West, but NOT the Sign of Silence.

Hiero Let the number of Officers in this degree and the nature of their Offices be proclaimed once again, that the Powers whose images they are may be re-awakened in the spheres of those present and in the Sphere of this Order — for by Names and Images are all Powers awakened and re-awakened.

He makes the Sign of Silence.

Honoured *Hiereus*, how many Chief Officers are there in this Grade?

Hiereus There are three Chief Officers; the Hierophant, the *Hiereus*, and the Hegemon.

Hiero Is there any peculiarity in these Names?

Hiereus They all commence with the letter 'H'.

Hiero Of what is this Letter a symbol?

Hiereus Of life; because the Letter 'H' is our mode of representing the ancient Greek aspirate or breathing, and Breath is the evidence of Life.

Hiero How many lesser Officers are there?

Hiereus There are three besides the Sentinel; the *Kerux*, the *Stolistes*, and the *Dadouchos*.

The Sentinel is without the Portal of the Hall and has a Sword in his hand to keep out intruders. It is his duty to prepare the Candidate.

Hiero Frater *Dadouchos*, your station and duties?

Dad My station is in the South to symbolise Heat and Dryness, and my duty is to see that the Lamps and Fires of the Temple are ready at the opening, to watch over the Censer and the

Incense and to consecrate the Hall and the Fratres and Sorores and the Candidate with Fire.

Hiero Frater Stolistes, your station and duties?

Stol My station is in the North to symbolise Cold and Moisture, and my duties are to see that the Robes and Collars and Insignia of the Officers are ready at the Opening, to watch over the Cup of Lustral Water and to purify the Hall and the Fratres and Sorores and the Candidate with Water.

Hiero Frater Kerux, your station and duties?

Kerux My place is within the portal. My duties are to see that the furniture of the Hall is properly arranged at the Opening, to guard the inner side of the portal, to admit the Fratres and Sorores, and to watch over the reception of the Candidate; to lead all Mystic Circumambulations carrying the Lamp of my Office, and to make all reports and announcements. My Lamp is the symbol of the Hidden Knowledge, and my Wand is the symbol of its directing power.

Hiero Honoured Hegemon, your station and duties?

Heg My station is between the Two Pillars of Hermes and Solomon and my face is towards the cubical Altar of the Universe. My duty is to watch over the Gate-way of the Hidden Knowledge for I am the reconciler between Light and Darkness. I watch over the preparation of the Candidate and assist in his reception and I lead him in the Path that conducts from Darkness to Light. The White Colour of my Robe

is the colour of Purity, my ensign of office is a Mitre-headed sceptre to symbolise religion which guides and regulates life, and my Office symbolises those higher aspirations of the soul which should guide its action.

Hiero Honoured Hiererus, your station and duties?

Hiereus (holds Sword and Banner) My station is on the Throne of the West and is a symbol of increase of Darkness and decrease of Light and I am the Master of Darkness. I keep the Gateway of the West and watch over the reception of the Candidate and over the lesser Officers in the doing of their work. My black Robe is an image of the Darkness that was upon the Face of the Waters. I carry the Sword of Judgment and the Banner of the Evening Twilight, which is the Banner of the West, and I am called Fortitude by the Unhappy.

Hierophant stands, holding Sceptre and Banner of the East.

Hiero My station is on the Throne of the East in the place where the Sun rises, and I am the Master of the Hall, governing it according to the Laws of the Order, as HE whose Image I am, is the Master of all who work for the Hidden Knowledge. My robe is red because of Uncreated Fire and Created Fire, and I hold the Banner of the Morning Light which is the Banner of the East. I am called Power and Mercy and Light and Abundance, and I am the Expounder of the Mysteries.

He sits down.

Frater Stolistes and Frater Dadouchos, I command you to purify and consecrate the Hall with Water and with Fire.

Stolistes goes to the East, faces Hierophant, and making a cross in the Air with his Cup, sprinkles a few drops of Water three times towards the East. He passes to the South, West and North, repeating the purification in each quarter and returns to the East to complete the circle. He then holds the Cup on high and says:

Stol I purify with Water.

Dadouchos follows Stolistes when he goes to the East, and when Stolistes has gone to the South, Dadouchos faces East, raises his Censer and swings it thrice towards the East. He then goes to the South, West and North repeating the censuring at each quarter and returns to the East where he completes the circle and raising the Censer says:

Dad I consecrate with Fire.

Stolistes and Dadouchos return to their places.

Hiero Let the Mystic Circumambulation take place in the Pathway of LIGHT.

Hierophant stands holding the Sceptre in his right hand, the Banner of the East in his left. Kerux goes to the North-East with Lamp and Wand. Then follow Hegemon, Hiereus with Banner and Sword, Stolistes with Cup. Dadouchos with Censer and last, Sentinel with Sword. They all line up in this order behind the Kerux who leads the procession past Hierophant, making the Signs of Horus and Harpocrates as he

passes. Each Officer in turn does the same. Hiereus falls out as soon as he reaches his Throne. Hegemon returns to his place after passing Hierophant twice. The other Officers pass Hierophant three times and then take their places as they come to them.

The Mystical Circumambulation symbolical of the Rise of LIGHT is accomplished. Let us adore the Lord of the Universe and Space.

Members rise. All face East and make the Saluting or the Enterer (Horus) Sign following the lead of Hierophant. The Sign of Silence is made at the end of the Prayer.

Holy art Thou, Lord of the Universe! (*salute*)
Holy art Thou, Whom Nature hath not Formed! (*salute*)

Holy art Thou, the Vast and the Mighty One! (*salute*)

Lord of the Light and of the Darkness! (*Sign of Silence*)

Hierophant, Hiereus and Hegemon raise Wands and Sword in salute, and sink them.

All face as usual but remain standing.

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

Kerux goes North-East, faces West, and raising his Wand says:

Kerux In the Name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, I declare that the Sun has arisen and the Shadows flee away.

Kerux returns to his place.

Hierophant knocks. 1 Hiereus knocks. 1 Hegemon knocks. 1

Hiero (knocks and says:) KHABS.

Hiereus (knocks) AM.

Heg (knocks) PEKHT.

Hiereus (knocks) KONX.

Heg (knocks) OM.

Hiero (knocks) PAX.

Heg (knocks) LIGHT.

Hiero (knocks) IN.

Hiereus (knocks) EXTENSION.

The Knocks are given before the Words are said. When the battery is completed, all make the Signs towards the Altar and then sit down. Kerux removes the Rose, Cup, Paten of Bread and Salt and the Lamp from the Altar, leaving the Cross and Triangle only. He sees that a hassock is in readiness at the West for the Candidate to kneel on.

Hiero Fratres and Sorores of the.....Temple of the Order of the Stella Matutina, I have received a Dispensation from the Greatly Honoured Chiefs of the Second Order, to admit..... to the © = ☐ Degree of Neophyte. Honoured Hegemon, bid the Candidate prepare for the Ceremony of his admission, and superintend his preparation.

Hegemon rises and removes his chair from between the Pillars and goes out followed by Sentinel, who carries the Hood-wink and Rope. Hegemon sees that the Candidate is properly

robed and hood-winked and that the Rope goes three times round his waist.

He then leads Candidate to Door, and gives one knock.

Heg (one knock on the door)

Kerux (one knock from within) The Candidate seeks for entrance.

Hiero I give permission to admit.....who now loses his name and will henceforth be known among us as..... Let the Stolistes and the Dadouchos assist in the reception.

Stolistes and Dadouchos stand behind Kerux who is facing the entrance, ready to open the door. As soon as Candidate is well in the Hall, these three Officers stand before him in triangular formation, and Sentinel is behind him. The Officers then say their words in turn.

Heg Inheritor of a Dying World, arise and enter the Darkness.

Stol The Mother of Darkness hath blinded him with her Hair.

Dad The Father of Darkness hath hidden him under His Wings.

Hiero His limbs are still weary from the wars which were in Heaven.

Kerux Unpurified and Unconsecrated, thou canst not enter our Sacred Hall.

Stolistes comes forward and dipping his thumb in the lustral water, makes with it a Cross on the Candidate's brow and sprinkles him three times, saying:

Stol I purify thee with Water.

Dadouchos comes forward and makes a Cross over Candidate with his censer, and waving it three times, says:

Dad I consecrate thee with Fire.

Hiero Conduct the Candidate to the foot of the Altar. Inheritor of a Dying World, why seekest thou to enter our Sacred Hall? Why seekest thou admission to our Order?

Hegemon speaks for Candidate.

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

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

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

Hiero There is nothing contrary to your civil, moral or religious duties in this Obligation. Although the Magical virtues can indeed awaken into momentary life in the wicked and foolish hearts, they cannot reign in any heart that has not the natural virtues to be their throne..

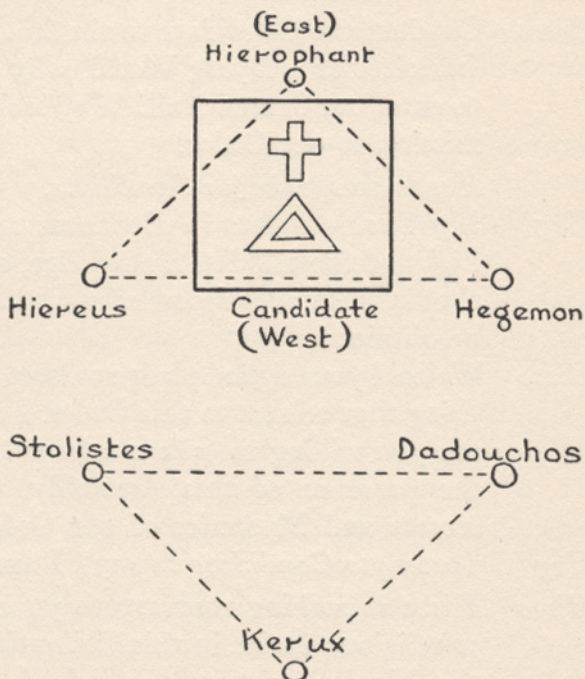
He Who is the Fountain of the Spirit of Man and of Things, came not to break, but to fulfill the Law. Are you ready to take this Oath.

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

Hiero Then you will kneel on both your knees.

Hierophant comes to the East of the Altar with his Sceptre. Hegemon assists Candidate to

kneel, and stands right of Candidate. Hiereus stands to left. Kerux, Stolistes and Dadouchos complete the Hexagram of Officers as shown below.



Hiero Give me your right hand which I place upon this Holy Symbol. Place your left hand in mine, bow your head, repeat your full name by which you are known on earth, and say after me:
 I..... in the Presence of the LORD of the Universe, Who works in Silence and Whom naught but Silence can express, and in this Hall of the Neophytes of the STELLA MATUTINA, regularly assembled under Warrant from the Greatly Honoured Chiefs of the Second Order, do, of my own freewill, hereby and hereon, most

solemnly promise to keep secret this Order, its Name, the Names of its Members and the proceedings that take place at its meetings, from every person in the world who has not been initiated into it; nor will I discuss them with any Member who has not the Pass-word for the time being, or who has resigned, demitted or been expelled.

I undertake to maintain a kindly and benevolent relation with all the Fratres and Sorores of this Order.

I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this Oath.

I solemnly promise that any Ritual or lecture placed in my care or any cover containing them, shall bear the official label of this Order.

I will neither copy nor allow to be copied, any manuscript, until I have obtained permission of the Second Order, lest our Secret Knowledge be revealed through my neglect.

I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person or power may cause me to lose control of my words or actions.

I solemnly promise to persevere with courage and determination in the labours of the Divine Science, even as I shall persevere with courage and determination through this Ceremony which is their Image — and I will not debase my mystical knowledge in the labour of Evil Magic at any time tried or under any temptation.

I swear upon this Holy Symbol to observe all these things without evasion, equivocation, or mental reservation, under the penalty of being expelled from this Order for my perjury and my offence.

Furthermore, if I break this, my Magical Obligation, I submit myself, by my own consent, to a Stream of Power, set in motion by the Divine Guardians of this Order, Who live in the Light of their Perfect Justice, and before Whom my Soul now stands.

They journey as upon the Winds —

They strike where no man strikes —

They slay where no man slays —

and, as I bow my neck under the Sword of the Hieres, so do I commit myself unto their Hands for vengeance or reward.

So help me my Mighty and Secret Soul, and the Father of my Soul Who works in Silence and Whom naught but Silence can express.

Hieres, at the words "Bow my neck" places the flat of his Sword on the nape of Candidate's neck.

Rise, Neophyte, of the ☉=☐ Grade of the Order of the Stella Matutina.

Hierophant returns to his Throne.

Hieres removes hassock and returns to his Throne.

Hegemon assists Candidate to rise.

The other Officers resume their seats.

Honoured Hegemon, you will now place the Neophyte in the Northern part of the Hall — the place of Forgetfulness, Dumbness and Neces-

sity, and of the greatest symbolical Darkness. *Hegemon takes Candidate to the North and faces him East. Kerux goes with Lamp and Wand to the North East. Stolistes and Dadouchos stand ready to follow in the Procession. Sentinel remains in his place.*

Hiero The Voice of my Undying and Secret Soul said unto me —“Let me enter the Path of Darkness and, peradventure, there shall I find the Light. I am the only Being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep. And the Voice of Ages answered to my Soul — ‘I am He who formulates in Darkness — the Light that shineth in Darkness, yet the Darkness comprehendeth it not.’”

Let the Mystical Circumambulation take place in the Path of Knowledge that leadeth unto Light, with the Lamp of Hidden Knowledge to guide us.

Kerux leads forward, followed by Hegemon with Candidate — Stolistes and Dadouchos coming last. As they pass Hierophant gives one knock, just as Candidate passes. They pass on by South and West and passing Hiereus he also gives one knock as Candidate passes. They pass on by the North and on passing East again Hierophant gives one knock as Candidate passes. Kerux stops in the South after the second passing of Hierophant and barring the way with his Wand, says:

Kerux Unpurified and Unconsecrated, thou canst not enter the path of the West!

Stolistes comes forward and dipping his thumb in Water, makes a Cross on Candidate's brow, sprinkles three times and says:

Stol I purify thee with Water.

Dadouchos comes forward, censes in the form of a cross, and waves incense three times, and says:

Dad I consecrate thee with Fire.

Stolistes and Dadouchos then step back to their places in the procession.

Heg Child of Earth, twice purified and twice consecrated, thou mayest approach the Gate-way of the West.

Kerux leads the Procession to Throne of Hiereus.

Hegemon raises the hood-wink for a moment.

Hiereus stands threatening with his sword.

Hiereus Thou canst not pass by me, saith the Guardian of the West, unless thou canst tell me my name.

Heg Darkness is thy Name, thou Great One of the Paths of the Shades.

Hiereus Thou hast known me now, so pass thou on. Fear is failure so be thou without fear. For he who trembles at the Flame and at the Flood and at the Shadows of the Air, hath no part in God.

Kerux leads on. They pass Hierophant who gives one knock. Hiereus gives one knock as they pass. After this passing, Kerux halts in the North, and raises his Wand.

Kerux Unpurified and Unconsecrated, thou canst not enter the Path of the East!

Stol I purify thee with Water. (*Cross and sprinkling as before*)

Dad I consecrate thee with Fire. (*Cross and censuring as before*)

Heg Child of Earth, thrice purified and thrice Consecrated, thou mayest approach the Gate-way of the East!

Kerux leads the procession forward to Hierophant who stands threatening with his Sceptre. The Hood-wink is again raised for a moment.

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

Heg Light dawning in Darkness is thy Name, the Light of a Golden Day!

Hiero Unbalanced Power is the ebbing away of Life. Unbalanced Mercy is weakness and the fading out of the Will.

Unbalanced Severity is cruelty and the barrenness of Mind.

Thou hast known me now, so pass thou on to the Cubical Altar of the Universe.

The hood-wink is replaced.

Kerux leads the Procession to the Altar. Candidate is placed exactly West of the Altar — Hegemon on his right — Hiererus on his left; Kerux, Stolistes and Dadouchos at the rear form a supporting triangle. Hierophant, holding Sceptre in his right hand and the Banner of the East in his left, advances between the Pillars and comes to the East of the Altar, saying:

I come in the Power of the Light.

I come in the Light of Wisdom.

I come in the Mercy of the Light.

The Light hath Healing in its Wings.

The Officers now form a Hexagram round the Altar. Hiereus holds his Sword in his right hand, the Banner of the West in his left. All the Officers except Hierophant kneel down. Candidate is assisted to kneel. Hierophant stands, raising his hands, holding Sceptre and Banner for the Invocation as follows.

Lord of the Universe — the Vast and the Mighty One!

Ruler of the Light and of the Darkness!

We adore Thee and We invoke Thee!

Look with favour on this Neophyte who now kneeleth before Thee.

And grant Thine aid unto the higher aspirations of his Soul,

So that he may prove a true and faithful Frater Neophyte among us.

To the glory of Thine Ineffable Name. Amen!

All rise, Candidate is assisted to rise and is brought close to the Altar. Hierophant, Hiereus, and Hegemon raise their Wands and Sword to touch each other over the head of Candidate. Kerux, at the word "Darkness" removes the hood-wink.

Heg Inheritor of a Dying World, we call thee to the Living Beauty.

Hiereus Wanderer in the Wild Darkness, we call thee to the Gentle Light. (*Hood-wink removed*)

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

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

Hiero KHABS.

Hiereus AM.

Heg PEKHT.

Hiereus KONX.

Heg OM.

Hiero PAX.

Heg LIGHT.

Hiero IN.

Hiereus EXTENSION.

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

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

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

Let the Neophyte be led to the East of the Altar. Hegemon places him to the East, near but not between the Pillars, and then takes his place outside the White Pillar.

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

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

Hiereus passes by the North to the Black Pillar. He comes round to the East. Hegemon advances

to meet him and take from him his Sword and Banner. Hiereus steps between the Pillars, and facing Candidate, says:

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

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

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

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

The Grip or Token is given thus: Advance your left foot touching mine, toe and heel, extend your right hand to grasp mine, fail, try again, and then succeed in touching the fingers only. It alludes to the seeking guidance in Darkness.

The Grand Word is Har-Par-Krat, and it is whispered in this position mouth to ear, in syllables. (*They exchange the Word*) It is the Egyptian Name for the God of Silence, and should always remind you of the strict silence you have sworn to maintain.

The Pass-Word is It is periodically changed each Equinox, so that a Member who has resigned, demitted or been expelled, may be in ignorance of the existing Pass-Word.

I now place you between the two Pillars of Hermes and of Solomon in the symbolical Gateway of Occult Wisdom.

Hiereus leads Neophyte forward and then takes back the Sword and Banner as Hegemon hands them to him. He stands North East of the Black Pillar and says:

Let the final Consecration take place.

Stolistes and Dadouchos come forward and purify and consecrate the Hall as in the Opening, but on returning to the East, Stolistes turns round to Neophyte, makes a cross of Water on his brow, sprinkles three times, and says:

Stol I purify thee with Water.

Dadouchos likewise turns round from the East and says after making a cross and censing three times:

Dad I consecrate thee with Fire. (*They return to their places*)

Hiero Honoured Hegemon, I command you to remove the Rope, last remaining symbol of the Path of Darkness, and to invest our Frater with the Badge of this degree.

Hegemon comes forward and hands his Sceptre and Ritual to Hiereus. He removes the Rope and puts on the Sash over the left shoulder.

Heg By command of the Very Honoured Hierophant, I invest you with the Badge of this degree. It symbolises Light dawning in Darkness.

Takes Sceptre, etc. and returns to White Pillar.

Hiero Let the Mystical Circumambulation take place in the Path-way of Light.

Kerux goes to the North East. Hegemon takes Candidate behind Black Pillar, and stands behind Kerux. Hierews comes next, followed by Stolistes and Dadouchos. Kerux leads off, all salute on passing Hierophant who stands holding Sceptre and Banner as in the Opening. Hierews drops out on reaching his Throne. Hegemon returns to between the Pillars after passing Hierophant twice. He directs Neophyte to follow Kerux, who with the other Officers passes Hierophant thrice. After the third passing, Hierophant says:

Take your place North West of the Stolistes.

Kerux indicates this and goes on followed by Stolistes who falls out in the North and returns to his place.

Hegemon replaces his chair between the Pillars and sits down. Kerux replaces the Rose, Lamp, Cup and Paten in their proper places on the Altar.

All are seated.

The Three Fold Cord bound about your waist, was an image of the three-fold bondage of Mortality, which amongst the Initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering Soul;

and the Hood-wink was an image of the Darkness, of Ignorance, of Mortality that has blinded men to the Happiness and Beauty their eyes once looked upon.

The Double Cubical Altar in the centre of the Hall, is an emblem of visible Nature or the Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said "The things that are below are a reflection of the things that are above." The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to Happiness. It is described in the SEPHER YET-SIRAH, or The Book of Formation, as "An Abyss of Height" and as an "Abyss of Depth", "An Abyss of the East" and "An Abyss of the West", "An Abyss of the North" and "An Abyss of the South." The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of Created Beings arise from Darkness and Obscurity.

On the Altar is a White Triangle to be the Image of that Immortal Light, that Triune Light, which moved in Darkness and formed the World of Darkness and out of Darkness. There are two contending Forces and One always uniting them. And these Three have their Image in the three-fold Flame of our Being and in the three-fold wave of the sensual world.

Hierophant stands in the form of Cross, saying:

Glory be to Thee, Father of the Undying. For Thy Glory flows out rejoicing, to the ends of the Earth!

He reseats himself.

The Red Cross above the White Triangle, is an Image of Him Who was unfolded in the Light. At its East, South, West and North Angles are a Rose, Fire, Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water, Earth.

The Mystical Words — Khabs Am Pekht — are ancient Egyptian, and are the origin of the Greek “Konx Om Pax” which was uttered at the Eleusinian Mysteries. A literal translation would be “Light Rushing Out in One Ray” and they signify the same form of Light as that symbolised by the Staff of the Kerux.

East of the Double Cubical Altar, of created things, are the Pillars of Hermes and of Solomon. On these are painted certain Hieroglyphics from the 17th and the 125th Chapters of the Book of the Dead. They are the symbols of the two powers of Day and Night, Love and Hate, Work and Rest, the subtle force of the Lodestone and the Eternal out-pouring and in-pouring of the Heart of God.

The Lamps that burn, though with a veiled light, upon their summits show that the Pathway to Hidden Knowledge, unlike the Pathway of

Nature — which is a continual undulation, the winding hither and thither of the Serpent — is the straight and narrow way between them.

It was because of this that I passed between them, when you came to the Light, and it was because of this that you were placed between them to receive the Final Consecration.

Two contending Forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of Creation — it is the Triad of Life.

My Throne at the Gate of the East is the Place of the Guardian of the Dawning Sun.

The Throne of the Hieres at the Gate of the West is the Place of the Guardian against the Multitudes that sleep through the Light and awaken at the Twilight.

The Throne of the Hegemon seated between the Columns is the Place of Balanced Power, between the Ultimate Light and the Ultimate Darkness. These meanings are shown in detail and by the colour of our robes.

The Wand of the Kerux is the Beam of Light from the Hidden Wisdom, and his Lamp is an emblem of the Ever-burning Lamp of the Guardian of the Mysteries.

The Seat of the Stolistes at the Gate of the North is the Place of the Guardian of the Cauldron and the Well of Water — of Cold and Moisture. The Seat of the Dadouchos at the Gate of the South is the Place of the Guardian of the Lake of Fire and the Burning Bush.

Frater Kerux, I command you to declare that the Neophyte has been initiated into the Mysteries of the ☉ = ☐ Grade.

Kerux advances to the North East, faces West, raises his Wand, and says:

Kerux In the Name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and by command of the Very Honoured Hierophant, hear ye all, that I proclaim that who will henceforth be known to you by the Motto, has been duly admitted to the ☉ = ☐ Grade as a Neophyte of the Order of the Stella Matutina.

Kerux returns to his Place.

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

Hiereus Frater, it is my duty to deliver this exhortation to you. Remember your Obligation in this Order to secrecy — for Strength is in Silence, and the Seed of Wisdom is sown in Silence and grows in Darkness and Mystery.

Remember that you hold all Religions in reverence, for there is none but contains a Ray from the Ineffable Light that you are seeking. Remember the penalty that awaits the breaker of his Oath. Remember the Mystery that you have received, and that the Secret of Wisdom can be discerned only from the place of Balanced Powers.

Study well the Great Arcanum of the proper equilibrium of Severity and Mercy, for either

unbalanced is not good. Unbalanced Severity is cruelty and oppression; unbalanced Mercy is but weakness and would permit Evil to exist unchecked, thus making itself, as it were, the accomplice of that Evil.

Remember that things Divine are not attained by mortals who understand the Body alone, for only those who are lightly armed can attain the summit.

Remember that God alone is our Light and the Bestower of Perfect Wisdom, and that no mortal power can do more than bring you to the Pathway of that Wisdom, which he could, if it so pleased him, put into the heart of a child. For as the whole is greater than the part, so are we but Sparks from the Insupportable Light which is in Him.

The ends of the Earth are swept by the Borders of His Garment of Flame — from Him all things proceed, and unto Him all things return.

Therefore, we invoke Him. Therefore even the Banner of the East falls in adoration before Him.

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

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

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

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

Kerux adds fluid from the other dish.

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

Hierophant comes to the table. The Register is signed.

Hiero Resume your seat, and remember that your admission to this Order does not give you the right to initiate any other person without a Dispensation from the Greatly Honoured Chiefs of the Second Order.

Kerux directs Neophyte to his seat.

Hierophant returns to the dais.

CLOSING OF THE NEOPHYTE GRADE

Hiero (gives knock 1)

Kerux goes to the North East, faces West, and raising Lamp and Wand, says:

Kerux HEKAS! HEKAS! ESTE BEBELOI!

He returns to his place.

Hiero Fratres and Sorores of the Temple of the Order of the Stella Matutina, assist me to close the Hall of the Neophytes.

All rise. Neophyte is directed to rise by Stolistes.

Hiereus (knocks) 1

Heg (knocks) 1

Kerux (knocks) 1

Sentinel (knocks) 1

Hiero Frater Kerux, see that the Hall is properly guarded.

Kerux The Hall is properly guarded, Very Honoured Hierophant.

Hiero Honoured Hiereus, assure yourself that all present have beheld the Stella Matutina.

Hiereus Fratres and Sorores, give the signs. (*done*) Very Honoured Hierophant, all present have been so honoured.

Hiero Let the Hall be purified by Water and by Fire.

Stol I purify with Water. (*Purifying as in the Opening*)

Dad I consecrate with Fire. (*Consecrating as in Opening*)

Hiero Let the Mystical Reverse Circumambulation take place in the Path-way of Light.

Kerux goes by the South to the South East.

Hegemon goes to the North and leads the new Neophyte by West and South, directing him to follow Hegemon in the Procession.

Hiereus follows Neophyte and Stolistes follows Hiereus, accompanied or followed by Dadouchos, and Sentinel ends the Procession. As they pass the Hierophant, who is standing and holding the Banner of the East in his left hand, the Sceptre in his right, they make the Neophyte Signs. Hiereus drops out when his Throne is reached. Hegemon passes Hierophant twice and then takes his place between the Pillars, directing Neophyte to follow Kerux who, after the third passing of Hierophant, directs Neophyte to his seat, the other Officers dropping out as their places are reached.

The Mystical Reverse Circumambulation is accomplished. It is the symbol of Fading Light. Let us adore the Lord of the Universe.

All turn East. Stolistes directs Neophyte to rise and face East. Hierophant faces East, making

the salute at each adoration — the others, Officers and Members repeating it also.

Holy art Thou, Lord of the Universe! (*salute*)

Holy art Thou, Whom nature hath not formed!
(*salute*)

Holy art Thou, the Vast and the Mighty One!
(*salute*)

Lord of the Light and of the Darkness! (*Sign of Silence*)

Nothing now remains but to partake together in silence, of the Mystic Repast, composed of the symbols of the Four Elements, and to remember our pledge of secrecy.

All are seated.

Hierophant puts down his Sceptre and returns the Banner of the East to its place. He goes to the West of the Altar and facing East gives the Saluting Sign but not the Sign of Silence, and taking up the Rose says:

I invite you to inhale with me the perfume of this Rose, as a symbol of Air. (*smells Rose*)

To feel with me the warmth of this sacred Fire.
(*spreads his hands over it*)

To eat with me this Bread and Salt as types of Earth. (*dips bread in Salt and eats*)

And finally to drink with me this Wine, the consecrated emblem of Elemental Water. (*makes a Cross with the Cup and drinks*)

Hierophant puts down the Cup between the Cross and Triangle. He comes East of the Altar and faces West.

The Neophyte Signs

SIGN OF HORUS

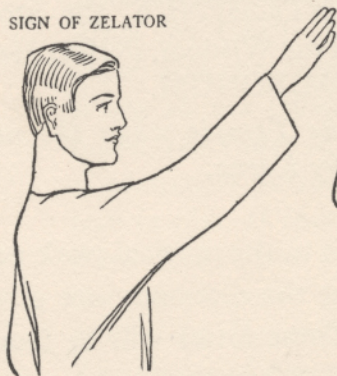


SIGN OF HARPOCRATES



Signs of Elemental Grades

SIGN OF ZELATOR



SIGN OF THEORICUS



SIGN OF PRACTICUS



SIGN OF PHILOSOPHUS



The Praemonstator then comes to the West of the Altar and makes the Saluting Sign. Hierophant replies with the Sign of Silence and then hands the Elements, beginning with the Rose which Praemonstrator smells and returns; then feels the warmth of the Lamp, eats the Bread and Salt and receives from the Hierophant the Cup with which he makes a Cross, and having drunk, returns it. Hierophant then passes by West and South to his Throne. Praemonstrator then comes to the East of the Altar. Imperator comes to the West, exchanges Signs and partakes. He returns to his place — after serving Cancellarius who in turn serves Past Hierophant. After the Chiefs, the Officers partake in this order: Hiereus, Hegemon, Stolistes, Dadouchos. When all the Officers except Kerux have partaken, the Inner Members in order of seniority of admission, partake but do not wait for instruction in this. If there is a pause, one comes forward. Next come the Members of the Outer in the same manner — the Neophytes coming last piloted by Hegemon or any Officer appointed. The Order of procedure for Outer members is: Philosophi, Practici, Theorici, Zelatores, Neophytes. When the last Neophyte stands East of the Altar, Kerux comes to the West, exchanges the Signs and partakes. (Hegemon directs Neophyte to return to his place as soon as Kerux takes the Cup.) Kerux, on receiving the Cup, drains it, inverts it, and says:

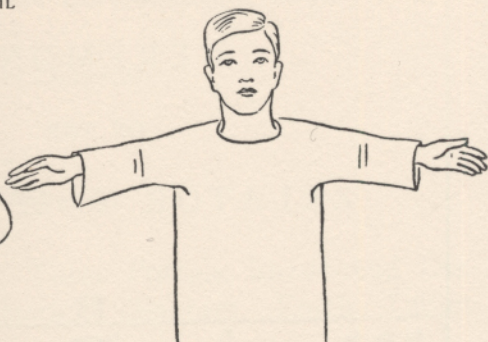
Kerux It is finished!

The Portal Signs

THE RENDING OF THE VEIL

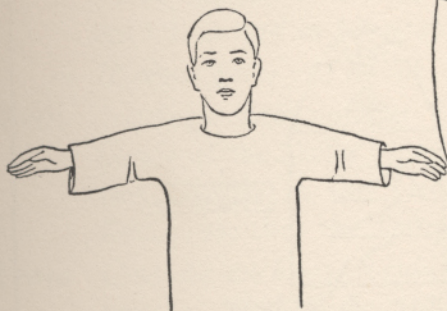


THE CLOSING OF THE VEIL

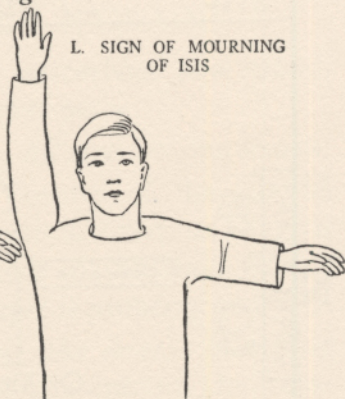


The L.V.X. Signs

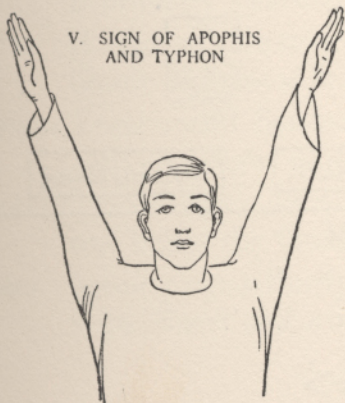
THE SIGN OF OSIRIS SLAIN



L. SIGN OF MOURNING
OF ISIS



V. SIGN OF APOPHIS
AND TYPHON



X. SIGN OF OSIRIS RISEN



*Kerux replaces the Cup and returns to his place.
All rise.*

Hiero (knocks) 1 TETESTAI!

Hiereus (knocks) 1

Heg (knocks) 1

*Hiero (knocks) Khabs. Hiereus (knocks) Am. Heg
(knocks) Pekht.*

*Hiereus (knocks) Konx. Heg (knocks) Om. Hierophant
(knocks) Pax.*

*Heg (knocks) Light Hiero (knocks) In Hiereus
(knocks) Extension.*

All make the Signs towards the Altar.

Hiero May what we have partaken maintain us in our search for the **QUINTESENCE**, the Stone of the Philosophers. True Wisdom, Perfect Happiness, the **SUMMUM BONUM**.

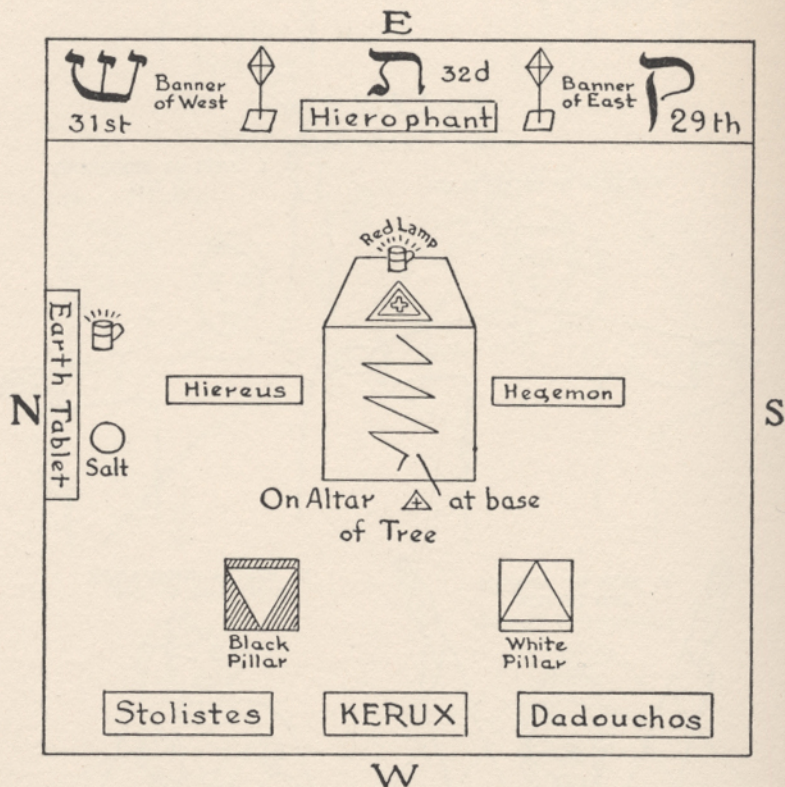
Officers remain in the Temple while the new Neophyte is led out by Kerux.

