

IN THE
GOLDEN DAWN TRADITION



ADEPT MAGIC

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FRATER YSHY

PRAISE FOR THIS BOOK



“*Adept Magic in the Golden Dawn Tradition* by Frater YShY is a fine addition to the corpus of work that is being created by twenty-first century adepts. ... The author’s ‘Zeta Documents’ are built upon the foundational Z-documents of the original order; their study cannot help but enrich the experience of modern practitioners.”

— Chic Cicero & Sandra Tabatha Cicero
Chief Adepts of the Hermetic Order of the Golden Dawn
Authors of *The Essential Golden Dawn*

“*Adept Magic in the Golden Dawn Tradition* is the sort of hard teaching that anyone who follows this tradition needs to know and contemplate if they are going to understand the Mysteries of the Magic of Light. Beginners need to read it to begin to understand the depth of the path on which they are treading. This book is proof that the Golden Dawn tradition is still a largely uncharted region with many more discoveries to be made.”

— Nick Farrell
Chief Adept of the Magical Order of Aurora Aurea
Author of *Magical Imagination: The Keys to Magic*

“When an aspirant reaches the Golden Dawn’s Inner Order—the RR et AC (Ruby Rose and Golden Cross)—he is first introduced to the Order’s true system of practical magick. However, he is not simply handed a master book of spells to memorize and blindly follow by rote. Instead, he is given the Z documents—a set of inspired texts outlining a system of magickal formulae collectively referred to as the ‘Magic of Light.’ These formulae are the underpinnings of the Outer Order’s Neophyte ceremony (and, by extension, all of the Outer Grades) as well as the various types of magick performed by

Adepts—such as evocation, talisman consecration, healing, alchemy and more. The actual ceremonies used to accomplish these feats are not provided.

“Instead, the new Adept is expected to study and grasp the formulae of the Magick of Light and create his own ceremonies. He is also expected to apply his learning to the Outer Hall symbolism, and provide his own understanding of how the Magick of Light is worked during the initiations. This is alluded to in the oath taken by every Hierophant to not only perform the Sacred Rites of the Order, but to return the rituals after his semester ‘... not merely intact in their working but showing an increased beauty and a greater Light of Symbolism.’ This is what makes the Golden Dawn a truly living tradition.

“This current book, *Adept Magic in the Golden Dawn Tradition*, is an outstanding example of this very dynamic. Starting with an explanation of the Z.1, Z.2 and Z.3 documents, the author forges ahead to apply his understanding of the symbolism to every aspect of the Outer Hall and the Inner Order rituals. Planetary, Sephirothic, Zodiacal and Elemental symbolism are covered in depth. Example rituals are provided for all of the aspects of the Magick of Light formulae. Plus, a unique aspect of this book (and perhaps my favorite part) covers the relationship between Golden Dawn ritual and symbolism and that of the Freemasonry from which the G.D. was born.

“I have no doubt you will discover much of value in these pages, regardless of your Grade or Order affiliation. Even if you don’t agree with all of the interpretations presented, this text will stand for years to come as an example par excellence of the work that should be undertaken by every individual Adept of the Golden Dawn Tradition. Every Adept should have this book in their library.”

— Aaron Leitch

Senior Adept of the Hermetic Order of the Golden Dawn
Author of *The Essential Enochian Grimoire*

ADEPT MAGIC

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FRATER YSHY

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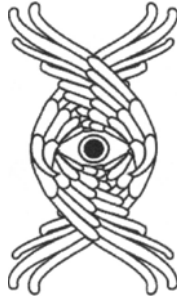
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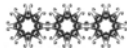
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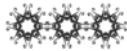
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“In this Ceremony of Admission is figured Symbolically the *Commencement* of all Formulas of Alchemy, Magic, Telesmatic Formation, Charging, and Consecration, as well as Spiritual Development and the leading of a Man unto the Knowledge of his Higher Self. Also therein are hidden most of the *General Rules* of Occult Practice, etc.”

— Z.2.

*Concerning the Formulas drawn from the
Ceremony of Admission to the 0=0 Grade of Neophyte*



SCANNED BY



PULLYBONE

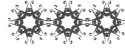
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PREFACE



Within the realm of modern ceremonial magic, no single organization has had a greater impact than that of the Golden Dawn, a magical fraternity founded in 1888 by a group of British esotericists who were well-versed in Qabalah, Rosicrucianism, Freemasonry, and Theosophy. The Golden Dawn was neither a wealthy order nor a large one. In spite of this, almost every facet of the order's teachings has been borrowed or adapted for use by all manner of magical fraternities, psychology circles, wiccan covens, and even new age self-help groups. It would be extremely difficult to find a modern magical order that has not utilized some aspect of original Golden Dawn material into their work.

The primary founder of the Golden Dawn, Dr. William Wynn Westcott, intended that the fraternity be truly inclusive. Aided by Samuel Liddell Mathers and Dr. William Robert Woodman, Westcott crafted an order of esoterically-minded men and women, and the result was a Hermetic Society that was not only a repository of occult knowledge, but a true mystery school dedicated to the philosophical, spiritual, and psychic evolution of humanity in general and its Initiates in particular. Within the order, Initiates learned the principles of occult science and the various elements of Western philosophy and practical magic before proceeding to actual magical work, which was the domain of the Second or Inner Order, the R.R. et A.C. It was within the *Ordo Rosae Rubae et Aureae Crucis*, the "Order of the Red Rose and the Cross of Gold," that Initiates studied and performed the high rituals, astral exercises, and techniques of practical magic as an ongoing facet of their grade work.

Much of the Golden Dawn system was not original; several of its principal components could be found interspersed throughout the esoteric writings of previous generations. The various strands of the order's wisdom were derived from ancient Egyptian magic, the

Hebrew Qabalah, Neo-Platonic, Gnostic, and Hermetic philosophy, the rituals of the Freemasons, and the emblematic works of the medieval alchemists and the seventeenth century Rosicrucians. Through the creative genius of Westcott, Mathers, and Woodman the Golden Dawn was able to synthesize a logical, holistic system of practical magic and spiritual alchemy—one that was balanced in design, eloquent in principle, and profound in knowledge.

In the twenty-first century, interest in Golden Dawn magic has never been higher. A great deal of credit for this can be given to Israel Regardie, who was determined to remove the fog of superstition from the subject of magic. His seminal book *The Golden Dawn: The Original Account of the Teachings, Rites & Ceremonies of the Hermetic Order of the Golden Dawn*, was instrumental in this regard—for the first time ever, much of the curriculum of a working magical order was available to eager students across the globe. Since *The Golden Dawn* was first published in 1937, countless aspirants have availed themselves of this knowledge.

A large portion of the practical magic that adepts of the Golden Dawn were expected to learn and perform on a regular basis was contained in three important manuscripts called the “Z-documents” or simply the “ZEDS.” Two of these, “Z-1: The Enterer of the Threshold” and “Z-3: The Symbolism of the Admission of the Candidate” explain various aspects of the Neophyte Ceremony, in which is hidden “a depth of symbolism and a wealth of practical formulae he [the newly inducted Adeptus Minor] could never have previously thought possible.”¹ Regardie certainly appreciated their significance. “Both of these papers are among the most important of all Order documents, since so many general magical formulae are there described. They pertain to a great many magical matters, other than initiation.”

“Z-2: The Formulae of the Magic of Light” is a particularly interesting document that breaks down the Neophyte Ritual into various sections which serve as the basis for several modes of magical working. The Magic of Light is the name given to the practical magic of the Golden Dawn’s Inner Order as classified under the five letters of the Pentagrammaton—YHShVH or Yesheshuah יהשuah. Evocations and invocations fall under the category of the Hebrew letter Yod ך and

1 Regardie, *The Golden Dawn*, 9.

the element of Fire. Consecrations of Talismans and the production of natural phenomena are classified under the second letter Heh ה and the element of Water. All works of spiritual development and transformations are attributed to the letter Shin ש and the element of Spirit. All works of divination are assigned to the letter Vav ו and the element of Air. All works of alchemy are classified under the final letter Heh ה and the element of Earth.

Z-2 provides outlines that are intended to be fleshed-out by the practicing magician. In *The Golden Dawn*, Regardie provided readers with examples of ritual that he had created based on the Z-2 formulae. Yet he made it clear that skilled Adepts were to use his rituals as a template only, and he warned students that they were not to be “slavishly followed, since they are purely person productions.” Adepts were expected to know and follow the order’s techniques for the Magic of Light, but they were also expected to construct their own rituals by way of their own ingenuity. This is actually one of the hallmarks of the tradition.

There is far more diversity within the Golden Dawn Community today than at any other time. Thus it is possible to reference temples and orders that emphasize different aspects of our tradition; this can include a focus on a specific phase or incarnation of the tradition—Golden Dawn, Stella Matutina, AO, Whare Ra, etc. It can also include a focus on a specific ethos or mythos: Khemetic, Graeco-Roman, Qabalistic, Alchemistic, Rosicrucian, Gnostic, Christian, Celtic, Theosophic, and the like. Many temples and orders have their own specialties or combination of particular influences. Today the umbrella of the Golden Dawn teachings extends far and wide. New teachings that fit into each group’s egregore are being created and shared. This change is healthy and vital for the Golden Dawn tradition—it ensures that aspiring students have wider access to the particular teachings or approach that resonates with them.

It is important to remember that the Golden Dawn system is a vital and living tradition that continues to enrich the magical practices and spiritual lives of its many practitioners both within and without working Golden Dawn temples. Most of the original order’s curriculum from Neophyte through Zelator Adeptus Minor has been published and is readily available for any interested student

who is dedicated enough to pursue the studies on their own. Thus is it up to knowledgeable adepts of the tradition, like Frater YShY, to add their personal insights and expertise to this unique fellowship of like-minded practitioners who are willing to share what they have learned with their peers in the greater Golden Dawn Community.

Adept Magic in the Golden Dawn Tradition by Frater YShY is a fine addition to the corpus of work that is being created by twenty-first century adepts. It is a product of the excellent work coming out of the Thuban Temple, a contemporary Golden Dawn temple. The author's "Zeta Documents" are built upon the foundational Z-documents of the original order; their study cannot help but enrich the experience of modern practitioners. The rituals provided herein will serve as excellent templates for readers who, as Frater YShY wisely explains, should tailor them to meet the individual's personal requirements and circumstances.

From the time of its beginnings in the late 19th century, the Golden Dawn was a system that, in its entirety, was greater than the sum of its parts, and a fraternity of men and women whose collective achievements as an order were greater than that of any single member. Today the collective efforts of a wide variety of Golden Dawn orders and temples mirror this truth. We are indeed fortunate to have skilled teachers such as Frater YShY and others who impart knowledge through experience and lead by example.

— Chic Cicero & Sandra Tabatha Cicero
Chief Adepts of the Hermetic Order of the Golden Dawn
All Saints Day, 2013

FOREWORD



One of the most interesting things that occurred to the Western Mystery Tradition happened in London, England, in late 1887 and early 1888. A small temple in the Hermetic Tradition was founded and set up by three high degree and prominent Freemasons. Dr. William Wynn Westcott, Samuel L. Mathers, and Dr. Robert W. Woodman. This nascent Order, the Hermetic Society of the Golden Dawn, would go on to be one of the major players and influences on Western esotericism not only through the rest of the Nineteenth Century, but also throughout the Twentieth, and now into the Twenty-first Century.

The real “magical breakthrough” for the Golden Dawn came in 1892 when Westcott and Mathers formulated the “Inner Order,” often known as the Second Order and the R.R. et A.C. Mathers is credited with creating a series of documents known collectively within the Golden Dawn Tradition as the “Z Documents.” Originally there were three of these documents which explained the magical symbolism, magical imagery, magical forces, along with how to magically apply these in a formulated manner to all personal ritual work or even to ceremonial group workings.

The first of these “Z” documents is titled as *Z1 – The Book of the Voice of Thooth: A Portion of the Enterer of the Threshold*. This is normally shortened to just *Z1* or *Z1 – Enterer of the Threshold*. This paper deals with the Hall, the Officers, the Stations, and the Opening of the 0=0 Neophyte Ceremony. Herein the author discusses the set-up and arrangement of the Hall for the Neophyte Ceremony. The Officers, their symbolism, the colors of their regalia and design of their regalia and implements is explained. The Stations deals with where the physical Officers are located in the Hall, along with the “invisible stations” where specific “Forces” are concentrated. The section in this document on the Opening of the Neophyte Ceremony

deals predictably with some of the hidden elements and practical portion related to this part of the Neophyte Ceremony.