(NOTE: Full instructions as to the magical work performed by the officers during the ceremony are given in documents Z.1 and Z.3. These latter will be found in Volume III of this work. I. R.)

CEREMONY

OF THE

ZELATOR ① = 10 GRADE



OFFICERS —

The Same as for the Neophyte Grade.

TEMPLE —

Arranged as in Diagram.

REQUIRED —

For the Candidate:

Hoodwink, Sash.

For the Temple:

Fylfot Cross, Three Portals, Shewbread Diagram, Candlestick Diagram, Earth Tablet, Altar Diagrams.

OPENING OF THE ① = 10 GRADE

(The members, having assembled and robed, each is seated in his proper place.

Hiereus gives one knock. All rise. 1 = one knock.

Hiero (sitting) Fratres and Sorores of the ① = 10 Grade of the Stella Matutina, assist me to open the Temple in the Grade of Zelator. Frater Kerux, see that the Temple is properly guarded.

Kerux (knocks without opening the door), (Sentinel knocks) Very Honoured Hierophant, the Temple is properly guarded.

Hiero Honoured Hiereus, see that none below the Grade of Zelator is present.

Hiereus Fratres and Sorores, give the signs of ① = 10.
(All give signs of Zelator.)

Hiereus (gives sign) Very Honoured Hierophant, no one below the Grade of Zelator is now present.

Hiero (giving sign) Purify and consecrate the Temple with Water and with Fire.

Kerux advances between the Pillars. Stolistes and Dadouchos, one on each side of the Pillars, advance to the centre of the Hall. All salute. Dadouchos makes cross in air with Censer, and swings it forward three times, saying:

Dad I consecrate with Fire.

Stolistes makes Cross with Cup, and sprinkles thrice towards East, saying:

Stol I purify with Water.

Kerux The Temple is cleansed.

Salute ① = 10. *All three retire, Kerux leading and passing with* ☉ = 0.

Hiero Let the Element of this Grade be named that it may be awakened in the spheres of those present and in the sphere of the Order.

Heg The Element of Earth.

Hiereus (*gives one knock*) Let us adore the Lord and King of Earth.

All face East.

Hiero Adonai ha-Aretz. Adonai Melekh. Unto Thee be the Kingdom and the Power (*cross on self*) and the Glory.

Malkuth, Geburah, Gedulah.

He makes Cross and Circle with Sceptre before him as he says Malkuth, etc.

The Rose of Sharon and the Lily of the Valley, Amen.

All give Zelator Signs. Kerux goes to North, and sprinkles Salt before the Tablet, saying:

Kerux Let the Earth Adore Adonai!

Hierophant leaves his place and goes to North. He stands facing the centre of the Tablet of the

North and at a convenient distance therefrom, say six feet. Hiereus takes his place at the right of Hiero. Hegemon on left of Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon. All Officers face North. Hierophant makes sign in front of, and concentric with Tablet of the North, an invoking Pentagram of Earth, saying:

Hiero And the Elohim said, "Let us make Adam in our Image, after our likeness and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth over the Earth." And the Elohim created Eth ha-Adam in their own Image, in the Image of the Elohim created they them. In the name of Adonai Melekh and of the Bride and Queen of the Kingdom, Spirits of Earth adore Adonai!

Hierophant hands his Sceptre to Hiereus and, taking his Sword, makes the Ox 8 in centre of Pentagram, saying:

Hiero In the Name of Auriel, the Great Archangel of Earth, and by the sign of the Head of the Ox — Spirits of Earth, adore Adonai!

Hierophant returns Sword to Hiereus and takes Mitre-headed Sceptre from Hegemon, and makes Cross in the air, saying:

In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore Adonai!

Hiero returns Sceptre to Hegemon, and takes Cup from Stolistes, making cross, and sprinkling thrice to North, saying:

In the Three Great Secret Names of God, borne upon the Banners of the North — EMOR DIAL HECTEGA — Spirits of Earth, adore Adonai!

Hiero returns Cup to Stol and takes Censer from Dad, and making three forward swings, says: In the name of IC ZOD HEH CHAL, Great King of the North, Spirits of Earth adore Adonai!

Hiero returns Censer to Dad, and takes back Sceptre from Hiereus, returns to Throne. All Officers return to places. All members face as usual.

Hiero In the name of ADONAI HA-ARETZ, I declare this Temple duly opened in the ① = 10 Grade of Zelator.

Hiero 1111 111 111

Heg 1111 111 111

Hiereus 1111 111 111

ADVANCEMENT — FIRST PART

Hierophant sits East of Altar, Hiereus North, and Hegemon South.

Hiero Fratres and Sorores, our Frater (Soror) having made such progress in the Paths of Occult Science as has enabled him (her) to pass an examination in the required knowledge, is now eligible for advancement to this Grade, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order to admit him (her) in due form. Honoured Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

Hegemon salutes with ① = 10 sign, and leaves the room by South and West. Sentinel prepares Neophyte who wears sash of ☉ = 0 Grade and is blindfolded. He carries the Fylfot Cross in right hand. Hegemon instructs Neophyte in knocks of the Grade. Kerux opens the door to be just ajar.

Hegemon Let me enter the Portal of Wisdom.

Kerux I will.

Opens door and admits them. Sent. turns down lights.

Hiero Except Adonai build the house, their labour is but lost that build it. Except Adonai keep the City, the Watchman waketh in vain. Frater (Soror) Neophyte, by what aid dost thou seek admission to the ① = 0 Grade of Zelator of the Stella Matutina?

Heg (for *Neophyte*) By the guidance of Adonai; by the possession of the necessary knowledge; by the dispensation of the Greatly Honoured Chiefs of the Second Order; by the signs and tokens of the ① = 0 Grade. By this symbol of the Hermetic Cross.

Kerux takes Cross from him.

Hiero Give the step and signs of a Neophyte.

Neophyte gives them.

Hiero Frater Kerux, receive from the Neophyte the Token, Grand Word, and Password of the ① = 0 Grade.

Kerux places himself in front of Neo. and says:

Kerux Give me the grip of the Neophyte. (done)

Give me the Word. (done)

Give me the Pass-word. (*done*)

Having received it, he turns to Hiero, gives Grade Salute, and says:

Kerux Very Honoured Hierophant, I have received them.

Hiero (to Hegemon) Lead the Neophyte to the West and set him between the Mystic Pillars, with his face towards the East.

Hegemon places Neophyte between the Pillars, and remains behind him.

Frater (Soror) will you pledge yourself to maintain the same secrecy regarding the Mysteries of this Grade as you are pledged to maintain regarding those of the ☉ = ☐ Grade — never to reveal them to the world, and not even to confer them upon a Neophyte without a dispensation from the Greatly Honoured Chiefs of the Second Order?

Neo I will.

Hiero Then you will kneel on both your knees, lay your right hand on the ground, and say: — “I swear by the Earth whereon I kneel.” (*done*)

Let the symbol of blindness be removed.

Hegemon unbinds Neo's eyes. Sentinel turns up lights. Hegemon goes back to his proper place. Neophyte remains kneeling between the Pillars with his hand on the ground. Kerux takes the Salt from before the Tablet of the North, and passing round the Altar with Sol stands in front of Neophyte facing him and holds the Salt in front of him.

Take Salt with your left hand and cast it to

the North; say "Let the Powers of Earth witness my pledge."

Done. Kerux replaces Salt, and returns to his place.

Let the Neophyte rise and let him be purified with Water and consecrated with Fire, in confirmation of his pledge, and in the Name of the Lord of the Universe who works in silence and whom naught but silence can express.

Dad. comes forward round South Pillar, stands before Neo. and makes three forward swings of censer, saying:

Dad In the name of the Lord of the Universe who works in silence and whom naught but silence can express, I consecrate thee with Fire.

Dadouchos returns by way he came. Stolistes comes round North Pillar, stands before Neophyte, makes cross on forehead, sprinkles thrice, saying:

Stol In the Name of the Lord of the Universe Who works in Silence and Whom naught but Silence can express, I purify thee with Water.

Returns to place as he came.

Hiero The ① = ② Grade of Neophyte is a preparation for other Grades, a threshold before our discipline, and it shows by its imagery, the Light of the Hidden Knowledge dawning in the Darkness of Creation; and you are now to begin to analyse and comprehend the Nature of that Light. To this end, you stand between the Pillars, in the Gateway where the secrets of the © = ③ Grade were communicated to you.

Prepare to enter the Immeasurable region. And Tetragrammaton Elohim planted a Garden Eastward in Eden, and out of the ground made Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the Garden, and the Tree of Knowledge of Good and of Evil. This is the Tree that has two Paths, and it is the Tenth Sephira Malkuth, and it has about it seven Columns, and the Four Splendours whirl around it as in the Vision of the Mercabah of Ezekiel; and from Gedulah it derives an influx of Mercy, and from Geburah an influx of Severity, and the Tree of the Knowledge of Good and of Evil shall it be until it is united with the Supernals in Daath.

But the Good which is under it is called the Archangel Metatron, and the Evil is called the Archangel Samael, and between them lies the straight and narrow way where the Archangel Sandalphon keeps watch. The Souls and the Angels are above its branches, and the Quipoth or Demons dwell under its roots.

Let the Neophyte enter the Pathway of Evil. *Kerux takes his place in front of Neophyte, leads him in a N. E. direction towards the Hiereus, halts, and steps out of the direct line between Hiereus and Neo.*

Hiereus Whence comest thou?

Kerux I come from between the two Pillars and I seek the light of the Hidden Knowledge in the Name of Adonai.

Hiereus And the Great Angel Samael answered, and said: I am the Prince of Darkness and of Night. The foolish and rebellious gaze upon the face of the created World, and find therein nothing but terror and obscurity. It is to them the Terror of Darkness and they are as drunken men stumbling in the Darkness.

Return, for thou canst not pass by.

Kerux leads Neo. back as he came, to between the Pillars.

Hiero Let the Neophyte enter the Pathway of Good.
Kerux leads Neophyte S. E., and halts opposite Hegemon, stepping aside from before Neo.

Heg Whence comest thou?

Kerux I come from between the Pillars, and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hegemon The Great Angel Metatron answered, and said: I am the Angel of the Presence Divine. The Wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling Image. Return, for thou canst not pass by.

Kerux turns and leads Neophyte back between the Pillars.

Hiero Let the Neophyte enter the straight and narrow Pathway which turns neither to the right hand nor to the left hand.

Kerux leads Neophyte directly up centre of Hall until he is near the Altar, halts, steps aside from before Neophyte, leaving him to face Altar unobstructed.

Hiereus, Hegemon (together) Whence comest thou?

(They cross Sceptre and Sword before Altar.)

Kerux I come from between the Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hierophant advances to East of Altar with Sceptre, which he thrusts between Sword of Hiereus and Sceptre of Hegemon, and raising it to an angle of 45° says:

Hiero But the Great Angel Sandalphon said: I am the reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in Darkness and in blinding Light. I am the left hand Kerub of the Ark and the Feminine Power, as Metatron is the right hand Kerub and the Masculine Power, And I prepare the way to the Celestial Light.

Hegemon and Hierus step back to South and North of Altar respectively. Hiero takes Neo by right hand with his left, and pointing to the Altar and Diagram says:

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

the East of the Garden, and all shall be consumed and become Infinite and Holy.

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

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

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

Promise stretched over our Earth, and which is about the Throne of God.

Hegemon points out the Flaming Sword, saying:

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

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

Hiero points out the Tablet of the North, saying:

Hiero This Grade is especially referred to the Element of Earth, and therefore, one of its principal emblems is the Great Watch Tower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the Elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The Mystic letters upon it form various Divine and Angelic Names, in what our tradition calls the Angelic secret language. From it are drawn the Three Holy Secret Names of God EMOR DIAL HECTEGA which are borne upon the Banners of the North, and there are also numberless names of Angels, Archangels,

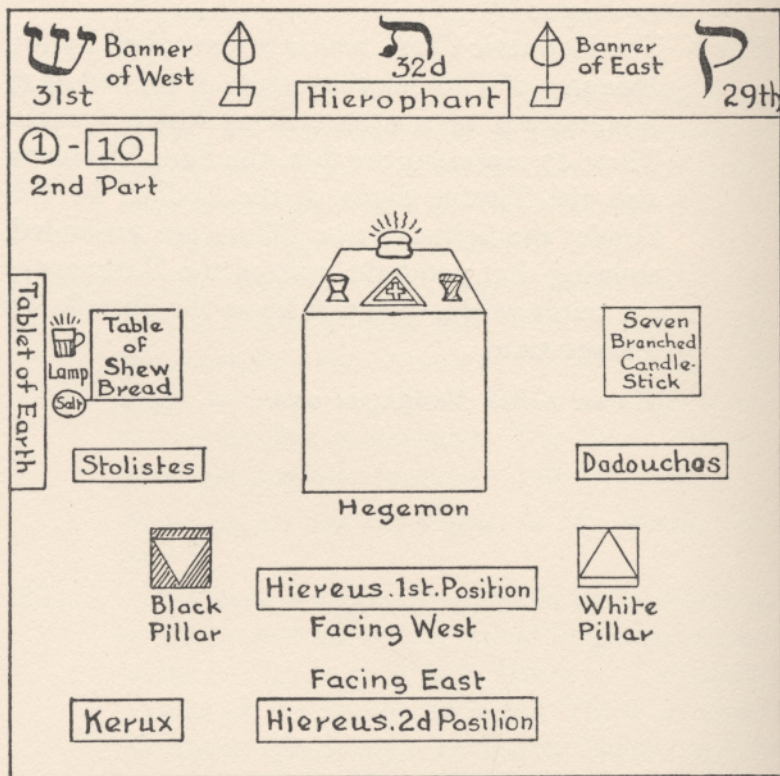
and Spirits ruling the Element of Earth.

Kerux comes forward and hands Fylfot Cross to Hiero:

Hiero The Hermetic Cross, which is also called Fylfot, Hammer of Thor, and Swastika, is formed of 17 Squares out of a square of 25 lesser squares. These 17 represent the Sun, the Four Elements, and the Twelve Signs of the Zodiac. In this Grade, the lights on the Pillars are unshaded, showing that you have quitted the Darkness of the outer world. You will leave the Temple for a short time.

Kerux takes Neophyte out.

SECOND PART



Temple arranged as in Diagram.

Hiero Frater Kerux, when the Neophyte gives the proper alarm, you will admit him. Fraters Stolistes and Dadouchos, assist the Kerux in the reception.

Kerux goes out and instructs Neophyte in the knocks. Stol. and Dad. take up positions so as to face Neophyte as he enters Hall. Kerux opens

door and admits Neo., but does not stand in front of him.

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

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

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

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

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

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

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

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

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

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

Heg To the Northern side of the Holy Place, stood the Table of Shew-bread. The drawing before you represents its occult meaning. On it twelve loaves were laid as emblems of the Bread of life, and it is an image of the Mystery of the Rose of Creation. The 12 circles are the 12 Signs of the Zodiac, while the Lamp in the centre is symbolic of the Sun, which is the source of heat and life. The Four Triangles whose twelve angles each touch one of the 12 circles are those of Fire, Earth, Air, and Water, and allude to the four Triplicities of the Zodiacal Signs. The Triangle inscribed within each of the 12 circles, alludes to the 3 Decanates, or phases of ten degrees of each sign. On one side of each Triangle is the Permutation of the Divine Name Yod Heh Vau Heh, which is referred to that particular sign, while in the opposite side of it is the

name of one of the 12 Tribes which is also attributed to it.

Now the 22 sounds and letters of the Hebrew Alphabet are the foundation of all things. Three Mothers, Seven Double and Twelve Simple. The Twelve Simple letters are allotted to the 12 directions in space, and those diverge to Infinity, and are in the arms of the Eternal. These Twelve Letters He designed and combined, and formed with them the Twelve Celestial Constellations of the Zodiac. They are over the Universe as a King upon his throne, and they are in the revolution of the year as a King traversing his dominions, and they are in the heart of man as a King in warfare.

And the Twelve Loaves are the images of those ideas, and are the outer petals of the Rose; while within are the Four Archangels ruling over the Four Quarters, and the Kerubic emblems of the Lion, Man, Bull and Eagle.

Around the great central Lamp which is an image of the Sun, is the Great Mother of Heaven, symbolised by the letter Heh, the first of the Simple letters, and by its number 5, the Pentagon, Malkah the Bride, ruling in her Kingdom Malkuth, crowned with a crown of Twelve Stars.

These Twelve Circles further represent the 12 Foundations of the Holy City of the Apocalypse, while in Christian Symbolism the Sun and the Twelve Signs are referred to Christ and His Twelve Apostles.

Hegemon leads Neophyte to Hiereus and then returns to his place and is seated. Hiereuc leads Neophyte to the South, and says:

Hiereus On the Southern side of the Holy Place stood the Seven-Branched Candlestick, wherein was burned pure olive oil. It is an image of the Mystery of the Elohim, the Seven Creative Ideas. The symbolic drawing before you represents its occult meaning. The Seven Circles which surround the Heptagram, represent the Seven Planets and the Seven Qabalistic Palaces of Assiah, the Material World — which answer to the Seven Apocalyptic Churches which are in Asia or Assiah — as these again allude to the Seven Lamps before the Throne on another Plane.

Within each circle is a triangle to represent the Three Fold Creative Idea operating in all things. On the right hand side of each is the Hebrew Name of the Angel who governs the Planet; on the left side is the Hebrew Name of the sphere of the Planet itself; while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew Alphabet which refer to the Seven Planets.

The Seven Double Letters of the Hebrew Alphabet have each two sounds associated with them, one hard, and one soft. They are called “double”, because each letter represents a contrary or permutation, thus: Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grade and Indignity; Fertility and Solitude; Power and Servitude.

These Seven letters point out 7 localities: Zenith, Nadir, East, West, North, South, and the Place of Holiness in the midst sustaining all things. The Archetypal Creator designed, produced, combined and formed with them the Planets of the Universe, the Days of the Week, and in Man, the Gate of the Soul. He has loved and blessed the number 7 more than all things under His Throne. The powers of these 7 letters are also shown forth in the 7 Palaces of Assiah, and the Seven Stars of that Vision are the 7 Archangels who rule them.

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

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

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

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

And I give you the symbol of ARETZ which is the Hebrew name for Earth, to which the ① — [10] Grade of Zelator is referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying "Searcher of Athor", Goddess of Nature; but others assign to it the meaning of the zealous student whose first duty was to blow the Athanor of Fire which heated the Crucible of the Alchemist.

Hierophant resumes seat on Dais: Kerux leads new Zelator to seat in North West.

Hiero Frater Kerux, you have my command to declare that our Frater has been duly admitted to the ① — [10] Grade of Zelator.

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

Kerux In the Name of ADONAI MELEKH, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that Frater has been duly admitted to the ① — [10] Grade of Zelator, and that he has obtained the Mystic Title of Periclinus (Pericline) de Faustis and the symbol of Aretz.

He returns to his place by E, saluting, and by S. and W.

Hiero In the Zelator Grade, the symbolism of the Tenth Sephirah Malkuth is especially shown, as well as the Tenth Path of the Sepher Yetsirah. Among other Mystic Titles, Malkuth is called SHAAR, the Gate, which by metathesis becomes ASHUR, meaning the number Ten. Also in Chaldee it is called THRAA, The Gate, which has the same number as the Great Name ADONAI, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called the "Gate of Death", "The Gate of Tears", and the "Gate of Justice", the "Gate of Prayer", and "The Gate of the Daughter of the Mighty Ones". It is also called "The Gate of the Garden of Eden" and the Inferior Mother, and in Christian symbolism, it is connected with

the Three Holy Women at the foot of the Cross. The Tenth Path of the Sepher Yetsirah which answereth to Malkuth is called "The Resplendent Intelligence", because it exalts above every head and sitteth upon the Throne of Binah. It illuminateth the Splendour of all the Lights, (the Zohar ME-OUROTH) and causeth the current of the Divine Influx to descend from the Prince of Countenances, the Great Archangel Metatron.

Frater before you can be eligible for advancement to the next Grade of ② — ⑨, you will be required to pass an examination in certain subjects. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the Officer in charge.

CLOSING

Hiero Fratres and Sorores, assist me to close this Temple in the ① — ⑩ Grade of Zelator.

All rise.

Frater Kerux, see that the Temple is properly guarded.

Kerux (on inner side of the door, knocks. Sentinel knocks.) Very Honoured Hierophant, the Temple is properly guarded.

Hiero Let us adore the Lord and King of Earth.

All face East.

ADONAI ha-ARETZ, ADONAI MELEKH,
Blessed be Thy Name unto the countless ages.
Amen.

Gives Sign. All give sign and face as usual. Hiero. leaves his Throne and passes to the North, standing before the Tablet of the North, Hiereus stands on right of Hiero; Hegemon left; Kerux behind Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon.

Hiero Let us rehearse the prayer of the Earth Spirits.

O Invisible King, Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou Whose Name shaketh the Arches of the World, Thou who causest the Seven Metals to flow in the veins of the rocks, King of the Seven Lights, Rewarder of the subterranean Workers, lead us into the desirable Air and into the Realm of Splendour. We watch and we labour unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried Talismans, by the Axis of the Loadstone which passes through the centre of the Earth — O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

O Stability and Motion! O Darkness veiled in Brilliance! O Day clothed in Night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness — O Golden Splendour! O Crown of Living and Harmonious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou Who hidest beneath the Earth in the Kingdom of Gems, the marvellous Seed of the Stars! Live,

reign, and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Wardens.

Depart ye in peace unto your abodes. May the blessing of Adonai be upon you. (*Makes Banishing Pentagram of Earth.*) Be there peace between us and you, and be ye ready to come when ye are called.

All return to their places and face as usual.

Hiero In the Name of ADONAI MELEKH, I declare this Temple closed in the Grade of Zelator.

Hiero 1111 1 11 111

Hiereus 1111 1 11 111

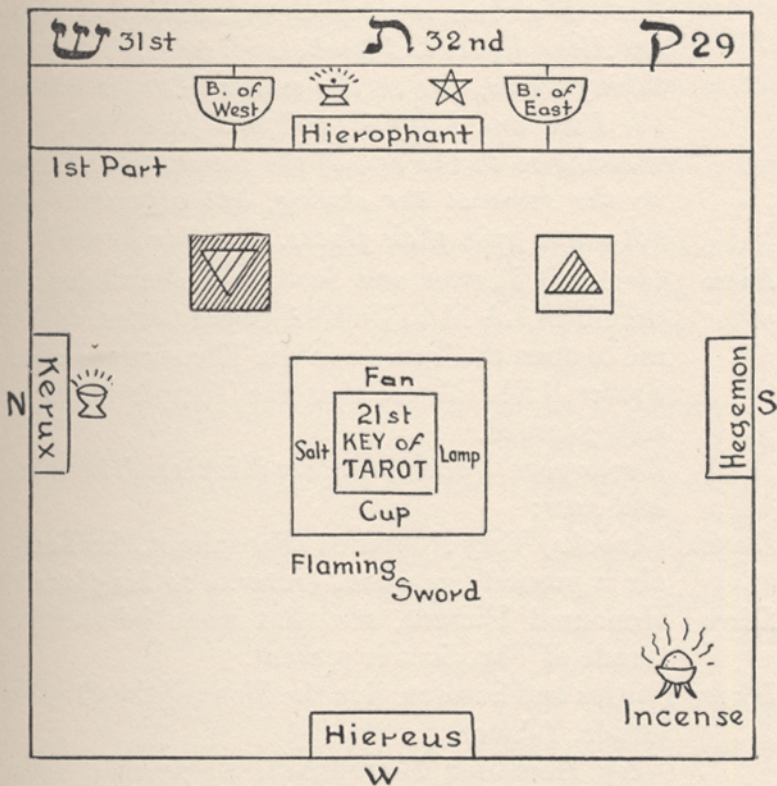
Heg 1111 1 11 111

Candidate is led out by Hegemon.

CEREMONY

OF THE

② = 9 GRADE OF THEORICUS



Requirements:

In the East — Pentacle, Banner of East and West.

On the Altar — Fan, Lamp, Cup, Salt, surrounding the Alter Diagram of the Universe.

For the Zelator — Hood wink, Cubical Cross (1st point); Caduceus (2nd point).

O P E N I N G

Temple arranged as in diagram for the 32nd Path. Members assembled and clothed. Lamp on Altar lighted. Members present, but not taking office, rise at the words "Let us adore the Lord and King of Air" and face East, remaining so to the end of the invocation. They do the same at the closing, but otherwise do not move from their places. (1 = one knock)

Hiero (knocks) Fratres and Sorores of the Order of the STELLA MATUTINA in the Outer, assist me to open the Temple in the Theoricus Grade. Frater KERUX, see that the Temple is properly guarded.

Kerux goes to door, sees that it is closed, knocks, and says:

Kerux (knocks) Very Honoured Hierophant, the Temple is properly guarded. (returns to his place.)

Hiero Honoured Hieres, see that none below the Grade of Theoricus is present.

Hierus Fratres and Sorores, give the Signs of the ② = 9 Grade. (done)

Very Honoured Hierophant, all present have attained the Grade of Theoricus. (Salutes with ② = 9 Sign.)

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

Heg To the Element of Air.

Hiero Honoured Hiereus, to what Planet does this Grade especially refer?

Hiereus To the Moon.

Hiero Honoured Hegemon, what path is attached to this Grade?

Heg The 32nd Path of TAU.

Hiero Honoured Hiereus, to what does it allude?

Hiereus To the Universe as composed of the Four Elements — to the KERUBIM, the QLIPPOTH and the Astral Plane, and the reflection of the sphere of SATURN.

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

Hierophant makes circle with Sceptre towards E.

Hiero SHADDAI EL CHAI, Almighty and Ever-Lasting — Ever-Living be Thy Name, Ever Magnified in the Life of All. Amen.


All Salute. Hiero remains facing E. Hiereus advances to W. of Altar. Hegemon and Kerux advance and stand at the outer sides of the Pillars. All face E. Hiero makes invoking Pentagrams within a circle before the Air Tablet.

Hiero And the ELOHIM said —“Let us make ADAM in Our Image, after our likeness, and let them have dominion over the Fowl of the Air.”

In the Name YOD HE VAU HE and in the Name of SHADDAI EL CHAI Spirits of Air adore your Creator.

Takes up Pentacle and at the words “Head of

the Man" makes the sign Aquarius before Tablet.

Hiero In the Name of RAPHAEL, the Great Archangel of Air, and in the Sign of the Head of the Man , Spirits of Air adore your Creator!
Makes Cross with Pentacle.

Hiero In the Name and Letters of the Great Eastern Quadrangle, revealed unto ENOCH by the Great Angel AVE, Spirits of Air adore your Creator!

Hiero (*holding Pentacle on High*) In the Three Great Secret Names of God, borne on the Banners of the East, ORO IBAH AOZPI, Spirits of Air adore your Creator! In the Name of BATAI-VAH, Great King of the East, Spirits of Air, adore your Creator!

Replaces Pentacle. All return to places.

Hiero In the Name of SHADDAI EL CHAI, I declare this Temple opened in the ② = 9 Grade of Theoricus.

Hiero 111 111 111

Hiereus 111 111 111

Heg 111 111 111

Ceremony of Advancement in the Path of TAU

Hiero (*knocks*) Fratres and Sorores, our Frater (Soror) having made such progress in the Paths of Occult Knowledge as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the Grade of Theoricus, and I have duly received a dispensation from the Greatly Honoured Chiefs

of the Second Order, to advance him in due form.

Honoured Hegemon, superintend the preparation of the Zelator and give the customary alarm.

Hegemon rises and saluting, quits the Temple. He prepares the Zelator by seeing he is robed and wearing his sash, presents him with Greek Cubical Cross, Hood-winks him and comes to the door, giving the knock.

Kerux meanwhile, places FAN by Hierophant; LAMP by Hegemon; CUP by Hiereus; and SALT by his own place. Kerux, on hearing the alarm, opens the door and allows Hegemon to enter with Zelator, and then closes it.

Heg QUIT THE MATERIAL AND SEEK THE SPIRITUAL.

Hiero Conduct the Zelator to the East.

Zelator is led between the Pillars to Hierophant's Throne, Kerux standing on his right, Hegemon on his left. Kerux takes Cubical Cross from him.

Hiero Give me the Step and Sign of a Zelator. (*done*)
Give me the Grip or Token. (*done*)
Give me the Grand Word. (ADONAI ha-ARETZ) Mystic Title (Periclinus de Faustis) and the Mystic Number (55) of a Zelator. What is the Pass-Word formed from the Mystic Number? (Nun Heh)

(This is done, Hegemon prompting if necessary)

Hiero Frater Periclinus de Faustis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 32nd

Path of the ② = 9 Grade of Theoricus, which you have already sworn to maintain regarding those of the preceding Grades?

Zelator I do. (*Kerux gives back Cross to Zelator.*)

Hiero Then you will stretch out your hand, holding the Cubical Cross towards Heaven and say: "I swear by the Firmament of Heaven."

This is done — Zelator repeating the words.

Hiero Let the hood-wink be removed.

Done. Hegemon returns to his place in the South. Kerux is now in charge of Zelator.

Hiero Stretch forth your right hand, holding the Cubical Cross towards the East, in the position of the Zelator Sign, saying: "Let the Powers of Air witness my pledge." (*done*)

Hiero (*knocks*) Facing you are the Portals of the 31st, 32nd, and 29th Paths leading from the Grade of Zelator to the three other Grades which are beyond. The only Path now open to you, however, is the 32nd, which leads to the ② = 9 of Theoricus, and which you must traverse before arriving at that Grade.

Take in your right hand, the Cubical Cross and in your left the Banner of Light (*gives it to him*) and follow your Guide, Anubis the Guardian, who leads you from the material to the spiritual.

Kerux Anubis the Guardian said to the Aspirant, "Let us enter the Presence of the Lord of Truth. Arise and follow me."

Kerux turns to the right, and leads Zelator round the Hall once slowly, while Hiererus reads. Hier-

*ophant rises with Banner of West in Left Hand
— Fan in right.*

Hiereus The Sphinx of Egypt spake and said: "I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life and I am Death. I am the Child of the Night of Time."

As Kerux and Zelator approach the East, Hierophant bars the Way with Banner of the West and FAN.

Hiero The Priest with the Mask of OSIRIS spake and said: "Thou canst not pass the Gate of the Eastern Heaven unless thou canst tell me my Name."

Kerux Thou are NU, Goddess of the Firmament of Air. Thou art HORMAKU, Lord of the Eastern Sun.

Hiero In what Signs and Symbols do ye come?

Kerux In the Letter Aleph. In the Banner of Light, and the symbol of the Equated Forces.

Hierophant stands back and signs Aquarius ☾ before Zelator with FAN.

Hiero In the Sign of the MAN, Child of AIR, thou art Purified. Pass Thou on.

Gives Banner of the West to Kerux who leads Zelator on, and hands the Banner to Hegemon in passing, while Hiereus again reads:

Hiereus I am OSIRIS, the Soul in twin aspect, united to the Higher by purification, perfected by suffering, glorified through trial. I have come where the Great GODS are, through the Power of the Mighty Name.

Kerux and Zelator have now reached Hegemon who bars their way Lamp in right hand — Ban-

ner of West in left hand.

Heg The Priest with the mask of the LION, spake and said: "Thou canst not pass by the Gate of the Southern Heaven unless thou canst tell me my Name."

Kerux MAU the Lion, Very Powerful, Lord of FIRE, is Thy Name. Thou art RA, the Sun in his Strength.

Heg In what Signs and Symbols do ye come?

Kerux In the Letter SHIN; in the Banner of the East, and the Symbol of the Cubical Cross.

Heg (*standing back and signing Leo ♌ before Zelator with Lamp*) In the Sign of the LION, Child of Fire, thou art purified. Pass thou on.

He replaces Lamp and takes the place of Kerux, who returns to his seat in the North. Hegemon leads Zelator past Hiereus, to whom he hands Banner of the West. Meanwhile, Hiereus reads for the third time, Hegemon being careful to lead Zelator slowly round the Temple, returning to Hiereus when the speech is finished.

Hiereus (*as they go round the third time*) I have passed through the Gates of the Firmament. Give me your hands, for I am made as ye, Ye Lords of Truth! For Ye are the formers of the Soul.


Hiereus puts down Sword and stands with CUP in right hand, Banner of West in left, barring the way of Hegemon and Zelator.

Hiereus The Priest with the Mask of the EAGLE spake and said: "Thou canst not pass the Gate of the Western Heaven, unless thou canst tell me my Name."

Heg HEKA, Mistress of HESUR, Ruler of Water, is Thy Name. Thou art TOUM, the Setting Sun.

Hiereus In what Signs and Symbols do ye come?

Heg In the Letter MEM; in the Banner of Light; and the Symbol of the Twenty-two Letters.

Hiereus (*standing back and making Sign of EAGLE  over Zelator with CUP*) In the Sign of the EAGLE, Child of Water, thou art purified. Pass thou on.

He gives Banner of West to Hegemon who continues to circumambulate with Zelator, giving Banner of West to Kerux as he passes him. Hiererus reads as they go round the fourth time, while Kerux rises with SALT in his right hand, the Banner of the West in left.


Hiereus (*as they go round*) O Lord of the Universe — Thou art above all things and Thy Name is in all things; and before Thee, the Shadows of Night roll back and the Darkness hasteth away.

Kerux (*barring the way with SALT and Banner of West*) The Priest with the Mask of the OX, spake and said: "Thou canst not pass the Gate of the Northern Heaven, unless thou canst tell me my Name."

Heg SATEM, in the abode of SHU, the Bull of Earth, is Thy Name. Thou art KEPHRA, the Sun at Night.

Kerux In what Signs and Symbols do ye come?

Heg In the Letters Aleph, Mem, and Shin, and in the symbols of Banner and Cross.

Kerux (*standing back, and signs TAURUS  over Zelator with Salt*) In the Sign of the Head of

the OX, Child of the Elements, thou art purified.
Pass thou on.