The second of these “Z” documents is *Z2 - Concerning the Formulas Drawn from the Ceremony of Admission to the 0=0 Grade of Neophyte*. This is very often known as “The Z2” or *Z2 - Formulae of the Magic of the Light*. This manuscript is a complex outline which breaks down the whole Neophyte Initiation Ceremony and what is magically going on at those various points within the Ceremony itself. The genius of this paper is not this particular outlined format, but rather how the formula given concerning the Neophyte Ceremony can be magically applied to a wide range of magical operations. Originally there were five major headings which related to magical work derived from the Neophyte Ceremony. These followed a specific pattern related to the Pentagrammaton. This Name of Five Letters is traditionally one of the most holy and widely used of Names within Western esotericism. This Name is the five-lettered Hebrew name Yeheshua, the Hebrew name of Jesus of Nazareth. Each of these five Hebrew letters, Yod, Heh, Shin, Vav, and Heh, correspond esoterically to one of the traditional Elements of Nature, Fire, Water, Air, and Earth, while the fifth letter of Shin relates to Quintessence, the Fifth Element of Spirit.

While there is a great recondite mystery in this arrangement of letters and elements, that is not the overall point of this discussion. What is relevant is that under the headings of each of these Elements/ Letters were arranged various magical operations. Some of these headings actually had multiple types of operations listed. The list of operations are as follows:

I. The operation listed under Yod/Fire:

Evocation.

II. Under Heh/Water two operations were listed:

Telesma (Talismans) and Meteorological Phenomenon.

III. For Shin/Spirit, three different operations:

Spiritual Development, Transformation, and Invisibility.

IV. For Vav/Air, only one operation:

Divination.

V. Lastly for Heh/Earth:

Alchemy.

The Inner Order members of the Golden Dawn were supposed to develop personal rituals based on the above formulae. They were supposed to have shown them to the Chiefs, either the Temple Chiefs or the Order Chiefs for grading. They were even supposed to actually perform these rituals to accomplish the various aspects of magic corresponding to these outlines.

The third and last of these “Z” documents is known as Z3 *Containing the Symbolism of Admission to the Neophyte Grade, Closing Oration, and Equinox*. This is also simply known as Z3 – *Symbolism of the 0=0*. Obviously, this manuscript discusses the various symbolism of what is taking place within the Neophyte Ceremony that is not covered in the Z1 document. In many places this Z3 even expands upon what was previously given in the Z1.

These papers were not originally, and are still not, handed out to Inner Order members in order or numerical sequence. The new Adeptus Minor or 5=6 Grade member receives the Z1 and Z3 first as part of their study. The final document, the Z2, is given out near the end of the Zelator Adeptus Minor sub-Grade of the 5=6. It is here that those formulae given are explained and put to use in a very practical way by the Adeptus Minor as part of their grade work.

During the intervening 121 years since the founding of the Inner Order and now, there has been a great deal written on the Golden Dawn, its history, its internal politics and resultant fragmentation of the Order, and its magical practices and techniques. There have been ritual analyses of the grade work of both the Inner and Outer Orders.

Often these magical explanations have been written by people who have an interest in magic and the Golden Dawn system, but who are not members or who have never really worked the Golden Dawn system at all. Some of these modern analyses, especially those that were written by members of the Golden Dawn Tradition, have really added to the overall GD Corpus of knowledge and ritual work.

Over the years, within the Golden Dawn community, there have been a lot private communications and sharing of information between members, even amongst people that are in different Orders from each other. Before the Internet, these were done by handwritten or typed letter and sent via mail (now known as snail mail). As the Internet has become more prominent in our society, it is now easier

for members of the Golden Dawn community to convey various ideas and information with each other.

In fact, with the Internet, in a lot of ways the various Golden Dawn Orders and their members are closer now because they have nearly immediate access to each other. More sharing of new information, the asking of feedback for diverse ideas, and the exchange of knowledge and teachings are now more readily apparent than at any other time in the Golden Dawn's history.

It is through the use of the Internet that I had the opportunity to get to know Frater YShY. Over the years we have developed a great fraternal relationship, even though we are in different Golden Dawn Orders. We, like many others in the Golden Dawn community, have discussed magical methods within the Golden Dawn, the various similarities and differences between those methods within various organizations, and of course have shared and talked about our various ideas and thoughts about Golden Dawn work in all its forms. When I was approached to write this Foreword, I was honored to do so.

What is now in your hands are a series of further developments and teachings in a modern style of the material that can be found in the Golden Dawn and within the Inner Order of the R.R. et A.C. Much of the symbolism from the rituals and ceremonies are looked at in a new and revitalized manner.

Frater YShY looks at the assorted actions, imagery, symbolism, and teachings through a series of forward-looking papers which can and should be used to further anyone who is truly fascinated in understanding Golden Dawn practical and ceremonial material. The expounding of traditional Golden Dawn ritual work such as Evocation, Spiritual Development, Invisibility, Transformation, and Alchemy, along with approaching these subjects from a clear and erudite perspective, will provide a great deal of insight into traditional Golden Dawn ritual work at the Adept level. Utilizing the Z2 Formulae for Enochian ritual work is really innovative and learned from a very magical point of view.

While I use the much clichéd term “innovative” in relation to the writings presented in this book, I can think of no other superlative to best describe what is presented within the following pages. Here

are very workable, from a practical magical point of view, rituals and teachings cognate to the Golden Dawn Tradition itself—presented by someone that actually has worked through the Golden Dawn system of magic, by someone that has in reality tested this material through real praxis. Here is not just another book written by someone that is only theorizing about the Magic of the Light and the symbolism of the teachings of the Golden Dawn.

Even after nearly twenty years of working through the teachings and material of the Golden Dawn Tradition, I was and continue to be astounded by the nature of the work presented here. This is the sort of thing that proves beyond any shadow of a doubt that the Golden Dawn Tradition is a living, growing, breathing magical and spiritual tradition. It is not some dead thing espoused by a bunch of re-enactors mindlessly following ritual scripts and thoughtlessly studying the published and/or unpublished teachings. Here are extraordinary additions to the Corpus of the Golden Dawn Tradition.

— Samuel Scarborough
a Senior Adept of the Ordo Stella Matutina
February 2013

INTRODUCTION



This book is intended to be read and used by those gentle Adepts and practitioners working within a Golden Dawn or similar Western framework. It is an advanced book, not because the rituals are complex, or the papers are overly challenging to understand, which of course most of the Golden Dawn is on some level, but rather because it is usually at the intermediate level of Zelator Adeptus Minor (ZAM) that the sort of considerations that we shall enter into in these pages become part of the Order's study.

What is present here should be treated as Z1 and Z3 addenda for the advanced ZAM. When they first circulated amongst the Adepts of al Tinnin Vault, and the other Second Orders that we are in harmony with, they were very well received as further teaching on the energy dynamics and symbolism of the Neophyte Reception. The Zeta documents are an attempt to approach the Neophyte ritual in a manner that both fits with the traditional approach, but at the same time brings a new set of attributions to the subject. While I am the author of the Zeta series, in many cases I felt more like I was uncovering correlations that were already present in the rituals and regalia, but had lain dormant as mere possibilities over the years. Perhaps some of these ideas may have been intended by the original author or authors of the system. As I am sure the reader is aware, it is hard to know what may have passed beforehand in esoteric study and what is innovation. Thus they are presented exactly as what they are: my own work in the form of new papers, but based or grounded on older themes.

Our Order worked with proto-versions of these documents and the information in them for several years, and they have experienced a series of rewrites, sometimes correcting mistakes or contradictory information in the previous, privately-printed editions for our members. I can fairly say that these most recent versions are the

most up-to-date representations of these theories and suggestive teachings on the Neophyte ritual.

If there could be one helpful hint before reading these papers, it would be to double-check the new definitions of terms as offered in the documents themselves. There is an ancient Kabbalistic tradition that I am very fond of where the student simply reads the written material or primer over a few times before commenting, all the while forming questions or raising objections for later discussion. After having presented these ideas to many Adepts over the years, I have come to understand that much confusion will be saved if the ZAM defers to the new terminology first before any previous notions about the Neophyte Hall are given priority. In all humility, I have found that some of the energy work in the Outer Order is perhaps better explained from some of these theories than just the initial Z1 and Z3 papers.

These initial Zeta documents and Z2 rituals presented here are merely the first in a projected series of books on the Inner Order work that is done in the al Tinnin Vault sub-grades of Adeptus Minor.

At this juncture, I would like to encourage the readers of this book to make use of the finished Z2 rituals I have created in the course of my own ZAM study. This could be in actual practice, but better yet as an example by which to write their own scripts. The original Z2 document was always intended to be an example of formulae for the ZAM to compose his or her own rituals by, and not at all an example of scripts for practice. While no harm will be done in using these rituals I have written for my own use—in fact, I have published them to encourage others to practice—at a certain level the Adept will always prefer his or her own writing efforts over that of copying or performing another magician's personal work. I feel that writing and performing even the simplest ritual of your own will far outweigh a rote rendition of my efforts, for the simple reason that the process of understanding the formulae is a critical key to success in writing and understanding the work, and only in so doing will those innermost magical abilities open and become transparent enough for that higher light that we all seek to shine through and make itself known in our thoughts, words and actions.

As I have a commitment to learning and sharing with others,

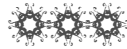
as the author, I pass that promise along to you as the reader; should any of you wish to discuss or otherwise become involved with the information and contents of this book for the Zelator Adeptus Minor, I am available through the publisher.

— Frater YShY
June 24th, 2012 e.v.
M.M. of A.

CHAPTER ONE

ZETA 1

SEPHIROTIC ATTRIBUTIONS TO THE NEOPHYTE HALL



Many paradigms are present in the 0=0 ceremony, and most importantly we find the Sephirotic Tree of Life. In the preliminary Z1 document, *Enterer of the Threshold*, the Officers are shown to be seated in thrones about the temple according to the bottom half of the Tree of Life before the Veil of Paroketh. Taking another approach with Z1, the ten Officers themselves (not counting the Past Hierophant) may easily be attributed to the ten spheres on the tree, but from *Enterer of the Threshold*, this is not entirely clear. There are also the Altar and Pillars as temple furnishings, which are yet a third model, as hinted at in the instructions in Z2, Yod – Evocation. Throughout the course of this paper, these three paradigms are considered in three ways: separately; how they interact with each other; and finally their overall utility in practical magic using the Neophyte Formula.

They obviously are all Sephirotic, but cover different areas of influence. The first is the emblems and regalia of the Officers as attributed to the full ten Sephiroth of the Tree of Life; this is an ideal model. The second is based around the temple's cubical furnishings, and is a vertical or upright model. The third model is based on the energies of the Officers' thrones, and is a horizontal model.

One important point of this paper is that the interaction between the latter two models of cubical furniture and thrones is much like the elemental cross. This is chiefly used in the interaction of the

Hierophant, when he is East of the Altar, where, with the aid of the Officers through the ritual, he energetically bombards the Candidate with the light.

Furthermore, as the magician in the Outer Order repeats the Qabalistic Cross, he actually ties these models together into a central point. These three paradigms above then create a theoretical X, Y, and Z axis as described in mathematics, as meditated upon in the official practices of the Initiates of the Outer Order. The time devoted to this work is another dimension unto itself, while the results seem to transcend any physical representations or intellectual models, and links us to a sense of wholeness within something greater.

In a vehicle such as this document, a preparatory word should be said on the apparent idealism of settings the paper itself may seem to be representing, and the physical reality facing the average temple when executing these sort of instructions. It is best to keep in mind that in any temple hall, from the most opulent to the most humble, there will be physical features that will inevitably cause variations in the ideal format which these diagrams represent. These need not be considered limitations, as energies do flow according to the skill of the Hierophant and Officers with the egoless and selfless spiritual transparency required by the work, and the receptivity of the Candidate to the experience. While it is always a wonderful experience to enter a carefully constructed temple, or an ancient Masonic Temple, this transparency and receptivity of the Officers and Candidate will always be the most important factors, regardless of the crudity or sophistication of the temple furnishings.

MODEL ONE

THE EMBLEMATIC TREE OF LIFE IN THE OUTER ORDER

The first model of the Tree of Life seems obvious when listed, but it does not appear in print anywhere as of yet. This is the most important and heretofore most neglected model, which places the emblems and regalia of the Officers on the ten Sephiroth of the Tree

of Life. We shall term it *The Emblematic Tree of Life in the Outer Order*.

TABLE I
THE EMBLEMATIC TREE OF LIFE
IN THE OUTER ORDER

#	Officers	Sephera	Sephirotic Regalia	Other Regalia
1	Hierophant	Kether	Crown Sceptre	Banner of the East, Lamens, Red Mantle
2	Hegemon	Chokmah	Mitre Sceptre, Lamens	White Mantle
3	Hiereus	Binah	Lamens, Sword	Banner of the West, Sword, Black Mantle
4	Praemonstrator	Chesed	Maltese Cross Sceptre	Lamens, Blue Mantle
5	Imperator	Geburah	Sword	Lamens, Red Mantle
6	Cancellarius	Tiphareth	Hexagram Sceptre	Lamens, Yellow Mantle
7	Dadouchos	Netzach	Lamens of Hermetic Cross	Censer
8	Stolistes	Hod	Lamens of Cup	Water Cup
9	Kerux	Yesod	Lamens of Caduceus	Wand and Lamp
10	Sentinel	Malkuth	Outer Door to the Hall	Sword, Lamens

DESCRIPTION OF TABLE I

Here follows a descriptive list of how the attributions lineup in Table I. This list is not to be considered to replace the full descriptions of the Officers in Z1; it is merely a supportive summary to clarify the Sephirothic model, as summarized in Table I above.

1. The Very Honoured Hierophant bears the Crown Sceptre, which is a symbol of Kether. He also wears the Red Mantle, which represents the rising light of the Eastern sun, the Middle Pillar and the fiery spirit in all of the Outer Order imagery. In the ritual he portrays the Yechidah or higher self of the Candidate.
2. The Honoured Hegemon bears the split Mitre Sceptre, and the Calvary Cross Lamens, the linear figure for Chokmah, which is

a plain cross in *Polygons and Polygrams*. He also wears the White Mantle, which represents the blinding light of the noon-day sun, and the White Pillar in the Outer Order. He represents the Chiah, or higher will of the Candidate.

3. The Honoured Hiereus bears a Lamén of a Triangle, which is the linear figure for Binah. He also wears the Black Mantle, which represents the setting sun in the West, the darkness of night, and the Black Pillar in the Outer Order. He represents the Neshamah of Neshamah and the highest aspirations of the soul of the Candidate.

Before we continue, a word must be said to clarify the parts of the Kabbalistic Soul as given to the last two Officers. The Neshamah is attributed to all three spheres of the Supernal Triad, and is most especially attributed to Binah. And yet, the Hegemon is classically said to represent the Higher Self in Z3, not the Hiereus, and looking to the Sephirotic attributions, this is askew at first glance as it seems they have switched Parts of the Soul.

This is really two sets of Order attributions clashing together again. The model in this paper has the Three Principal Officers as the three Supernals, and therefore the three parts of the Neshamah are given to them. The model in Z1 has the Three Principal Officers as the three main parts of the soul, at which point the Hegemon is White, the Neshamah and the Macroprosopus; the Hierophant is Red, the Ruach, and the Microprosopus; and finally the Hiereus is Black, the Nephesh, and Malkah, the Bride and Queen of the Kingdom.¹

This is fitting to attribute the higher aspirations of the soul to the Hegemon, who is the guide to the Candidate through the Outer Order rituals. However, a very deep concept is intimated by the fact that it is really the Hiereus that Neshamah of Neshamah is fully centred upon, as this is what is often called the gift of crisis, “by which means a pathway shall be opened onto that light” as it was set down in *On the General Guidance and Purification of the Soul*, as given to the Practicus of the Outer Order.

The Lamens of the Three Principal Officers represent the primary symbols of the Inner and Outer Orders.

4. The Praemonstrator bears the Sceptre topped with the Maltese Cross, the four triangular flanges of which mark the numeral four, which is the linear number of Chesed, and he bears the Blue Mantle

1 Zeta 3, *The Three Principal Officers, For the Advanced ZAM*. GH Frater ES.

of that sphere.

5. The Emperor bears the Sword of Severity, which is the emblem of Mars and Geburah, and he bears the Red Mantle of that sphere.

6. The Cancellarius bears the Sceptre topped with the Hexagram, the points of which mark the numeral six, which is the lineal number of Tiphareth, and he bears the Yellow Mantle of that sphere.

The Three Chiefs all bear the Lamens of a Hierophant, seeing as they represent the light just before the veil in the Order, it is fitting that in the SM the Celtic Cross was used as a type of veil for the Rose Cross of the Inner Order.

7. The Dadouchos is attributed to Netzach. He is allied to the White Pillar, whose base is in Netzach, as per Z1. This is attested to by the fact that his Lamen of Hermetic Cross is a fiery symbol like that sphere, and his censer is the emblem of the Lake of Fire and the Burning Bush. The Fylfot Cross has at different times been equated with the Pole Star or the Sun by various cultures. As an Admission Badge in the Outer Order of GD, the centre square is attributed to the Sun; but in the Inner Order it is of course revealed that the Hermetic Cross referenced the Aces about the Pole Star, which is Tali or Draco in the Sepher Yetzirah, the axis of the universe, and the seat of Aleph and the three Mother Letters of the World Temple.

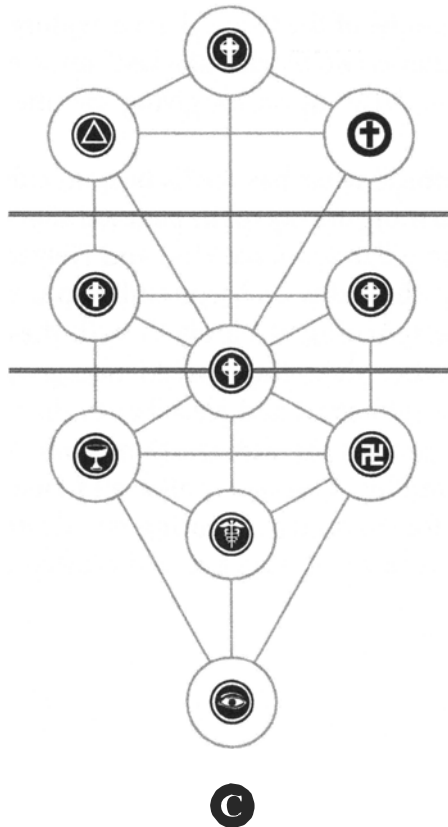
8. The Stolistes is attributed to Hod. He is allied to the Black Pillar, whose base is in Hod, as per Z1. This is attested to by the fact that his Lamen of the Cup is the Admission Badge to that sphere, and his Water Cup is the emblem of the Holy Graal and the Well of Water. These three symbols are later revealed at Practicus to be three of the Tattvas, which are combined in yet another configuration, using all five of them, which represents the Hindu Stupa, or temple, which is also a representation of the universe.

9. The Kerux is attributed to Yesod. His Lamp and Wand is a symbol of light, and refer to the Psychopomp or Hermes, who guided the soul after death in Greek Myth, a meaning which is reinforced by the ritual, and well as being summarised by his Lamen. Hermes of the Greeks is attributed to the Greek Thoth or Tahuti of the Egyptians, who is a Moon God. The Lamen of the Caduceus is the Admission Badge to that sphere.

Items 4 to 9 are the Ruach or mental body of the Candidate.

10. The Sentinel is without the temple, so he represents the door or gate of Troaa, which is another title of Malkuth as given in the Zelator Ritual. Together with the Inner Guard or Kerux, he represents the Nephesh, while the G'uph is only attributed to the Sentinel, and is thus always awake and on guard against the shadows of the self and of the world, just as the autonomic nervous system is always awake and vigilant.

ILLUSTRATION I



THE EMBLEMATIC TREE OF LIFE IN THE OUTER ORDER

MODEL TWO

THE CUBICAL TREE OF LIFE IN THE 0=0 HALL

This second model of the Tree of Life is based around the temple furnishings, and is only compared to the Tree of Life below Paroketh. We shall call it *The Cubical Tree of Life in the 0=0 Hall*. Termed the physical or Cubical Tree for short, it is related to the furnishings of the Masonic four stone blocks or “cubes” used as the altar and the pillar bases. This model of the Cubical Tree explores the dimension of height, as the Altar is two blocks “stacked” upon each other, while the pillars of course “rise” upwards, giving the title ‘upright’ to this model.

The double cubical Altar has for its bottom cube Malkuth, and the second cube forming the top of the pedestal altar or small column is Yesod, while the pillar bases are Hod and Netzach. The shafts of the pillars rise up the paths of Mem and Kaph, respectively, but find themselves terminating at Paroketh with these two triangles, which are none-other than the divided hexagram of Tiphareth. These triangles are split apart and placed onto the two pillars as the tetrahedrons to represent the demarcation of the Veil of Paroketh on each pillar. Standing West of the altar and viewing this vertical Tree of Life, and for a moment ignoring our depth perception, as in a schematic or blue-print diagram, will reinforce the image of a vertical model.

TABLE II

THE CUBICAL TREE OF LIFE IN THE 0=0 HALL

1. Path #	2. Path Name	3. Furnishing in the Temple	4. Officers Wands and Swords
1	Kether	Far east of the Veil of Paroketh	Crown on Hierophant's Sceptre
2	Chokmah		Split Mitre on Hegemon's Sceptre
3	Binah		Tip of Hiereus' Sword
	Daath	N/A	Upper ring on Hierophant's Crown Sceptre
4	Chesed	Just east of the Veil of Paroketh	Upper ring on Hegemon's Split- Mitre Sceptre, Maltese Cross on Praemonstrator's Scepter
5	Geburah		Point of slashing impact on Hiereus' Sword of Severity, Tip of Imperator's Sword
6	Tiphareth	Tetrahedronal Capitols on the Pillars	Lower ring on Hierophant's Crown Sceptre, Hexagram on Cancellarius' Sceptre
7	Netzach	Base of White Pillar	Upper ring on Hegemon's Split- Mitre Sceptre, Ring on Praemonstrator's Scepter
8	Hod	Base of Black Pillar	Hilt of the Hiereus' Sword of Severity, Hilt of Imperator's Sword
9	Yesod	Top of Double- Cube Altar	Lower ring on Hierophant's Crown Sceptre, Ring on Cancellarius' Sceptre
10	Malkuth	Bottom of Double- Cube Altar	Spherical pommels of all the listed wands and swords
11	Aleph		
12	Beth		
13	Gimel		Upper and upper centre shaft or grip of Hierophant's Crown Sceptre
14	Daleth		
15	Heh		
16	Vav		Upper shaft or grip of the Hegmon's Split-Mitre Sceptre
17	Zain		
18	Cheth		Upper blade of the Hiereus' Sword of Severity
19	Teth		

20	Yod		
21	Kaph	Lower half of the White Pillar or Column	Upper ring on Hegemon's Split- Mitre Sceptre, Main shaft on Praemonstrator's Scepter
22	Mem	Lower half of the Black Pillar or Column	Lower blade of the Hiereus' Sword of Severity, Blade of Imperator's Sword
23	Lamed		
24	Nun		
25	Samech		Lower central shaft of Hierophant's Crown Sceptre, Shaft on Cancellarius' Sceptre
26	Ayin		
27	Peh		
28	Tzaddi		
29	Qoph		Upper ring on Hegemon's Split- Mitre Sceptre, Grip of Praemonstrator's Scepter
30	Resh		
31	Shin		Handle of the Hiereus' Sword of Severity, Handle of Imperator's Sword
32	Tav		Bottom shaft or grip of Hierophant's Crown Sceptre, Grip of Cancellarius' Sceptre

DESCRIPTION OF TABLE II

Note that in the 0=0 Hall and the Outer Order, the paths are marked by the Officer's wands and swords, and that this is not to be confused with the Admission Badges of the other Outer Order grades.