Hegemon leads the Zelator to Hierophant between the Pillars, Kerux accompanies them with Banner of West, which he hands to Hierophant to replace on stand. Hegemon now hands up Banner of East which Zelator has been holding. This is also replaced. Hegemon hands Cubical Cross to Hierophant. Kerux collects the Fan, Lamp, Cup and Salt and replaces them in their right places on the Altar, round the Diagram.

Hiero (holding Cubical Cross) The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally, thus referring to the 22 letters that are placed thereon. Twenty-two are the letters of the Eternal Voice, in the Vault of Heaven; in the depth of Earth; in the Abyss of Water; in the All-Presence of Fire. Heaven cannot speak their fullness — Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them in Water. He hath whirled them aloft in Fire. He hath sealed them in the Air of Heaven. He hath distributed them through the Planets. He hath assigned unto them the Twelve Constellations of the Universe.
(Places Cross aside)

The 32nd Path of the Sepher Yetzirah, which answereth unto MALKUTH and the Letter TAU, is called the Administrative Intelligence, and it is so-called because it directeth and associateth in all their operations, the Seven Planets,

even all of them in their own due courses. To it, therefore, is attributed the due knowledge of the Seven Abodes of ASSIAH, the Material World, which are symbolised in the Apocalypse by the Seven Churches.

It refers to the Universe as composed of the Four Elements, to the KERUBIM, to the QLIPPOTH, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative Worlds, Assiah and Yetsirah, and necessarily passes through the Astral Plane, the Abode of the Elementals and the Shells of the Dead. It is the Rending of the Veil of the Tabernacle, whereon the Kerubim and the Palm Trees are depicted. It is the Passing of the Gate of Eden.

Hierophant rises and leads Zelator to the West of Altar. He draws attention to the Key of the Universe.

These ideas are symbolically resumed in the representation of the Twenty First Key of the TAROT, in front of you. Within the oval formed of the 72 circles, is a female form, nude save for a scarf that floats round her. She is crowned with the Lunar Crescent of ISIS, and holds in her hands, two wands. Her legs form a cross. She is the Bride of the Apocalypse, the Kabbalistic Queen of the Canticles, the Egyptian ISIS or Great Feminine Kerubic Angel SANDAL-PHON on the left hand of the Mercy Seat of the Ark.

The Wands are the directing forces of the positive and negative currents. The Seven Pointed Heptagram or Star alludes to the Seven Palaces of Assiah; the crossed legs to the symbol of the Four Letters of the Name.

The surmounting crescent receives alike the influences of Geburah and Gedulah. She is the synthesis of the 32nd Path, uniting Malkuth to Yesod.

The oval of the 72 smaller circles refers to the SCHEMHAMPORESCH, or Seventy-two fold Name of the Deity. The twelve larger circles form the Zodiac. At the angles are the Four KERUBIM which are the vivified powers of the letters of the Name YOD HE VAU HE operating in the Elements, through which you have just symbolically passed in the preceding Ceremony.

The Fan, Lamp, Cup and Salt represent the four Elements themselves whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes.

Be thou, therefore, prompt and active as the Sylphs, but avoid frivolity and caprice.

Be energetic and strong as the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

So shalt thou gradually develop the powers of

thy soul, and fit thyself to command the Spirits of the Elements.

The Altar, as in the preceding degree, represents the Material Universe. On its right is symbolically the Garden of Eden, represented by the station of Hegemon, while on its left is symbolically GEHENNA, the Abode of Shells, represented by the station of Kerux.

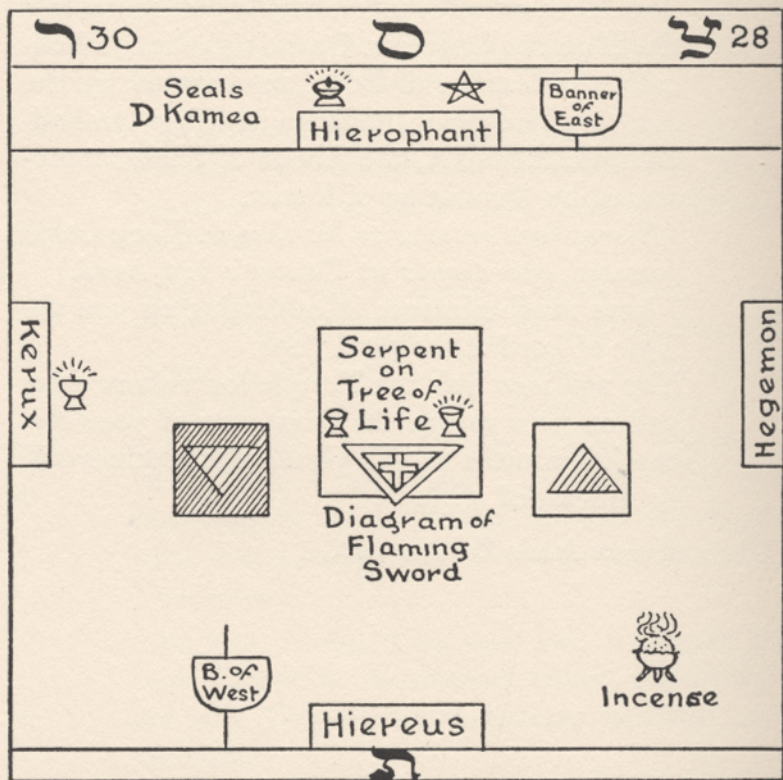
(Hierophant returns to his throne. Kerux steps forward and stands at Zelator's left hand.)

I have much pleasure in conferring on you the Title of Lord of the 32nd Path.

You will now quit the Temple for a short time, and on your return the Ceremony of your Reception into the ② = 9 Grade of Theoricus will be proceeded with.

Kerux leads Zelator out.

SECOND PART



Temple arranged as in diagram.

Kerux takes up CADUCEUS Badge.

Hiero Frater Kerux, you have my commands to instruct the Zelator in the proper alarm, and to present him with the necessary Admission Badge.

Honoured Hegemon, guard the Portal and admit them on giving the proper alarm.

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

Hiero Frater Periclinus de Faustis, as in the Zelator Grade there were given the symbolical representations of the Tree of the Knowledge of Good and Evil, of the Gate of Eden and of the Holy Place, so in this Grade of Theoricus, the Sanctum Sanctorum with the Ark and the Kerubim is shown, as well as the Garden of Eden with which it coincides; while in the 32nd Path leading hereunto, through which you have just symbolically passed, the Kerubic Guardians are represented, and the Palm Trees, or Trees of Progression in the Garden of Eden. Honoured Hegemon, conduct the Zelator to the West, and place him thus before the Portal of the 32nd Path of TAU by which he has symbolically entered.

(Done. Zelator faced to West, Kerux returns to place.)

Hiereus By what symbol dost thou enter herein?

Heg By the peculiar emblem of the Kerux, which is the Caduceus of Hermes.

Zelator hands it to Hiereus, who turns it towards Zelator, and reads:

Hiereus The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether, and the Wings stretch out to Chokmah and Binah, the Three Supernal Sephiroth.

The lower seven are embraced by the Serpents, whose heads fall upon Chesed and Geburah.

They are the Twin Serpents of Egypt — the currents of the Astral Light. Furthermore, the wings and top of the Wand form the letter Shin, the symbol of Fire; the heads and upper halves of the Serpents form Aleph, the symbol of Air; while their tails enclose MEM, the symbol of Water. The Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them.

Hierophant comes to the East of Altar. Hegemon directs Zelator to face him from the West of the Altar, and then returns to his place.

Hiero The symbols before you represent alike the Garden of Eden and the Holy of Holies.

Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism, it is impossible to enter here, for it is the Key of all things when rightly understood. Upon each Sephira are written in Hebrew letters, its Name, the Divine Names and those of Angels and Archangels attributed thereto.

The connecting Paths are twenty-two in number and are distinguished by the Twenty-Two Letters of the Hebrew Alphabet, making with the Ten Sephiroth themselves the Thirty-two Paths of Wisdom of the Sepher Yetsirah.

The course of the Hebrew Letters, as placed on the paths, forms as you see, the Symbol of the Serpent of Wisdom, while the natural succession

of the Sephiroth forms the Flaming Sword, and the course of the Lightning Flash, as shown in the drawing below.

The Cross within the Triangle, Apex downwards, placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the triangles refer to the Three Sephiroth, Netsach, Hod, and Yesod. The Two Pillars, right and left of the Tree are the symbols of Active and Passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the wilderness, and the hot and moist natures are further marked by the Red Lamp and the Cup of Water.

The Pillars further represent the Two Kerubim of the Ark — the right, Metatron, Male — and the left, Sandalphon, Female.

Above them ever burn the Lamps of their Spiritual Essence, of which they are partakers in the Eternal Uncreated One.


Hierophant stands in the Sign of Theoricus.

Glory be unto Thee, Lord of the Land of Life, for Thy Splendour filleth the Universe.

After a short pause, Hierophant comes to the West of the Altar, and says:

The ② = 9 Grade of Theoricus is referred to YESOD, as the Zelator Grade is to Malkuth. The Path between them is assigned to the Letter TAU, whose portal you now see in the West, and through which you have just symbolically passed.

To this Grade, as to those preceding it, certain Signs and Tokens are attributed. They consist of a Sign, Token, Grand Word, Mystic Number and Pass-word formed therefrom.

The Sign is thus given. Stand with feet together and raise both arms upwards and back, palms up, as if supporting a weight, thus . It represents you in the Path of YESOD, supporting the Pillars of Mercy and Severity. It is the Sign made by the Greek God ATLAS, who supported the Universe on his shoulders and whom Hercules was directed to emulate. It is the ISIS of Nature, supporting the Heavens.

The Grip is that of the First Order which you received in the preceding Grade.

The Grand Word is a name of Seven Letters, SHADDAI EL CHAI, which means the Almighty and Living One.

The MYSTIC NUMBER is 45, and from it is formed the Pass-Word which is MEM HE, the Secret Name of the World of Formation. It should be lettered separately when given.

Unto this Grade and unto the Sephirah YESOD, the Ninth Path of the Sepher Yetsirah is referred. It is called the Pure and Clear Intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and emendeth the forming of their representation, and disposeth their duties or harmonies, wherein they combine, without mutilation or division. The Distinguishing Badge of this Grade, which you are now entitled to wear is the Sash of the

Zelator, with the addition of a white cross above the triangle and the numbers ② and ⑨ in a circle and square respectively, left and right of its summit — and beneath the triangle, the number 32 between two narrow parallel white lines. The meaning of the Tablet of Earth was explained to you in the preceding Grade.

Hierophant returns to East and sits down. Hegemon guides Zelator to him.

The Three Portals facing you are the Gates of Paths leading from this Grade. That on the right connects with the Grade of Philosophus, that on your left with the Grade of Practicus, while the central one leads to the Portal.

This Grade especially refers to the Element of AIR, and therefore the Great Watch-Tower or Terrestrial Tablet of the East forms one of its principal emblems. It is one of the Four Great Tablets delivered unto Enoch by the Great Angel Ave.

From it are drawn the Three Holy Secret Names of God, ORO IBAH AOZPI, which are borne upon the Banners of the East, and numberless Divine and Angelic Names which appertain unto the Element of Air.

To the MOON, also, is this Grade related. Its Kamea or Mystical Square is shown in the East, with Seals and Names appropriate thereto.

It is also shown inscribed upon the Tree of Life, whereon its crescent in increase represents the side of Mercy — in decrease the side of Severity, while at the full it reflects the Sun of Tiphareth.

Hegemon conducts Zelator to a seat West of the Altar.

I now congratulate you on having attained the Grade of Theoricus and in recognition thereof, I confer upon you the Mystic Title of PORAIOS DE REJECTIS which means "Brought From Among The Rejected", and I give you the Symbol of RUACH, which is the Hebrew name for Air.

(*Knocks*) Frater Kerux, you have my commands to declare that the Zelator has been duly advanced to the Grade of THEORICUS.

Kerux. In the name of SHADDAI EL CHAI, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that our Frater having made sufficient progress in the study of Occult Science, has been duly advanced to the Grade of ② = ⑨ of Theoricus, Lord of the 32nd Path, and that he has received the Mystic Title of PORAIOS DE REJECTIS, and the symbol of Ruach.

Hiero Frater before you are eligible for advancement to the next Grade, you must be perfect in certain subjects, a manuscript of which will be supplied to you.

C L O S I N G

Hiero (*knocks*) Assist me to close the Temple in the Grade of Theoricus.

All rise.

Frater Kerux, see that the Temple is properly guarded. (*done*)

Kerux (knocks) Very Honoured Hierophant, the Temple is properly guarded.

Hiero (knocks) Let us adore the Lord and King of AIR.

All face East. New Theoricus is directed to stand facing East.

A D O R A T I O N

Hiero SHADDAI EL CHAI, Almighty and Everliving, blessed be Thy Name unto the countless ages. Amen.

All salute. Officers form in the East as in Opening. Members stand facing East. Hiereus remains standing just behind new Theoricus.

Hiero (knocks) Let us rehearse the Prayer of the Sylphs or Air Spirits.

SPIRIT OF LIFE! Spirit of Wisdom! Whose breath giveth forth and withdraweth the form of all things:

THOU, before Whom the life of beings is but a shadow which changeth, and a vapour which passeth:

THOU, Who mountest upon the clouds, and Who walkest upon the Wings of the Wind.

THOU, Who breathest forth Thy Breath, and endless space is peopled:

THOU, Who drawest in Thy Breath, and all that cometh from Thee, returneth unto Thee!

CEASELESS MOTION, in Eternal Stability, be Thou eternally blessed!

We praise Thee and we bless Thee in the Change-

less Empire of Created Light, of Shades, of Reflections, and of Images —

And we aspire without cessation unto Thy Im-
mutable and Imperishable Brilliance.

Let the Ray of Thy Intelligence and the warmth
of Thy Love penetrate even unto us!

Then that which is Volatile shall be Fixed; the
Shadow shall be a Body; the Spirit of Air
shall be a Soul; the Dream shall be a Thought.
And no more shall we be swept away by the Tem-
pest, but we shall hold the Bridles of the
Winged Steeds of Dawn.

And we shall direct the course of the Evening
Breeze to fly before Thee!

O SPIRIT of Spirits! O Eternal Soul of Souls!

O IMPERISHABLE Breath of Life! O Cre-
ative Sigh! O Mouth which breathest forth
and withdrawest the life of all beings, in the
flux and reflux of Thine Eternal Word, which
is the Divine Ocean of Movement and of
Truth!

*Hierophant makes with Sceptre the Banishing
Circle and Pentagrams in the Air before the
Tablet.*

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

All return to their places.

In the Name of SHADDAI EL CHAI, I declare
this Temple closed in the ② = 9 Grade of The-
oricus.

Hiero 111 111 111

Hiereus 111 111 111

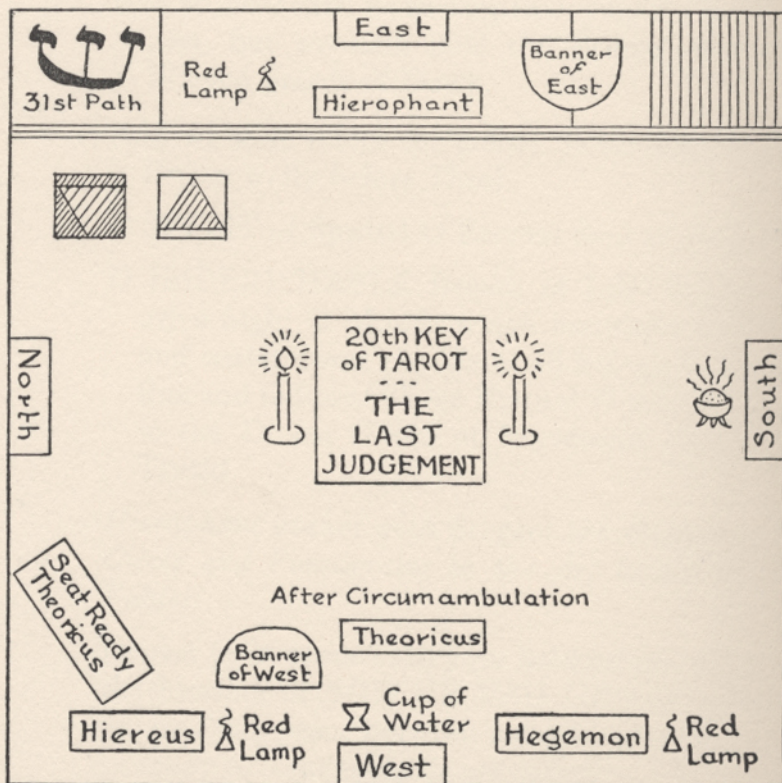
Heg 111 111 111

Kerux leads out new Theoricus.

CEREMONY

OF THE

③ = ⑧ GRADE OF PRACTICUS



Temple arranged for the 31st PATH.

Hiero (*knocks*) Fratres and Sorores of the
Temple of the STELLA MATUTINA in the
Outer, assist me to open the Temple in the Three
equals Eight Grade of PRACTICUS. Hon-
oured Hegemon, see that the Temple is properly
guarded.

This is done.

Heg Very Honoured Hierophant, the Temple is
properly guarded.

Hiero Honoured Hiereus, see that none below the
Grade of Practicus is present.

Hiereus Fratres and Sorores, give the Sign of the Prac-
ticus. (*done*) Very Honoured Hierophant, all
present have attained the Three equals Eight
Grade. (*Salutes*)

Hiero Honoured Hegemon, to what particular Ele-
ment is this Grade attributed?

Heg To the Element of Water.

Hiero Honoured Hiereus, to what Planet does this
Grade especially refer?

Hiereus To the Planet Mercury.

Hiero Honoured Hegemon, what Paths are attached
to this Grade?

Heg The 31st and 30th Paths of SHIN and RESH.

Hiero Honoured Hiereus, to what does the 31st Path
refer?

Hiereus To the Reflection of the Sphere of FIRE.


Hiero Honoured Hegemon, to what does the 30th
Path allude?

Heg To the Reflection of the Sphere of the SUN.
All rise and face East.

Hiero Let us adore the Lord and King of Water.
ELOHIM TZABAOTH — Elohim of Hosts!
Glory be unto the RUACH ELOHIM who
moved upon the Face of the Waters of Crea-
tion, Amen!

*All salute. Hierophant quits his Throne and goes
to the West. He stands before the Tablet of
Water before which a Cup of Water is placed,
He makes in the air over the Tablet the Invoking
Circle and Pentagrams of Water.*

And Elohim said, "Let us make Adam in our
Image, after our likeness and let them have do-
minion over the Fish of the Sea. In the Name of
A L Strong and Powerful, and in the name of
ELOHIM TSABAOTH, Spirits of Water adore
your Creator!

*Takes Cup from before the Tablet and makes
therewith the Sign of the EAGLE  in the
air before it.*

In the Name of GABRIEL, the Great Arch-
angel of Water, and in the Sign of the EAGLE,
Spirits of Water Adore your Creator!

Makes a Cross with the Cup.

In the Name and letters of the Great Western
Quadrangle revealed unto Enoch by the Great
Angel Ave, Spirits of Water adore your Creator!

Holds Cup on high.

In the Three Great Secret Names of God, borne
upon the banners of the West — EMPEH
ARSEL GAIOL — Spirits of Water adore your

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

Hierophant replaces the Cup and returns to his place. All return to their places.

In the name of ELOHIM TSABAOTH, I declare the Temple opened in the Three equals Eight Grade of Practicus.

Hiero 1 111 1 111

Hiereus 1 111 1 111

Heg 1 111 1 111

THE THIRTY FIRST PATH

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

Honoured Hegemon, superintend the preparation of the Theoricus and give the customary alarm.

Hegemon rises. He proceeds to leave the Temple, pausing before Hierophant's Throne to salute with the Grade Sign. The Theoricus should be robed and wearing the Sash of his Grade. Hegemon gives him the Badge — The Solid Triangular Pyramid — hoodwinks him, and leads him to the door. Hegemon gives the alarm — 1 111 1 111. Hiereus opens the door, admits them, and returns to his seat.

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

Hegemon conducts the Theoricus to the WEST and takes the Pyramid. Theoricus is faced towards Hiereus who rises.

Hiereus Give me the Sign of the Grade of Theoricus. Give me the Grip. Give the Grand Word. (*This is given, Hegemon prompting if necessary. Shaddai El Chai.*) The Mystic Number (45), and Pass word (*Mem-He*). Give me also the Mystic Title and Symbol you received in that Grade.

Theo Poraïos de Rejectis. Ruach. (*Prompted if necessary.*)

Hiero Poraïos de Rejectis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 31st and 30th Paths of this Grade of Practicus which you have already sworn to maintain respecting those of the preceding Grades?

Theo I do. (*Theoricus is faced West before Tablet by Hegemon.*)

Hiero Then you will stretch forth your hand in the position of the Saluting Sign of a Neophyte and say: "I swear by the Abyss of the Waters." (*Done — Theoricus repeating the words.*)
Let the Hood-wink be removed.

Done. Hegemon places in his hand the cup of Water before the Tablet.

Sprinkle with your hand a few drops of Water towards the Tablet of Water in the West and

say: "Let the powers of Water witness my pledge."

Done. Theoricus repeats the words. Hegemon replaces Cup.

Conduct the Theoricus to the East and place him between the Mystical Pillars. (*done*)

Before you are the Portals of the 31st, 32nd, and 29th Paths. Of these, as you already know, the central one leads to the Grade of Theoricus from that of Zelator. The one on your left hand now opens to you, is the 31st, which leads from the One equals Ten of Zelator to the Three equals Eight of Practicus.

Take in your right hand the Pyramid of Flame, and follow your Guide, AXIOKERSA, the KABIR, who leads you through the Path of FIRE.

Hegemon leads the Theoricus between the Pillars, past Hierophant, making the Saluting Eign of a Neophyte in passing, circumambulates the Hall and halts at Hierophant's Throne. Hierophant rises as they approach, red lamp in hand.

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

Heg By the symbol of the Pyramid of Flame.

Hiero Hear Thou the voice of AXIEROS, the First KABIR: "The Mind of the Father whirled forth in reechoing roar — comprehending by invinci-

ble Will, ideas omniform, which flying forth from that One Fountain issued. For, from the Father alike were the Will and the End, by which yet they are connected with the Father, according to alternating Life through varying vehicles.

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

They are Intellectual Conceptions from the Paternal Fountain, partaking abundantly of the Brilliance of Fire in the culmination of Unresting Time.

But the Primary, Self-Perfect Fountain of the Father pours forth these Primogenial Ideas. These being many, ascend flashingly into the Shining World and in them are contained the Three Supernals — because it is the Operator — because it is the Giver of the Life-bearing Fire — because it filleth the Life-producing Bosom of Hecate — and it instilleth into the Synoches, the enlivening strength of Fire, endowed with Mighty Power.

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

And He fixed a vast multitude of in-wandering stars, not by a strain laborious and hurtful, but to uphold them with stability, void of movement — forcing Fire forward into Fire.”

Hereunto is the speech of AXIERSOS.

Hegemon leads Theoricus to the seat of Hierus who rises holding his red Lamp. They halt before him.

Hierus AXIERSOS, the Second KABIR, spake to Kasmillos the Candidate and said: “I am the left basal angle of the Triangle of Flame. I am the Fire Volcanic and Terrestrial, flashingly flaming through Abysses of Earth — Fire-rending — Fire penetrating — tearing asunder the curtain of Matter — Fire constrained — Fire tormented — raging and whirling in lurid storm. By what sign dost thou seek to pass by?

Heg By the Symbol of the Pyramid of Flame.

Hegemon returns to his place — signing Theoricus to remain.

Hierus Hear thou the voice of AXIERSOS, the Second KABIR: “For not in Matter did the Fire which is in the Beyond First enclose His Power in acts, but in Mind; for the Former of the Fiery World is the Mind of Mind, Who first sprang from Mind, clothing the one Fire with

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

From Him leap forth all relentless thunders, and the whirlwind-wrapped, storm-enrolled Bosom of the All-splendid Strength of Hecate, Father-begotten, and He who encircleth the Brilliance of Fire and the Strong Spirit of the Poles, all fiery beyond.”

Hereunto is the speech of AXIOKERSOS.

Hiereus leads Theoricus round to Hegemon who rises with Lamp.

Heg AXIOKERSA, the Third KABIR, spake to Kasmillos the Candidate, and said: “I am the Right Basal Angle of the Triangle of Flame. I am the Fire astral and fluid, winding and coruscating through the Firmament. I am the Life of beings — the vital heat of existence. By what Sign dost thou seek to pass by?”

Hiereus prompts Theoricus and returns to his place after placing a seat West of the Altar for Theoricus.

Theo By the Symbol of the Pyramid of Flame.

Heg Hear Thou the voice of AXIOKERSA, the Third KABIR: “The Father hath withdrawn Himself but hath not shut up His Own Fire in

His Intellectual Power. All things are sprung from that One Fire, for all things did the Father of all things perfect, and delivered them over to the Second Mind Whom all races of men call First. The Mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire.

The Soul, being a brilliant Fire, by the Power of the Father remaineth immortal and is Mistress of Life, and filleth up the many recesses of the Bosom of the World, the channels being intermixed, wherein she performeth the works of Incorruptible Fire." Hereunto is the speech of AXIOKERSA.

Hegemon places Theoricus in the seat in the West facing Hierophant.

Hiero Stoop not down unto the darkly splendid World wherein continually lieth a faithless Depth, and Hades wrapped in clouds delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss, ever espousing a Body, un-luminous, formless and void.

Nature persuadeth us that there are pure daemons and that even the evil germs of Matter may alike become useful and good. But these are Mysteries which are evolved in the profound abyss of the Mind.

Such a Fire existeth extending through the rushings of Air or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, whirling forth, crying aloud. Also there is the vision of the Fire-flashing Cour-

ser of Light, or of a Child borne aloft on the shoulders of the Celestial Steed, fiery or clothed in gold, or naked and shooting with a bow, shafts of light, and standing on the shoulders of a horse.

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

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

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

Labour thou around the Strophalos of Hecate. When thou shalt see a terrestrial Demon approaching, cry aloud and sacrifice the Stone MNIZOURIN.

Change not the barbarous Names of Evocation, for they are Names Divine, having in the Sacred Rites a power ineffable. And when, after all the phantoms have vanished, thou shalt see that

Holy and Formless Fire — that Fire which darts and flashes through the Hidden Depths of the Universe, Hear Thou the Voice of Fire. Hereunto is the speech of Kabir.

Hegemon conducts the Theoricus to the foot of Hierophant's Throne, and taking the Triangular Pyramid, hands it to Hierophant.

The Solid Triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of four triangles, three visible and one concealed, which yet is the synthesis of the rest. The three visible triangles represent Fire, Solar, Volcanic, and Astral, while the fourth represents the latent Heat — AUD, active — AUB, passive — AUR, equilibrated — while ASCH is the name of Fire. (*Puts Pyramid aside.*)

The Thirty First Path of the Sepher Yetsirah which answereth unto the Letter SHIN is called The Perpetual Intelligence, and it is so-called because it regulateth the proper motion of the Sun and the Moon in their proper order, each in an orbit convenient for it.

It is therefore a reflection of the Sphere of Fire, and the Path connecting the Material Universe as depicted in Malkuth with the Pillar of Severity and the side of Geburah, through the Sephirah HOD.

Hierophant rises. Hegemon steps back and when he has descended from the Dais, indicates to Theoricus to follow him. He leads Theoricus to the West of the Altar, Hegemon follows and

stands on the South Side — Hierophant being on the North.

Before you upon the Altar, is the Twentieth Key of the TAROT, which symbolically represents these ideas. To the uninitiated eye it apparently represents The Last Judgment with an angel blowing a trumpet and the Dead rising from their tombs — but its meaning is far more occult and recondite than this, for it is a glyph of the powers of Fire.

The Angel encircled by the rainbow, whence leap corruscations of Fire, and crowned with the Sun, represents MICHAEL, the Great Archangel, the Ruler of Solar Fire.

The Serpents which leap in the rainbow are symbols of the Fiery Seraphim. The Trumpet represents the influence of the Spirit descending from BINAH, while the Banner with the Cross refers to the Four Rivers of Paradise and the Letters of the Holy Name.

He is also AXIEROS, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

The left hand figure below, rising from the Earth is SAMAEEL, the Ruler of Volcanic Fire. He is also AXIOKERSOS, the Second Kabir, Pluto and Typhon.

The right hand figure below is ANAEL, the Ruler of Astral Light. She is also AXIOKERSA, the Third Kabir, Ceres and Persephone, Isis and Nephthys. She is, therefore, represented in duplicate form, and rising from the waters. Around both these figures dart flashes of Lightning.

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

The central lower figure with his back turned, and his arms in the Sign of the Two equals Nine, is AREL, the Ruler of latent heat. He is rising from the Earth as if to receive the properties of the other three. He is also KASMILLOS, the Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical Tomb and he also alludes to the Candidates who traverses the Path of Fire. The three lower figures represent the Hebrew letter SHIN, to which Fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the Planets and to the Schemhamphoresch.

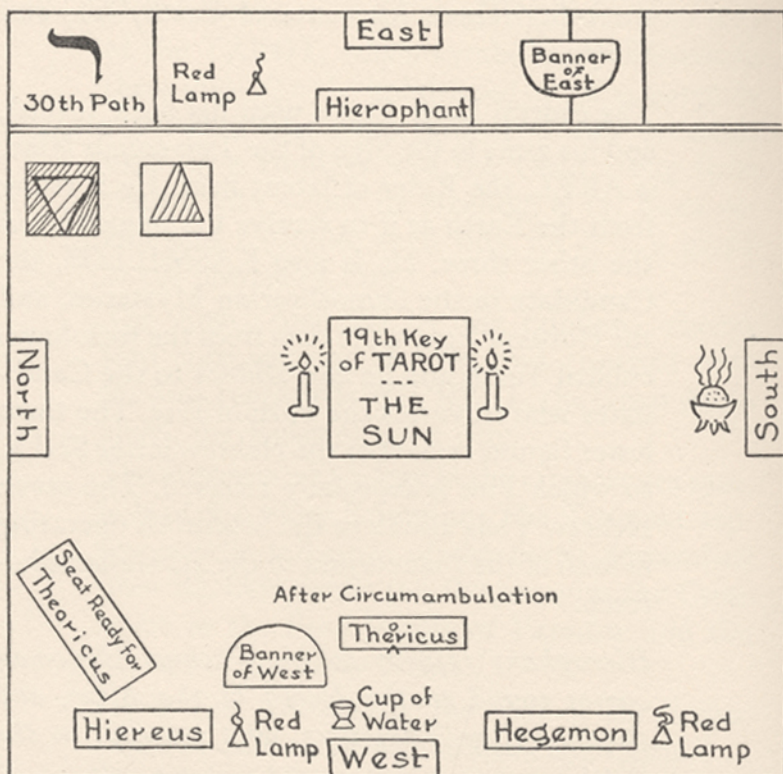
Hierophant returns to his Throne. Hegemon comes round to the North of the Altar, and stands before Theoricus, who remains in the West.

I have much pleasure in conferring on you the Title of Lord of the Thirty First Path.

You will now quit the Temple for a short time, and on your return the ceremony of your passage of the Thirtieth Path will take place.

Theoricus is lead out by Hegemon who makes the Neophyte sign on passing Hierophant's Throne. Theoricus should also do this.

THE THIRTIETH PATH OF RESH



Temple arranged as in Diagram. Portal RESH shown.

Hiero Honoured Hegemon, you have my commands to present the Theoricus with the necessary admission Badge and to admit him.

Hegemon rises and goes to the East where he salutes in the Three equals Eight. He then admits Theoricus after having given him The

Greek Cross of Thirteen Squares. As he brings him in, Hegemon says:

Heg Behold He hath placed His Tabernacle in the Sun.

He leads Theoricus to the North East, and places him facing the Pillars.

Hiero (*knocks*) Frater Porais de Rejectis, before you in the East lie the Portals of the 30th, 25th, and 28th Paths leading from the Two equals Nine Grade of Theoricus to those Grades which are beyond. Of these, the only one now open to you, is the Thirtieth which leads to the Three equals Eight Grade of Practicus. Take in your right hand the Solar Greek Cross, and follow your Guide through the Pathway of the Sun.

Heg Before the Intellectual Whirlings of Intellectual Fire, all things are subservient through the Will of the Father of All.

Hegemon leads Theoricus between Pillars and halts before Hierophant, who rises, red Lamp in hand.

Hiero AXIEROS, the First Kabir, spake unto Kas-millos the Candidate and said: "I am the Sun in greatest elevation, bringing upon Earth the ripening heat — fructifying all things — urging forward the growth of vegetable nature, Life-giving, Light-producing — crowning summer with golden harvest, and filling the lap of plenteous Autumn with the Purple vintage of the Vine."

Thus far the voice of AXIEROS!

Hegemon leads Theoricus to the Seat of Hiereus who rises with red Lamp.

Hiereus AXIOKERSOS, the Second Kabir, spake unto KASMILLOS the Candidate, and said: "I am the Sun in greatest depression beneath the Equator when cold is greatest and heat is least — withdrawing his light in darkening winter, the Dweller in mist and storm."

Thus far the voice of AXIOKERSOS.

Hegemon leads Theoricus to his own seat and taking red Lamp says:

Heg AXIOKERSA, the Third Kabir spake to Kasmillos the Candidate and said: "I am the Sun in Equinox, initiating Summer or heralding Winter — mild and genial in operation, giving forth or withdrawing the vital heat of life."

Thus far the voice of AXIOKERSA!

Hiereus places a seat West of the Altar. Hegemon indicates this to Theoricus. All are seated, facing Hierophant.

Hiero *The Father of All* congregated the Seven Firmaments of the Cosmos, circumscribing the Heaven with convex form. He constituted a Septernary of Wandering Existences, suspending their disorder in well-disposed zones. He made them six in number and for the seventh, he cast into the midst thereof the Fire of the Sun — into that Centre from which all lines are equal — that the Swift Sun may come around that Centre eagerly urging itself towards that Centre of Resounding Light. As rays of light, His locks flow forth, stretching to the confines of Space, and of the Solar Circles, and of the Lunar flashings and of the Aerial Recesses, the Melody of the Aether

and of the Sun and of the Passages of the Moon and of the Air.

The wholeness of the Sun is in the supermundane orders, for therein a Solar World and endless Light subsist. The Sun more true measureth all things by time, for He is the Time of Time, and his disc is in the Starless above the inerratic Sphere, and he is the centre of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel for the Higher Fire.

O Aether, Sun and Spirit of the Moon, ye are the Leaders of Air. And the Great Goddess bringeth forth the vast Sun and the brilliant Moon and the wide Air, and the Lunar Course and the Solar Pole. She collecteth it, receiving the melody of the Aether and of the Sun and of the Moon, and of whatsoever is contained in air. Unwearied doth Nature rule over the Worlds and Works, so that the Period of all things may be accomplished. And above the shoulders of the Great Goddess, is Nature in her vastness exalted.