Table II's arrangement shows how the columns of the Pillars are formed of the same sections of the Tree of Life that some of the Sceptres and Swords symbolize, thus affirming their relationship with the pillars. The Hierophant's Crown Sceptre is gripped by Tav, as is the Cancellarius' Sceptre; this is the Middle Pillar. The Hegemon's and Praemonstrator's Sceptres are gripped by Qoph, and rise through the White Pillar. The Hiereus' and Imperator's Swords are gripped by Shin, and rise through the Black Pillar. It is important to note that the Three Principals all bear the Lamens of the Supernal Triad, but they are couched in Outer Order symbolism.

In this regard, the Three Chiefs Weapons do not represent the Veil of Paroketh as their Lamens do, but rather terminate in the triad of Sephiroth attributed to the Second Order grades; they therefore “pierce the veil,” as it were, and this is what allows the flood of light into the temple from the central triad through the veil.

If the Candidate is the Middle Pillar, then he is being gripped by the Hierophant during the ritual, and it is the new Candidate’s Crown and personal spheres on his or her microcosmic Tree of Life that are being activated by the Hierophant and Officers.

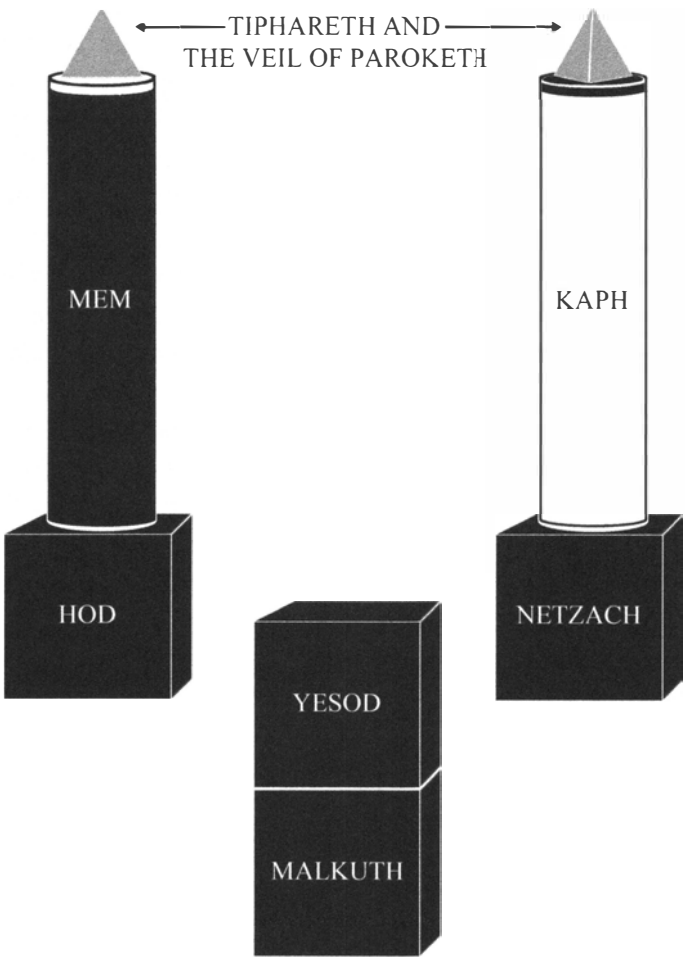
Meanwhile the Hermetic nature of the Order is also being transmitted by the Cancellarius through his Sceptre by the Tav grip as Hermes and Thoth creating the Universe. This is why the aggregate God-form of the Three Chiefs is another variation of Thoth.

To rephrase the above, the heads of the Sceptres and points or tips of the Swords of the Three Principal Officers and the Three Chiefs mark the influence of the first six spheres in both the Emblematic and Cubical models. This is very important, and is further entered into in *Zeta-2, Planetary Attributions to the Neophyte Hall, for the Advanced ZAM*.

The pommels of all the weapons are equated with the altar, therefore showing the relationship between the rap on the altar or side-altar and the Masonic or Neophyte step or stomp on the floor when the Candidate is brought to the light. This is the Step of the Avenger from Z3, *Admission of the Candidate*. This stomp connects the Auric horizontal and the Cubic vertical Trees with the third tree of the ideal symbolism as represented by the Officer’s regalia, and particularly their Sceptres.

ILLUSTRATION II

THE CUBICAL TREE OF LIFE
IN THE OUTER ORDER



MODEL THREE

THE THRONES ON THE TREE OF LIFE
IN THE 0=0 HALL

The third model is based on the energies of the Officers' thrones in the astral world, and it too is only below the Veil of Paroketh. This shall be termed *The Thrones on the Tree of Life in the 0=0 Hall*, or the Thrones Tree for short. It is nearly identical to the familiar Z1 document, and here we may term it an energetic tree, and theorize that it is made on an energetic level when the God-forms, spheres and paths are visualized by the Hierophant.

The Thrones Tree explores the dimension of length, and is a horizontal model along the temple floor, i.e. one looks down on it with a bird's eye view. As has already been mentioned, this model is nearly identical to the Z1 document, save that the Stolistes and Dadouchos are placed on the tree as Hod and Netzach, while Z1 does not place them there, seeing as it is our working theory that Z1 has conflated several sets of attributions. While Z1 clearly states that they are allied to the pillars, they are more readily included in the spheres of the Thrones Tree as the Stolistes and Dadouchos are also allied to the pillars, as are the corresponding Chiefs on the Dais.

This method is preferred to leaving them off the Tree, as now all the officers are part of the same model. To support this, we may merely ponder that as a pair, the Stolistes and Dadouchos are already working as the elements of Water and Fire of the four directions in the Neophyte Ritual, and any beginner to our system can recall that the four elements are also attributed to the four lowest spheres on the Tree of Life. So, this new arrangement puts the four elemental Officers as well as their Lamens on the tree, albeit of course in a different order than the Sephirotic Attribution of the Admission Badges.

TABLE III
THE THRONES ON THE TREE OF LIFE
IN THE 0=0 HALL

#	Officer	Throne Location
1	Hierophant	Upper Samech below the veil
2	Hegemon	At the intersection of Peh and Samech
3	Hiereus	Earth of Earth in Malkuth
4	Praemonstrator	Lower Kaph below the veil
5	Imperator	Lower Mem below the veil
6	Cancellarius	Left of Samech below the veil
7	Dadouchos	Netzach
8	Stolistes	Hod
9	Kerux	South West, at the Inner Door
10	Sentinel	Outside the Door.

DESCRIPTION OF TABLE III

1. The V.H. Hierophant's throne is before the Veil on the path of Samech leading to Tiphareth.
2. The H. Hegemon's throne is at the intersection of Peh and Samech.
3. The H. Hiereus' throne is at Earth of Earth in Malkuth.
4. The V.H. Praemonstrator's throne is before the Veil, on the path of Kaph leading to Chesed.
5. The V.H. Imperator's throne is before the Veil on the path of Mem leading to Geburah.
6. The V.H. Cancellarius' throne is before the Veil, to the left of the path of Samech leading to Tiphareth.
7. The Dadouchos' throne is in Netzach.

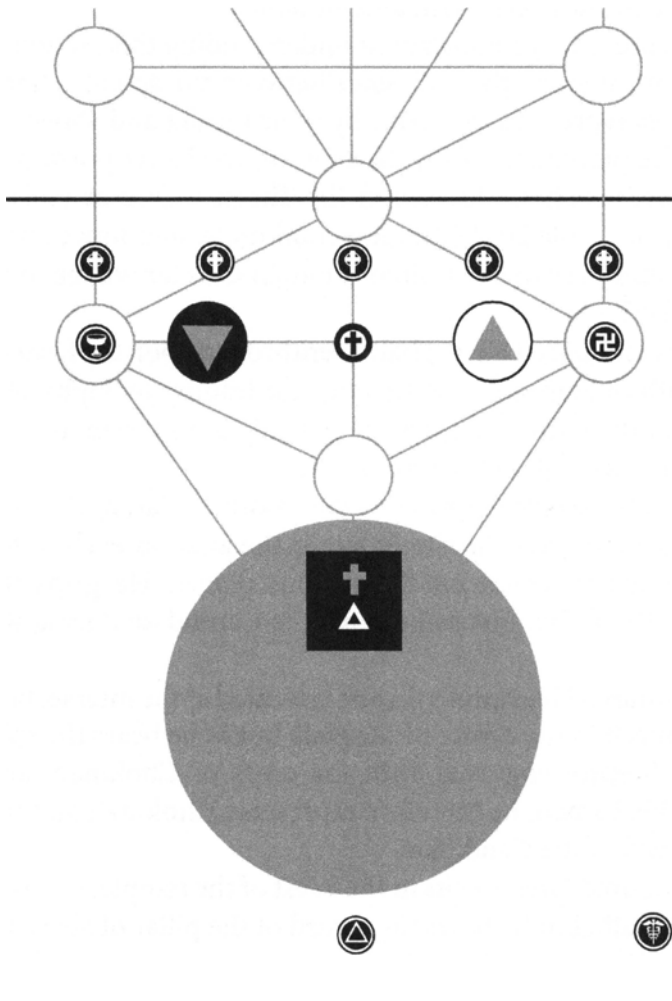
8. The Stolistes' throne is in Hod.

9. The Kerux's throne is in the South-West, guarding the inner door.

10. The Sentinel's throne is in the West, outside the hall guarding the outer door.

ILLUSTRATION III

THE THRONES ON THE TREE OF LIFE IN THE 0=0 HALL



CONTRASTING TABLES I & III

THE OFFICERS REGALIA AND THRONE PLACEMENTS

Let us keep distinct the difference between Tables I and III, which we shall again summarize here. Table One is The Emblematic Tree of Life, and it is a ranking of the Officers' symbolic regalia. Table Three is the actual Thrones of the Officers, and represents the Auric energies the Chiefs, Officers, and Members create. This is based on the Z1 document, with very slight amendments.

The following is very important in understanding this section of the paper: we must stress the difference between the actual spheres that the Officers represent, as shown by their regalia and shown in Table I, and the placement of the Thrones on the lower portion of the Tree of Life, which are located in the Thrones Tree or revised Z1, and shown in Table III. Without a good understanding of this, the following summary of our train of thought thus far will be most unhelpful to the ZAM.

1. The Very Honoured Hierophant is enthroned upon the Eastern Dais at the path of Samech, at Paroketh, and leading to Tiphareth; but as he bears the Crown Sceptre, he is really a representation of Kether and the Yechidah of the Candidate.

The shaft of his sceptre represents the Middle Pillar, and marks the path he walks to greet the Candidate at the altar, as each of the following sections reiterates on the various planes. He grips the shaft by the path of Tav, just as he grips the Candidate during the Obligation.

2. The Honoured Hegemon's throne is located at the intersection of Peh and Samech in the centre of the Hall; but as he bears the split Mitre-headed Sceptre engraved with the cross of Chokmah, and reinforced by his Lamén, he therefore represents Chokmah and the Chiah or true will of the Candidate.

3. The Honoured Hiereus sits in the West of the temple, in Earth of Malkuth, but he bears the Sword of the pillar of Severity, and the triangular Lamén. Apart from many other meanings, he is

really representing Binah and the Neshamah, which is additionally summarized in that sphere.

4. The Very Honoured Praemonstrator sits at the Veil of Paroketh, but as his Maltese Cross sceptre and the blue colour of his mantle suggest, he represents the memory and higher learning of the sphere of Chesed.

5. The Very Honoured Imperator sits at the Veil of Paroketh, but as his Sword and the red colour of his mantle suggest, he represents the impetus and leadership of the sphere of Geburah.

6. The Very Honoured Cancellarius also sits at the Veil of Paroketh, but as his Hexagram sceptre and the yellow colour of his mantle suggest, he is the only officer on the dais that truly represents the sphere of Tiphareth. All of the others are just the refracted light of the higher spheres through the crystalline veil of Paroketh. He represents the harmonious conjunction and cessation of opposites in the communion and balance of Tiphareth.

7. The Dadouchos sits at the position of, and is attributed to, Netzach, the lowest sphere of fire, and he is the fire-bearer. His Lamén suggests the stellar or solar whirl of the creation of the elements and spiritual fire.

8. The Stolistes sits at the position of, and is attributed to, Hod, the lowest sphere of water, and is the water-bearer. His Lamén is the admission badge to Hod. The Cup of water is the final home of the spirit in communion with the elements at the Eucharist.

9. The Kerux sits at the south-west, and makes the announcements in the north-east, but he is really representative of Yesod, as his Lamén is the admission badge thereof. This Officer bears the herald staff and the Lamén design is the caduceus. He is representative of the lowest sphere of air.

10. The Sentinel is without the west of the hall, guarding the outer portal. As the last Officer in the scheme, he fittingly represents Malkuth. His Lamén is the eye of Ayin and Capricornus, the earthy goat god.

CONTRASTING TABLES II & III

THE CUBICAL TREE
AND THE OFFICERS THRONE PLACEMENTS

Furthermore, the two models of the Cubical and Thrones Trees interact as follows.

The incorporation of these new Cubical and Auric paradigms also has the virtue of straightening the Auric model of the Tree of Life from Z1 into the more traditional geometrical form we are familiar with in the Golden Dawn tradition.

That the Altar is Malkuth and Yesod, while the usual attribution from Z1 places Yesod on the floor just East of the Altar is yet another confused piece of information that has incorrectly mingled these two separate models together for over one-hundred years. Because the two pillar bases are Hod and Netzach, it is not hard to consider that the Altar cubes can represent Malkuth and Yesod. A re-reading of Z2, Yod shows that both the Altar and the Triangle of Yesod from Z1 are places of manifestation.

“I – Announcement aloud that all is prepared for the commencement of the actual Evocation. If it be a good spirit the Sigil is now to be placed within the white Triangle on the Altar, the Magician places his left hand upon it, raises in his right hand the magical Implement employed (usually the Sword) erect; and commences the Evocation of the Spirit (give name) to visible appearance. The Magician stands in the Place of the Hierophant during the Obligation, irrespective of the particular quarter of the Spirit. But if the nature of that Spirit be evil, then the Sigil must be placed without and to the West of the White Triangle and the Magician shall be careful to keep the point of the Magical Sword upon the centre of the Sigil.”

Section “I” of Z2 refers to the Obligation of the Neophyte. The

import of this is as follows:

Firstly, the place of the Hierophant is Yesod, where the evil triad also manifests, this is derived from the usual Z1 directions. The Hierophant is East of the “magic circle” of Malkuth, and as he manifests as the Higher sSelf, there is the urge to control or keep in check the lower self or evil triad. The Hierophant may be treated as a positive projection or presence of the Higher Self of the Candidate, and this is all illustrated by the manner in which the Candidate is touched during the ritual Obligation, which does differ from temple to temple.

Secondly, the triangle upon the Altar is to be used as our “vertical or cubical model” if it is a good spirit in Z2. This is consistent with Z3, which has the Hierophant touch the Candidate’s hands over the triangle to reinforce this higher presence during the Obligation.

Thirdly, during an actual Evocation, Z2 has the circle drawn larger yet again, to include the pillars of the temple. This means that the magic circle is not just Malkuth (as given in Z1), but includes the area of circumambulation as its coast or edge. Portal initiates of the Stella Matutina ritual see no issue in this, as the entire Outer Order “quitteth not Malkuth.” It is therefore fitting that the cubes themselves are Earth symbols, and this Portal symbolism is reinforced by the traditional furnishings themselves.

In classical evocation, two older authorities, Aleister Crowley and Dr. Rudd, support this application of what we now term the Z2 formula. In Crowley’s description of his Magic Circle, he places the three tiny diamond symbols just inside the circle to mark the corners of a second, larger triangle that the magician stands inside during the evocation.² According to *Book Four*, the intimation is that “(as the spirit is in the triangle to the magician, so is the magician in the circle or triangle to god.)” Seeing as his work stems from a time period that eschews the usual modern requirements of citing sources or additional bibliographies, Crowley’s directions, while seemingly unconventional and brilliant when seen out of the context of Golden Dawn, has simply gleaned this information from Z2 and this portion of the Neophyte Ritual. For those that question Crowley’s access to the Z documents, one can speculate that he could have learned this

² *Book Four, Part III – Magic in Theory and Practice* Aleister Crowley (Samuel Weiser, 1994).

unofficially from his tutor Allan Bennett.³

In Dr. Rudd's Goetic work,⁴ the Triangle of Art as a large fixture outside the circle is often forgone for placing a crystal upon the altar, often over a small triangle. The magician is seated on a throne, and scribes the spirit through the show-stone.

It is unclear who this historical personage known as Dr. Rudd really was, or if there was more than one person bearing that name, or if he was a conglomerate figure that many authors attributed their work to, like *Hermes Trismegistus*.

Nonetheless, these well-respected and innovative magicians provide excellent examples of the method of manifestation that is echoed in the Z2 formula of the RR et AC. Thus in Z2 terms, when evoking an evil spirit, the triangle is placed East of the coast of a great circle which embraces the Altar and Pillars; for a good spirit, the crystal is placed inside the smaller triangle on the Altar in the Cubical Yesod. In Z1 terms, during a Neophyte Reception, Yesod of the evil triad is just East of the Altar and Malkuth, and the Yechidah in the form of the Hierophant Manifests there, holds the evil triad down, and manifests on the Altar top in the triangle there by holding or touching the Candidate's hand.

SUMMARY

In summary, the use of these three distinct models better illustrates the symbolism of the 0=0 Hall than the single traditional plan of Z1. Possibly this was the original intention of Z1, which may also have been obscured and muddled in the original author's execution of that important foundational document.

We have discussed the three Tree of Life paradigms. The first was the regalia and Sceptre tops on all ten spheres of the Tree; the second was the vertical or Cubical model of the furniture of the temple on the lower half of the Tree; and the third was a slight variation of the classic Z1 document where the lower half of the Tree is projected on

3 *A Short Biography of Allan Bennett*, VH Frater AR (Unpublished, Thuban Temple, November 2011).

4 *The Goetia of Dr. Rudd* by Stephen Skinner and David Rankine. (Golden Hoard Publishing, 2007).

the temple, from the Very Honoured Hierophant's throne before the Veil of Paroketh at Tiphareth in the East, all the way to the Honoured Hieres and Earth of Earth in Malkuth in the West, like a birds-eye view or map of the entire Outer Order. It is this paradigm that is repeated in the Portal Grade as a summary of the territory covered in the Outer Order, and it is the Portal where we learn that the entire Outer Order "quitteth not Malkuth," according to the *Stella Matutina* ritual, as the Golden Dawn and Alpha et Omega did not have this teaching in their Portal Ceremonies.

These three models interact like an X, Y, and Z axis in the Neophyte Ceremony of Reception, and this is confirmed in the Zelator Ceremony when the Neophyte becomes a full Initiate. The Zelator opening ceremony incorporates the Qabalistic Cross, which really begins the process of Initiation started in the Neophyte Reception and with the practice of the Lesser Ritual of the Pentagram. Over time, the fourth dimension of this axis manifests as the Outer Order Initiate binds these models to his own auric sphere by constant repetition of the Qabalistic Cross and the Lesser Ritual of the Pentagram as his or her main ritual practice. Finally, it is said that the accomplishment of the Great Work is a timeless experience, and would tend to transcend the limitations of descriptions such as these.

CHAPTER TWO

ZETA 2

PLANETARY ATTRIBUTIONS TO THE NEOPHYTE HALL



This paper investigates the Hexagram as it is used in the Neophyte Hall. Tradition holds that it be studied at the Portal level.⁵ Twice during the Stella Matutina ritual, a hexagram of Officers is formed, once during the Obligation or Oath, and once at the Prayer when the Candidate is “brought to the light.” Both times, the central point of the Hexagram is the Candidate. It is fairly easy for the Adept to examine the order attribution of the Planets to the Hexagram points and extrapolate the meaning. In this thesis, the seven ‘floor’ officers *are not* compared to the seven planets of old. They are instead considered to be *standing at the points of the Hexagram which are attributed to the seven Planets*. The Neophyte God-forms from Z1 and the Sephirotic attributions from Zeta 1 are then analyzed to show the energies or qualities of light impacting the Candidate’s sphere of sensation.

The impact of the Sephiroth through the metaphor of the Planets occurs when the six Officers are grouped and standing in the points of the hexagram around the Candidate. The central thrust of the argument is that the hexagram of Officers impacts the sphere of the Candidate, represented by Malkuth where he or she stands, and the rest of the Tree of Life in the East of the Temple. This impact is microcosmic, because it is effected upon the personal sphere of the Candidate.

⁵ *On the work to be undertaken between Portal and 5=6*, Regardie, 1989.

This is a slightly more advanced paper than the Sephirotic paper which precedes it, and should be mastered only after Z1, Z3 and Zeta 1 is at least fully committed to memory, or better yet, when completely understood. The new terminology and specific definitions of terms must be mastered for the value of this paper to be clear to the Zelator Adeptus Minor.

This paper does not replace the Z1 attributions to the Sephirotic Tree, as might be mistaken from a more casual perusal. Its purpose is to focus on the Hexagram of Officers. This adds considerable depth in symbolism to the ritual, in particular the two times the Candidate is brought to the altar.

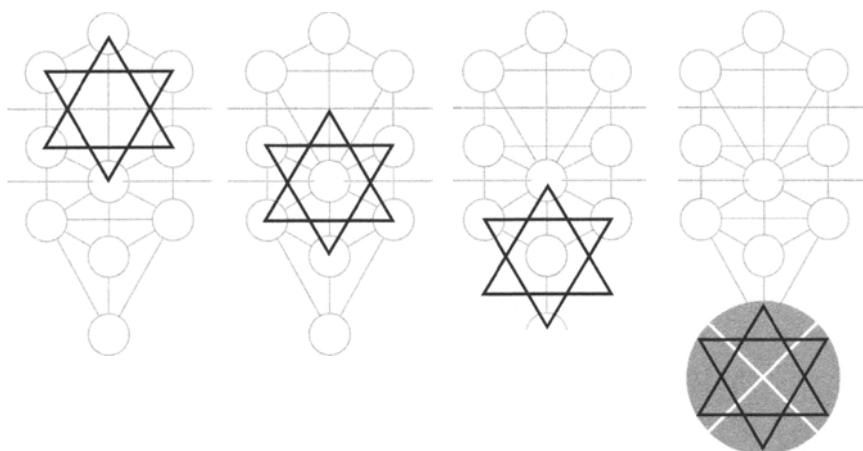
THE OFFICERS STANDING AT HEXAGRAM POINTS MICROCOSMICALLY AT THE ALTAR

The following hexagram with its attributions place each of the Officers at a different point of the six-pointed star, and compares their office to the impact of the supernal Neshamah through the planetary influences upon the central Ruach, Nephesh and finally the physical body of the Candidate. Regardie explores this magical and omnipotent relationship between the self-identity and imagination in his preliminary comparison of psychology and Qabbalah in his classic work, *A Garden of Pomegranates*. In the 0=0 the Officers literally bring the higher light down to the Candidate in the Kingdom.

This method is as follows. The hexagram is a symbol unto itself, but may be seen in the geometry of the Tree of Life, and with many other attributions that Occult students have lent to it over the span of our history. However, I contend that the hexagram sends the light down the Tree in four notable stages, all the way to the Occult Symbol of Malkuth, which is what impregnates the astral of the 0=0 Candidate.

ILLUSTRATION I

THE HEXAGRAM MOVING DOWN THE TREE OF LIFE



HEXAGRAM
ONE

HEXAGRAM
TWO

HEXAGRAM
THREE

HEXAGRAM
FOUR

HEXAGRAM ONE

The first hexagram is the first six Sephiroth from Kether to Tiphareth. This represents the Neshamah and higher self, which is extending its influence into the Ruach or mind. On the Thrones and Cubical Tree models from Zeta 1, these are represented by the heads of the Sceptres and points or tips of the Swords of the Three Principal Officers and the Three Chiefs.

HEXAGRAM TWO

The second hexagram is the six Sephiroth that may create linear figures, 3 to 9, or Binah through Yesod. This represents the Ruach of the Candidate being engaged through the clarity of self-identity

in those six spheres. This is also the classic Golden Dawn set of planetary hexagram attributions, and is what is worked in RR et AC planetary invocation. This is also the hexagram worked in all the Outer Order grades by the positions of the Officers; save in the Neophyte Reception, which uses Hexagram Four.

HEXAGRAM THREE

The third hexagram is located over the Outer Order grades and Portal, and could be treated as elemental.