Thus far the voice of the Kabiri.

Hegemon conducts Theoricus to Hierophant, to whom he hands the Solar Greek Cross.

The Solar Greek Cross is formed of thirteen squares which fitly refer to the Sun's motion through the Zodiac, these Signs being further arranged in the arms of the Cross according to the Four Elements with the Sun in the centre and representing that luminary as the centre of the whole. The Thirtieth Path of the Sepher

Yetzirah which answereth to the Letter Resh is called the Collecting Intelligence, and it is so called because from it the Astrologers deduce the judgment of the Stars, and of the Celestial Signs, and the perfections of their science according to the rules of their resolutions. It is therefore the Reflection of the Sphere of the Sun and the Path connecting YESOD with HOD — Foundation with Splendour.

Hierophant rises. Hegemon and Theoricus step back and follow him to the Altar where he places Theoricus in the West, Hierophant North, Hegemon South.

Before you upon the Altar is the Nineteenth Key of TAROT which symbolically resumes these ideas. The Sun has twelve principal rays which represent the Twelve Signs of the Zodiac. They are alternately waved and salient as symbolising the alternation of the masculine and feminine natures. These again are subdivided into the 36 Decanates or sets of ten degrees in the Zodiac, and these again into 72, typifying the 72 quinances or sets of five, and the 72-fold Name Schemhamphoresch. Thus the Sun embraces the whole creation in its rays.

The seven Hebrew Yods on each side, falling through the air, refer to the Solar influence descending. The Wall is the Circle of the Zodiac, and the stones are its various degrees and divisions.

The two children standing respectively on Water and Earth represent the generating influence

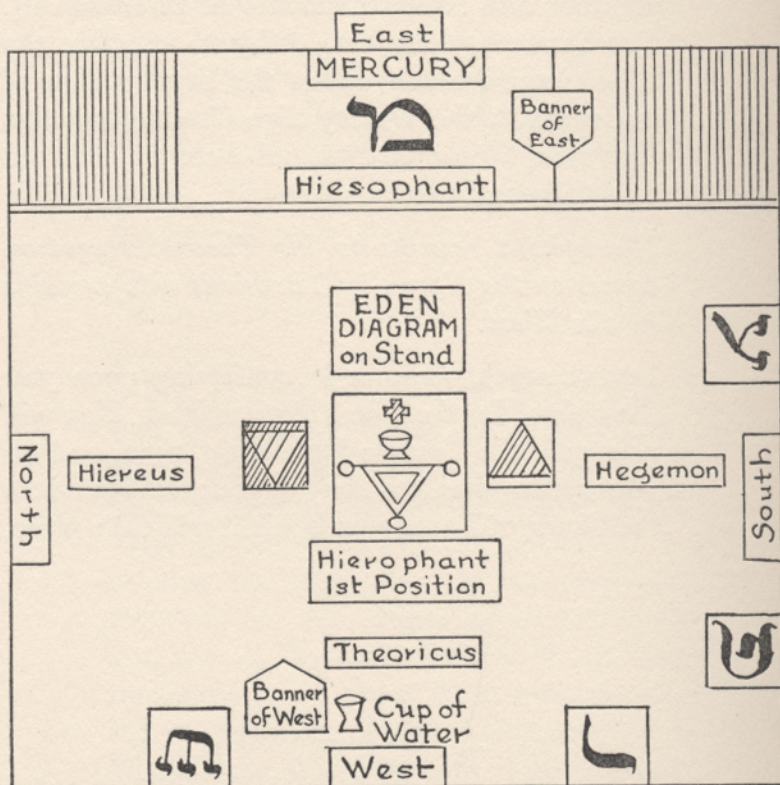
of both, brought into action by the rays of the Sun. They are the two inferior and passive Elements, as the Sun and Air above them are the superior and active Elements of Fire and Air. Furthermore, these two children resemble the Sign Gemini which unites the Earthy Sign of Taurus with the Watery Sign Cancer, and this Sign was, by the Greeks and Romans, referred to Apollo and the Sun.

Hierophant returns to his Throne. Hegemon comes to the North by Theoricus who remains in the West.

I have much pleasure in conferring upon you the title of Lord of the Thirtieth Path. You will now quit the Temple for a short time, and on your return the Ceremony of your reception into the Grade of Three equals Eight will take place.

TEMPLE IN HOD

ARRANGED AS IN DIAGRAM



Hiero Honoured Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary Admission Badge, and admit him.

Hegemon takes the Badge, the Cup of Stolistes, and brings Theoricus, telling him to knock

1 III 1 III

Place the Theoricus before the Portal of the 31st Path by which he has symbolically entered this

Grade from the One equals Ten of Zelator.
(*done*)

Place the Theoricus now before the portal of the 30th Path by which he has symbolically entered this Grade from the Two equals Nine of Theoricus. (*done*)

Hiereus By what Symbol dost thou enter herein?

Heg By the Peculiar Emblem of the Stolistes, the Cup of Water.

Hiereus The Cup of the Stolistes partakes in part of the Symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life, it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like Caduceus, it further represents the Three Elements of Water, Air, and Fire. The Crescent is the Water which is above the Firmament, the Circle is the Firmament, and the Triangle the consuming Fire below, which is opposed to the Celestial Fire symbolised by the upper part of the Caduceus.

Hiereus puts admission badge aside. Hegemon directs Theoricus to Hierophant whose chair should now be moved back towards the West, and placed in readiness for the Candidate at the Closing. Hiereus and Hegemon stand either side of the Altar, facing it.

Before you is represented the symbolism of the Garden of Eden. At the summit is the Supernal Eden, containing the Three Supernal Sephiroth, summed up and contained in Aima Elohim, the

Mother Supernal, the Woman of the twelfth chapter of the Apocalypse, crowned with the Sun and the Moon under her feet, and upon her head the Crown of Twelve Stars, Kether. And whereas the Name, YOD HE VAU HE, is joined to the name Elohim, when it is said Tetragrammaton Elohim planted a Garden Eastward in Eden, so this represents the power of the Father joined thereto in the Glory from the Face of the Ancient of Days. And in the Garden was the Tree of the Knowledge of Good and of Evil, which latter is from Malkuth, which is the lowest Sephirah between the rest of the Sephiroth and the Kingdom of Shells, which latter is represented by the Great Red Dragon coiled beneath, having Seven Heads (the Seven Infernal Palaces) and Ten Horns — (The Ten Averse Sephiroth of Evil, contained in the Seven Palaces).

And a River Naher went forth out of Eden, namely from the Supernal Triad, to water the Garden (the rest of the Sephiroth), and from thence it was divided into Four Heads in Daath, whence it is said "In Daath the Depths are broken up and the clouds drop down dew." The first Head is PISON, which flows into Geburah (whence there is Gold.) It is the River of Fire. The Second Head is GIHON, the River of Waters, flowing into Chesed. The Third is HIDDEKEL, the River of Air, flowing into Tiphareth, and the Fourth which receiveth the virtues of the other three, is PHRATH, Euphrates, which floweth down upon the Earth.

This River going forth out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding out of the Throne of God and the Lamb, on either side of which was the Tree of Life, bearing Twelve manner of Fruits. And thus do the Rivers of Eden form a Cross, and on that Cross the Great ADAM, the Son who was to rule the Nations with a Rod of Iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, Mother of all, the Completion of all, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth. As it was said to you in the Thirtieth Path, "And above the shoulders of that Great Goddess is Nature in her vastness exalted."

The Three equals Eight Grade of Practicus is referred to the Sephirah Hod and the Thirtieth and Thirty First Paths—those of Resh and Shin are bound thereto.

The Sign of this Grade is given thus. With the hands together, raise the arms till the elbows are level with the shoulders. With the thumbs and fore-fingers make a triangle on your breast thus (*showing it*)—a triangle apex downwards. This represents the Element of Water, to which this Grade is attributed.

The Grip or Token is the general Grip of the First Order. The Grand Word is a Name of ten letters, ELOHIM TSABAOTH, which means Lord of Hosts. The Mystic Number is 36, and from it is formed the Pass-word of this Grade which is ELOAH, one of the Divine Names. It

should be lettered separately when given thus — Aleph, Lamed He. Unto this Grade and unto the Sephirah Hod, the Eighth Path of the Sepher Yetsirah is referred. It is called the absolute or perfect Path, because it is the means of the Primordial, which hath no root to which it may be established, except in the penetralia of that Gedulah (Magnificence) which emanate from the subsisting properties thereof.

The distinguishing badge of this Grade which you are now entitled to wear, is the sash of the Theoricus with the addition of a purple cross above the white cross and the numbers three and eight within a circle and a square respectively, left and right of its summit — and below the number 32, the numbers 30 and 31 in purple between two narrow purple lines.

This Grade is especially referred to the Element of Water and therefore the Great Watch-Tower or Tablet of the West forms one of its principal emblems.

Hierophant and Theoricus turn towards it.

It is known as the Second or Great Western Quadrangle or Tablet of Water, and it is one of the Four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God — EMPEH ARSEL GAIOL — which are borne upon the Banners of the West, and numberless Divine and Angelic Names which appertain unto the element of Water. The meanings of the Tablets

of Earth and Air were explained to you in the preceding Grades.

Turning to the Altar, Hierophant indicates the Cross and Triangle.

The Cross above the Triangle represents the power of the Spirit of Life rising above the triangle of the Waters and reflecting the Triune therein, as further marked by the Lamps at the angles. While the Cup of Water placed at the junction of the Cross and Triangle represents the maternal Letter MEM.

Hierophant returns to his Throne in the East. Hegemon indicates the seat West of the Altar to Theoricus who sits down. Hegemon comes round the Altar and removes the diagram stand, placing it in the South West, and returns to his place. All are seated.

The Portals in the East and South East are those of the Paths which conduct to higher Grades, while that in the South leads to the Four equals Seven of Philosophus, the highest Grade in the First Order.

This Grade of Practicus is especially related to the Planet MERCURY, whose Kamea, or Mystical Square, together with Seals and Names formed from it, is shown in the East. The Symbol of Mercury when inscribed on the Tree of Life is also shown. It embraces all but Kether. The horns spring from DAATH, which is not properly a Sephira, but rather the conjunction of Chokmah and Binah.

I now congratulate you on having passed through the Ceremony of Three equals Eight of Practicus, and in recognition thereof, I confer upon you the Mystic Title of MONOCRIS DE ASTRIS, which means "Unicorn from the Stars"; and I give you the Symbol of MAIM which is the Hebrew Name for Water. (*knocks*) In the Name of ELOHIM TZABAOTH, I now proclaim that you have been duly advanced to the Grade of Three equals Eight of Practicus, and that you are Lord of the Thirtieth and Thirty First Paths.

C L O S I N G

Hiero (*knocks*) Assist me to close this Temple in the Three equals Eight Grade of Practicus.

All rise. The New Practicus is signed to rise.

Honoured Hegemon, see that the Temple is properly guarded. (*done*)

Heg Very Honoured Hierophant, the Temple is properly guarded.

Hiero Let us adore the Lord and King of Water! (*knock*)

All face East.

Hiero Let ELOHIM TZABAOTH be praised unto the Countless Ages of Time, Amen!

Hegemon removes the seat of Practicus to the North, and leads Practicus to the East of Altar, where he stands facing West. Hierophant goes to the West before the Tablet of Water. All face West — Members arranging themselves in balanced disposition, facing West.

Hiero (*knocks*) Let us rehearse the Prayer of the Undines or Water spirits!

Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven, and who enclosest the subterranean Waters in the cavernous hollows of Earth. King of the Deluge and of the Rains of Spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the Blood of the Earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us, Thy Mobile and changeful creatures, in the Great Tempests, and we shall tremble before Thee. Speak to us also in the murmur of the limpid Waters, and we shall desire Thy love.

O Vastness! wherein all the rivers of Being seek to lose themselves — which renew themselves ever in Thee! O Thou Ocean of Infinite Perfection! O Height which reflectest Thyself in the Depth! O Depth which exhalest into the Height! Lead us into the true life, through intelligence, through love! Lead us unto immortality through sacrifice, that we may be found worthy to offer one day unto Thee, the Water, the Blood and the Tears, for the Remission of Sins! Amen.

Hierophant makes with his Sceptre, the Banishing Circle and Pentagrams in the Air before the Tablet.

Depart ye in peace unto your Habitations. May the blessing of Elohim Tzabaoth be upon you.

Be there peace between us and you, and be ye ready to come when ye are called! (*knock*)

All return to their places — Practicus being directed to West of Altar, facing West.

Hiero 1 111 1 111

Hiereus 1 111 1 111

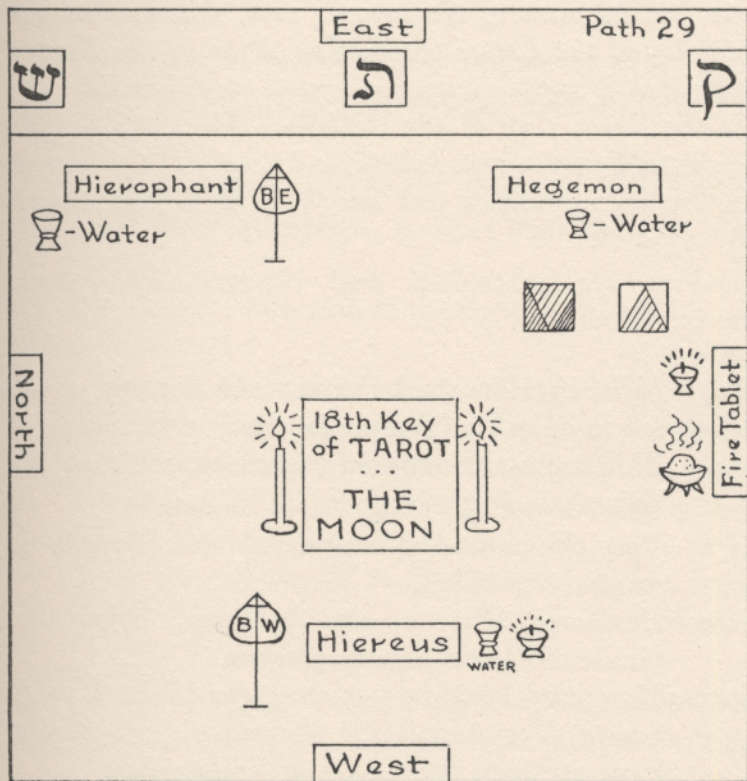
Heg 1 111 1 111

Hegemon leads out the new Practicus. They give the Neophyte Sign as they pass Hierophant.

CEREMONY

OF THE

④ = 7 GRADE OF PHILOSOPHUS



THE OPENING

Arrangement of the Temple for the Opening and for the Path of Qoph.

There are three Officers — Hierophant, Hierews and Hegemon. The Throne of the Hierophant, beside which is a Cup of Water and the Banner of the East, is placed before the Dais N. E. The seat of the Hegemon is before the Dais in the S. E., that of Hierews in the West. Each Officer has a Cup of Water. The Pillars are placed about three feet in front of Hegemon's seat, and behind her is displayed the Letter Qoph. The Altar in the Centre of the Hall is supplied with a candle on either side. On it is the Tarot Key of the Path — THE MOON. The Elemental lights are lit. Incense is burning in the South. This Sign 1 represents one knock. The Grade Knock is 111 111 1.

Members are assembled and clothed. Hierophant knocks. All rise.

Hiero (*knock*) Honoured Fratres and Sorores, assist me to open the Temple in the ④ = 7 Grade of Philosophus. Honoured Hegemon, see that the Temple is properly guarded. (*done*)

Heg Very Honoured Hierophant, the Temple is properly guarded.

Hiero Honoured Hierews, see that none below the Grade of Philosophus is present.

Hiereus Honoured Fratres, give the signs of the ④ = 7. (*done*) Very Honoured Hierophant, all present have attained the Grade of Philosophus.

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

Heg To the Element of FIRE.

Hiero Honoured Hiereus, to what Planet does this Grade especially refer?

Hiereus To the Planet VENUS.

Hiero Honoured Hegemon, what Paths are attached to this Grade?

Heg The 29th, 28th, and 27th Paths of QOPH, TZADDI, and PEH.

Hiero Honoured Hiereus, to what does the 29th Path allude?

Hiereus To the reflection of the Sphere of PISCES.

Hiero Honoured Hegemon, to what does the 28th Path allude?

Heg To the Reflection of the Sphere of AQUARIUS.

Hiero Honoured Hiereus, to what does the 27th Path allude?

Hiereus To the Reflection of the Sphere of Mars.

Hiero (*knock*)

Let us adore the Lord and King of FIRE.

YOD HE VAU HE TZABAOTH. Blessed be Thou — Leader of Armies is Thy Name, Amen!

All salute. Hiero quits his Throne and goes to the South. Hegemon stands behind him in the S. E., Hiereus in the S. W. Hierophant makes the invoking Pentagrams in a circle before the Fire Tablet.

And ELOHIM said, "Let us make Adam in our own Image, after our own likeness, and let them have Dominion."

In the Name of ELOHIM, Mighty and Ruling, and in the Name of YOD HE VAU HE

TZABAOTH, Spirits of FIRE, adore your Creator!

Hierophant takes incense from before Fire Tablet, and makes the sign Leo in the air before it.

In the Name of MICHAEL, the Great Archangel of Fire, and in the Sign of the ♌ Lion, Spirits of Fire, adore your Creator!

Makes Cross with Incense.

In the Names and letters of the Great Southern Quadrangle revealed unto ENOCH by the Great Angel AVE, Spirits of Fire, adore your Creator!

Holds Incense on high.

In the Three Great Secret Names of God borne upon the Banners of the South — OIP TEAA PEDOCE — Spirits of FIRE adore your Creator!

In the Name of EDELPERNA, Great King of the South, Spirits of Fire, adore your Creator!

Replaces Incense and returns to place.

All return to places.

In the name of YOD HE VAU HE TZABAOTH, I declare this Temple opened in the ④ = 7 Grade of PHILOSOPHUS.

Hiero 111 111 1

Hiereus 111 111 1

Heg 111 111 1

THE 29TH PATH OF QOPH

Hiero Fratres and Sorores, our Frater..... having made such progress in the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge, and further, having

been a Member of the ③ = ⑧ Grade of Practicus for a period of three months, is now eligible for advancement to the Grade of Philosophus and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form. Honoured Hegemon, superintend the preparation of the Practicus and give the customary alarm.

Hegemon rises, salutes Hierophant, quits the Temple, and sees that the Practicus is robed and wearing the sash of the ③ = ⑧ Grade. She hoodwinks him and places in his hand the admission badge. She leads him to the Temple door and gives the alarm saying, as they enter:

Heg And the Ruach Elohim moved upon the Face of the Waters.

Hiereus admits them and returns to his place. Hegemon leads Practicus to the South by the Tablet of Fire, faces him East and takes away Cross.

Hiero Give the Hegemon the Signs and Words of this Grade.

Heg Give me the Sign of the ③ = ⑧ Grade. The Grip or Token—the Grand Word (*Elohim Tzabaoth*) The Mystic Number (36) and the Pass-Word (*Aleph Lamed He*) of the Grade of Practicus.

Hiero Give me also the Mystic Title and Symbol you received in that Grade (*Monocris de Astris. Maim.*)

This done, Hegemon faces Practicus to the Fire Tablet.

Frater Monocris de Astris, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 29th, 28th, and 27th Paths and of the ④ = ⑦ Grade of Philosophus which you have already sworn to maintain respecting those of the preceding Grades?

Practicus (prompted if necessary) I do.

Hiero Then you will stretch your arms above your head to their full limit and say: "I swear by the Torrent of FIRE."

Practicus repeats words.

Let the hood-wink be removed.

Done. Hegemon gives Practicus the incense from before the Tablet.

Wave the incense before the Tablet of Fire and say: "Let the Powers of Fire witness my pledge."

Done. Practicus repeats words. Hegemon replaces incense.

Conduct the Practicus to the East and place him between the Mystic Pillars. (*done*) Before you are the Portals of the 31st, 32nd, and 29th PATHS as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29th PATH leading to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of Twelve Squares and follow your guide through the Path of the Waters.

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

second time, Hierophant rises holding up Cup of Water. Hegemon and Practicus halt.

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

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

Hiereus The Priest with the Mask of HORUS spake and said: I am Water, turbid and troubled. I am the Banisher of Peace in the vast abode of the Waters. None is so strong that can withstand the Great Waters — the Vastness of their Terror — the magnitude of their Fear — the Roar of their Thundering Voice. I am the Future, mist-clad and shrouded in gloom. I am the Recession of the Torrent. The storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature and the Chiefs of the Whirling Storm!

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

Heg The Priestess with the Mask of ISIS spake and said: The traveller through the Gates of Anubis is my Name. I am Water, pure and limpid ever flowing on toward the sea. I am the Ever-passing Present that stands in the place of the Past. I am the Fertilised land. Hail unto thee Dwellers

of the Wings of the Morning!

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

Hiero (rising) I arise in the place of the Gathering of the Waters, through the rolled back Cloud of Night. From the Father of Waters went forth the Spirit, rending asunder the veils of Darkness. And there was but a Vastness of Silence and of Depth in the place of the Gathering Waters. Terrible was the Silence of that Uncreated World — Immeasurable the depth of that Abyss. And the Countenances of Darkness half-formed arose — they abode not — they hasted away — and in the Darkness of Vacancy, the Spirit moved and the Lightbearers existed for a space.

I have said Darkness of Darkness — are not the Countenances of Darkness fallen with Kings? Do the Sons of the Night of Time last for ever? and have they not yet passed away? Before all things are the Waters and the Darkness and the Gates of the Land of Night. And the CHAOS cried aloud for the Unity of Form — and the Face of the ETERNAL arose. Before the Glory of that Countenance the Night rolled back and the Darkness hasted away. In the Waters beneath was that Face reflected, in the Formless Abyss of the Void. From those Eyes darted rays of terrible splendour which crossed with the currents reflected. That Brow and those Eyes formed the triangle of the Measureless Heavens — and their reflections formed the triangle of

the Measureless Waters. And thus was formulated the Eternal Hexad — the number of the Dawning Creation.

Hegemon conducts the Practicus to the foot of Hiero's throne — handing to Hiero the Calvary Cross of twelve squares.

The Calvary Cross of Twelve Squares fitly represents the ZODIAC which embraces the Waters of Nu as the ancient Egyptians called the Heavens, the Waters which be above the Firmament. It also alludes to the Eternal River of Eden, divided into four Heads which find their correlations in the four triplicities of the Zodiac.

Places Cross aside.

The 29th PATH of the Sepher Yetsirah which answereth unto the letter QOPH is called the Corporeal Intelligence — and it is so called because it forms the very body which is so formed beneath the whole Order of the Worlds and the increment of them. It is therefore the reflection of the Watery Sign of Pisces and the Path connecting the material universe as depicted in Malkuth with the Pillar of Mercy and the side of Chesed, through the Sephira NETZACH, and through it do the Waters of Chesed flow down.

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

Before you upon the Altar is the 18th Key of TAROT which symbolically resumes these Ideas. It represents the MOON with four Hebrew YODS like drops of dew falling, two dogs, two Towers, a winding Path leading to the Hori-

zon, and, in the fore-ground, Water with a Cray-fish crawling through it to the land.

The Moon is in its increase on the side of Mercy, Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which make 32, the number of the Paths of Yetsirah. She is the Moon at the feet of the Woman of Revelations, ruling equally over the cold and moist natures and the passive elements of Earth and Water. It is to be noted that the symbol of the Sign is formed of two lunar crescents bound together. It thus shows the lunar nature of the Sign. The Dogs are the Jackals of the Egyptian ANUBIS, guarding the Gates of the East and of the West, shown by the two Towers between which lies the Path of all the heavenly bodies ever rising in the East and setting in the West. The Cray-fish is the Sign Cancer and was anciently the Scarabeus or Khephera, the emblem of the Sun below the Horizon as he ever is when the Moon is increasing above. Also, when the Sun is in the Sign Pisces the Moon will be well in her increase in Cancer as shown by the Cray-fish emblem.

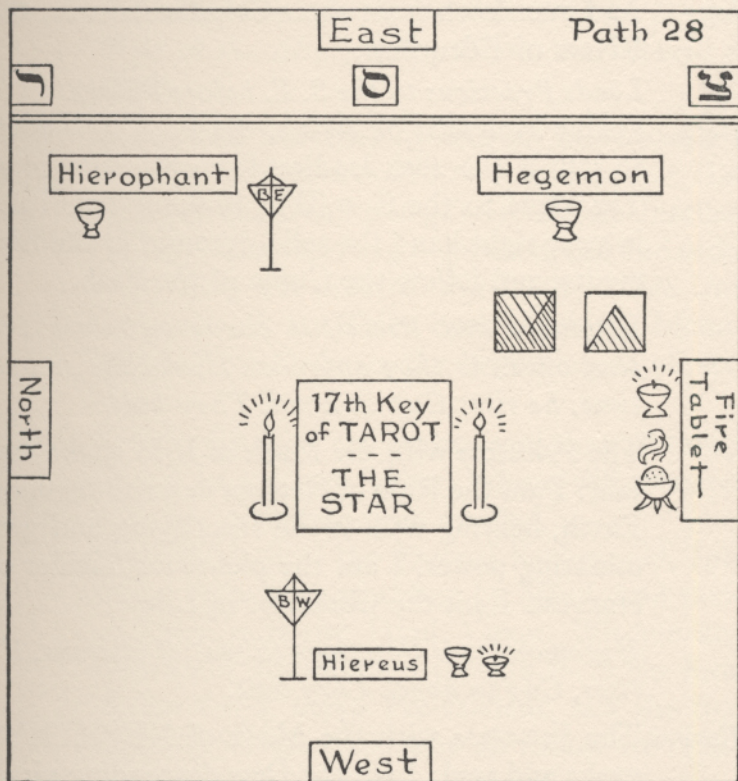
Hiero returns to place. Hegemon remains with Practicus West of Altar.

I have now much pleasure in conferring upon you the title of LORD of the 29th PATH. You will now quit the Temple for a short time, and on your return the Ceremony of your passage of the 28th PATH will take place.

Hegemon conducts Practicus out.

THE PATH OF TSADDI

The arrangement is the same. The Letter TSADDI is substituted for that of QOPH in the S. E. On the Altar is the Tarot Key of THE STAR. Officers seated as before, each with a Cup of Water. Hegemon requires the Admission Badge of the Solid Pyramid of the Elements.



The Temple is symbolically in YESOD, whence the Candidate is taken by the Path of TSADDI to the Gate of NETSACH. Therefore the other paths symbolically in the East are those of RESH in the N. E., and SAMEKH in the East.

Hiero Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

Hegemon goes out, presents Practicus with the solid pyramid of the Elements, and admits him, saying:

Heg And ever forth from their Celestial Source, the Rivers of Eden flow.

Leads Practicus to the S. E. before Pillars.

Hiero Frater Monocris de Astris, the Path now open to you is the 28th leading from the ② = ⑨ of Theoricus to the ④ = ⑦ of Philosophus. Take in your right hand the solid pyramid of the Elements, and follow the Guide of the Path.

Hegemon and Practicus circumambulate the Hall once. As they approach Hiero. the second time, he rises Cup in hand. They halt.

The Priestess with the Mask of ISIS spake and said: I am the Rain of Heaven descending upon Earth, bearing with it the fructifying and germinating power. I am the plenteous Yelder of Harvest. I am the Cherisher of Life.

Hegemon leads Practicus to seat of Hiereus. He rises, Cup in hand. They halt.

Hiereus The Priestess with the Mask of NEPHTHYS spake and said: I am the Dew descending viewless and silent, gemming the Earth with countless diamonds of Dew, bearing down the influence from above in the solemn darkness of Night. *Hegemon leads Practicus to his own seat, takes Cup and says:*

Heg The Priestess with the Mask of ATHOR spake and said: I am the Ruler of Mist and Cloud wrapping the Earth, as it were, in a Garment, floating and hovering between Earth and Heaven. I am the Giver of the Mist-veil of Autumn, the successor of the Dew-clad Night.

Replaces Cup and leads Practicus to a place West of the Altar, facing Hiero. and returns to place.

Hiero Where the Paternal Monad is, the Monad is enlarged and generateth two, and beside Him is seated the Duad and glittereth with Intellectual Sections. Also to govern all things and order everything not ordered. For in the whole Universe shineth the Triad over which the Monad ruleth. This Order is the beginning of all sections.

Hiereus For the Mind of the Father said that all things should be cut into Three. Whose will assented and then all things were divided.

For the Mind of the Eternal Father said, Into Three, governing all things by Mind. And there appeared in it the Triad, Virtue, Wisdom and Multicient Truth. Thus floweth forth the form of the Triad, being Pre-existent, not the first Essence, but that whereby all things are measured.

Heg For thou must know that all things bow before the Three Supernals. The first Course is Sacred — but in the midst thereof another, the third aerial, which cherisheth Earth in Fire, and the Fountain of Fountains and of all Fountains —

the Matrix containing All. Thence springeth forth abundantly the generation of multifarious Matter.

Hegemon conducts Practicus to the foot of Hiero's Throne and hands to Hiero the Solid Pyramid of the Elements.

Hiero This Pyramid is attributed to the Four Elements. On the four triangles are their Hebrew Names: Asch — Fire; Mayim — Water; Ruach — Air; Aretz — Earth. On the Apex is the word ETH composed of the first and last letters of the Alphabet and implying Essence. The square base represents the Material Universe and on it is the word OLAM meaning World.

Hiero puts Pyramid aside.

The 28th PATH of the Sepher Yetzirah which answereth unto the Letter TSADDI is called the Natural Intelligence — and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign Aquarius, the Water-bearer, unto which is attributed the Countenance of Man, the ADAM who restored the World.

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

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

The large STAR in the centre of the Heavens has seven principal and fourteen secondary rays

and this represents the Heptad multiplied by the Triad. This yields 21 — the Number of the Divine Name EHEIEH which, as you already know, is attached to KETHER.

In the Egyptian sense, it is SIRIUS, the Dog-Star, the Star of Isis-Sothis. Around it are the Stars of the Seven Planets each with its seven-fold counterchanged operation.

The nude female figure with the Star of the Heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet VENUS through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the Great Supernal Mother — Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a River at her feet, the River going forth from the Supernal Eden which floweth and faileth not.

Note well, that in this Key she is completely unveiled while in the 21st Key she is only partially so.

The two Urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and of Evil whereon the Bird of Hermes alights, and therefore does this Key represent the restored World, after the formless and the Void and the Darkness, the New ADAM, the Countenance of the Man which falls in the Sign AQUARIUS. And therefore doth the astronomical ripple of this sign represent, as it were,

Waves of Water — the ripples of that River going forth out of Eden — but, therefore also, is it justly attributed to Air and not unto Water because it is the Firmament dividing and containing the Waters.

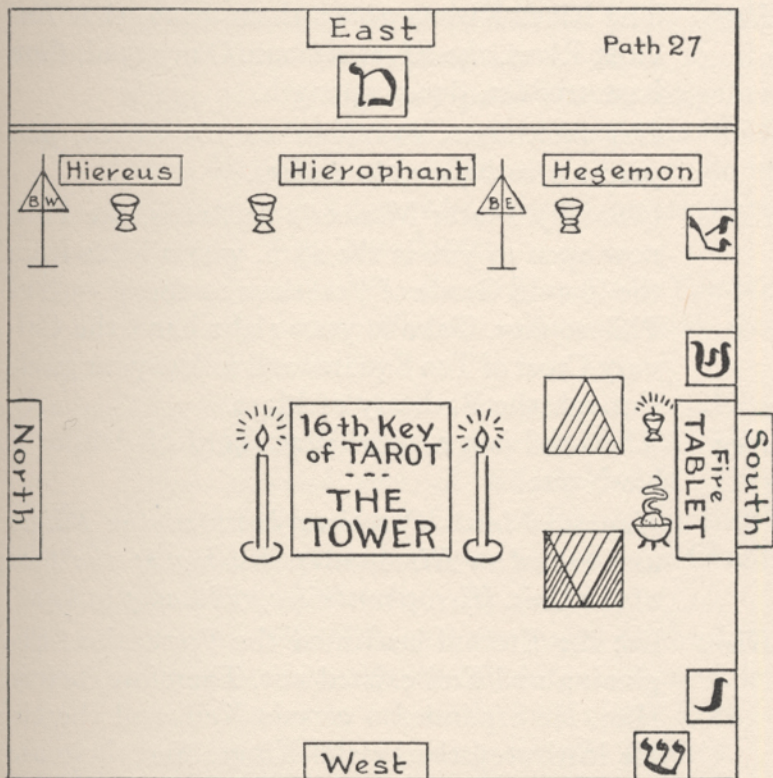
Hierophant returns to his place.

I have much pleasure in conferring upon you the Title of Lord of the 28th Path. You will now quit the Temple for a short time and on your return the Ceremony of your passage of the 27th PATH will take place.

Hegemon leads Practicus out.

THE 27TH PATH OF PEH

The Temple is symbolically in HOD, and the Paths in the East and S. E., leading from it, are those of Mem, Ayin, Peh, Resh, and Shin. Of these, PEH is shown in the South, before which now stand the Pillars. Hiero-



phant returns to his Throne on the Dais, Hiereus with his Banner is seated before the Dais in the N. E., Hegemon in the S. E. The Officers are supplied with Red Lamps. On the Altar is the Tarot Key of THE TOWER. The Admission Badge is the Calvary Cross of Ten Squares.

Hiero Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

Hegemon goes out, gives the Calvary Cross of Ten Squares to the Candidate and admits him saying:

Heg The River Kishon swept them away, that Ancient River, the River Kishon. O my Soul, thou hast trodden down strength.

Hegemon leads Practicus to the South, and places him before the Pillars.

Hiero (*knocks*) Frater Monocris de Astris, the Path now open to you is the 27th, which leads from the ③ = 8 Grade of Practicus to the ④ = 7 of Philosophus. Take in your right hand the Calvary Cross of Ten Squares and follow your guide through the Pathway of Mars.

Heg The Lord is a man of War; Lord of Armies is his Name!

Hegemon leads Practicus between the Pillars and round to Hierophant, halting at the foot of the Dais. Hierophant rises, red Lamp in hand.

Hiero Ere the Eternal instituted the Formation, Beginning and End existed not. Therefore, before Him, He expanded a certain Veil, and therein He instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel.

But they subsisted not. When the Earth was formless and void — behold this is the reign of EDOM. And when the Creation was established, lo, this is the reign of Israel. And the Wars of

titanic forces in the Chaos of Creation, Lo, these are the Wars between them.