HEXAGRAM FOUR

The fourth hexagram is the Occult Symbol of Malkuth, marked in part during the Neophyte Grade by the travelling of the Officers and Candidate across the floor. The Occult Symbol of Malkuth is the final talismanic result on the magician, and this all results in the creation of the Earth Disk, representing the beginning of a more Gnostic or personal appreciation for the symbol as it is built and consecrated by the Zelator Adeptus Minor.

This is the hexagram that we will chiefly examine in this paper, a symbol that is created in the Neophyte Ceremony by the Officers, and shown in Illustrations II and III. It is the transition between the third and fourth positions. The hexagram of Officers is the method used to impregnate the Candidates Sphere of Sensation with the light of the higher spheres. This occurs during the Obligation and Prayer, while the hexagram is formed by the Officers, and is concluded on the Yetziraic level when the ZAM builds and consecrates his earth disk, which is of course the same as the Occult Symbol of Malkuth.

The Hierophant actually stands in Yesod, but when he touches the Candidate, it is there that he or she represents the top point of the Hexagram, and so is actually reaching across the path of Tav to the Air of Earth portion of Malkuth, while the Candidate is standing or kneeling in the centre of Malkuth.

So, the Planetary Hexagram of the Ruach overlaps the expanded

Malkuth; this shows the overlap of the four worlds in a system similar to Halevi's description.⁶ The layering of the four worlds is when Kether of one world becomes the Tiphareth of the next. It is instead based on the Hexagram descending upon the Middle Pillar; it is another model of showing that light that descends from the East during Initiation.

TABLE I
THE OFFICERS STANDING AT HEXAGRAM
POINTS
MICROCOSMICALLY AT THE ALTAR

#	Officer	Stands at Hexagram Point	Stands at lower half of the Tree of Life from Z1
3	Hierophant	Saturn point	Stands in Yesod, reaches across Tav to Air of Earth in Malkuth
4	Hegemon	Jupiter point	Stands at the impact of the path of Qoph upon Malkuth at Air and Water of Earth
5	Hiereus	Mars point	Stands at the impact of the path of Shin upon Malkuth at Air and Fire of Earth
6	Sentinel & Candidate	Sun point	West of the central Altar, upon the centre of Malkuth, where the four elements converge
7	Dadouchos	Venus point	Upon Malkuth at Fire of Earth
8	Stolistes	Mercury point	Upon Malkuth at Water of Earth
9	Kerux	Moon point	Upon Malkuth at Earth of Earth

The Officers above are listed not according to hierarchy, but according to the linear figure their planet placement represents.

⁶ *A Kabbalistic Universe*, Z'ev ben Shimon Halevi (Weiser, 1977).

ILLUSTRATION II

HEXAGRAM FOUR DETAIL:
THE OFFICERS STANDING
AT HEXAGRAM POINTS
MICROCOSMICALLY AT THE ALTAR

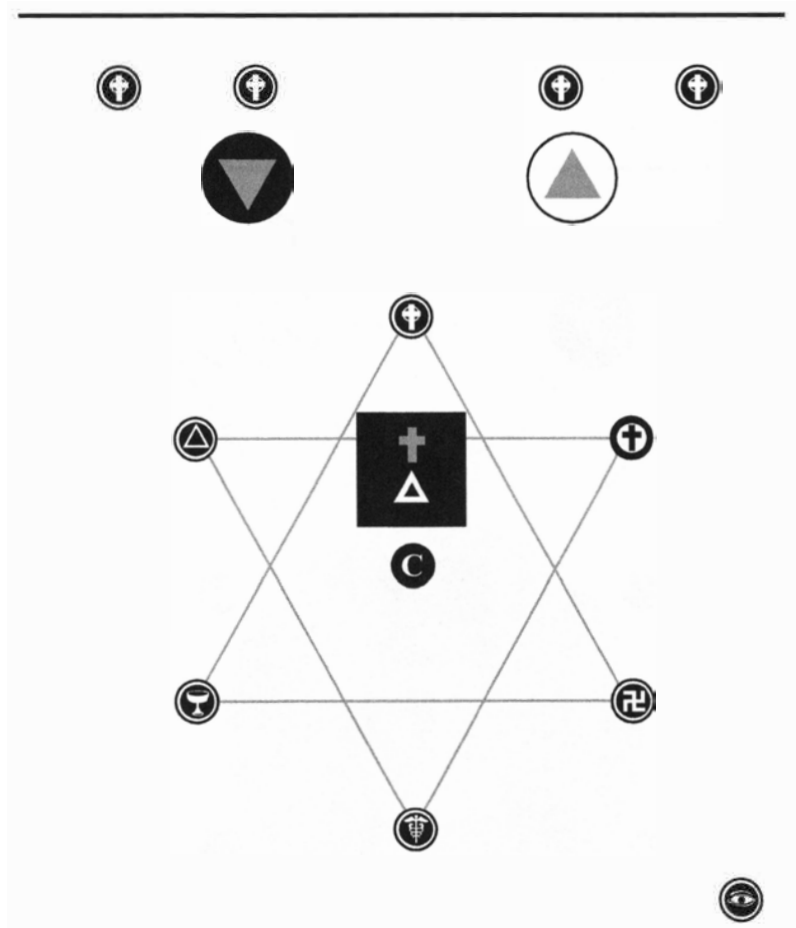
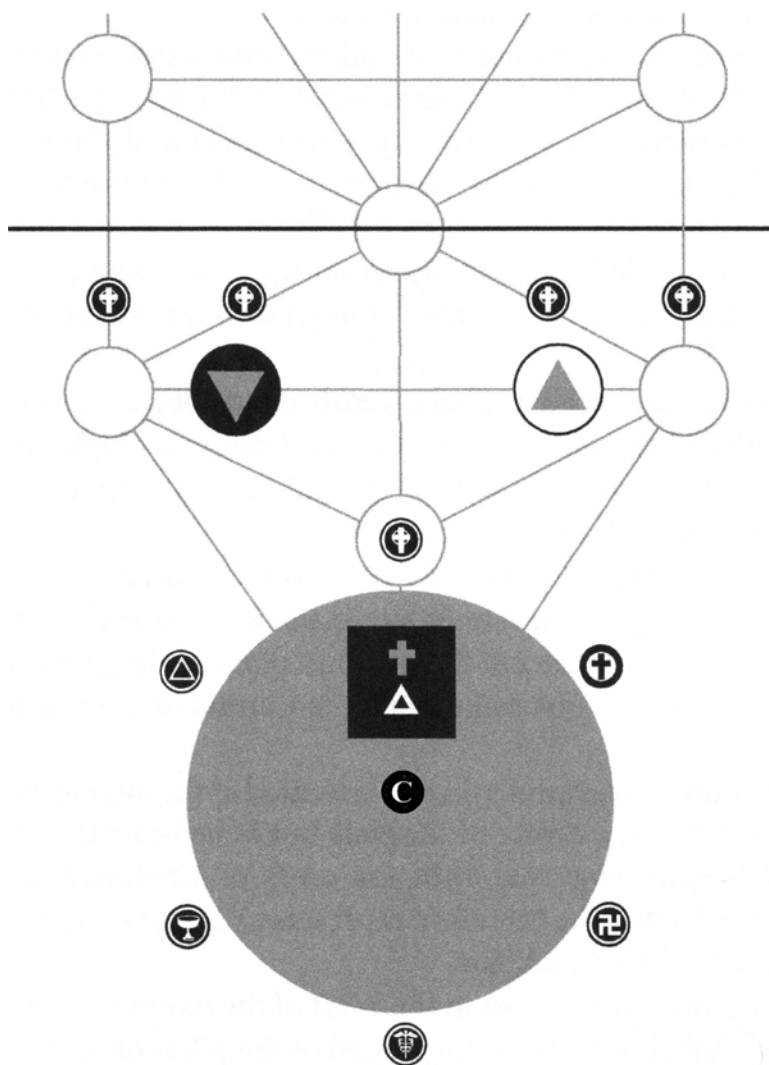


ILLUSTRATION III

THE UNION BETWEEN
THE MICROCOSMIC HEXAGRAM
AND THE THRONES TREE OF LIFE
ADAPTED FROM Z1 AT THE ALTAR



THE UNION BETWEEN
THE HEXAGRAM OF OFFICERS
AND THE THRONES
OR AURIC TREE OF LIFE AT THE ALTAR

At this point in the ceremony, Malkuth is the Magic Circle and Yesod is the Triangle of Manifestation or Art. The Officers gather at the edge or coast of the circle, and with their regalia and the spheres they represent, are much like the divine names inscribed around the edge of the circle in an evocation.

The Very Honoured Hierophant represents the Yechidah of the Candidate, standing at the point of Saturn or the top point of the hexagram, in Yesod and the path of Tav. To form the hexagram, he grips the Crown Sceptre by the path of Tav, and travels down the path of Samech to the top-most or Saturn point of the hexagram to stand in Yesod of the Auric Tree.

The light descending from the supernal realm manifests as the dialogue of initiation, it is intuition from the triad of Sephiroth or the supernal Neshamah. Just before he or she takes the place on the Hexagram at the point of Saturn, an intuitive Hierophant is able to modulate the effect of the Reception by the place he pauses for the duration of the prayer. A careful examination of the diagrams has the Hierophant standing in Yesod, his arm travels down the Path of Tav, and touches the Candidate's hand upon the Altar top in Air of Earth in Malkuth, and the top or Saturn point of the Hexagram.

The Very Honoured Hierophant of a temple is indeed given to the rising Sun and solar force, so this Saturnine position in the ceremony is an intimation that the light only takes the form of the crucified redeemer as a metaphor for something higher. These emblems of the Hierophant of course foretell of the Gnostic Christian drama of the Adeptus Minor Grade, where the symbolism is no longer the Neophyte symbol of light dawning in the darkness, but light resounding as an exemplar of conduct. The suffering and redemption of Christian culture that are currently so alien to the modern mind have been perhaps best described as the melancholy and Saturnine introversion taken to a spiritual level of awareness in

the ability to transcend, and this is but a hint in this ceremony that shows the Tikkun or redemption represented by the much higher grades. This is fitting, for in our tradition, the crucifixion is said to occur in Daath. While the Ruach is centred in the sun and therefore Tiphareth in the Auric Tree, the top-most point of Hexagram Two extends to the Saturn point as the place of crucifixion, for it is the gate to the Third Order. "Osiris is a black god," was apparently the phrase offered in the mysteries, while the blackness of Binah is linked to the Black Madonna. The Aima is the mother of Zauir Anpin, while the Mother Goddess in so many ancient religions was to give birth to the Sun.

To form the hexagram, the Hierophant takes up the Banner of the East as Vav of YHVH and with its six-fold Tiphareth symbolism, grips the Crown Sceptre by the path of Tav, and travels down the path of Samech to the top-most or Saturn point of the hexagram to stand in Yesod of the Auric Tree. This is fitting, for in the Supreme Ritual of the Hexagram, Saturn is the top point, which invokes the supernal spheres, and with his Crown Sceptre, the Hierophant represents the light of the higher self, the Candidate's Yechidah in Kether. The shaft of his sceptre represents the Middle Pillar, and marks the path he walks to greet the Candidate at the Altar. He grips the shaft by the path of Tav, just as he reaches down the path of Tav to grip the Candidate during the Obligation, and when first exchanging the token. While the Hierophant is standing in Yesod of the Thrones Model from Z1, the moon is oppositional to Saturn, which is attributed to Tav.

The Honoured Hegemon is the Chiah of the Candidate, and stands at the point of Jupiter or the top right point of the hexagram, bearing the Mitre-headed Sceptre comprising the entire pillar of Mercy. She grips her Sceptre by the path of Qoph, and it is notable this position in the temple is at the impact of the path of Qoph upon the coast of Malkuth, straddling Air and Water of Earth.

She is Maat, goddess of peace and harmony, and while the Praemonstrator's Sceptre invokes similar energies of Chesed and Jupiter, unlike the Chief's implement, the Mitre comprises the entire pillar of mercy. This Qoph and Pisces symbolism is fitting, for traditionally the fiery Jupiter rules the watery sign of Pisces, so too is

Jupiter attributed to the watery sphere of Chesed in our work.