From a Light-bearer of unsupportable brightness, proceeded a radiating flame, hurling forth, like a vast and mighty Hammer, those sparks which were the Primal worlds. And these Sparks flamed and scintillated awhile, but being unbalanced, they were extinguished. Since lo, the Kings assembled, they passed away together, they themselves beheld, so they were astonished. They feared. They hasted away. And these be the Kings of Edom who reigned before there reigned a King over Israel.

Hegemon takes Practicus round the Temple, and halts before Hiereus who rises with Red Lamp in hand.

Hiereus The Dukes of Edom were amazed, trembling they took hold of the Mighty Moab. Lord, when Thou wentest out of SEIR, when Thou marchedst out of the Field of Edom, the Earth trembled and the Heavens dropped—the Clouds also dropped Water.

Curse ye MEROZ, said the Angel of the Lord — curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord — to the help of the Lord against the Mighty.

The River Kishon swept them away — that ancient River, the River Kishon. O my Soul, thou hast trodden down Strength!

He bowed the Heavens, also, and came down and the Darkness was under His Feet. At the brightness that was before Him, the thick clouds

passed — Hail-stones and flashings of Fire. The Lord thundered through the Heavens and the highest gave forth His Voice — Hail-stones and flashings of Fire. He sent out His Arrows and scattered them: He hurled forth His Lightnings and destroyed them.

Then the channels of the Waters were seen and the Foundations of the World were discovered. At Thy rebuke, O Lord — at the blast of the Breath of Thy Nostrils, the Voice of Thy Thunder was in the Heavens and Thy Lightnings lightened the World. The Earth trembled and shook. Thy way is in the Sea and Thy Path in the Great Waters and Thy Footsteps are not known.

Hegemon leads Practicus to her own seat before the Dais, takes Lamp and says:

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

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

Hiero ELOAH came from Teman of EDOM and the Holy One from Mount Paran. His Glory covered the Heavens and the Earth was full of His

praise. His brightness was as the Light. He had KARMAIM in His Hands and there was the hiding of His Power.

Before Him went the pestilence and Flaming Fire went forth at His Feet. He stood and measured the Earth. He beheld and drove asunder the Nations. And the Everlasting Mountains were scattered — the Perpetual Hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtain of the Land of Midian did tremble.

Was the Lord displeased against the Rivers? Was Thy Wrath against the Sea that Thou didst ride upon Thy horses and Chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled. The deluge of waters rolled by. The Deep uttered His voice and lifted up His hands on high. The SUN and the MOON stood still in their Habitations. At the Light of Thine arrows they went — at the shining of Thy Glittering Spear. Thou didst march through the Land in indignation. Thou didst thrash the Heathen in Thine Anger. Thou didst march through the Sea with Thy Horses — through the depth of the Mighty Waters.

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

The Calvary Cross of Ten Squares refers to the Ten Sephiroth in balanced disposition, before which the Formless and the Void rolled back.

It is also the opened out form of the Double Cube and of the Altar of Incense.

Places Cross aside.

The 27th PATH of the Sepher Yetzirah which answereth unto PEH is called the Exciting Intelligence, and it is so called because by it is created the Intellect of all created Beings under the Highest Heaven, and the Excitement or Motion of them.

It is therefore the Reflection of the Sphere of Mars, and the Reciprocal Path connecting Netzach with Hod, Victory with Splendour. It is the lowermost of the three Reciprocal Paths.

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

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

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

It is the Power of the Triad rushing down and destroying the Columns of Darkness. Three holes are rent in the walls, symbolising the establishment of the Triad therein and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolised by the men falling headlong. On the right

hand side of the Tower is LIGHT and the representation of the Tree of LIFE by ten circles thus disposed.

On the left hand side is DARKNESS and eleven circles symbolising the QLIPPOTH.

Hierophant returns to his throne. Hegemon and Practicus remain West of Altar.

I have much pleasure in conferring upon you the Title of LORD OF THE 27TH PATH.

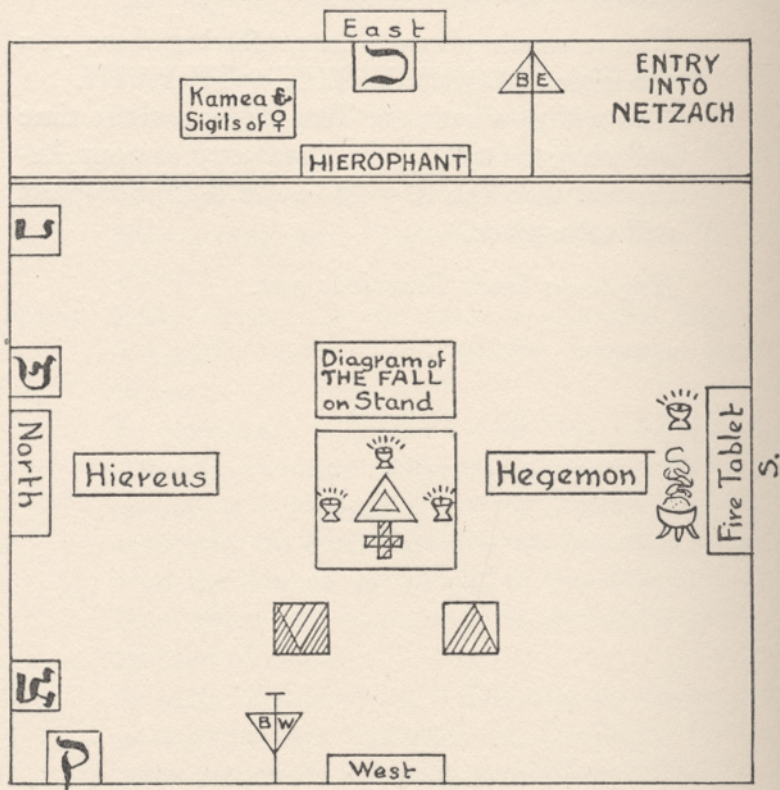
You will now quit the Temple for a short time and on your return, the Ceremony of your Reception into the ④ = 7 Grade of Philosophus will take place.

Hegemon leads Practicus out.

THE ENTRY INTO NETZACH

GRADE OF PHILOSOPHUS

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



Altar, suspended from a banner pole, is the Diagram of THE FALL, facing West. The Temple is now symbolically in NETZACH so the Paths which enter it from the East and North are shown: E. CAPH; N. E. corner

NUN; N. PEH; N. W. TSADDI; N. W. corner QOPH. The symbol of VENUS on the Tree of Life is shown in the East. Hierophant is seated in the East; Hiereus and Hegemon North and South of the Altar, respectively, beside the Pillars. Hegemon requires the Sash of the Grade, and Badge of LAMEN of Hegemon.

Hiero Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

Hegemon instructs Practicus to knock, gives him Lamen, and admits him.

In the North West are the Portals of the 29th and 28th PATHS by which you have symbolically entered this Grade from the ① = ⑩ and the ② = ⑨ Grades respectively, while in the North is the Portal of the 27th PATH by which you have just passed from the Grade of Practicus.

Hegemon leads Practicus to Hiereus.

Hiereus By what symbol dost thou enter herein?

Heg By the peculiar Emblem of the Hegemon which is the Calvary Cross of Six Squares.

Hiereus This Cross embraces, as you see, Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also, the Calvary Cross of Six Squares forms the Cube, and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

Hegemon faces Practicus to the Diagram at the Altar. Hiero comes West of Altar and points to Diagram. Hegemon resumes seat.

Hiero This is the symbolic representation of THE FALL. For, the Great Goddess who, in the ③ = ⑧ Grade was supporting the Columns of the Sephiroth, in the sign of the ② = ⑨ Grade, being tempted by the Tree of Knowledge (whose branches indeed tend upward into the Seven Lower Sephiroth, but also tend downward unto the Kingdom of Shells) reached down unto the Qlipboth, and immediately the Columns were unsupported and the Sephirotic system was shattered, and with it fell ADAM, the MICRO-PROSOPUS.

Then arose the Great DRAGON with Seven Heads and Ten Horns, and the Garden was made desolate, and MALKUTH was cut off from the Sephiroth by his intersecting folds, and linked unto the Kingdom of Shells. And the Seven Lower Sephiroth were cut off from the Three Supernals in DAATH, at the feet of AIMA ELOHIM.

And on the Heads of the Dragon are the Names and Crowns of the Edomite Kings. And because in DAATH was the greatest rise of the Great Serpent of Evil, therefore is there, as it were, another Sephirah, making for the Infernal or Averse Sephiroth, Eleven instead of Ten.

And hence were the Rivers of Eden desecrated, and from the Mouth of the DRAGON rushed the Infernal Waters in DAATH. And this is LEVIATHAN, The Crooked Serpent.

But between the Devastated Garden and the Supernal Eden, YOD HE VAU HE ELOHIM

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

The ④ = 7 Grade of PHILOSOPHUS is referred unto the Sephira NETZACH and the 27th, 28th, and 29th PATHS are bound thereto. The Sign of this Grade is given by raising the hands to the fore-head, and with the thumbs and index fingers forming a triangle, apex up thus This represents the element of FIRE to which this Grade is allotted, and also the Spirit which moved upon the Waters of Creation. The Grip or token is the general Grip of the First Order. The GRAND WORD is a Name of nine letters — YOD HE VAU HE TZABAOTH, which means Lord of Armies.

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

Unto this Grade, and unto the Sephira NETZACH, the Seventh Path of the Sepher Yetzirah is referred. It is called the Recondite Intelligence, and it is so called because it is the Reful-

gent Splendour of all the Intellectual Virtues which are perceived by the Eye of the Mind and by the Contemplation of Faith.

The distinguishing Badge of this Grade which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the numbers ④ in a circle and 7 in a square on either side of its summit, and below the number 31, the numbers 27, 28, and 29 in bright green, between narrow bars of the same colour.

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

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

Hiero resumes his seat. Hegemon conducts Practicus to him.

The Portals in the East and North East conduct to higher Grades. The others are those of Paths you have already traversed. This Grade is related to the Planet VENUS, Ruler in NET-ZACH. Its Symbol, when inscribed on the Tree of Life is shown in the East. It embraces the whole of the Sephiroth, and is therefore a fitting emblem of the Isis of Nature; hence, also, its circle is represented larger than that of Mercury.

Hegemon leads Philosophus to a seat West of the Altar, facing East, and removes the diagram of The Fall. He returns to his place.

I now congratulate you Honoured Frater, on having passed through the Ceremony of the ④ = 7 Grade of Philosophus and in recognition thereof, I confer upon you the Mystic Title PHAROS ILLUMINANS, which means Illuminating Tower of Light, and I give you the symbol of ASCH which is the Hebrew Name for Fire.

And, as having attained at length to the highest Grade of the First Order, and being, as it were, the connecting link with the Second Order, I further confer upon you the title of respect "Honoured Frater" and I give you the further symbol of PHRATH or Euphrates, the Fourth River. (*knocks*) In the name of YOD HE VAU HE TSABAOTH, I now proclaim that you have been duly advanced to the ④ = 7 Grade of Philosophus and that you are Lord of the 27th,

Hiereus Honoured Frater, as a Member of this important Grade, you are eligible for the post of Hier-eus when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid to your utmost the Members of the Second Order in the working of the Temple to which you are attached; to study thoroughly the Mysteries which have been unfolded to your view in your progress from the humble position of Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honoured you so far.

Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an Ornament, alike to your Temple and to your Order.

CLOSING

Hiero (*knocks*) Assist me to close the Temple in the ④ = ⑦ Grade of Philosophus. Honoured Hegemon, see that the Temple is properly guarded.

Heg Very Honoured Hierophant, the Temple is properly guarded.

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

Hiero YOD HE VAU HE of Hosts, Mighty and Terri-

ble! Commander of the Etherial Armies art thou! Amen!

All salute. Hiero goes to Fire Tablet. Hiereus stands behind him S. W., Hegemon places Practicus in the North facing South, and goes S. E. Any members present should arrange themselves in balanced formation behind Hiereus and Hegemon.

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

Immortal, Eternal, Ineffable and Uncreated Father of all, borne upon the Chariot of Worlds which ever roll in ceaseless motion. Ruler over the Etherial Vastness where the Throne of Thy Power is raised, from the summit of which Thine Eyes behold all and Thy Pure and Holy Ears hear all — help us, thy children, whom Thou hast loved since the birth of the Ages of Time! Thy Majesty, Golden, Vast and Eternal, shineth above the Heaven of Stars. Above them art Thou exalted.

O Thou Flashing Fire, there Thou illuminatest all things with Thine Insupportable Glory, whence flows the Ceaseless Streams of Splendour which nourish Thine Infinite Spirit. This Infinite Spirit nourisheth all and maketh that inexhaustible Treasure of Generation which ever encompasseth Thee — replete with the numberless forms wherewith Thou hast filled it from the Beginning.

From this Spirit arise those most holy Kings

who are around Thy Throne and who compose
They Court.

O Universal Father, One and Alone! Father
alike of Immortals and Mortals. Thou hast spe-
cially created Powers similar unto Thy Thought
Eternal and unto Thy Venerable Essence. Thou
hast established them above the Angels who
announce Thy Will to the world.

Lastly, Thou hast created us as a third Order
in our Elemental Empire.

There our continual exercise is to praise and to
adore Thy Desires: there we ceaselessly burn
with Eternal Aspirations unto Thee, O Father!
O Mother of Mothers! O Archetype Eternal of
Maternity and Love! O Son, the Flower of all
Sons! Form of all Forms! Soul, Spirit, Harmony
and Numeral of all things! Amen!

*Hiero makes Banishing Circle and Pentagrams
with sceptre before Tablet.*

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

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

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

Hiero 111 111 1

Hiereus 111 111 1

Heg 111 111 1

Hegemon conducts the Philosophus out.

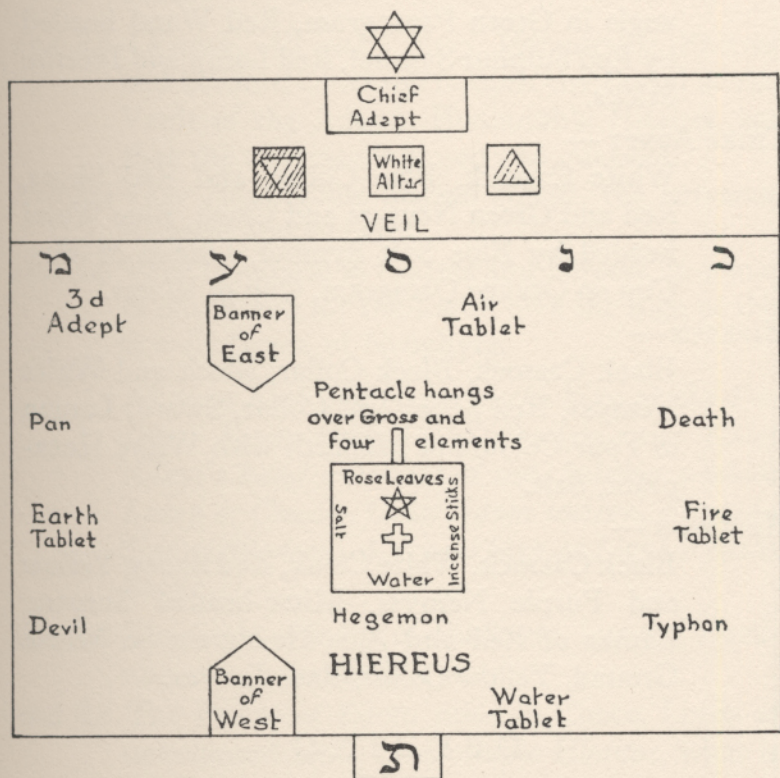
BOOK THREE

RITUALS OF THE INNER ORDER,
THE ROSEAE RUBAE ET AUREAE CRUCIS.

RITUAL OF THE PORTAL

OF THE

VAULT OF THE ADEPTI



CHIEF ADEPT —

White Cassock, Yellow Shoes, Red Cloak of Hierophant, Yellow and White Nemyss, Rose-Cross on Yellow Collar. Sceptre of five Elemental Colours surmounted by Pentagram, White Lamp and Brazier, Candle.

SECOND ADEPT —

White Cassock and Collar, Blue Shoes, Blue and Orange Cloak and Nemyss, Lamén of Red Triangle in Green Pentagram, Red Wand headed by Red Sulphur Symbol, Red Lamp and Incense Sticks.

THIRD ADEPT —

White Cassock, Blue Collar, and Red Shoes, Red and Green Nemyss and Cloak, Blue Wand headed by Blue Salt Symbol, Lamén of Blue Cup on Orange Octagram, Cup of Water.

HIEREUS —

Black Cassock, Black Collar, Black and White Nemyss, Red Shoes and Collar, Sword, Lamén of Four Colours of Malkuth with White Hexagram, Salt.

HEGEMON —

Black Cassock, White Cloak, Red Shoes, Yellow and Purple Nemyss, Mitre-headed Sceptre, Lamén of Red and Blue Hexagram on White Ground, Yellow Collar, Rose Leaves.

O P E N I N G

Chief Adept is behind the Veil in the East, symbolically in Tiphareth — other Officers in their Sephirotic Stations — Third Adept in the North

East, Second Adept in the South East — Hiereus in West, Hegemon East of Altar. 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.

2nd Ad. (Knock. All rise.) Very Honourable Fratres 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 Ad. Very Honourable Fratres and Sorores, in token of our search for the Light, give the Sign of the ☉ = ① Grade of Neophyte.

All turn East and stand in the Sign of the Enterer. From behind the Curtain, the Chief Adept's hand is stretched out, holding a white Lamp or Candle. Chief Adept unseen, gives the Sign of Silence—all repeat Sign as Light is withdrawn.

Ch. Ad. The Light shineth in Darkness, but the Darkness comprehendeth it not.

2nd Ad. 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 Ad. Banished be the Power of the Dukes of Edom, and let the Power of the Cross be established. Chief Adept signs Cross with lighted candle. Hiereus goes to East, begins Lesser Ban. Ritual of Pentagram. When he returns East all Officers and Members make Qabalistic cross, facing East and repeat words with him. Hiereus returns to place West and makes ① = 10 Sign.

Hegemon in the East makes ② = 9 Sign and knocks.

Third Adept in North makes ③ = 8 Sign and knocks.

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

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

What then Very Honourable Third Adept, is the additional Mystic Title bestowed upon a Philosophus as a link with the Second Order?

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

Hiereus Tau.

Heg Resh

3rd Ad. Peh.

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

2nd Ad. Kaph (*knock*)

Hiereus Tau (*knock*)

Heg Resh (*knock*)

3rd Ad. Peh (*knock*)

Ch. Ad. The whole Word is Paroketh, which is the Veil of the Tabernacle.

All make Signs of Rending of the Veil.

Ch. Ad. (*knocks*) In and by that Word, I permit the Portal of the Vault of the Adepts to be opened. *Second and Third Adepts draw aside curtains revealing Chief Adept who rises with Pentacle and taper in left hand, Sceptre in right.*

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

Chief Adept faces East. All face East. Chief Adept having descended from the Dais and taken his position in front of Air Tablet, Hegemon stands behind Chief bearing Rose Leaves. All make Qabbalistic Cross. Hegemon places Rose Leaves before Air Tablet and stands in the ② = ⑨ Sign. Chief lights the Lamps as he goes round. Chief Adept invokes Air and lights Lamp. Hegemon takes Rose Leaves to Altar and puts them on Air arm of Cross and remains East of Altar facing West.

Chief Adept goes to South. Second Adept comes behind, places sticks of incense before Tablet and stands in ④ = ⑦ Sign.

Chief Adept invokes Fire and lights Lamp as before. Second Adept takes incense to Altar and

places it on Fire arm of the Cross and stands at South of Altar looking North.

Chief Adept goes West lights Lamp. Third Adept stands behind him, places Cup before Tablet and stands in Sign of ③ = [8]. Chief Adept invokes Water. Third Adept takes Cup to Altar, places it on Water arm of Cross and stands in Sign of ③ = [8].

Chief Adept goes North. Lights Lamp, Hiereus stands behind him, places Salt before Tablet and stands in ① = [10] Sign. Chief Adept invokes Earth. Hiereus takes Salt to the Altar, places it on Earth arm of Cross and stands at the North of Altar. Chief Adept completes circle in East, then circumambulates with Sol to West of Altar, having now lit all the Elemental Lamps.

In the Great Name YOD HE VAU HE.

All give ☉ = [0] Signs towards Altar, and then stand in Elemental Signs. Chief Adept makes Invoking Spirit Pentagrams with Deity Names EHEIEH and AGLA closing with the Qabbalistic Cross. He moves round the Altar to East faces West lays Pentacle over Cross. Holds Candle and Wand on high.

May the Cross of the Four Elements become truly purified and planted in Incorruption. Wherefore in the Name of YOD HE VAU HE 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 lays Pentacle for a moment on Cross then hangs it on hook in centre of Hall, raises Sceptre and Candle on high, and invokes:

OL SONUF VA-ORSAGI GOHO IADA BAL-
ATA. ELEXARPEH COMANANU TABI-
TOM. ZODAKARA, EKA ZODAKARE OD
ZODAMERANU. ODO KIKLE QAA PIAPE
PIAMOEL OD VAOAN.

Chief Adept returns to Dais. Second and Third follow and stand by Pillars. Hiereus and Hegemon face East, North and South of Altar.

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.
By the Word Paroketh and in the Sign of the
Rending of the Veil, I declare that the Portal of
the Vault of the Adepti has been opened.

Ch. Ad. १ १ १ १ १

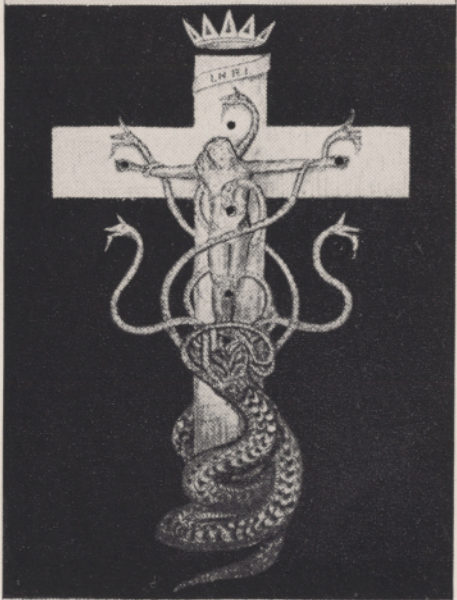
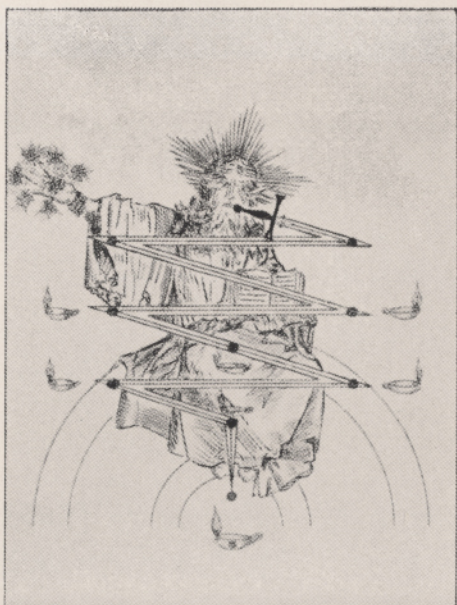
2nd Ad. १ १ १ १ १

3rd Ad. १ १ १ १ १

Hiereus १ १ १ १ १

Heg १ १ १ १ १

He circumambulates once, then returns to seat. All take seats, after the Elements are replaced in Four Quarters by respective Officers.



The Lid of the Pastos

THE RITUAL OF THE CROSS AND FOUR ELEMENTS

Ch. Ad. (Concealed behind the Veil):

The Portal symbolically opened for the Order, is yet closed to the unprepared Candidate.

Elemental Lamps are veiled. Temple in darkness save at East.

2nd. Ad. V. H. Fratres and Sorores, our Honoured Frater.....having been a member of the ④ = 7 *Grade of Philosophus for the space of 7 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 G. H. Chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti.

V.H. 3rd Adept, see that he is duly prepared by wearing the Sash of the ④ = 7 Grade, admit him, Badge, and having examined him in his knowledge having placed around his neck the Admission of the Grip, Sign, Words, etc. of the ④ = 7 Grade and of the Word Phrath before you instruct him in the necessary knock.

Lights are extinguished. 2nd. Ad. stands before the Veil. Hiereus and Heg. bar the way near the door. 3rd Adept, having prepared Phil. opens door showing Darkness but for faint Light in the East, and brings Phil, just within the door.

Heg. The Realm of Chaos and of Ancient Night, ere ever the Aeons were, when there was neither

Heaven or Earth, nor was there any Sea, when naught was, save the Shape Unluminous, 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 the Rulers of the Qlipboth, and at their head were the Dual Contending Forces.

Hiereus and Heg. lower weapons and step back.

2nd Ad. (faces East) Then breathed forth Tho-oth out of the Unutterable Abyss the Word! Then stood forth Tho-oth in the Sign of the Enterer, on the Threshold of the Hall of Time as Time was born of the Eternal. (*Gives O-O Sign*). So stood Tho-oth in the Power of the Word, giving forth Light, while the Aeons that were unbegotten unfolded before him.

Phil. directed to give O-O Sign.

2nd Ad. And Elohim said "Let there be Light".

The hand of the Ch. Ad. hands out the Candle. 2nd receives it and gives Sign of Silence. Phil. is directed to make Sign. 3rd Ad. leaves Phil. comes East. Takes Candle and returns with Sol. He holds Candle before Phil. and takes Banner of W. in left hand.

2nd Ad. Honoured Frater, what was the Title you received in the ④ = 7 Grade of Philosophus?

Phil. (unprompted) Pharos Illuminans.

3rd Ad. gives Phil. Candle and takes his station on the left hand of Phil.

2nd Ad. Honoured Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepti, which admits you to the Sec-

ond Degree and brings you to the Threshold of the Inner or Second Order.

But because of the increased influence over the Members of the Order that 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 your civil, moral or religious duties. Are you willing to take these pledges?

Phil. I am willing.

2nd Ad. Then you will take in your right hand the Banner of the West (*3rd Ad. gives it to him*) and place your left hand in that of the Very Honoured 3rd 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.

Phil. raises right hand holding Banner and Light, while his left hand, held by 3rd Ad. touches Sash.

2nd Ad. 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 1st Order, save in full Temple and with due sanction?

Phil. I do.

2nd Ad. Secondly, do you further solemnly promise to use whatever practical knowledge you may now, or at any future time possess, for a good end alone?

Phil. I do.

2nd Ad. Thirdly, do you also 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 that seek it in this Path?

Phil. I do.

2nd Ad. 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 with them to form a fabric of mutual confidence and support; and do you further undertake, not to be a stirrer up of strife, of schism, or of opposition to the Chiefs, but rather to uphold their authority in all loyalty?

Phil. I do.

2nd Ad. Then, realising the Cross about your neck, you will lift up your right hand, holding the Banner and the Light and say: —

“I undertake to maintain the Veil between the First and the Second Orders, and may the Powers of the Elements bear witness to my pledges.”

Done. Phil. repeating words as directed. 3rd Ad. leaves Phil. and returns to his place, having replaced Banner of West.

2d Ad. The Symbol of the 1st Grade of Neophyte is © = [O]. To the first O 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 may 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.

Round your neck, you wear the Symbol of the Cross of Four Elements, equilibrated and equated. Establish it firmly in the Sphere of your own being and advance with courage.

Hiereus and Heg. bar the way as in 1 — 10.

Hiereus. Give me the Signs and Words of the Grade of Zelator.

Done. Heg. returns to place.

Hiereus. Give me also the Grip of the First Order.

(Done)

He takes Phil, to N. directing him to take up Salt from before Earth Tablet. They face N. Hiereus makes + over Salt with Sword then stands in the ① = 10 Sign while Phil. circumambulates with Sol repeating Earth Names.

Phil. Adonai Ha Aretz. Emor Dial Hectega. Auriel. Ic Zod Heh Chal.

He returns to N. Hiereus makes Earth Pentagram over Salt. Phil. reveals Lamp. Hiereus takes Phil. to Altar and directs him to place Salt at N. side of Altar. Hiereus takes him to diagrams in West.

Hiereus. The Cross of Four Triangles called the Maltese Cross, is a Symbol of the Four Elements in balanced disposition. It is here given in the colours of the King's 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 Sephira Chesed, the Fourth Sephira. Four is also the Number of Jupiter, whose Path unites Chesed to Netzach.

The Cross is therefore a fit Emblem for a Philosopher 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 it 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 Sephira. It is in Four parts, corresponding to the Maltese Cross. They are Fire of Earth, Water of Earth, Air of Earth, Earth of Earth, as is indicated by the Symbol. They correspond to the Four Grades of the First Order, which in one sense, quit-

teth 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, wherefore 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 (*indicates third direction*).

In these numbers and figures are hid many revelations.

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

2nd Ad. 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.

Phil. goes to E. Hs. and Heg. bar the way, points of implements downwards and touching. Heg. demands 2 — 9 Sign and Words. Hs. returns to place. Heg. leads Phil. to Tablet, gives Phil. rose leaves, makes Cross over bowl and directs Phil. to circumambulate repeating Names. Heg. stands in 2 — 9 Sign while Phil. traverses Path of Tau in the Names of Shaddai El Chai, Raphael, ORO IBAH AOZPI

and Batawah. Phil. returns to E. Heg. makes invoking Pent. and directs Phil, to uncover Lamp. Heg. takes Phil. to the Altar and directs him to put Rose leaves at East side, then, standing East of the Altar in Yesod, Heg. shows Great Hermetic Arcanum.

Heg. This Symbol represents the Great Hermetic Arcanum. The feet of the Figure rest upon the Earth and the Sea. In the Hand are represented 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 emblems 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 mighty Angel come down from Heaven clothed with a cloud; and a rainbow was upon his head, and his face 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, referring 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 fires.

Heg. leads Phil. once round, and hands him over to Hiereus in the North and returns to place.

Hiereus. This is the Image of the Vision of Nebuchadnezzar, which was showed 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. This 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 of iron and his feet part of iron and part of 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 part of 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 Qabalistic Cross*) the Kingdom, the Power and the Glory!

Thou art this head of Gold. (*to Phil.*) 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 hands is the Eternal Stone of the Wise, which will become the Mountain of Initiation, whereby the whole Earth shall be filled with the knowledge of God.

Hiereus takes Phil. to second diagram.

Hiereus. This Tablet shows the Symbolic manner in which certain names have been used by our ancient brethren. You will note that the initials of this sentence make the Latin word Vitriolum, Sulphuric acid. Furthermore, the word Vitriol, Sulphur, and Mercury each consist of seven letters answering to the alchemic powers of the seven Planets. The initials of the following sentence in Latin — (the subtil fluid, the Light of the Earth) make the word S. A. L. T. salt, and further, the four words of the sentence answers to the four Elements — Subtilis, Air; Aqua, Water; Lux, Fire; and Terra, Earth. And the four words united yield 20 letters, that is, the product of 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 7 letters. The letters of Fiat form the initials of Flatis, Air; Aqua, Water; Ignus, Fire; and Terra, Earth. (*Heg. goes to South*). Which four names again yield 20 letters as in the previous case. And the word Lux is formed from the angles of the Cross, L V X.

He leads Phil. once round and then to Heg. who awaits them in the S.

Heg. 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 4 faces — those of the Lion, the Bull, the Man and the Eagle

counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the Spirit; and with 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 that of the Seraphim of Isaiah: — "Holy, Holy, Holy".

Heg. returns to place. 2nd and 3rd Ad. bar way in S. W. Ask for ③ = 8 Words. 3rd Ad. comes forward and conducts Phil. to W. Gives Phil. cup of Water — directs Phil. to go round repeating the Words while he remains standing in the ③ = 8 Sign. Phil. returns to W. 3rd Ad. makes invoking Pent. of Water over Cup. Phil. removes shade from Light. 3rd Ad. takes him to Altar where he places cup in the W. 2nd Ad. and 3rd Ad. bar way and ask for ④ = 7 Words. 2nd Ad. comes forward and conducts Phil. to S. 3rd remaining at Altar in ③ = 8 Sign, while Hieres and Heg. come to N. and E. of Altar and stand in Grade Signs. 2nd Ad. in S. gives Phil. incense, makes a Cross over it. Phil. walks round repeating ④ = 7 Words while 2nd Ad. stands in ④ = 7 Sign. Phil. returns S. removes shade. 2nd Ad. takes him to Altar, directs him to place Incense at S. He takes Cross from Phil.'s neck and places it in the midst of the Four Elements. Phil. is directed

to stand W. of Altar in ☉ = ☐ Sign, 3rd Ad. behind Phil. The four Officers in Grade Signs.

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

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

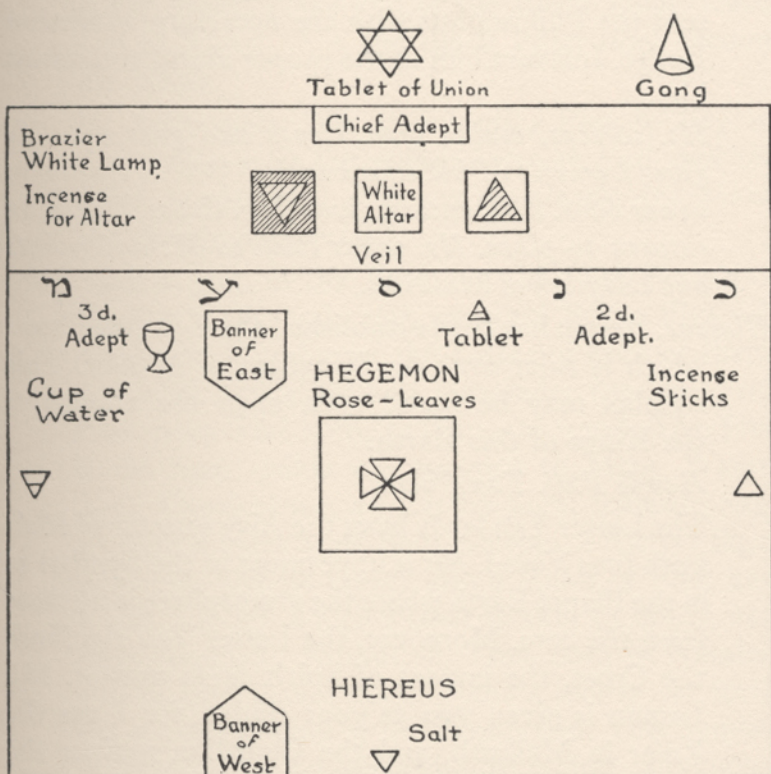
Chief Adept unseen sounds gongs once.

2nd Ad. (to Phil) You will now quit the Temple for a short time, and on your return, the Ceremony of your advance will be proceeded with.

Phil. gives Sign of Silence and is led out by Hiereus.

RITE of the PENTAGRAM and the FIVE PATHS.

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



and Salt. In middle, Greek Cross of 5 squares. Heg. W. of Altar facing W. Hs. in W. facing E. Admission Badge, Lamen of Hieruus. Temple lighted as at end of Part One.

2nd Ad. 1

3rd Ad. 1

Heg. 1

Hiereus 1

Ch. Ad. parts curtain, makes Pent. with Torch. knocks and withdraws.

2nd Ad. Hon. Hiereus, you have my permission to present the Philosophus with the necessary admission Badge. Instruct him in the proper alarm and admit him.

Hs. salutes, makes Qab. Cross and goes out. He gives Lamén to Phil. who knocks 1111 1. Hegemon opens door. Phil. enters, gives Qab. Cross. Hegemon returns to place. Hs. takes Phil. to W. and points out Diagram of Malkuth.

Hiereus. Herein has been established the Equated Cross, which is ruler over the Kingdom of Matter. This Symbol may be found even upon the crowns of the Kings of this Earth.

Hands Phil. 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 where the atmosphere is furthest from the core. Moreover, the Letter Tau signifieth the Cross, the impact of Spirit upon matter. My Lamén is given you as your Badge, for I am the Ruler in Malkuth, and the Guardian against the underworld. I am also Lord of the Path Tau, the link between the first and second degrees, and also between the Outer and the Inner. 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 the 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.

Hs. takes away Tau after leading Phil. to Heg. at Altar. Heg. rises but stands between Phil. and the Altar, so that Phil. does not too clearly apprehend the change of Symbols.

Heg. Before you, in the East, are the Five Portals of the 21st, 24th, 25th, 26th and 23rd 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, the 32nd. The Five Paths here visible are assigned to Mem, Water; Ayin, Capricornus, an Earthy Sign; Samech, Sagittarius, a Fiery Sign; Nun, Scorpio, a Watery Sign, but in its highest aspect also a Ruler of Fire; and Kaph, Jupiter, which Planet is akin to Spirit, and rules especially Aspiration. Thus both in Number and in significance these Planets jointly set forth the eternal symbol of the Pentagram. This Symbol must now be established — wherefore advancing by the Kerubic Path of Aquarius approach the highest in Netzach.

Heg. leads Phil. to foot of Dais to 2nd Ad. before Kaph and Nun.

2nd Ad. Wherefore do you stand at the base of the White Pillar, being but Lord of the First Degree?

Phil. (prompted) I seek the Path of Kaph, 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 adventured. 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 Ad. 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 hard it is to be freed from that Wheel.

Phil. (prompted by Heg.) Let me seek then the Path of Nun.

2nd Ad. It is open to you, unto the limit of your strength.

Heg. returns to Altar. 2nd Ad. guides Phil. to W. Hiereus bars way.

Hiereus. In the Power of Typhon the Destroyer, and of Death the Transformer, stand. (*Knocks*)

2nd Ad. Thus far and no farther is it permitted to penetrate into the Path of Nun. The mysteries may now be partially be revealed unto you.

2nd Ad. takes Phil. to Tarot Key of Death.

2nd Ad. The 13th Key of 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 also are 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 He, the Pentagram — the concealed Spirit of Life and the Four Elements — the originator of all living form. The Sign of Scorpio especially alludes to stagnant and foetid 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 putrifying and corrupting carcasses; the herbiage, in its turn affords food to animals and man, which again when dead, nourisheth vegetable life and bring to growth and perfection the living herbige. This is further shown by the figure itself putrifying 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 ruthless destruction; the Snake is the mixed and deceptive nature, serving alike for good and evil; the Eagle is the higher and 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 Eagles.” Great indeed, and many are the mysteries of this terrible Key.

2nd Ad. and Hiereus show Phil. the figure of Typhon.

Hiereus. This drawing represents the symbolic figure of Typhon, the Destroyer. The eleven circles represent the eleven Averse Sephiroth. He stands upon Earth and 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 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 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 and twining serpents.

2nd Ad. The 24th Path of Sepher Yetzirah to which the Tarot Key of 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.

2nd Ad. returns to place. Phil. goes to Heg. near Altar.

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

Phil. approaches the 3rd Ad.

3rd Ad. 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 1st Degree?

Phil. (prompted by Heg.) I seek the Path of Mem, the Path of Sacrifice.

Hs. (knocks) Be warned, O, vainglorious one. Samson broke down the Two Pillars and perished. Having but one Pillar, can you bear up the might of Geburah, can you attain strength without the Life of Tiphareth?

3rd Ad. 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 Men 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 against the sorrows of all the world?

Phil. (prompted by Heg.) Let me seek then the path of Ayin.

3rd Ad. It is open to you to the limit of your strength.

Heg. returns to Altar. 3rd Ad. descends and leads Phil, with Sol to W. Hiereus going to N. bars their way.

Hs. (knocks) By the Power of Pan and the Goat of Mendes, stand.

3rd Ad. Thus far and no farther are you permitted to penetrate the Path of Ayin, whose mysteries may now be partially revealed to you. The 15th Key of the Tarot represents a goat-headed, satyr-like Demon whose legs are hairy — his feet and claws, standing upon a 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 it 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 is 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 aspects, this Key rep-

resents 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 fitly balances the symbol of Death on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figures. Beneath his feet are Pentagrams on which he tramples (whence comes their 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 symbols 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 the 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 and 3rd Ad. go to diagram of Pan.

Hiereus. This drawing 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 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 Ad. 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.

3rd Ad. returns to place. Hs. to Altar. Heg. rises as Phil, comes to Altar. Hs. and Heg. stand on either side of Phil. W. of Altar, facing East.

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

Puts Badge aside.

Heg. Five Paths are before you — four have you attempted and each was guarded by a symbol sinister and dread.

Remember that in the $\boxed{1} = \boxed{10}$ Grade it was told you, that above Malkuth were the Paths Qoph, Shin, Tau, — making Qesheth, the Bow of promise. From the many coloured Bow, is loosed in Yesod, the Arrow of Sagittarius — Samekh, soaring upward 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.

3rd Ad. descends to North side of Altar.

3rd Ad. 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 wilt thou cleave upward by the Path of Sagittarius, through the Sixth Sephira 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.

2nd Ad. descends to South of the Altar.

2nd Ad. 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 powers of your body, bind about your neck the Cross, and stretch the Light (*gives Phil. light*) you carry over the Four Emblems in prayer and offering. (*Phil. does so.*)

All come East of the Altar. Phil. in middle with candle and Cross on neck. 2nd Ad. right and 3rd Ad. left. Heg. and Hiereus behind. Each take Elemental Emblems — Hs. Salt, Heg. Rose-leaves, 2nd Ad. Incense, 3rd Ad. Water and Phil. Mottc written on paper.

2nd Ad. Honoured Philosophus, what was the additional title given you in the 4 — 7 as a link with the Second Order?

Phil. Phrath. (*All advance to Dais*)

2nd Ad. O Hidden Warden of the Portal of the Vault, here is one who cometh in the Word Phrath.

Ch. Ad. (*knocks gong unseen*) If he would rend the Veil, let him complete the Word.

2nd Ad. Honoured Hiereus, what know you of the word?

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

2nd Ad. Honoured Hegemon, what know you of the Word?

Heg. 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.

Ch. Ad. Very Honoured 3rd Ad. what know you of the Word?

3rd Ad. Peh, the Letter of Mars, of the Path joining Hod to Netzach, which is also a Letter linked to Water, as Mars ruleth Water, and to Fire, as Mars ruleth Fire in Geburah.

2nd Ad. 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 Lord of Fire, but in Chesed he ruleth Water, balancing Mars in Geburah. Now, the Letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path Peh to Chesed, and is the highest Path now visible to you. It is the Path of Aspiration and its Planet Jupiter rules also 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: —

3rd Ad. Peh (knocks, gives Sign of Water).

Heg. Resh (knocks, gives Sign of Air).

2nd Ad. Kaph (knocks, gives Sign of Fire).

Hiereus. Tau (knocks, gives Sign of Earth).

All. Paroketh (All make Qabalistic Cross saying the words).

Phil. (prompted by 3rd Ad.) 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.

Ch. Ad. (unseen, 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. (Ch. Ad. stands) In the Word Phrath, in the Spirit of service and sacrifice draw nigh.

2nd and 3rd Ads. stand at the Veil. 2nd shows Phil. opening Sign.

2nd Ad. This is the Sign of the rending of the Veil, and thus standing, you form the Tau Cross.

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

Ch. Ad. Freely and of full purpose and with understand-

ing do you offer yourself upon the Altar of the Spirit?

Phil. I do.

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

Hiereus. In the Letter Tau. (*Salt*)

Ct. Ad. In the Letter Heh. (*Incense*)

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

Ch. Ad. In the Letter Vau. (*Incense*)

3rd Ad. In the Letter Peh. (*Water*)

Ch. Ad. In the Letter Heh. (*Incense*)

2nd Ad. In the Letter Kaph. (*Incense sticks*)

Ch. Ad. In the Letter Yod. (*Incense*)

All. In the Letter Shin. (*Phil. drops in Motto*)

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

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

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

Stretch out now your right hand to touch the White

Pillar (*done*) the Pillar of the Second Degree, wherein is the Fire of the Path Samekh. Its token in our Order, is the White Sash. Standing thus you are in the point of equilibrium, Master of both, Lord of the Second Degree, Lord of the Paths of the Portal of the Vault of the Adepts — wherefore, in recognition of your achievement, I confer upon you the White Sash of Probation. (*3rd Ad. puts on white sash*). The grip of this Degree is the Grip of the First Order, but given with the left hand, and represents the Sephira Chesed, and the White Pillar. The Sign is given thus: — (*gives it*) and symbolises the rending asunder of a curtain or veil. The answering Sign is given by the converse thus. (*gives it*) The Pass-word is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus: —

Ch. Ad. Peh.

Phil. (prompted) Resh.

Ch. Ad. Kaph.

Phil. Tau.

Ch. Ad. Further, I give you the Word ETH which crowns the Pyramid of the Four Elements in the ④ = 7 Grade, and is one symbol of the Spirit which converts the Cross into the Pentagram. Wherefore, above my Throne is this Tablet (*points to Tablet of Union*) which is called the Tablet of Union, and binds together the Four Tablets into one under the 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 of Mendes; to make yourself truly a Microcosm reflecting the Macrocosm whose symbolic Hexagram of Tiphareth presides above you.

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

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

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

eth. The Five-rayed Crown further alludes to the Five Sephiroth Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and smoke. The Lion represents the Fire in Netzach — the Blood of the Lion, and the Eagle represents the Water in Hod, the Gluten of the Eagle — whose 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, and wings of the aerial and volatilising nature, pouring together the fluidic Fire and the fiery Water — thus combining, harmonising and temperating those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an irruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude.

The whole figure is a representation of that straight and narrow way of which it is said "few there be that find it" which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left — wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The 25th Path of the Sepher Yetzirah to which the Tarot Key of Temperance is referred, is called the Intelligence of Probation, and it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or to the other.

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

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

seeming, it is but the habitation of the Sons of the Unhappy."

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

Ch. Ad. Seeing that you are now Lord of the Paths of the Portal of the Vault of the Adepti, and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that you should have the knowledge of these emblems to complete as far as may be, your understanding of the Powers of the Officers 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 Lamén is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water, for the reconciling yellow unites with blue in green, which is the complemen-

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

The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water — the Ruach Elohim and the Waters of Creation. 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; Geburah, Mars; Netzach, Venus; Hod, Mercury; Yesod, Luna — while in the centre is the Sun of 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 Stella Matutina, nor of the First or Outer Order, nor even of your Degree. It is the symbol of the Red Rose and the Cross of Gold, uniting the powers of the 4 and 5 and of the 6 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 Stella Matutina is one of the Veils. Of this matter, you have no right to speak to any 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 again opened to you. Nine is the number of Luna in Yesod, nine lunar months are the period of gestation before birth; Five is the number of the Pentagram of the Microcosm, the esoteric Luna number — the number of the Spirit and the Four Elements — of the Soul entering the body. Nine multiplied by five yields 45, the number of Yesod, and the supreme number of the Square of Saturn, as the Triad expanded into matter.

CLOSING

Ch. Ad. (knocks) Very Honoured Fratres and Sorores, assist me to close the Portal of the Vault of the Adepti. *All rise.*

Honoured Hiereus see that the entrance is properly guarded.

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

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

2nd Ad. Peh.

Ch. Ad. Resh.

2nd Ad. Kaph.

Ch. Ad. Tau.

2nd Ad. The whole Word is Paroketh, which is the Veil of the Tabernacle.

Ch. Ad. In and by that Word, I declare the Portal of the Vault of the Adepti duly closed.

Ch. Ad. draws curtain. Officers take up their stations before Elemental Tablets. Ch. Ad. stands W. of the Altar, facing East. Phil. stands behind him.

Ch. Ad. In the Power of the Name Yod, Heh, Vau, Heh, and in the might of the concealed Name YEHESHUA, in the symbol of the Tablet of Union and by the Word Eth, Spirits of the Five Elements, adore your Creator.

At the word "depart below", each Officer simultaneously makes banishing Pentagram of his own Element before the Tablet, ending with Grade Sign.

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

Ch. Ad. makes banishing Pent. of Spirit and gives LVX Signs. All face East and make Qab. Cross all saying together: —

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

Ch. Ad. 1111 1

3rd Ad. 1111 1

2nd Ad. 1111 1

Hiereus 1111 1

Heg 1111 1

CEREMONY

OF THE

⑤ = ⑥ GRADE OF ADEPTUS MINOR

OFFICERS REQUIRED:

Chief Adept — ⑦ = ④, Merciful Exempt Adept.

Second Adept — ⑥ = ⑤, Mighty Adeptus Major.

Third Adept — ⑤ = ⑥, Associate Adeptus Minor.

Candidate — 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.

This ceremony is divided into Three Points.

ROBES:

Chief Adept — Blue and purple, with winged Sphere.

2nd Adept — Red and Orange, with Phoenix.

3rd Adept — Yellow and Rose Pink, with Lotus.

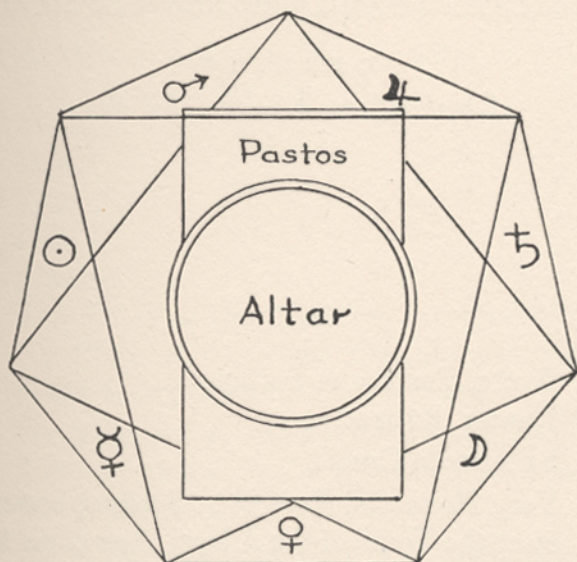
All may wear yellow shoes or shoes to match robes. Candidates should have crossed Sashes, declaration, and recommendation signed by the two Chiefs. Admission Badges; Hiereus Lamén, Sword and Serpent.

LIST OF REQUIREMENTS:

Black Sash and White Sash for Candidates. Black Robe and Cords, Admission Badges. Attestation of Examinations and Recommendations.

On Altar $\frac{3}{4}$ -Cup of Wine, Candle, Crucifix, Chain,

East



N

S

Black



Pillar

White



Pillar

Chief
Adept

Third
Adept

Second
Adept

Cross of
Obligation

W

First Point

< 199 >

Entrance

Dagger, Crook and Scourge. Incense. Cross.
Each Officer carries a Crux Ansata on his left wrist.

O P E N I N G

Chief Adept Knocks. All rise.

Chief 1

Second 1

Third 1

Chief 1

Third 1

Second 1

Chief Avete, Fratres et Sorores.

Second Roseae Rubeae.

Third Et Aureae Crucis.

Chief Very Honoured Fratres et Sorores, assist me to open the Tomb of the Adepti. Associate Adeptus Minor, see that the Portal is closed and guarded.

Third Adept does so and salutes.

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

Chief Mighty Adeptus Major, by what sign hast thou entered the Portal?

Second By the Sign of the Rending Asunder of the Veil.
(*gives it*)

Chief Associate Adeptus Minor, by what sign hast thou closed the Portal.

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

Second Peh.

Third Resh.

Second Kaph.

Third Tau.

Third Which is the Veil of the Sanctum Sanctorum.

Second The Mystic Number of this Grade is 21.

Chief Associate Adeptus Minor, what is the Pass-Word formed therefrom?

Third Aleph.

Chief Heh.

Third Yod.

Chief Heh.

Third Eheieh.

Second The Tomb of the Adepts is the symbolic Burying Place of Christian Rosenkreutz, which he made to represent the Universe.

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

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

Third The Mystic Name of Christian Rosenkreutz signifies the Rose and Cross of Christ; the Fadeless Rose of Creation, the Immortal Cross of Light.

Second This place was entitled by our still more ancient Fratres and Sorores, the Tomb of Osiris Onnophris, the Justified One.

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

Second 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 The Tomb is symbolically situated in the Centre of the Earth, in the Mountain of the Cav-

erns, the Mystic Mountain of Abiegnus.

Third 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 ABI-GENOS BIA-GENOS. "Mountain of the Lamb of the Father, and the Strength of our Race." I. A. O. YEHESHUA. Such are the words.

All salute with ⑤ = ⑥ *Signs.*

Chief Mighty Adeptus Major, what is the Key to this Tomb?

Second The Rose and the Cross, which resume the Life of Nature, and the powers hidden in the word I. N. R. I.

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

Second It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The oval embraces the first Six Sephiroth, and the Tau Cross the lower Four answering to the Four Elements.

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

Third The complete symbol of the Rose and Cross.

Chief Mighty Adeptus Major, what is its meaning?

Second It is the Key of Sigils 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 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 symbolises the development of Creation.

Second 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 colours of the Rainbow between Light and Darkness are attributed to the Planets. It symbolises Rebirth and Resurrection from Death.

Chief My Wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises 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 Post Centum Viginti annos patebo. After one hundred and twenty years I shall open. The door is guarded by the Elemental Tablets and the Kerubic Emblems.

Chief To the 120 years are referred symbolically the five grades of the First 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.

All face East. Chief Adept opens the Door wide, passes to East or head of Pastos of C. R. C., and faces West. Second enters and passes to South facing North. Third enters and passes to North facing South. Other members remain without, but Hodos may enter Vault to form fourth side in making Signs. The Three Officers raise their Wands to form pyramid above altar, Cruces touching below wands.

Chief Let us analyse the Key Word. I.

Second N.

Third R.

All. I.

Chief YOD.

Second NUN.

Third RESH.

All YOD.

Chief Virgo, Isis, Mighty Mother

Second Scorpio, Apophis, Destroyer.

Third Sol, Osiris, Slain and Risen.

All Isis, Apophis, Osiris — I. A. O.

All separate Wands and Cruces, and give Sign of Cross.

All The Sign of Osiris Slain.

Chief L — The Sign of the Mourning of Isis. (*with bowed head*)

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

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

All L V X, the Light of the Cross. (*saluting Sign and head bowed*)

All quit Tomb and return to previous places.

Chief In the Grand Word YEHESHUA, by the Key-Word, I. N. R. I., and through the concealed Word LVX, I have opened the tomb of the Adepti.

All present give LVX Signs.

FIRST POINT

The Tomb is prepared as before, but closed, and curtains drawn. Chief Adept is not seen as such; Second Adept is Principal Officer, 3rd Associate Adept, Introducing Adept — Hodos Chamelionis.

Second Very Honoured Fratres et Sorores, our H. Frater, Lord of the 24th, 25th, and 26th Paths of the Portal of the Vault of the Adepti, is a Candidate for admission to the Second Order, and is waiting without.

V. H. Frater Hodos Chamelionis, prepare the Aspirant and act as his introducer. Associate Adeptus Minor, 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 — ⑦. He carries Lamen of Hiereus, and Recommendation from the Chiefs of his Temple, a certificate of having passed the requisite examinations, and a written out speech.

Third (opening door) Whom bringest thou here with thee?

Aspirant (loudly and firmly) Hear ye all that I, the Honoured Frater..... stand before you, being a member of the ④ = 7 Grade of the First Order, the Highest Grade of the Stella Matutina in the Outer, a Philosophus; one qualified to fill the important post of Hiereus in a Temple of the First Order, one who hath passed the five examinations prescribed between the First and Second Orders, 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 Adeptus Minor of the ⑤ — 6 Grade of the Second Order.

Second O 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 God, but only by that humility and purity of spirit that befitteth 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 Thou knowest the arrangement of the Ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form?

Aspirant answers unprompted.

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

Aspirant answers unprompted.

Second O 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 Hodos Chamelionis, clothe 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 Major, it shall be done.

Hodos Chamelionis 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. Gives one gentle knock. Third Adept opens door, saying.

Third 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 takes badge, admits them, and recloses door.

Second Whom bringest thou there?

Hodos Mighty Adeptus Major, I bring with me one who has passed the trial of humiliation, and who humbly desireth admission to the Tomb of the Mystical Mountain.

Second Let the Aspirant be assisted to kneel.

Aspirant is brought to curtained door of Tomb between Third Adept and Hodos Chamelionis. All face East, and kneel.

Second From Thine Hand, O Lord, cometh all good. The characters of Nature with Thy Fingers Thou hast traced; but none can read them unless he hath 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. O 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 are Lord alone, and there is none beside Thee. Thou dost what Thou wilt with Thy mighty Arm, and none can escape from Thee. Thou alone helpest 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, O Lord of the Universe, unto whom there is none like? Whose dwelling is in Heaven, and in every virtuous and God-fearing heart. O God the Vast One, Thou art in all things. O Nature, Thou Self from 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.

Let the hands of the Aspirant be unbound.

This is done, Aspirant remains kneeling. Officers rise.

Third Think not, O Aspirant, that the trial of humility through which thou hast 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 of the Lord of the Universe, for He looketh at the heart. It is written: "When I consider the Heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful 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 Rise, then, O Aspirant of the Rose of Ruby and

the Cross of Gold. Rise, glorified by suffering.
Rise, purified by humility.

Aspirant rises.

Second 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 hath fallen, for how knowest thou that thou couldst have withstood the same temptation. Slander not, and revile not. If thou 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 fall.

And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. 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.

V. H. Frater Hodos Chamelionis, what is the symbolic age of the Aspirant?

Hodos His days are an hundred and twenty years.

Second 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 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 Practicus and Philosophus are the Regimen of the Elements; and the seven months between the Philosophus and the Portal symbolise 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 O Aspirant, ere thou canst enter the Tomb of the Adepts of the Rose of Ruby and the Cross of Gold, 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 Let the Aspirant be bound to the Cross of Suffering.

The Aspirant is led to the Cross, and his hands put through the running nooses and cords are bound about his waist and feet. 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 of and facing Aspirant.

Second Adept holds out Rose Crucifix to Aspirant, saying:

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

Aspirant takes Crucifix in both hands, the cords being allowed to run out long enough to allow him to do so.

Second 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 crucifix which is replaced by Third Adept on Altar. Aspirant is now bound more firmly to the cross.

Second Repeat after me your sacramental Name, and say:

OBLIGATION

Kether I, (Christian Rosenkreutz), a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering. 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 of the First Order of the Stella Matutina, as from an uninitiated person, 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 authorisation and permission; 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 lower Grades without fear or favour in any way, so that our high standard of knowledge 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 in 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 of the same, but will keep secret this Inner Rosicrucian Knowledge even as the same hath been kept secret through the ages; that I will not make any symbol or Talisman in the Flashing Colours for any uninitiated person without a special permission from the Chiefs of the 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 of working 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 of the Flashing Colours, and the Vibratory mode of pronouncing the Divine Names.

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

Netzach I furthermore solemnly pledge myself never to work at any important symbol without first 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 HUA, that the evil and material may react on me.

Hod I further 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 Minor, on pain of being degraded to that of Lord of the Paths of the Portal only.

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

Such are the words of this my Obligation as an Adeptus Minor, whereunto I pledge myself in the Presence of the Divine One, and of the Great Avenging Angel, HUA, and if I fail herein — may my Rose be disintegrated and my power in Magic cease.

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

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

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

(*right hand*) Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven.

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

(*He marks heart in silence*) *Then says:*

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

V. H. Frater Hodos Chamelionis, remove from the Aspirant the Chain of Humility and the Robe of Mourning, and re-invest him with the Crossed Sashes.

This is done.

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

The story of the introduction of these mysteries into mediaeval 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 P. A. L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was then in Arabia a Temple of the Order which was called in the Hebrew tongue

“Damkar” (דמכר), that is “The 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 Kabala 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 endeavoured 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 their religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, Fratres G. W., I. A.,

and I. O., 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 C. R. C. 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 descendeth into the depths, and ascendeth into the heights — even unto the Throne of God Himself, and includeth even Archangels, Angels and Spirits.

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

1. That none of them should profess any other thing, than but to cure the sick, and that freely.
2. That they should not be constrained to wear

any distinctive dress, but therein follow the custom of the country.

3. That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum, or write the cause of absence.

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

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

The Fraternity to remain secret for one hundred years. Five of the Fratres were to travel in different countries, and two were to remain with Christian Rosenkreutz.

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

After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N. N. He, while

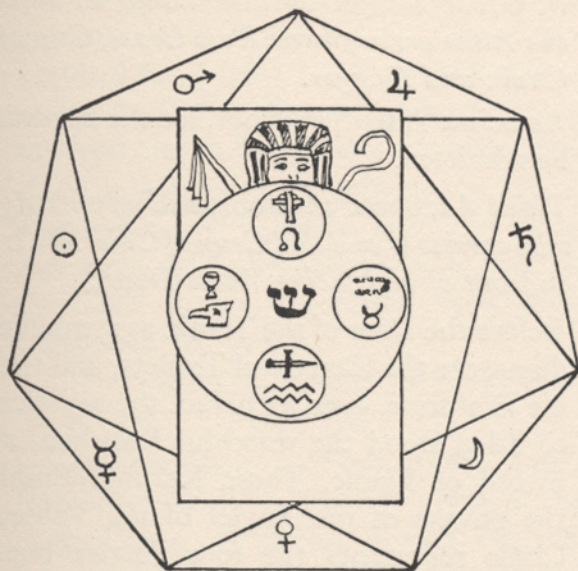
repairing a part of the building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it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

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

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

SECOND POINT

Prepare Tomb as in diagram. Chief Adept lies in Pastos on his back to represent G. R. C. He is clothed in full Regalia; on his breast is the complete Symbol of the Rosy Cross suspended from the double Phoenix Collar. His arms are crossed on breast, and he holds Crook and Scourge; between them lies the book "T". Lid



Black



Pillar

3d. Ad.

Aspirant

White



Pillar

2d Ad.

Second Point

of Pastos closed and Circular Altar stands over it. Other Adepts outside Tomb as before. On the Altar are replaced Rose Cross, Cup of Wine, Chain and Dagger.

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

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

Second Before the Door of the Tomb, as symbolic Guardians, are the Elemental Tablets, and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubim, and the Sword of Flame. These Kerubic Emblem be the powers of the Angles of the Tablets. The Circle represents the four Angles bound together in each Tablet through the operation of the all-pervading Spirit, while the Cross within forms with its spokes the Wheels of Ezekiel's Vision; and therefore are the Cross and the Circle white to represent the purity of the Divine Spirit. And inasmuch as we do not find the Elements unmixed, but each bound together with each — so that in the Air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture and dryness, bound together in that all-wandering Element; and further also that in Fire, Water and Earth we find the same mixture of Nature — therefore the Four Elements are bound to each Kerubic Emblem counterchanged with the colour of the Element wherein they operate; even as in the

Vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the Tablets and the Kerubim are the Guardians of the Tomb of the Adepti. Let thy tongue keep silence on our mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

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

POST CXX ANNOS PATEBO
IX

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

Second On the following morning, Frater N. N. and his companions forced 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 Vault, and turns to face West. Third Adept places Aspirant on North facing South, and takes his place at South facing North.*

Second Although in the Tomb the Sun does not shine, it is lit by the symbolic Rose of our Order in the centre of the first heptagonal ceiling. In the midst of the Tomb stands a circular Altar with these devices and descriptions on it:

A.G.R.C.—Ad Gloriam Roseae Crucis.

A.C.R.G.—Ad Crucis Rosae Gloriam.

Hoc Universal Compendium Unius Mihi
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 — Eagle — Libertas Evangelii —
Liberty of the Gospel.

Vau — Man — Dei Intacta Gloria —
Unsullied Glory of God.

Heh(f) — Ox — Legis Jugum —
Yoke of the Law.

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

All kneel, joining wands above Altar.

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

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

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

Aspirant rises, feet together, and arms extended.

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

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

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

Second Take that symbol, raise it with both hands above thy head and say: "Thus will I uphold the Sign of Suffering and of Strength." And I heard the voice of the King of Earth cry aloud and say: "He that aideth me in my suffering, the same shall partake with me in my rising." Replace then, O Aspirant, that Cross upon the Altar, and say: "In and by that Sign, I demand that the Pastos of our Founder be opened, for my victory is in the Cross of the Rose." For it is written "If ye be crucified with Christ, ye shall also reign with Him."

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

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

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

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

Chief Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and the Rose. Like Him, O Adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture and death have ye passed through. They have been but the purification of the Gold.

In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the Wise.

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

Chief Quit then, this Tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left 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 Thus, then, did Frater N. N. and his compan-

ions, 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 Fratres had inscribed their names. Following this came the names of the three Highest Chiefs of the Order, viz:

Frater Hugo Alverda, the Phrisian, in the 576th year of his age.

Frater Franciscus de Bry, the Gaul, in the 495th year of his age.

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

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

They re-close the Pastos, and replace Altar.

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

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

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

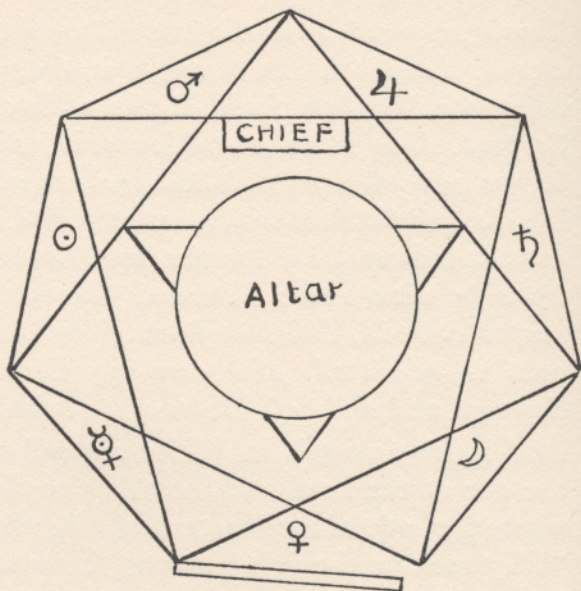
Second And lo, two Angels in White apparel sitting, the one at the head and the other at the foot, where the body of the Master had lain, who said: "Why seek ye the living among the dead?"

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

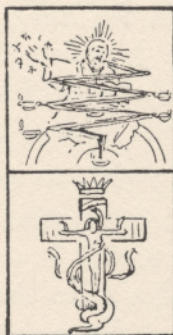
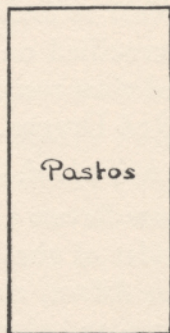
Second Behold the Image (*points to lower half of lid*) of the Justified One, crucified on the Infernal Rivers of DAATH, and thus rescuing Malkuth from the folds of the Red Dragon.

Third points to upper half of lid.

Third And being turned, I saw Seven Golden Lightbearers, and in the midst of the Lightbearers, One like unto the Ben Adam, clothed with a garment down to the feet, and girt with a Golden Girdle. His head and his hair were white as snow, and His eyes as flaming fire; His feet like



2d. Ad



Third Ad

Third Point

< 230 >

unto fine brass, as if they burned in a furnace.
And His voice as the sound of many waters.
And He had in His right hand Seven Stars, and
out of his mouth went the Sword of Flame, and
his countenance was as the Sun in His Strength.

Chief 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 of Death and of
Hell.

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

*Second and Third Adepts open Door of Tomb,
and lead Aspirant in. They kneel down West
of Altar with heads bent. Chief stands at East
of Altar with arms extended.*

Chief 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 of night.

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

I am the Preparer of the Pathway, the Rescuer
unto the Light; Out of the Darkness, let that

Light arise.

Aspirant Before I was blind, but now I see.

Chief I am the Reconciler with the Ineffable. I am the Dweller of the Invisible.

Let the White Brilliance of the Spirit Divine descend.

Chief raises his hands invoking the Divine White Brilliance. There is a pause.

Chief (to Aspirant) Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the sign of Osiris Slain.

All rise. Second and Third Adepts raise Aspirant, and extend his arms in a cross. They then recross his arms on his breast and turn him to face West. Chief advances within reach of Aspirant. Third Adept N. W. They both join wands over his head and Cruces a little lower.

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

Still keeping Wands joined over the lower cruces, Chief touching base of brain, Second left temple, Third right temple.

Chief Be thy mind opened unto the higher.
Chief places Crux against spine between shoulder blades. Second Adept against left breast, Third against right breast.

Second Be thy heart a centre of Light.

Chief places Crux at the base of the spine. Second at left hip. Third at right hip.

Third Be thy body the Temple of the Rosy Cross.
Aspirant is faced to East, and Adepts return to

former positions. Crook and Scourge are laid on Altar over Dagger, crossing at yellow bands.

Chief Repeat with us the following words which are the Signs of the Hidden Wisdom of our Order. *Aspirant is made to repeat each word after the Officer.*

Chief I.

Second N.

Third R.

All I.

Chief Yod.

Second Nun.

Third Resh.

All Yod.

Chief Virgo, Isis, Mighty Mother.

Second Scorpio, Apophis, Destroyer.

Third Sol, Osiris, Slain and Risen.

All Isis, Apophis, Osiris, I. A. O.

All separate Wands and given the Sign of Osiris Slain.

All The Sign of Osiris Slain.

Chief L. The Sign of the Mourning of Isis. (*with bowed head*)

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

They give the saluting Sign with heads bowed. A pause.

Chief 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 EHEIEH, which should be lettered separately when given thus, Aleph.

Aspirant Heh.

Chief Yod.

Aspirant Heh.

Chief The Keyword is I. N. R. I. 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: JESUS NAZARENUS REX JUDECORUM, whence it symbolises 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 Centre of the Name Tetragrammaton. Also it has been interpreted as: Igne Natura Renovatur Integra; Igne Natura Renovando Integrat; Igne Nitrum Roris Invenitur; Intra Nobis Regnum deI.