The Honoured Hiereus is the Neshamah of the Candidate, and stands at the point of Mars, which is the top left point of the hexagram, grips the Sword of Severity by the handle which is the path of Shin, and stands at that same path at its impact upon Malkuth, straddling Air and Water of Earth.

He is Horus, god of war, bearing the sword, and while martial like the Emperor's, unlike the Chief's weapon, the Sword of the Hiereus also comprises the entire pillar of severity. To form the hexagram, the Hiereus leaves the Banner of the West at his station, representing the light in the darkness and Heh final of YHVH and with its elemental five-fold Malkuth and Yesod symbolism. This elemental symbolism is fitting, as Mars rules the watery sign of Scorpio, and the fiery Aries. Thus fiery vigour of Mars correctly matches the fire of Shin.

The next six Officers are the Ruach of the Candidate.

The Kerux stands at the point of Luna, which is the bottom point of the hexagram, and at the outer edge of the Magical Circle of Earth of Earth in Malkuth.

He is Anubis of the East, and the point of Luna is the bottom point of the hexagram, and at the outer edge of the Magical Circle of Earth of Earth in Malkuth. The Kerux bears that light that the Candidate "knowest not" in the darkness of the hoodwink, and may therefore be likened to the guiding light of the moon in the night. The Lamen of the Kerux is also attributed to the lunar grade of Theoricus. He stands in the earthiest part of the tree, as Luna lights the darkest night. At the East, the light is a blinding, rising dawn of golden light, but in Earth of Earth, the Kerux goes before the Candidate with a lantern to guide the way. It is for this reason that the Banner of the West has a black field, and the Hiereus is the Guardian of the West. As at the top point of the Hexagram, at the lowest mark there is a further reciprocal arrangement, in that the Moon is also oppositional to Saturn, which is primarily an earth symbol as the Hebrew letter Tav. This keeps the balance of the hexagram as a symbol through the solar centre.

Stolistes is standing at Mercury, which is the bottom left point of the hexagram, straddling the coast of Fire of Earth and Earth of

Earth in Malkuth.

Dadouchos is standing at Venus, which is the bottom right point of the hexagram, straddling the coast of Water of Earth and Earth of Earth in Malkuth.

The Sentinel is outside the Hall, and is the outer ring of the Solar glyph and the great eye of the Ancient of Days. It is a reference to the Zohar and the section on that very same eye in the translation of Rosenroth that is Mather's book *Kabbalah Unveiled*.

The Candidate stands in the central point of the Sun on the Hexagram, and in this curious and complicated scheme he also stands in the centre of Malkuth in the Thrones or Z1 Tree of Life system. Here the initial stirrings of the Osirian formula are shown. This is the centre of the Magic Circle, where the Candidate has, by his aspiration, successfully evoked his Yechidah or true higher self in the form of the Office of the Very Honoured Hierophant into the Triangle of Art in Yesod, just east of the altar. It is for this reason that we take communion from this position, and it is for this reason the magicians banish and perform all of the Adeptus Minor Sub-grade rituals standing at the West of the altar.

In comparing the new Candidate and the Sentinel, we have: the central point of the arrangement; and the guardian of the circumference of the temple, respectively. When drawn in its simplest form, these ideas make one of the primary inner symbols of Freemasonry, which is the point and the circle, as created by the Square and Compass and discussed in the Master Mason Degree. This is the solar glyph, which may also be compared to the all-seeing eye of the Sun as summarized by the Lamen of the Sentinel. Furthermore, the Candidate once made a Neophyte only qualifies for the Office of Sentinel, and thus it intimates that it is every member's duty to guard, protect and respect our mysteries.

SUMMARY

The hexagram of the Officers represents the planetary hexagram, as well as the hexagram descending the Tree of Life in five stages: from the highest in Kether; through the Ruach; to the Outer Order; and finally into the sphere of sensation or Malkuth represented by the Hexagram of Officers at the Neophyte Reception. When the ideal of the Officers symbolism and duties is superimposed on the sphere of sensation of the Candidate, and the Order symbol is placed in his or her aura, the initiation has taken in the Candidate.

At the Neophyte Reception this hexagram of Officers impregnates that hexagram of light as the Occult Symbol of Malkuth into the Candidate's sphere of sensation. An intuitive Hierophant can modulate the effect of this Ceremony or Ritual of Reception by the place he pauses for the prayer along the Path of Samech. The Reception plants this seed of light into the Candidate, but for many of the magical personalities that join the order, that seed is already planted, and this ceremony causes it to spring to life. Learning the Neophyte Study or First Knowledge Lecture and performing the Lesser Ritual of the Pentagram are the first in a series of solitary practices that weaves this light as nourishment into the new Neophyte's aura. This light is initially sealed into the Neophyte at the Zelator Ceremony, where once again the Occult Symbol of Malkuth is utilized, though he knows it not.

It is important that the Initiate continues the use of the Lesser Ritual of the Pentagram throughout his sojourn in the Outer Order, for only then will he be able to work in this light, and then truly understand the words: "Before me flames the pentagram, and behind me shines the six-rayed star."

CHAPTER THREE

ZETA 3

THE THREE PRINCIPAL OFFICERS IN THE OUTER ORDER



While the Three Chiefs hold the Temple, the Outer Order Ceremonies are run by Three Principal Officers, namely: the Hierophant, the Hegemon, and the Hiereus. The Hierophant is styled Very Honoured, while the Hiereus and Hegemon are Honoured. These are the only floor Officers to be garbed in an outer robe or mantle over the plain black or white inner robe or cassock. The purpose of this paper is to discuss the Officers as a triad which operates in the Outer Order, in addition to their regalia, with special attention to their coloured robes.

To this end, seven main sources or paradigms are relevant, but only the first six will be discussed here, as the seventh is well-treated elsewhere. First, the historical roots of the Golden Dawn in the Eleusinian Mysteries and Emulation Blue Lodge; second, the Royal Arch Degree in York Rite Freemasonry; third, the meaning of the robes in the Golden Dawn colour symbolism; fourth, the attribution to the parts of the soul and the parts of the Neshamah; fifth, the Officers and the Sephirotic Model from Z1 and Zeta 1 will be discussed in a more cohesive manner along with the Outer Order Pillars; sixth, the three lamens as Admission Badges will be discussed. Finally, we may interpose a connection between the colours of the robes in conjunction with the Classic Chess set, but this may be

studied separately in the Xi Document. Some of these listed topics have been partially covered in other papers, and therefore further reference is made to those sources here in the corresponding section.

The point of this paper is to show the diverse influences that this primary set of three symbols interacts with. Once the above paradigms are taken into account along with the corresponding papers in this Zeta series, the main potential for such a study becomes clear, which is that there is some design in the changing positions of the Officers' thrones throughout the grade rituals. These complex combinations of influences, when teased out from the later unpublished papers in the series that are devoted to the Elemental Grades, will show their unique energies which have been applied both singly and conjointly to the Paths and Spheres they are operating in, all to the end of the Reception, Initiation or Advancement of the Candidate.

THE ELEUSINIAN MYSTERIES AND BLUE LODGE FREEMASONRY

The historical origins of the Three Principal Officers in the Outer Order of the Golden Dawn are drawn from the Three Principal Officers in the Blue Lodge of Emulation Freemasonry. Roughly equivalent to the GD Officers, they are commonly referred to as "The Master and his two Wardens," and are loosely based on the Biblical characters of King Solomon, Hiram, King of Tyre, and the brass-worker Hiram Abi; it is the latter whom has likely been fictionalized into the Master-Builder Hiram Abiff in the Masonic ritual. These comparisons of the Golden Dawn to Freemasonry have not been missed by other modern commentators, as the following quote from Bogdan shows.

"The ritual of Initiation for the Neophyte grade is quite lengthy compared to the subsequent rituals of the Golden Dawn ... (t)he structure of the ritual closely follows that of Craft Freemasonry, especially that of the Entered Apprentice degree, and the officers correspond directly to masonry. The Hierophant has his seat in the east, as

does the Worshipful Master ... in masonry, in order to illuminate the temple in likeness of the sun. The two pillars are present in Masonic lodges as well, where they are referred to as Jachin and Boaz. In fact, a large part of the items used in the ritual can be derived from Masonic rituals, but their *import* does not necessarily correspond with one another. The symbols used by the Golden Dawn were interpreted from an esoteric perspective, or more properly from an occultist perspective. Fortunately, we are able to know at some depth how the symbols were interpreted by the originators of the rituals because some documents describing them have survived. Chief among these are Documents Z.1 'Symbolism of the Temple' and Z.3 'On the Grade of Neophyte' ... The officers, even though they derive from masonry, differ in their import compared to Freemasonry."⁷

Interestingly, this connection goes even deeper than just a direct link to the ritual of the Craft Lodge. Craft Freemasonry today, with its almost Protestant ethic of ignoring all that is not found in the literal text of the ritual, is very different creature from the esoteric and fringe-Freemasonry of the late 1800's. Judging from the remaining written sources, the literature of *fin du siècle* Masonry was most certainly rooted in what we now term occult study, and at that time was either preoccupied with finding its roots or, more correctly, with comparing its lodge structure to that of the ceremonies conducted by ancient religions, pageants and traditions. It was Esoteric Freemasonry that influenced Golden Dawn, with all of its excitable but tenuous scholarship. One of the main misnomers was that Masonry at that time often used the Greek designation of "Mystery School" for all of these older traditions, whether they were secret schools or not. While the Greek term is easily compared to Freemasonry, modern archaeology now classes the Egyptian Religion not as a private "mystery" tradition, but rather as a pageant or public display of the stories and lore of their gods that is quite similar in nature to the later Medieval Christian pageants which depicted sections of

⁷ *Western Esotericism and the Rituals of Initiation* by Henrik Bogdan. (SUNY Press, 2007).

the Bible in dramatic theatre.⁸ The Medieval practice of parading statuary during the festivals of the various Catholic Saints is still common practice in Mediterranean towns today, and, ironically, it is these older and more elaborate pageants that are credited as one of the leading sources for the dramatic elements in the ritual of Freemasonry.⁹ Nonetheless, this misnomer of an Egyptian Mystery tradition was carried into Golden Dawn via the Masonic literature and Masonic fringe rituals of the time, and it is to these sources we must delve to find the inspiration of the Outer Order Officers.

“The believers in the lineal descent and direct descent of Freemasonry from the ancient Mysteries have of course discovered, or thought that they have discovered, the most striking and wonderful analogies between the internal organizations of the two institutions. Hence, the most credulous of these theorists have not hesitated to compare the *Hierophant*, or the Explainer of the sacred rites in the Mysteries, with the *Worshipful Master* in the Masonic Lodge, nor to style the *Dadouchos*, or Torch-bearer, and the *Hieroceryx*, or Herald of the Mysteries, *Wardens*, nor to assign the *Epibomos*, or Altar-Server, the title and duties of a *Deacon*.

“That there are analogies, and that many of them are very curious, can not be denied, but I shall attempt, before leaving this subject, to explain the reason of their existence in a more rational way than by tracing the modern as a succession from the ancient system.”¹⁰

The previous selection from Mackey gives the impression that he was unimpressed by the naive speculation in his day about the connection of the ancient Mystery Schools and Freemasonry. It is in this unfortunate category that the writer of the Golden Dawn likely falls into, as the original Golden Dawn was clearly inspired by

8 *Freemasonry* by Alexander Piatigorsky (Harvill, 1997).

9 *Ibid.*, Piatigorsky (1997).

10 *History of Freemasonry* by Albert G. Mackey and William R. Singleton (The Masonic History Company, 1898).

the Eleusinian Mysteries,¹¹ as well as notions of an ancient true and Secret Church of four sacraments, and not two.¹²

I think that the following selection from Redding is a good example of the general credulity being carefully criticized by Mackey above.

“The priests, seeing that it was impossible for the neophyte to perceive the truths of science and religion except when illustrated by symbols, used symbols adapted to that purpose. Consequently two forms of ethics and religion began to prevail, one for the initiates in the higher Mysteries, and the other for the mass, who could perceive nothing beyond the symbol or image with which they were instructed. Therefore they naturally came to worship the image, hence became Pagans, with all that that term signifies, including the orgies charged to the Mysteries at large.

“The knowledge of the symbolic language in which the priesthood concealed the real truths was carefully kept within the sacred circle of those who had been advanced to the highest grade of the Mysteries, but the public rites and ceremonies were open to all the people.