Chief (*indicating Diagram of the Minutum Mundum*) Behold the diagram Minutum Mundum sive Fundamental Coloris — the Small Universe or Foundation of Colour. Treasure it in thy heart, and mark it well, seeing that herein is the Key of Nature. It is, 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 Grey, the mixture of colours.

Binah is darkness, the absorption of colours. And thus is the Supernal Triad completed. In Kether is the root of the Golden Glory, and thence is the yellow reflected into Tiphareth. In Chokmah 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 Greening Nature of Netzach is reflected a certain Greenish Citrine — 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 Qlipoth.

But the colours of the 22 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 thus are their positive colours found. Unto the Air is ascribed the Yellow colour of Tiphareth. Unto the Water is ascribed the Blue

Colour of Chesed. Unto the Fire is ascribed the Red Colour of Geburah. The colours are to be found in Malkuth.

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

Unto the Signs of the Zodiac are ascribed the following: Aries — Scarlet; Taurus — Red-Orange; Gemini — Orange; Cancer — Amber; Leo — Greenish-Yellow; Virgo — Yellowish-Green; Libra — Emerald; Scorpio — Greenish-Blue; Sagittarius — Blue; Capricornus — Indigo; Aquarius — Purple; Pisces — Crimson. Further, thou wilt observe that the colours of the Paths and the Sephiroth form a mutual balance and harmony on the Tree. Colours 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 colour also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the Mystic Title of “Hodos Chamelionis”, the Path of the Chameleon, the Path of Mixed Colours, and I give thee the Symbol of Hiddekel, the Third River which floweth towards the East of Assiah.

They return to Altar, and 2nd Adept indicates Crook and Scourge thereon.

Second The colours 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 colours symbolic of: Kether, Aleph, Chokmah, Taurus, Chesed, Leo, Tiphareth, Aries, Hod, Capricornus. And the Scourge into those symbolising: Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah. Mem.

Third (*indicates Sword and Serpent*) The colours of the Minutum 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 examined 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 colours, darkening more and more as they near Malkuth.

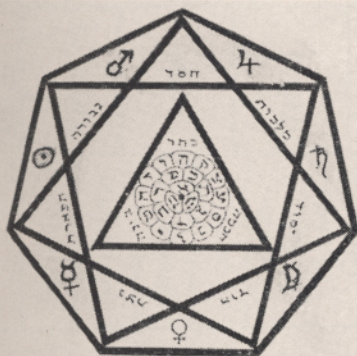
Chief (*indicates Diagram of Mountain*) This is the symbolic Mountain of God in the centre of the Universe, the sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of Abiegnus. Below and around it are darkness and silence, and it is crowned with the Light ineffable. At its base is the Wall of Enclosure 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 the $\odot = \boxed{0}$, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the Pathway to the other Grades, 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 22 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 22 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 Qliploth, the Great Red Dragon of Seven Heads, and the inverted and evil triangle. And thus in the Tomb of the Adepti do we tread down the Evil Powers of the Red Dragon (*Chief Adept stamps thrice on diagram*) and so tread thou upon the evil powers of thy nature. For there is traced within the evil Triangle the Res-



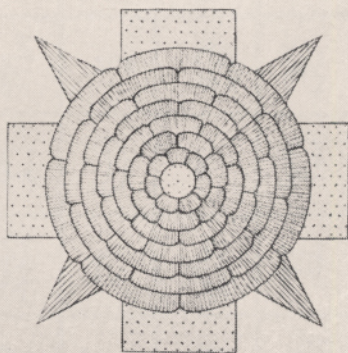
The Ceiling of the Vault



The Floor of the Vault










The Circular Altar



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

| White | | | | | | | | | | | |
|-----------------|-----------------|--|---------|--|--|------------|--|--|--------|--|--|
| Scarlet | Vermilion | | Red | | | Yellow | | | Blue | | |
| Red-Orange | Orange | | | | | | | | | | |
| Orange | Yellow | | Green | | | Blue | | | Indigo | | |
| Amber | Greenish-Yellow | | | | | | | | | | |
| Greenish-Yellow | Yellowish-Green | | Emerald | | | Green-Blue | | | Blue | | |
| Yellowish-Green | Emerald | | | | | | | | | | |
| Emerald | Indigo | | Violet | | | Crimson | | | Black | | |
| Green-Blue | Indigo | | | | | | | | | | |
| Blue | Violet | | Crimson | | | Black | | | | | |
| Indigo | Crimson | | | | | | | | | | |

THE SIDE OF THE PASTOS

| | | | | | | | |
|--|---|---|---|---|---|---|---|
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THE WALL OF THE VAULT

cuing Symbol of the Golden Cross united to the Red Rose of Seven times Seven Petals. As it is written "He descendeth into Hell." But the whiteness above shines the brighter for the Blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the Good.

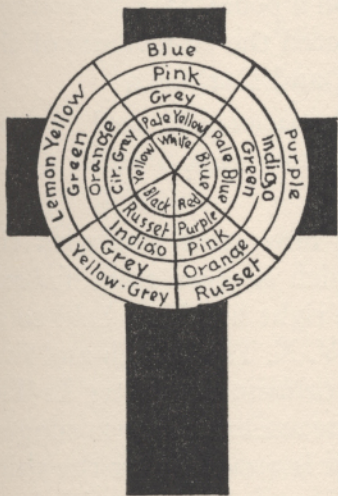
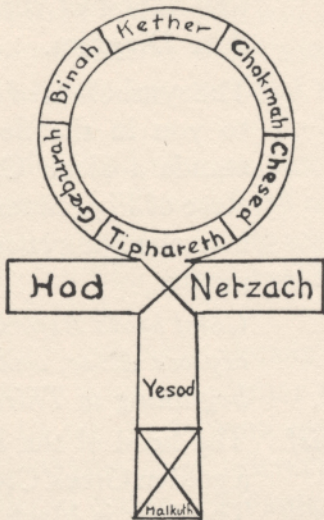
And between the Light and that Darkness vibrate the Colours of the Rainbow, whose crossed and reflected rays, under the Planetary Presidency are shewn forth in these Seven Walls. Remember that thou hast entered by the door of the Planet Venus, whose symbol includes the whole Ten Sephiroth of the Tree of Life. Each Wall of the Tomb is said mystically to be in breadth five feet and in height eight feet, thus 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 Kerubim 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, thus developing all from the One, through the Many under the government of One.

The colours of the varying squares may be either represented by the colour of the Planet and the colour of the Force therein mixed together, or



The Gross of Obligation

The Crux Ansata



The Gross of Victory



The Foot of the Pastos

by these colours being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum 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.

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

Chief The head of the Pastos is white, charged with a golden Greek Cross and Red Rose of 49 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 22 Colours of the Paths, between Light and Darkness.

Aspirant is placed between Lid and Pastos. Chief stands facing him on opposite side of the Pastos.

Chief Frater (*vel* Soror) 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. V. X. 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 Rosicrucian. Let the Pastos be replaced within the Vault.

The Adepti replace Pastos as before, and all resume places as at opening of Ceremony.

CLOSING

Chief Adept knocks. All rise.

Chief Knocks.

Second Knocks.

Third Knocks.

Chief Knocks.

Third Knocks.

Second Knocks.

Second Roseae Rubeae.

Third Et Aureae Crucis.

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

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

Chief Mighty Adeptus Major, how is that number formed?

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

Chief Post Centum Viginti Annos Patebo. Thus have I closed the Tomb of the Adepti in the Mystic Mountain of Abiegnus.

Chief Adept closes Door of Vault and draws Curtains.

Third Ex Deo Nascimur.

Second In Yeheshua Morimur.

Chief Per Spiritum Sanctum Reviviscimus.

All present make LVX signs in silence. Aspirant signs Inner Roll and is led out. All disrobe and disperse. Aspirant should be directed to make Saluting Sign of ⑤ = ⑥ on entering and leaving.

CEREMONY

OF THE

EQUINOX

This Ceremony is held twice yearly: THE VERNAL EQUINOX about March 21st; The AUTUMNAL EQUINOX about September 21st.

Officers assemble and Robe. Chiefs seat themselves on the Dais. Members gowned and wearing their sashes enter and sit as far as possible by members of the same grade — Inner Members in the East, Philosophi in the South, Practici and Theorici in the West, Zelatores and Neophytes in the North.

The Temple is Opened in the Neophyte Grade. All are seated.

Hiero (knocks) Fratres and Sorores of all Grades of the Stella Matutina in the Temple, let us celebrate the Festival of the VERNAL (Autumnal) EQUINOX.

All rise except Hierophant.

(knocks) Frater Kerux, proclaim the EQUINOX and announce that the Pass-word is abrogated.

Kerux passes to the North East, raises his Wand, and facing West, says:

Kerux In the Name of The Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and by command of the Very Hon-

oured Hierophant, I proclaim that the VERNAL (Autumnal) EQUINOX is here and that the Pass-word is abrogated.

Kerux returns to his place.

Members stand facing towards the Altar and follow the Officers in making the Signs towards it.

Hiero Let us consecrate according to ancient custom the return of the Equinox.

Hiero LIGHT

Hiereus DARKNESS

Hiero EAST

Hiereus WEST

Hiero AIR

Hiereus WATER

Heg (*knocks*) I am the Reconciler between them.
All make Neophyte Signs towards the Altar.

Dad HEAT

Stol COLD

Dad SOUTH

Stol. NORTH

Dad FIRE

Stol EARTH

Heg (*knocks*) I am the Reconciler between them.
All make Signs towards the Altar.

Hiero ONE CREATOR

Dad ONE PRESERVER

Hiereus ONE DESTROYER

Stol ONE REDEEMER

Heg (*knocks*) One Reconciler between them.
All make Signs towards the Altar.

Hierophant goes to the West of the Altar and lays down his Sceptre, saying:

Hiero With the Pass-word I lay down my Sceptre.

Hierophant takes the ROSE from the Altar and returns to his place.

Hiereus passes direct to the Altar and lays down his Sword, saying:

Hiereus With the Pass-word I lay down my Sword.

Hiereus takes the Cup of Wine and returns to place.

Hegemon comes direct to the East of the Altar and lays down Sceptre, saying:

Heg With the Password I lay down my Sceptre.

Hegemon remains standing East of the Altar.

Kerux comes direct to the Altar, hands his Lamp to Hegemon, and lays down his Wand, saying:

Kerux With the Pass-word I lay down my Lamp and Wand.

Kerux returns to his place. Hegemon also returns, taking Lamp of Kerux.

Stolistes comes round by East and South to West of Altar and puts down Cup, saying:

Stol With the Pass-word I lay down my Cup.

Stolistes takes the Paten of Bread and Salt and returns to place. Dadouchos comes direct to the Altar and lays down his Censer, saying:

Dad With the Pass-word I lay down my Censer.

Dadouchos takes the Red Lamp from the Altar and returns with Sun to his place.

Sentinel comes by South to East of the Altar and puts down his Sword, saying:

Sent With the Pass-word I lay down my Sword.

He returns by North and East to his place.

Kerux passes to the North East to begin his Circumambulation. As he reaches each Quarter, and the Prayer is said, Officers and Members face that Quarter and at the end of the Prayer, all make Signs towards the Quarter. Kerux moves to the East and halts before Hierophant, who, holding up the Rose, faces East. All face East.

Hiero Let us adore the Lord of the Universe.

Holy art Thou, Lord of the AIR, Who hast created the Firmament.

Hierophant makes a Cross in the Air with the Rose and salutes. All salute.

Kerux passes to the South and faces Dadouchos, who turns South holding up the Lamp. All face South.

Dad Let us adore the Lord of the Universe.

Holy art Thou, Lord of FIRE, wherein Thou hast shown forth the Throne of Thy Glory.

Dadouchos makes a Cross with the Lamp and salutes. All salute. Kerux passes to West and faces Hiereus, who turns West holding Cup on high. All face West.

Hiereus Let us adore the Lord of the Universe.

Holy art Thou, Lord of the WATERS, whereon Thy Spirit moved at the Beginning.

Hiereus makes a Cross with the Cup, and sa-

lutes. All salute. Kerux passes to the North and faces Stolistes, who turns North, holding Paten on high, and says:

Stol

Let us adore the Lord of the Universe.

Holy art Thou, Lord of the EARTH, which Thou hast made for Thy Foot-stool!

Stolistes makes a Cross with the Paten and salutes. All salute. Kerux passes round the Temple to his place. All face towards the Altar. Hegemon stands East of the Altar, facing West, and holding Kerux's Lamp on high, says:

Heg

Let us adore the Lord of the Universe.

Holy art Thou, Who art in all things—in Whom are all things. If I climb up to Heaven, Thou art there and if I go down to Hell Thou art there also!

If I take the Wings of the Morning and flee unto the uttermost parts of the Sea,

Even there shall Thy hand lead me and Thy right hand shall hold me.

If I say, Peradventure the Darkness shall cover me, even the Night shall be turned Light unto Thee!

Thine is the AIR with its Movement!

Thine is the FIRE with its Flashing Flame!

Thine is the WATER with its Ebb and Flow!

Thine is the EARTH with its enduring Stability!

Hegemon makes a Cross over the Altar with the Lamp. All salute towards the Altar. Hegemon keeps the Lamp. All sit down.

Imperator rises and knocks, and says:

Imperator By the Power and Authority vested in me,
I confer the new Pass-word. It is

Hierophant, taking the Rose, quits his Throne, which is taken by Imperator. Hierophant then goes East of the Altar and lays down the Rose. He returns to the East and lays his Lamens and Cloak at the foot of the Throne, and takes his place in the East as a Member of the Temple. In the same manner, Hiereus puts down the Cup, Hegemon the Lamp of Kerux, Stolistes the Paten, Dadouchos the Red Lamp in turn, and lay their Lamens at the foot of the Throne.

Kerux, after Hegemon, and Sentinel last, lay their Lamens at the foot of the Throne and all are seated with Members of their own rank.

Praemonstrator rises to read out the names of the new Officers.

Praemonstrator The Officers appointed to do the Work of the Temple for the ensuing six months are. . . .

At the end, he says:

Praemonstrator The Brethren of the Outer Order will now retire for a season.

Kerux gathers up and leads out all who have not attained the White Sash.

There is a pause while the New Officers are provided with Nemysses and Lamens Collars.

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

All Inner Order Members now present assume their Rose-Crosses. Chief takes his place on the

Throne of East. Second on his left; Third on his right. Lesser Officers leave dais and take seats among other Members.

Chief Peace Profound, my Brethren. (*he rises*)

Second Emanuel. (*he rises*)

Third God is with us. (*he rises*)

Chief In Nomine Dei viventis.

Second Et vivificantis.

Chief Qui vivit et regnet in saecula saeculorum.

Third Amen.

Chief Avete, Fratres et Sorores.

Second Rosae Rubae.

Third Et Aureae Crucis.

Chief Very Honoured Fratres et Sorores, seeing that the things which are above do continually lift up unto their high estate the things which are below, and do thence return them after a certain great transfiguration, that the work of Wisdom may continue and that the Grace and Sanctification of the Holy and Glorious Zion may be communicated to the Zion which is on Earth, wherefore the worlds rejoice together and are fulfilled in all completion, I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible Temple of the Stella Matutina into the House not made by hands, builded of Lively Stones — the Company of the Adepts. And it is so assumed accordingly.

Second Cum Potestate et Gloria.

Third Amen!

The Chiefs are seated.

Chief

Fratres et Sorores of the Roseae Rubeae et Aureae Crucis. We know that the Mystic Temple, which was erected of old by Wisdom, as a Witness of the Mysteries which are above the Sphere of Knowledge, doth abide in the Supernal Triad — in the Understanding which transcends Reason, in the Wisdom which comes before Understanding and in the Crown which is the Light of the Supernals. We know that the Shekinah, the co-habiting Glory, dwelt in the Inner Sanctuary, but the first Creation was made void. The Holy Place was made waste and the Sons of the House of Wisdom were taken away into the captivity of the Senses. We have worshipped since then in a house made with hands, receiving a Sacramental Ministration by a derived Light in place of the Co-habiting Glory. And yet, amidst Signs and Symbols the Tokens of the Higher Presence have never been wanting in our hearts. By the Waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that Memorial is a Witness testifying that we shall yet return with exultation into the House of our Father. As a Witness in the Temple of the Heart, so in the Outer House of our Initiation, we have ever present certain Watchers from within, deputed by the Second Order to guard and lead the Lesser Mysteries of the Stella Matutina and those who advance therein, that they may be fitted in due course to participate in the Light which is beyond it. It is in virtue of this connect-

ing link, this bond of consanguinity, that I have assumed the things which are without in the Temple of the Stella Matutina into the things which are within the company of the Second Order at this secret meeting held at the Equinox for the solemn purpose of proclaiming a new Hierophant charged with the Rites of the Temple during the ensuing six months, being a part of the temporary period which intervenes between us and our rest.

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

Third Wherein no man shall labour.

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

Second (*rises*) Benedictus qui venit.

Third (*rises*) In Nomine Domini.

The Three Adepti give LVX signs, and seat themselves.

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

Hiero I am.

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

Second Benedictus Dominus deus Noster.

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

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

Second Habes Verbum.

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

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

Second (*rises*) The high Office to which you have been appointed by the decree of the Chiefs of the Second Order involves duties of a solemn kind and their proper fulfilment is a sacred responsibility which rests for a period upon you. While the rule of the Outer Order is more particularly committed to the Emperor, while the instruction of its members is entrusted to the Praemonstrator above all, and the general business of the Temple devolves especially upon the Cancellarius, amidst the distinction of these services there is still a common ground of interaction which must be maintained by a perfect adjustment to ensure the right conduct and harmony of the whole. In like manner, the Chief Officers

of the Temple are distinct and yet allied; the perfection and beauty of its Ritual depends indeed upon the Hierophant as the Expounder of the Mysteries, but not on him alone. For all must work together to encompass the good of all. I invite you, therefore, not only to take counsel with the Chiefs of the Second Order on all important occasions and to maintain a regular communication with the Guardians of the Outer Temple, but to consult and assist the Lesser Officers so that these Rites which, under the Supreme Authority, are about to be placed in your hands, may, after your term of Office, be restored to the Chief Adept not merely intact in their working but showing an increased beauty and a greater Light of Symbolism. Thus and thus only will you give, when the time comes, a good account of your stewardship. Let me further remind you that the Guardians of the Outer Temple should at all times, in all things, command your respect as the Deputies of the Absolute Power which dwells behind the Veil, directing all things in the two Orders for the attainment of its Divine Ends. Let the memory of these objects abide with you, even as it abides in them and do you assist them in their labour so to direct the Temple that Peace may be maintained with Power.

He sits down. Chief rises.

Chief In the presence of this solemn Convocation of Adepts of the Second Order, seated in this assumed Temple, I again ask you whether you

are prepared in your mind to accept the responsible Office to which you have been appointed?

Hiero I am.

Chief Then you will kneel down, repeat the Sacramental Name by which you are known in the Order and say after me:

I, Frater, in the Name of the Lord of the Universe, and of that Eternal and Unchangeable Unity which I seek in common with my Brethren, do solemnly promise, that I will, to the utmost of my power, fulfil the high Office which has been imposed upon me, and by me accepted freely, for the good of the whole Order; that I will maintain the rites of the Order and observe the duties of my position with conscientiousness and loving care, not alone towards the Temple itself, but every individual Member; that I will co-operate with the Guardians of the Temple; that I will execute the decree of the Chiefs of the Second Order, acting with justice and without fear or favour in accordance with the dictates of my conscience. This I affirm by the Symbol worn upon the breast of the Officiating Adept.

Hiero is directed to stretch out his hand in the direction of the Rose-Cross on Chief Adept's breast.

Arise, Very Honoured Frater and receive at my hand the highest Office I can bestow upon you in this Temple. By the Power in me vested, I now appoint you Hierophant of the Stella Matutina Temple to work and confer the Grades

of the Outer Order, under the dispensation of the Chiefs during the ensuing six months. May the Light which is behind the Veil shine through you from your Throne in the East on the Fratres and Sorores of the Order, and lead them to the Perfect Day.

Second When the Glory of this World passes.

Third And a Great Light shines over the Splendid Sea.
Chief invests Hierophant with Robes assisted by a server.

Chief I clothe you with the Robe of a Hierophant. Bear it unspotted, my brother, during the period of your office. Keep clean your heart beneath it, so shall it sanctify your flesh and prepare you for that great Day when you, who are now clothed by the Power of the Order, shall be unclothed from the body of your death. I invest you also with the Lamen of your Office; may the virtue which it typifies without, be present efficaciously within you, and after the term of your present dignity, may such virtue still maintain you in your search after the White Stone on which a New Name is written which no man knoweth save he who receiveth it. You will now pass to the symbolic Altar of the Universe and assume the Sceptre of the Hierophant.

Hiero goes to West of Altar, raises Sceptre in both hands and says:

Hiero By the Pass-word I claim my Sceptre.
He returns to East. Chief takes him by both hands and enthrones him with the grip of the Second Order.

Chief

By the Power in me vested, I install you Hierophant of the Stella Matutina Temple. May the steps of this Throne lead you to your proper place among the Seats of the Mighty which are above. (*he turns to Members*) Behold my Brethren, him who now stands amongst us, clothed with the attribute of lawful Revealer of the Mysteries for those whom we are leading towards the Light. You are the Adepts of those Mysteries and you can assist him to proclaim them, that those who are still without may be led by loving hands to that which is within. Fratres and Sorores of the R. R. et A. C., I now invite you to join with me in a common act of prayer.

All face East.

We give Thee thanks, Supreme and Gracious God, for the manifestation of Thy Light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy Mysteries, for those guiding Hands which raise the corner of the Veil and for the firm hope of a further Light beyond. Keep, we beseech Thee, this man our brother, in the Justice of Thy Ways, in the Spirit of Thy Great Council, that he may well and worthily direct those who have been called from the tribulation of the Darkness into the Light of this little Kingdom of Thy Love; and vouchsafe also, that going forward in love for Thee, through Him and with Him, they may pass from the Desire of Thy house into the Light of Thy Presence.

Second The Desire of Thy House hath eaten me up.

Third I desire to be dissolved and to be with Thee.

Chief God save you, Fratres et Sorores. The work of the Light for which we have assumed this Temple has been accomplished faithfully, and the Temple has received its Hierophant. By the power in me vested, I now remit it into its due place in the Outer World taking with it the Graces and benedictions which at this time we have been permitted to bestow thereon. And it is so remitted accordingly. In Nomine Dei Viventis.

Second Et vivificantis.

Chief Qui vivit et regnet in saecula saeculorum.

Third Amen.

All Adepts give LVX Signs, and resume their proper places in the Temple. They remove Rose Crosses. Praemonstrator goes to the door, opens it and says:

Praem The Brethren of the Outer Order will resume their places in the Temple.

Done. Door closed. Chief rises, and says:

Chief Fratres et Sorores of the Order of the Stella Matutina behold your Hierophant, our Frater who has been regularly installed and enthroned, and by the power in me vested, I proclaim him the Revealer of Mysteries among you for the ensuing six months, being part of that temporal period through which we are conducted into Light. Very Honoured Frater, in the presence of the Children of your Temple, I call upon you to make your Confession.

Hiero (rising) Fratres et Sorores of the Order, seeing that the whole intention of the Lower Mysteries, or of external initiation, is by the intervention of the Symbol, Ceremonial, and Sacrament, so to lead the Soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth; and seeing also, that thus withdrawn, the Soul by true direction must be brought to study of Divine Things, that it may offer the only clean Oblation and acceptable sacrifice, which is Love expressed towards God, Man and the Universe; now, therefore, I confess and testify thereto, from my Throne in this Temple, and I promise, so far as in me lies, to lead you by the Rites of this Order, faithfully conserved, and exhibited with becoming reverence, that through such love and such sacrifice, you may be prepared in due time for the greater Mysteries, the Supreme and inward Initiation.

He sits down.

The installation of the Lesser Officers is now proceeded with.

Cloaks and Lamens are arranged at the foot of the Dais, ready for the Server to hand them to Hierophant. The Ceremony of Installation follows immediately the Confession of the Hierophant. The Outer Members are called in by Praemonstrator and Kerux sees that all have

places. Hierophant reads his Confession, then says:

Hiero In virtue of the power to me committed, I proceed to invest my Officers.

Let the Hiereus come to the East.

Hiereus, standing in the East, is invested with the Cloak by the Server, who also clips the Lamen in place and Hierophant holds the Lamen while saying:

By the power to me committed, I ordain you Hiereus of this Temple for the ensuing six months, and I pray that from your Throne in the West, symbolising the failing light, you also, may lead the Fratres and Sorores of the Order, to the full Light in the end, and that you and they, in the midst of material gloom, will ever remember that the Divine Darkness is the same as the Divine Glory.

Hiereus passes to the East of the Altar and takes up the Sword, saying:

By the Pass-word I claim my Sword.
He goes to his Throne. When he is seated, Hierophant says:

Let the Hegemon come to the East.

Hegemon is given the Cloak and Lamen in the same way, and Hierophant, holding the Lamen, says:

By the power to me committed, I ordain you Hegemon of this Temple for the ensuing six months, and I pray that from between the Pillars, you may lead the Fratres and Sorores into the equilibrium of perfect reconciliation.

Hegemon goes to the East of the Altar, takes his Sceptre, and says:

Heg By the Pass-word I claim my Sceptre.
(takes his place)

Hiero Let the Kerux come to the East.

Kerux and other Officers to follow are served with the Lamén which Hierophant holds while addressing them.

By the power to me committed, I ordain you Kerux of this Temple for the ensuing six months, to guard the inner side of the Portal, and to lead all Mystic Processions. I pray that you may ever go before us with the Torch of the Higher Luminaries, uttering the Watch-words of the Day. Thanks be to God, my brother, for the Admirable Light.

Kerux By the Pass-word I claim my Lamp and Wand.

Hiero Let the Stolistes come to the East.

By the power to me committed, I ordain you Stolistes of this Temple for the ensuing six months, to watch over the Cup of Clear Water, and to purify the Hall, the Brethren and the Candidate. May you also, in your own Soul, be sprinkled with Hyssop and be cleansed — may you be washed and made whiter than snow. Thanks be to God, my brother, for the living Water which purifies the whole Creation.

Stol By the Pass-word I claim my Cup.

Hiero Let the Dadouchos come to the East.

By the power to me committed, I ordain you Dadouchos of this Temple for the ensuing six

months, to watch over the Fires of the Temple and to perform the Consecrations by Fire. Remember the sweet odour of the Greater Sanctuary, and the Savour of the Beauty of the House. Thanks be to God, my brother, for the true Incense which hallows our life.

Dad By the Pass-word I claim my Censer.

Hiero Let the Sentinel come to the East.

By the power to me committed, I ordain you Sentinel of this Temple for the ensuing six months. Be thou faithful, keep strict watch without, lest any Evil enter our Sacred Hall.

Sent By the Pass-word I claim my Sword.

Hierophant sits down. All are seated.

Kerux comes forward and arranges the Elements properly upon the Altar.

The Chiefs will now make any announcements.

The Hierophant can address the Temple.

When he has finished, he gives one knock and Kerux comes forward to begin the Closing, which is that of the Neophyte Grade.

THE CONSECRATION CEREMONY

OF THE

VAULT OF THE ADEPTI

*(To be used for a new Vault and on each day
of Corpus Christi.)*

Members assemble and wear Regalia. Three Chiefs robed and seated as in opening of ⑤ = ⑥. Door of Vault closed; Pastos remains inside Vault, but Circular Altar is placed in the Outer Chamber, in the centre. Upon the Altar are the Cross, Cup, Dagger, and Chain as usual; also the crossed Scourge and Crook. Incense burning is also placed over Letter Shin. Water is placed in the Cup.

*Chief Associate Adeptus Minor, see that the Portal of the Vault is closed and guarded. (done)
Chief advances to Altar, lifts his Wand on high, and says:*

HEKAS HEKAS ESTE BEBELOI!

Associate Adeptus Minor, let the Chamber be purified by the Lesser Banishing Ritual of the Pentagram.

Returns to place. Third Adept performs Ritual with black end of Wand, holding it by the White band.

Mighty Adeptus Major, let the place be purified by the Lesser Banishing Ritual of the Hexagram.

Second Adept performs this with black end of

Wand, holding it by the White band. He faces East, Qabalistic Cross, tracing the four forms from right to left, and saying at each quarter, ARARITA. On completing the Circle in the East, he gives the ⑤ = ⑥ Signs, and the analysis of the Keyword INRI.

Chief Adept again advances to Altar without his Wand, taking Cross from Altar, goes to South, raises Cross above head and slowly circumambulates chamber with Sol, repeating:

And when, after all the phantoms are banished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.

On reaching South, he faces South, and makes with the Cross the Invoking Pentagram of Fire, saying:

OIP TEAA PEDOCE. In the Names and Letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the South.

Replaces Cross on Lion. Takes Cup, goes to West, sprinkles Water, and circumambulates with Sol, saying:

So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud Resounding Sea.

On reaching West, he faces West, and makes the Invoking Pentagram of Water with Cup, saying:

EMPEH ARSEL GAIOL. In the Names and Letters of the Great Western Quadrangle, I in-

voke ye, ye Angels of the Watch Tower of the West.

Replaces Cup on Eagle's head. Takes Dagger and strikes forward with it; then circumambulates with Sol, repeating:

Such a Fire existeth extending through the rushings of Air—or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud.

On reaching East, he strikes forward with Dagger, makes invoking Air Pentagram,, and repeats:

ORO IBAH AOZPI. In the Names and Letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the East.

Replaces Dagger on Aquarius. Takes Chain, goes to North, raises it on high, shakes thrice, circumambulates place with:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding—a black, ever-rolling Abyss, ever espousing a body, formless, unluminous and void.

Reaches North and facing it, shakes Chain thrice and describes the Invoking Earth Pentagram, saying:

EMOR DIAL HECTEGA. In the Names and Letters of the Great Northern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the North.

Replaces Chain upon Taurus. Takes Incense, goes to West of Altar, faces East, raises it, and describes Equilibrium Spirit Pentagrams.

EXARP BITOM. (*Active Pent.*) HCOMA
NANTA. (*Passive Pent.*)

In the Names and Letters of the Mystical Tablet of Union, I invoke ye, ye Divine Forces of the Spirit of Life. I invoke ye, ye Angels of the Celestial Spheres whose dwelling is in the Invisible. Ye are the Guardians of the Gates of the Universe! Be ye also the Watchers of our Mystic Vault. Keep far removed the Evil; strengthen and inspire the Initiates, that so we may preserve unsullied this abode of the Mysteries of the Eternal Gods.

Let this place be pure and holy, so that we may enter in and become partakers of the Secrets of the Divine Light.

He replaces Incense upon Shin and resumes his place, saying:

The Sun daily returning, is the dispenser of Light to the Earth. Let us thrice complete the circle of this place, the abode of the Invisible Sun.

Chief leads, Second follows, then all the others, and Third last. They circumambulate thrice, saluting the East with ⑤ = ⑥ Signs as they pass. Chief extends arms like Cross.

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 the Darkness.

Chief Adept changes place with Third Adept. Third Adept as Hierophant Inductor performs the Ceremony of Opening of Portal. Any other Adept can take the place of Associate Officer in West.

Third 1111 1. Very Honoured Fratres and Sorores, assist me to open the Portal of the Vault of the Adepts. Give the Signs of a Neophyte, Zelator, Theoricus, Practicus, Philosophus. Very Honoured Associate Adept, what is the additional Mystic Title bestowed on a Philosophus as a link with the Second Order.

Assoc. Phrath.

Third To what does it allude?

Hodos To the Fourth River of Eden.

Third What is the Sign?

Hodos The Sign of the Rending Asunder of the Veil.

Third What is the Word?

Hodos Peh.

Third Resh.

Assoc Kaph.

Third Tau.

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

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

All make same Sign and say same words.

Replace Altar within Vault, leave Cross, Cup

and Dagger in place outside for use in Obligation. Close door of Vault. Three Adepts take places and open in the ⑤ = ⑥ Grade. The Vault Door is thus opened and may so remain till close of Ceremony.

Second 1

Third 1

Chief 1

Second 1

Chief Ave, Fratres et Sorores.

Second Roseae Rubeae.

Third Et Aureae Crucis.

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

Hodos. (*having done so, saluting*) Merciful Except Adept, the Portal of the Vault is closed and guarded.

Chief Mighty Adeptus Major, by what Sign hast thou entered the Portal?

Third By the Sign of the closing of the Veil. (*gives it*)

Chief Associate Adeptus Minor, by what Sign hast thou closed the Portal?

Third By the Sign of the closing of the Veil. (*gives it*)

Second Peh.

Third Resh.

Second Kaph.

Third Tau.

Second PAROKETH.

Third Which is the Veil of the Sanctum Sanctorum.

Chief Mighty Adeptus Major, what is the Mystic Number of this Grade?

Second Twenty one.

Chief What is the Pass-word formed therefrom?

Third Aleph.

Chief Heh.

Third Yod. . .

Chief Heh.

Third EHEIEH.

Chief Mighty Adeptus Major, what is the Vault of the Adepts?

Second The Symbolic burying place of our Founder Christian Rosenkreutz, which he made to represent the Universe.

Chief Associate Adeptus Minor, in what part of it is he buried?

Third In the centre of the Heptagonal sides and beneath the Altar, his head being towards the East.

Chief Mighty Adeptus Major, why in the centre?

Second Because that is the point of perfect equilibrium.

Chief Associate Adeptus Minor, what does the Mystic Name of our Founder signify?

Third The Rose and Cross of Christ; the Fadeless Rose of Creation — the Immortal Cross of Light.

Chief Mighty Adeptus Major, what was the Vault entitled by our more Ancient Fratres and Sorores?

Second The Tomb of Osiris Onnophris, the Justified One.

Chief Associate Adeptus Minor, of what shape was the Vault?

Third It is that of an equilateral heptagon or figure of seven sides.

Chief Mighty Adeptus Major, unto what do these seven sides allude?

Second Seven are the lower Sephiroth, seven are the Palaces, seven are the days of the Creation; Seven in the Height above, Seven in the Depth below.

Chief Associate Adeptus Minor, where is this Vault symbolically situated?

Third In the centre of the Earth, in the Mountain of Caverns, the Mystic Mountain of Abiegnus.

Chief Mighty Adeptus Major, what is this Mystic Mountain of Abiegnus?

Second It is the Mountain of God in the Centre of the Universe, the Sacred Rosicrucian Mountain of Initiation.

Chief Associate Adeptus Minor, what is the meaning of this title Abiegnus?

Third It is 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, Mountain of the Lamb of the Father, and the strength of our race. IAO. Yeheshua. Such are the Words.

All salute with ⑤ = ⑥ *Signs.*

Chief Mighty Adeptus Major, what is the Key to this Vault?

Second The Rose and Cross which resume the Life of Nature and the Powers hidden in the word I N R I.

Chief Associate Adeptus Minor, what is the Emblem which we bear in our left hands?

Third It is a form of the Rose and Cross, the Ancient Crux Ansata or Egyptian symbol of Life.

- Chief* Mighty Adeptus Major, what is its meaning?
- Second* It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The oval embraces the first six Sephiroth and the Tau Cross the lower Four, answering to the four Elements.
- Chief* Associate Adeptus Minor, what is the Emblem which I bear upon my breast?
- Third* The complete symbol of the Rose and Cross.
- Chief* Mighty Adeptus Major, what is its meaning?
- Second* It is the Key of Sigils and of 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.
- Chief* Associate Adeptus Minor, what is the Wand which thou bearest?
- Third* 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 symbolises the development of Creation.
- Chief* Mighty Adeptus Major, thy Wand and its meaning?
- Second* 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 colours between Light and Darkness are attributed to the Planets. It symbolises rebirth and resurrection from death.
- Chief* My Wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises the equilibrated Force of the Spirit and the Four Elements beneath the everlasting Wings of the Holy One. Associate Adep-

tus Minor, what are the Words inscribed upon the door of the Vault, and how is it guarded?

Third "Post Centum Viginti Annos Patebo"—after one hundred and twenty years I shall open—and the door is guarded by the Elemental Tablets and by the Kerubic Emblems.

Chief The 120 years refer symbolically to the 5 Grades of the First Order and to the revolution of the Powers of the Pentagram; also to the five preparatory examinations for this Grade. It is written, "His days shall be 120 years" and 120 divided by 5 yields 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.

Chief knocks. All face East. Chief Adept opens the Vault wide, enters, passes to the Eastern end, or place of the head of the Pastos or Coffin of C. R., and then faces West. Second enters and passes to South. Third to North. Other Members remain standing as before. The three Officers, each with a special Wand in his right hand and Crux Ansata in left, then stretch out their Wands to form a pyramid above the Altar and also the Cruces below.

Chief Let us analyse the Key-word. I.

Second N.

Third R.

All I.

Chief Yod.

Second Nun.

Third Resh.

All Yod.

Chief Virgo. Isis. Mighty Mother.

Second Scorpio, Apophis, Destroyer.

Third Sol, Osiris, Slain and Risen.

All Isis, Apophis, Osiris, IAO.

All then simultaneously separate Wands and Cruces, and say:

All The Sign of Osiris Slain. (*gives it*)

Chief (*giving L Sign with bowed head*) L. The Sign of the Mourning of Isis.

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

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

All together with the Saluting Sign and bowed head.

All LVX, LUX, the Light of the Cross.

All quit the Vault and return to previous places.

Chief In the Grand Word YEHESHUAH, by the Keyword I N R I, and through the concealed Word LVX, I have opened the Vault of the Adepts.

All give LVX Signs.

Second Let the Cross of the Obligation be set in its place.

Chief Upon this Cross of the Obligation, I, freely and unasked, on behalf of the Second Order, do hereby pledge myself for the due performance and fulfilment of the respective clauses of the Oath taken by each Member on the Cross of Suffering at his admission to the Grade of Adeptus Minor.

Second It is written: "Whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest, shall be the servant of all." I therefore, on behalf of the Second Order, do require of you to divest yourself of your robes and insignia as a Chief Adept, to clothe yourself with the black robe of mourning, and to put the chain of humility about your neck.

Chief disrobes, puts on chain and is fastened to the Cross. Second recites Obligation adding after "do this day spiritually bind myself" the words "on behalf of the whole Second Order."

Chief (while still bound) I invoke Thee, the Great Avenging Angel HUA to confirm and strengthen all the Members of this Order during the ensuing Revolution of the Sun — to keep them steadfast in the Path of rectitude and self-sacrifice, and to confer upon them the Power of discernment, that they may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment.

Second Let the Chief Adept descend from the Cross of Suffering.

He is released and the Cross removed.

Second Merciful Exempt Adept, I, on behalf of the Second Order, request you to re-invest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the High Powers as surety for the Order.

Chief Adept reclothes. Three Adepts enter the Vault — roll Altar aside, open lid of Pastos, put

Book "T" upon the table. Chief steps into the Pastos, and stands facing the door. The Three Adepts join Wands and Cruces.

Chief I invoke Thee, HRU, the Great Angel who art set over the operations of this secret Wisdom, to strengthen and establish this Order in its search for the Mysteries of the Divine Light. Increase the Spiritual perception of the Members and enable them to rise beyond that lower self-hood which is nothing, unto that Highest Self-hood which is in God the Vast One.

The Three Adepts disjoin Wands, and lower them into the Pastos, joining them together at the black ends, directing them towards the centre of the floor. They hold Cruces as before.

And now, in the tremendous Name of Strength through sacrifice, YEHESHUA YEHOVASHA, I authorise and charge ye, ye Forces of Evil that be beneath the Universe, that, should a member of this Order, through will, forgetfulness, or weakness, act contrary to the Obligation which he hath voluntarily taken upon himself a this admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of the Great Work through the Order. Thus therefore, do I charge and authorise ye through YEHESHUA YEHOVASHAH, the name of Sacrifice.

Three Adepts disjoin Wands and Cruces. Chief steps out of Pastos.

Let the Pastos be placed without the Vault as

in the third point of the Ceremony of Adeptus Minor.

Pastos is carried out into the outer chamber. Lid is removed and placed beside it. Chief stands between Pastos and Lid facing door of Vault, his arms crossed. Second stands at head of Pastos, and Third at foot. Other Adepts form a circle round, join Wands over head of Chief, then separate Wands from head and give Signs of ⑤ = 6 Grade.

(slowly and loudly) I am the Resurrection and the Life. He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die. I am the First and I am the Last. I am he that liveth but was dead, and behold I am alive for evermore, and hold the Keys of Hell and of Death. Chief quits Circle, Second follows, then the other Members, with Third last. All enter the Vault and proceed round the Altar with the Sun. Chief reads the sentences following and all halt in former positions, Chief in centre, others round.

For I know that my Redeemer liveth and that He shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me. I am purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good. I have finished my work. I have entered into the invisible. I am the Sun in his rising. I have passed through the hour of Cloud and

Night. I am AMOUN the Concealed One, the Opener of the day. I am OSIRIS ONNOPHRIS, the Justified One. I am the Lord of Life, triumphant over Death. There is no part of me that is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light! Out of the Darkness, let the Light arise.

At this point, the Chief Adept reaches the Centre point between Pastos and Lid. He faces towards Vault, other Adepts round him. They join Wands over his head. He raises his face and hands and continues:

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the white Brilliance of the Divine Spirit descend.

Chief lowers face and hands. Other Adepts withdraw their Wands.

(raising his hand) In the Name and Power of the Divine Spirit, I invoke ye, ye Angels of the Watch-towers of the Universe. Guard this Vault during this revolution of the Solar Course. Keep far from it the evil and the uninitiated that they penetrate not into the abode of our mysteries, and inspire and sanctify all who enter this place with the illimitable Wisdom of the Light Divine!

Chef Adept gives Sign of ⑤ = ⑥. All others copy them and take their places as in the opening of the Vault.

Business to be conducted.

CLOSING

Pastos is replaced in Vault. Altar is put over it. Door open.

Chief 1

Second 1

Chief 1

Second 1

Third 1

Chief Ave Fratres.

Second Roseae Rubeae.

Third et Aureae Crucis.

Chief Very Honoured Fratres and Sorores, assist me to close the Vault of the Adepts. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

Third It is written in the Book of Daniel that they were 120.

Chief Mighty Adeptus Major, how is that Number found?

Second By the continual multiplication together of the first five numbers of the decimal scale.

Chief Post Centum Viginti Annos Patebo.
Thus have I closed the Vault of the Adepts in the Mystic Mountain of Abiegnus.

Third Ex Deo Nascimur.

Second In Yeheshuah Morimur.

Chief Per Sanctum Spiritum Reviviscimus.

All present give LVX Signs in Silence.

THE SYMBOLISM OF THE SEVEN SIDES

By G. H. FRATER, N.O.M.

Among those characteristics which are truly necessary in the pursuit of magical knowledge and power, there is hardly any one more essential than thoroughness. And there is no failing more common in modern life than superficiality.

There are many who, even in this grade which has been gained by serious study, after being charmed and instructed by the first view of the Vault of Christian Rosencreutz, have made no attempt to study it as a new theme. There are many who have attended many ceremonial admissions and yet know nothing of the attribution of the seven sides, and nothing of the emblematic arrangement of the forty squares upon each side.

Some of you do not even know that Venus is in an astrological sense misplaced among the sides, and not two in five have been able to tell me why this is so, or what is the basis of the arrangement of the seven colors and forces. Many have told me which element out of the four is missing, and others have told me that the sign Leo occurs twice, but very few can tell me why the two forms of Leo are in different colours in each case, and only a few can tell me without hesitation which Three Sephiroth have no planet attached.

And yet even in the ①=10 grade you are told you must analyse and comprehend that Light or Knowledge, and

not only take it on personal authority. Let us then be Adepts in fact, and not only on the surface; let our investigations be more than skin deep. That only which you can demonstrate is really known to you, and that only which is comprehended can fructify and become spiritual progress as distinguished from intellectual gain. Unless you can perceive with the soul as well as see with the eye your progress is but seeming, and you will continue to wander in the wilds of the unhappy.

Let your maxim be *Multum non multa*—Much, rather than many things. And tremble lest the Master find you wanting in those things you allow it to be supposed that you have become proficient in. Hypocrisy does not become the laity; it is a fatal flaw in the character of the occultist. You know it is not only the teacher in this Hall before whom you may be humiliated, but before your higher and divine Genius who can in no wise be deceived by outward seeming, but judgeth you by the heart, in that your spiritual heart is but the reflection of his brightness and the image of his person, even as Malkuth is the material image of Tiphareth, and Tiphareth the reflection of the crowned Wisdom of Kether, and the concealed One.

There is but a couple of pages in the 5-6 Ritual which refer to the symbolism of the seven sides of the Vault. Read them over carefully, and then let us study these things together. First, the seven sides as a group, and then the forty squares that are on each side.

The seven sides are all alike in size and shape and subdivision, and the forty squares on each side bear the same symbols. But the colouring is varied in the extreme, no two sides are alike in tint, and none of the

squares are identical in colour excepting the single central upper square of each wall, that square bearing the Wheel of the Spirit. The Seven walls are under the planetary presidency, one side to each planet. The subsidiary squares represent the colouring of the combined forces of the planet; the symbol of each square is represented by the ground colour, while the symbol is in the colour contrasted or complementary to that of the ground.

Now these planetary sides are found to be in a special order, neither astronomical nor astrological. The common order of the succession of the planets is that defined by their relative distances from Earth, putting the Sun, however, in the Earth's place in the series thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Saturn is farthest from the Earth, and the Earth is between Mars and Venus. Beginning with Saturn in the case of the Walls of the Vault, the order is Saturn, Jupiter, Mars, Sun, Mercury, Venus, Moon. Here Mercury and Venus are transposed.

But there is something more than this. For Saturn, the farthest off, is neither the door nor the East, nor anywhere else that is obviously intended. For it is the corner between the South and the South-West sides. Nor is Luna, at the other end of the scale, in any notable position on the old lines.

There is, then, a new key to their order to be found and used, and such as are very intuitive see it at a glance. The planets are in the order of the Rainbow colours, and in colours because this Adeptus Minor grade is the especial exponent of colours. You Adepts are in the Path of the Chamelion — Hodos Chamelionis.

If now you take the planetary colours and affix the planets and arrange them in the order of the solar spectrum and then bend up the series into a ring and make the chain into a Heptagram, and turn the whole about until you get the two ends of the series to meet at the Eastern point, you will have this mysterium:

Violet—Jupiter. Indigo—Saturn. Blue—Moon.
Green—Venus. Yellow—Mercury. Orange—Sun.
Red—Mars.

Science teaches, and has rediscovered a great truth, that however valuable the seven colours of the prism may be, there are rays invisible and so not demonstrated here by space. Beyond the red end of the spectrum begins the violet, and these have a great chemical or Yetsiratic force. These forces, ever present and unseen, are represented by the Chief Adept standing erect at the Eastern angle, the most powerful person in the group, and delegate of the Chiefs of the Second Order, and through them of the mystic Third Order. He it is who has, symbolically, at any rate, passed from death unto life, and holds the Keys of all the creeds. And he it is who may place in our hands the Keys of the locked Palace of the King if we are able to make our knocking heard. Representing the East, coming from the East, he faces the Western world, bringing intuition with him; before him lies the symbolic body of our Master C.R.C., our grand exemplar and founder—or at other times, the empty pastos, from which he has arisen, the Chief Adept.

He has Mars and Geburah at his right hand, and Jupiter and Gedulah at his left hand. He faces Venus in the West, the Evening Star, which represents the

entry of the Candidate who has toiled all day until the evening. At even he enters the Western door of the planet Venus, that sole planet unto whose symbol alone all the Sephiroth are conformed. At "evening time there shall be light," the light of the mixed colours. So the newly admitted Adept comes in contact with totality of the planetary forces for the first time. A great opportunity opens before him; let him see well that he use it worthily. He enters through the green side of the vault. Green is the colour of growth; let him see that he grows.

Upon each side of the vault are forty squares, five vertical series and eight horizontal, the whole being symbolically $5' \times 8'$. Now the published and printed *Fama Fraternitatis* says these forty feet were divided into ten squares. If you are mathematicians you would know that ten similar squares could not alone be placed in such an area and yet fill it. Ten squares alone to fill a rectangle could only be placed in an area of the shape $5' \times 6'$. Hence in the *Fama*, ten squares is a blind which we know to represent "Ten Squares are marked and salient"—they are the Sephiroth.

Besides the Ten Sephiroth, there are the following: There are the Four Kerubim, Three Alchemical Principles, Three Elements, Seven Planets, Twelve Zodiacal Signs, One Wheel of the Spirit—thus 40 in all. The Spirit wheel is on every side and always in the centre, and is always depicted unchanged in black upon white.

Upon the sides there are always the 4 Kerubic emblems—zodiacal, yet different, for the Eagle replaces Scorpio. (Scorpio has three forms, the Scorpion, the Eagle, and the Snake for the evil aspect.)

These Kerubim represent the letters of the name YHVH, and note that they are always arranged in the Hebrew order of the letters. Yod for the Lion, Heh for the Eagle, Vau for the Man, Heh final for the Ox, the Tauric Earth.

Note that these four Zodiacal signs are not in their own colours, but as symbols of the elements have elementary colours. As Zodiacal signs, then, they are found to be compounds of the zodiacal and planet colours; but they are here as Kerubic emblems compounded of the Elemental colour and the Planetary colour of the side.

The Three Principles are composed of the colour of the Principles, and the colour of the Planet of any particular wall. Mercury being fundamentally blue, Sulphur red, and Salt yellow.

The Three Elements have fundamentally the usual three colours, Fire red, Water blue, Air yellow. Note that Earth is missing.

The Seven planets have their colours as are often stated, and note that each of the seven is set beside its appropriate Sephira, so that there are three Sephiroth which have no Planet; Kether, Chokmah, and Malkuth.

The 12 Zodiacal Signs are the lower portion of the sides of the vertical column. The central one has none of the twelve; they are so allotted between the four remaining columns. Further note that they are only three ranks, the 5th, 7th, and 8th; none are in the 6th rank from above.

This arrangement then shows: Four Triplicities and three Quaternaries. Observe well the arrangement; it is complex but not confused.

- | | | |
|----------------------|--------|---------------|
| 1. Kerubic. | Fixed. | Shining Rank. |
| 2. Cardinal. | Fiery. | Solar Rank. |
| 3. Common (mutable). | Airy. | Subtle Rank. |

From above down, or in columns these are: Earthy Signs. Airy Signs. Watery Signs. Fiery Signs.

Rank 5. The Kerubic line shows the signs in the order of Tetragrammaton read in Hebrew.

Rank 7. The Cardinal line shows the signs from the right in the order of astronomical sequence of the solar course; vernal equinox, summer solstice, autumn equinox, winter solstice.

Rank 8. The common line shows the Signs again in a different position. Here the earliest in the year is Gemini on the left of Mem, and passing left to Virgo, you then go round to extreme right to Sagittarius, pass centrewards to Pisces close to Malkuth.

The colouring of each square is dual — a ground colour, and the colour of the emblem. The ground colour is a compound of the colour of the Planet of the side tinting the colour of the Force to which the Square is allotted.

Each side has the Square of its own planet in its own unmixed colour, and with this exception all the coloured grounds are compound. The emblem colour is always complementary to the ground colour.

The ritual of the Adeptus Minor gives the definite colours of each planet and sign which are to be used in this system. There are other allotments of colour to each of these symbols and forces, but these are retained as mysteries yet to be evolved and revealed when you have become familiar with the present simple and elementary system.

CONCERNING THE USE OF THE VAULT

By G. H. FRATER, F. R.

The Vault of the Adepti may be said to represent or symbolise various things; first of course, it is the symbolic burying place of our Founder C. R. C. It is also the mystic Cavern in the Sacred Mountain of Initiation. — Abiegnus; and therefore it is the Chamber of Initiation wherein, after passing through the preliminary training of the Outer, we are received into the Portal of the Vault of the Rose of Ruby and the Cross of Gold.

All who are eligible should use the Vault when it is in its place. When working it is well to be clothed in the White Robe and yellow sash, yellow slippers and yellow and white Nemyss on your head. Rose Cross should be upon the breast. Remember that within the Vault you never use a banishing Ritual. The chamber is highly charged by the Ceremonies which have been held there and the atmosphere thus created should not be disturbed.

At first I do not recommend you to fast as a preliminary. Though later on when you set yourselves to attain some definite point, this may be necessary. Being then clothed, and at peace, you enter the Vault, light the candle, and kindle either a pastile in the small censer or, if you prefer it, some incense in the larger one. Place a chair as near East as you can, and having shut the door stand in the East, facing West, the door by which you entered, the wall bearing the symbol of Venus. Now

cross your hands upon your breast in the Sign of Osiris Arisen, breathe in a fourfold rhythm, regularly, and compose your mind. Then being calm and collected, make the full L V X Signs, repeating the accompanying words, and endeavour to bring down the Divine White Brilliance. Having done this, seat yourself, and give yourself up to meditation, tranquil and without fear. At first try to feel, it may be, or to see the play of the colours as they pass and repass from side to side and from square to square. Then await with serene expectation what message may be vouchsafed to you. When you are used to the place it is well to extinguish the light, for the darker the material atmosphere the better it is. Before leaving the Vault make the L. V. X. Signs, and quit it with arms crossed upon breast in the Sign of Osiris risen.

If you have elected to work in a group of two or three, proceed in the same manner, but take care to place yourselves in balanced disposition. Let me warn you never to argue, even in a friendly manner, while in the Vault. It may often happen that one of you sees more or less differently from the others. In this case make an audible note of the differences but do not go on to discuss it till you have ended the sitting, as any discussion is apt to disturb the delicate currents and so break the thread of your vision. It is permissible to take notes in writing during the sitting, but on the whole it is perhaps more satisfactory to impress everything clearly on your mind and write it down immediately afterward.

The next seven visits should be devoted to a careful study of each side of the Vault in turn, recalling all you know about each *before you begin*, and having your queries defined before you expect replies.

Another time, contemplate the roof, and if you feel strong enough, the floor. But it is best for you to have an advanced Adept with you for the latter. Again you may draw aside the Altar, lift the lid of the Pastos and contemplate the figure you may perceive lying within it. For this you should have a small candle lit on the Altar. Or you may lie down in the Pastos yourself and meditate there. Sometimes you may see the simulacrum of C. R. C. in the Pastos, or it may be your own Higher Self. In every case you should gain knowledge, power, and satisfaction. If you do not, you may be sure you are either acting from a wrong motive, or you are not physically strong enough, or your methods are at fault. No normal person in a good state of mind can possibly spend half an hour in this way without feeling better for it. But if you should happen to be out of harmony with your surroundings or at variance with your neighbours, leave there thy gift before the Altar, and go thy way, first be reconciled.

When more than one person enters the Vault they must all make the L V X Signs together.

THE THREE CHIEFS

By FRATER A. M. A. G.

The first Temple founded in England in 1887-88 under the governance of the Hermetic Order of the Golden Dawn was named very appropriately Isis-Urania. Isis-Urania is Venus, and she is the occult planet which represents the Genius of this Order—Venus, the Evening and the Morning Star, presaging the rising of the Sun of ineffable Light. Venus is also, as Isis, a symbol of the Qabalistic *Shekinah*, the Glory of the Presence Divine, the Holy Spirit. After the Revolt in the Order about 1900, the schismatic sect appropriated as the name of their Order, Stella Matutina, the Morning Star, thus continuing the significance of the enlightening function and purpose for which the Order was founded originally. For, if one may speak of the Order as having a specific purpose, then that sublime motive is to bring each man to the perfection of his own *Kether*, to the glory of his own higher Genius, to the splendour of the Golden Dawn arising within the heart of his soul. And its technique is always encompassed through the uplifting of the heart and mind by a theurgic invocation to Isis-Urania, the symbolic personification of the Sephiroth of the Supernal Light.

It is well known that Venus is a planet peculiarly associated with occult and mystical aspiration. In the *Secret Doctrine* we find Blavatsky stating that "Venus, or Lucifer, the planet, is the light-bearer of our Earth,

in both a physical and mystical sense." And in quoting from the Stanzas of Dzyan, she presents the statement that "Thus Earth is the adopted child and younger brother of Venus." Hence a good deal of wisdom is concealed in the very choice of the name of the Order. To this we will have occasion to refer on a later page.

In the Ritual of the Grade of Adeptus Minor, the Third Adept, reading from the historical account of the origins of the Order, states that "The True Order of the Rose Cross ascendeth into the heights even unto the Throne of God himself." If the reader will well have studied the preliminary knowledge material of the Outer Order, he will remember it is said that the symbol of Venus — a true symbol of growth and development — embraces all the Ten Sephiroth of the Qabalistic Tree of Life. Since the Order is under the presidency of Venus, and in view of the above quotation, it would seem that the Order considered from a variety of viewpoints is allied to the Tree of Life, and vice-versa. Thus the system of grades, and the division of the organisation into Three Separate Orders — the Order of the Golden Dawn in the Outer, the Second Order of the R.R. et A.C., and the unnamed Third Order of Masters, whose Sephiroth obtain above the Abyss — is based upon a natural and a very recondite series of correspondences. "As above so below." So that as the Tree of Life consists of a glyph which represents not only a material physical universe but also a uranography of the invisible and spiritual world, so does the Order consist, in all actuality, of more than an external Order. Concealed within and behind the grade system, is the invisible Order, of true adepts, unknown and, in most cases, unnamed Masters.

At the close of the Second Point of the 5-6 Ceremony, there are named, without further reference, the Names and Ages of the "Three Highest Chiefs of the Order". These Chiefs are Hugo Alverda, whose age is given as 576, Franciscus, who died at the age of 495 years and Elman Zatar, who died at the age of 463. In addition to these three there is Christian Rosencreutz the Founder who died at the age of 106 years.

These enormous ages, unbelievably long in the case of the three chiefs, imply — that is if we accept the history in its obvious and literal sense — that, as Adepts, they had discovered and employed the secret of the Elixir of Life, in order to prolong the period of their usefulness on Earth. And though they have died, that is discarded their purely physical instruments, it is not to be supposed they are cut off from our sphere of activity. Such is not the occult teaching. Apart from the probability that they may have since incarnated voluntarily once more on this plane to continue their work on behalf of mankind in their own silent ways, they would have become what are known in the East as Nirmanakayas. Speaking in the *Secret Doctrine* of one group of Adepts, Blavatsky gives a definition of Nirmanakayas which is distinctly worth quoting: "*Maruts* is, in occult parlance, one of the names given to those Egos of great Adepts who have passed away, and who are known also as *Nirmanakayas*; of those Egos for whom — since they are beyond illusion — there is no Devachan (heaven) and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on Earth." Such must therefore be the nature of the divine guardians of our Order. A few lines fol-

lowing the above quotation in the *Secret Doctrine*, Madame Blavatsky further remarks "*Who* they are 'on earth' — every student of Occult science knows." Whether they do or not, at any rate, it is clear that the Order has a little to say on this matter.

There is an enormous amount of significant material in the *Secret Doctrine* which should be very suggestive to the student of the magical wisdom. For the *Secret Doctrine* assists in the comprehension of the Order knowledge, and likewise the Order knowledge makes brilliantly clear what are otherwise highly obscure passages in that colossal monument of Blavatsky's erudition. The only one of these points that I wish to consider at the moment is this question of Adepts in relation to the Order. In the first half of Volume Two of the *Secret Doctrine*, there is a passage or two which I must quote: "Alone a handful of primitive men — in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes — remained the elect custodians of the Mysteries revealed to mankind by the Divine Teachers. There were those among them, who remained in their *Kumaric* (divine purity) condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy, *which never died since that period.*" The magical tradition has it too that the Three Chiefs and Christian Rosencreutz were of those who retained their knowledge of their divine origins and spiritual nature, and they have been constantly with us. The student would be well-repaid to study what H. P. B. has to say in the first Volume of the *Secret*

Doctrine about the stem and root of Initiators, that Mysterious Being who, born in the so-called Third Race of our evolutionary era, is called "The Great Sacrifice" and "the tree from which in subsequent ages, all the great historically known Sages and Hierophants . . . have branched off." More cannot be quoted here, but it is all highly significant, and the employment of Order methods corroborates a great deal of what she wrote. But I do intend to quote from what she calls the Catechism of the inner Schools, which deals still further with the theme of the Secret Chiefs of our Order, or the undying Adepts of all Ages. 'The inner man of the first . . . only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan and remaining constantly on Earth for the Salvation of mankind. . . . Out of the seven virgin-men (*Kumara*) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen they are ever present. When people say of one of them, 'He is dead', behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge. Thou shalt never speak, O Lanoo, of these great ones before a multitude, mentioning them by their names. The wise alone will understand.'" Though I have little intention to speak of them more clearly, little harm can be done from what is already stated above, for the names used are clearly the pseudonyms or magical mottos of those great beings.

If however, we consider these Chiefs from a wholly different point of view, the results are no less suggestive. Some students of the Order have thought that these

Three Chiefs may be considered as representative of certain principles in Nature or Sephiroth of the Tree of Life, particularly as it is said that the Order of the Rose Cross (the Ankh or the Venus symbol) ascendeth unto the Throne of God himself. How may we discover, then, what principles are involved, and why? Two hints are given in the Adeptus Minor Ritual as to what procedure the student may follow in order to elucidate these obscure mysteries. Almost deliberately the ritual states, in the first place, that Damcar, whither our Father C. R. C. journeyed, may be transliterated into Hebrew, thus yielding דמכר, two words which, if translated mean the "Blood of the Lamb". The Lamb has always been a symbol of the Higher Ego. Secondly, there is the analysis of the Key-word I. N. R. I., whereby the English letters are transliterated into Hebrew, attributed to certain Yetziratic correspondences, Egyptian deities, signs and ideas. This must, then, be our technique with regard to this problem. The Qabalah is the means whereby we may unlock the closed doors of the veiled intimations which abound in the Order rituals.

Through the application of this technique to the Names and Ages of the Chiefs, one may reasonably conclude that, as the historical lection of the Third Adept showed, They represent the Triune Supernal Light, the Divine White Brilliance invoked in the Vault of the Adepti — the letter Shin extended, bursting through the balanced elemental powers of Tetragrammaton to confer the attainment of the Grade. If we transliterate the Names into Hebrew, first, of all, we have the following: —

$$\text{פראנכיסם} = 541 = 10 = 1 = \text{Kether} \quad \text{⌘}$$

$$\text{הוגע} = 84 = 12 = 3 = \text{Binah} \quad \ominus$$

$$\text{חאלמאן} = 776 = 20 = 2 = \text{Chokmah} \quad \text{⌘}$$

(It may be here remarked that the method of reducing numbers to units as shown above, while often called Theosophical addition, is actually the mode of working called *Aiq Beker*, or the Qabalah of Nine Chambers. This method of working was eliminated from the Order papers issued in one Temple by several high-grade initiates, whose natural stupidity was far in excess of their adeptship. By this method of *Aiq Beker*, the 22 letters and 5 finals of the Hebrew alphabet are grouped together by threes according to units, tens, and hundreds in nine divisions.)

Elman Zata is represented in the Rituals as being an Arab; that is his origins are in the South and East, representing heat and fire, and so the Alchemical Sulphur is a fit attribution. Sulphur is also an attribution of Chokmah, to which also the element of Fire is allocated. Hugo is called the Phrisian. If we refer this place to Frisia in Denmark, the North, then the Alchemical Salt is a proper reference — Binah, and the element of Water, the Great Salt Sea. Franciscus is the Gaul, which country is a point between the North and the South, a temperate zone. Hence, he is the reconciler between them, a mediator, surely the Alchemical Mercury. Thus from this point of view, the Gematria of the Names of the Three Chiefs, allies them with the Light of the Supernal Sephiroth, that Light which ascendeth into the heights, even unto the Throne of God himself.

Leaving, however, the Gematria of their individual Names for a moment, and proceeding to the Qabalah

of the numbers of their Ages, an equally interesting and significant fact is revealed.

Hugo's age is given as 576, which reduces to $18 = 9$.
Franciscus age is given as 495, which reduces to $18 = 9$.
Elman's age is given as 463, which reduces to $13 = 4$.

9 plus 9 plus 4, added together yield 22. 22 is the number of the letters of the Hebrew Alphabet, the totality of the Paths linking the Sephiroth on the Tree of Life. This number also represents, therefore, the Serpent of Wisdom which rises from Malkuth to Kether, the ascending Spiral, the path which the aspirant to the Great Order must tread. In short, the Chiefs represent the Path itself which is to be followed, even as They represent the goal which is at the end thereof. Each initiate, it is the universal tradition of the Mystic path, must not only tread the Way, but must *become*, even as did these Three Chiefs, that Path itself.

By referring the number 22 in a slightly different way to the Qabalah of Nine Chambers, we may obtain 220, which is the Gematria of Kor כר, the Lamb, Abi-Agnus, the Strength of our Race — also the initials of Christian Rosenkreutz. Moreover, 2 plus 2, equals 4, which is the number of *Daleth*, which means a door, referred to Venus, the symbolical figure which embraces the whole Tree of Life, revealing that compassion or love is that fiery force which binds together through an orderly growth and progression the whole Sephirotic Scheme into a Unity. And Daleth and Venus are the attributions of that door into the Tomb of the Justified One, the Vault of the Adepti, even as the reciprocal Path of Venus, Daleth, on the Tree of Life, is the Secret Gate

which leads out from the Garden of Venus into the newer life, the Glory of the Boundless Light. The secret of that Gate abides in the womb of the Great Mother, the intrinsic regenerating nature of the Empress of the Tarot — Isis-Urania.

Again, there are other considerations. At the end of the Order document on the symbolism of the neophyte grade there is the statement that "*Nephesh ha-Mesiach*, the Animal Soul of the Messiah" is "the Shekinah or Presence between the Kerubim." Note that Shekinah represents, as I previously attempted to point out, Aima Elohim, the Supernal Sephiroth as a synthetic Unity, the Divine White Brilliance. Since this is spoken of as *between* the Kerubim, the Middle Pillar of the Tree, which is thus by definition the Path of the Redeemer or Messiah, the path of the Sushumna traversed by the Kundalini serpent is referred to. Now Messiah in Hebrew is spelt משיח and its Gematria is 358. There is another word in Hebrew having precisely the same enumeration, and that word is נחש, Nachash, meaning a Serpent. As we demonstrated above, the ascending Spiral is represented by the Serpent of Wisdom, which is the path of the 22 letters of the Alphabet — and to this Serpent are the ages of the Three Chiefs referred. Thus between the Serpent of Wisdom which represents the Way to the Crown, the Paths of the Tree of Life, and the Power of the Chiefs of the Order, there is seen a *gematria* connection. Interestingly enough, in all ancient systems, the Serpent is also the Tempter, Lucifer — and once again, Lucifer is Venus, the Redeemer.

Thus the Three Chiefs of the Order of the R. R. et A. C. are the symbolic representatives of the Way to

that Land which is beyond "honey, and spice and all perfection", the Way to the Light itself. But they are also the Light at the end of the Way; they have *become* the divine attainment. How significant becomes the statement "I am the Way, the Truth and the Life. No man cometh unto the Father but by me."

There is one last correspondence before closing this paper. The symbolic drama of the Adeptus Minor Ritual has as its goal the union of the aspirant with the divine nature of Christian Rosencreutz. Theoretically, it is assumed that our Father C. R. C. is the type and symbol of spiritual attainment, a man who achieved union with his Higher and Divine Genius, and was brought to the Light of his Kether. He is portrayed as a living man, who symbolically died, and like Osiris of old, was glorified through trial, perfected through suffering, and rose again in a mystical resurrection. Now in the Ritual, he is referred to as "The Light of the Cross" and this latter is pictorially shown as "I, CXX", which is 120. The Light of the Cross, CXX, is of course the LVX, the Light of the Supernals. Now 120 reduces to 12, and it is interesting to note that 12 is also the numeration of the Great Angel HUA who is invoked to overshadow the Aspirant when he is bound to the Cross of Obligation. HUA is, in the Zohar, one of the mystical Titles of Kether, the Crown of the Tree. Analysis of the Name expands the idea considerably. The Name is composed of three letters, Heh, Vau, Aleph. Heh, is 5 in number, the Pentagram which is also the symbol of the microcosm. Vau is 6, the Hexagram, the symbol of the Macrocosm, the Greater World. Aleph, is Unity. Thus the whole name symbolises the union of the microcosm with Macrocosm,

and is a complete synthesis of the nature of the Adeptus Minor Grade itself, the accomplishment of the Great Work. So that the very expression of C. R. C. —‘I, the Light of the Cross’ with the implication of its number, identifies him mystically with the Great Angel HUA. Both become therefore the symbolic representatives of the higher and divine Genius of the Candidate for initiation — giving us the rationale of dramatic ceremonial, that the depicting of the life of a revered personality who at one time in the past attained, may also induce within the heart and mind of the aspirant the overwhelming glory of that same attainment.

It becomes peculiarly significant to trace out, in this slight way, the unity and identical nature of all the symbols employed, and show how by analogous methods and meditation the whole of the Order teaching may be expanded into a profound and highly significant system.

(NOTE: Since there is no need for me to hide behind a cloak of anonymity, this essay was written by me soon after my advancement to the Adeptus Minor Grade. A. M. A. G. are the initials of the motto Ad Majorem Adonai Gloriam which I then employed.—I. R.)

End of Volume Two