“The great reverence shown the priests was due to their erudition, and the fact that the sacerdotal functions were hereditary. In fact, the Hierophants of Egypt constituted a sacred caste, which exercised such a controlling influence in the government that even the kings were to a great extent subject to its domination. The priests were divided into castes, and the castes were divided into different ranks. Their dress and mode of living were governed by strict rules, regulating and directing every act of the lives of kings and people.

“Concerning the functions of the different ranks of the priesthood, we learn from Clemens of Alexandria that in their holy processions the Singer occupied the

11 See *The Neophyte Ritual in The Golden Dawn* by Israel Regardie (Sixth Edition - Llewellyn, 1989).

12 *The Confessions of Aleister Crowley* by Aleister Crowley (Arkana, 1969).

first place, carrying in his bands an instrument of music. He was obliged to learn two of the books of Hermes, one of which contained hymns addressed to the gods and the other the rules by which a prince ought to govern.

"Next came the tree, which were the master of the four Horoscopus, holding a clock and a branch of a palm-symbols of astrology. He was required to be a complete books of Hermes, which treat of that science. One of these explained the order of the fixed stars, the second the motion and phases of the sun and moon, the other two determined the times of their periodical rising.

"Then followed the Hierogrammatist, or Sacred Scribe, with a book and rule in his hand, to which were added the instruments of writing, ink and a reed. He had to know the hieroglyphics and those branches of science which belonged to cosmography-geography and astronomy, especially the laws of the sun, moon, and five planets; he should be thoroughly acquainted with the geography of Egypt, the course of the Nile, the furniture of the temples and of all consecrated places.

"After these was an officer denominated Stolistes, who bore a square rule, as the emblem of justice, and the cup of libations. His charge included everything which belonged to the education of youth, as well as to sacrifices, first-fruits, hymns, prayers, religious pomp and festivals, and commemorations, the rules of which were contained in ten books. This functionary was succeeded by one called the Prophet, who displayed on his bosom a jar or vessel for carrying water, a symbol thought to represent the sacred character of the Nile. He was attended by persons bearing bread cut in slices. The duty of the Prophet, as President of the Mysteries, made it necessary for him to be perfectly acquainted with the ten books called sacerdotal, and which treated of the laws of the gods and of the whole discipline of the priesthood. He also presided over the distribution of the sacred revenue dedicated to the support of religious

institutions.”¹³

Elsewhere, Mackey neatly summarized his contribution to this subject. It has the tenor of orthodox information, and based on the congruency with Redding in his day as well as the internal content of the Golden Dawn rituals, we can at the very least assume that this information was circulated by Masonic historians in 1873 when it was first published.

“In conducting the mysteries, there were four officers, namely: 1. The Hierophant, or explainer of the sacred things. As the pontifex maximus in Rome, so he was the chief priest of Attica; he presided over the ceremonies and explained the nature of the mysteries to the initiated. 2. The Dadouchos, or torch-bearer, who appears to have acted as the immediate assistant of the Hierophant. 3. The Hieroceryx, or sacred herald, who had the general care of the temple, guarded it from the profanation of the uninitiated, and took charge of the aspirant during the trials of initiation. 4. The Epibonus, or altar-server, who conducted the sacrifices.

“The ceremonies of initiation into the lesser mysteries were altogether purifactory, and intended to prepare the neophyte for his reception into the more sublime rites of the greater mysteries.

“... The initiate into the lesser mysteries was called a *mystes*, a title which, being derived from a Greek word meaning to shut the eyes, signified that he was yet blind to the greater truths thereafter to be revealed.

“... The herald opened the ceremonies of initiation into the greater mysteries by the proclamation, *hekas, hekas, este bebeloi*, ‘Retire, O ye profane.’”

The text then goes on to describe the possible fittings and rooms of the temple, with an aim to make them similar to that of King Solomon’s Temple, as used in Freemasonry.

13 *The Illustrated History Of Free Masonry* by Moses W. Redding (New York, Redding and Co. 1908)

The date of this entry is important, for if we accept that the Cypher Manuscripts could have been written at this time period, then Mackey's Encyclopedia could well have been available to the writer of the Golden Dawn Cypher. This is not a stretch at all, for *Mackey's Encyclopedia* was, and remains to this day, a classic. With *Duncan's Monitor*, it has been one of the most available books on Freemasonry, and is often found in even the most humble lodge libraries.

We shall now take a survey of the Officers of the Blue Lodge, and place them in comparison to those of the Neophyte Grade in the Golden Dawn.

The Master, whose title is "Worshipful," represents King Soloman (Solomon), who ordered the temple to be constructed. He sits in the East, and his jewel is the Square, to represent virtue. The jewel is suspended from a Blue Collar, which is sometimes decorated with a chain. As the Emulation Entered Apprentice or First Degree Opening Ceremony goes: "As the sun rises in the East to open and enliven the day, so the Worshipful Master is placed in the East to open the Lodge, and employ and instruct the Brethren in Freemasonry." The Worshipful Master is equivalent to the Very Honoured Hierophant in a Golden Dawn temple. Compare the above opening to the Neophyte Opening:

"My place is on the Throne of the East, which symbolizes the rise of the Sun of Life and Light—my duty is to rule and govern this Hall in accordance with the laws of the Order. The red colour of my robe symbolizes Light: my insignia are the Sceptre and the Banner of the East, which signify power and light, mercy and wisdom, and my office is that of Expounder of the Mysteries."

The Senior Warden represents Hiram, King of Tyre, who aided in the building of the temple. He sits in the West, and his jewel is the Level, to represent equality. The jewel is upon a Blue Collar. As the Emulation Entered Apprentice or First Degree Opening Ceremony goes: "(My place is in) the West ... (to) mark the setting sun, to close the Lodge by command of the Worshipful Master, after having seen

that every Brother has had his due.” The Senior Warden is equivalent to the Honoured Hiereus. Compare to the Neophyte Opening:

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

The Junior Warden represents Hiram Abiff, the Master Builder of the temple. His place is in the South, and his jewel is the Plumb, to represent upright behaviour. The jewel is also suspended from a Blue Collar. From the Entered Apprentice Opening: “(My place is in) the South...(to) mark the sun at its meridian, to call the Brethren from labour to refreshment and from refreshment to labour, that profit and pleasure may be the result.” The term “work” in Freemasonry refers to both figurative morality as informed by the craft, as well as the actual ritual work. In this manner, it is similar to the term “the Great Work” in Alchemy and the Golden Dawn. The Junior Warden is equivalent to the Honoured Hegemon, as this section of the Neophyte Opening will attest to:

“I preside over the symbolic gateway of Occult Science. I am the reconciler between light and darkness. I immediately follow the Kerux in the mystic circumambulations. I superintend the preparation of the Candidate; lead him through the path of darkness into light, and assist in his reception, and I aid the other officers in the execution of their duties.”

To offer complete information in this paper about the Masonic Officers, we may say that the Deacons and Inner Guard of the Lodge are much like the Kerux as Anubis of the East, and the Guardian of the Inner Door. Meanwhile the Stewards, who under the direction of the Junior Warden assist in serving the social refreshments after the meeting; could be equated Stolistes and Dadouchos, who perform the exorcisms of the Candidate, but of course their duties

are nothing alike in the two Societies. The Masonic Outer Guard or Tyler, being armed with a drawn sword, is perfectly related to the Sentinel.

In Freemasonry, the Three Principal Officers are therefore placed in the East, South, and West, while there is no Officer in the North in the Emulation working. One can surmise from the above descriptions that the Masonic Officers are set to mark the Path of the Sun through the heavens from East, to South and setting in the West. In the Golden Dawn, this symbolism is still very much present, but it is more abstracted by the Qabbalah away from the Planetary bodies into the Monotheistic shades of light, which are of course placed upon the Middle Pillar or central axis of the temple from the Hierophant in the East, to the Hegemon in the centre of the temple between the pillars, and finally to the Hiereus in the West.

While an analysis of the Golden Dawn Neophyte God-forms is beyond the scope of this paper, the following quote well-shows that the concept of a ritual Officer who represents a deity could have easily been known to any *fin du siecle* Freemason who was moderately well-read. The subsequent quote, also from Redding, follows the above quote as a description of the Masonic Officers. It shows that the inspiration for the Golden Dawn God-forms was not that much of an innovation based on what was common Masonic knowledge at the time. What was unique, however, was the magical methods of God-form creation employed in the Golden Dawn, and this is what will always distinguish the two organizations from each other.

“Thoth was represented bearing in his hands a tablet and reed pen, sometime—a palm-branch and pen. It was his special office to be present in Amenti when souls were judged, to see their deeds weighed in the balance and record the result. It was he who composed the ‘Ritual of the Dead,’ at least its more important portions. He also wrote a book filled with wisdom and science.

“There were altogether forty-two books of Hermes, the knowledge of which was necessary; of these thirty-six contained the philosophy of the Egyptians, and were

carefully studied by the officers mentioned, and the remaining six comprised medicine and surgery.’

“Egyptian mythology comprised a certain number of divinities, principal among which, were Osiris, Isis, Serapis, Hermes, Amun, Ptha, and Typhon.

“Isis was the personification of universal nature, the parent of all things, the sovereign of the elements. On the front of the temple of Isis was cut this inscription: ‘Isis, am all that has been, is, or shall be, and no mortal hath ever unveiled me.’ This goddess was symbolized in different forms; first and principally, as the moon and as queen of the ocean. As queen of the ocean Isis is represented on ancient Egyptian coins as a girl holding a sistrum and unfurling a sail. Around her are the stars of heaven.

“Osiris, the sun god, represented the abstract idea of the divine goodness or the attributes of Deity.

“Serapis represented the principal attributes of the judge of the dead and the keeper of Hades.

“Hermes was the god of science, art, and eloquence.

“Amun was also a god of the sun; he was subsequently the Jupiter Ammon of the Romans and Zeus of the Greeks.

“Ptha was the god of fire and life, and afterward the Prometheus of the Greeks.

“Typhon represented the spirit of evil. His attributes were similar to those of Serapis.

“In nearly all the earlier forms of religious worship God was worshipped under the symbol of the sun. We also find the sun alluded to in the Scriptures as the most perfect and appropriate symbol of the Creator.

“The Mysteries, in their primitive form, taught the unity of God and the immortality of the soul of man as their cardinal doctrines, and that the sun was the symbol of Him whom the firmament obeys.

“The Ritual of the Mysteries was founded upon the legend of the death and resurrection of the sun-god,

Osiris.

“The Mysteries were in the form of a tragic drama, representing the singular death of Osiris, the search for his body by Isis, and its discovery and resurrection to life and power.

“The attack of Typhon, the spirit of darkness, upon Osiris, who is slain was enacted amid terrible scenes, during which the judgment of the dead and the punishments that the wicked suffered were represented as realities to the neophyte. Following this was the search for the body of Osiris, which was at last found concealed in the mysterious chest, after which the mutilated remains were interred amid exclamations of sorrow and despair. The ceremony closed with the return of Osiris to life and power, and amid effulgent beams of light, were seen the resplendent plains of Paradise.

“Therefore the ceremonies represented a mystical death and descent into the infernal regions, where sin was purged away by the elements, and the initiated were said to be regenerated and restored to a life of light and purity. The ordeal was also a test of fortitude.

“The Mysteries were celebrated once a year, when Candidates were inducted into the degrees, viz. : of Isis, Serapis, and Osiris.”¹⁴

HOLY ROYAL ARCH FREEMASONRY

While the concept of a triad of Officers in the Golden Dawn stems from Freemasonry, which inherited it from the pillars in Jewish Kabbalah, the historical origins of the regalia of the Three Principal Officers regalia is rooted in the Royal Arch Degree of York Rite Freemasonry, of Holy Royal Arch. The lodges are called Chapters, and today, the Holy Royal Arch is sometimes styled the “seventh degree.” In the Chapter which I hale from, the work done is not the Canadian ritual, but rather the original Scottish ritual from 1842.

¹⁴ *The Illustrated History of Free Masonry* by Moses W. Redding (New York, Redding and Co. 1908).

There, the Three Principal Officers or “Grand Council” as they are correctly referred to, are identified with the Biblical characters Zerubbabel, Joshua, and Haggai. In America, the ritual has been extensively tinkered with, and by the end of the 1800’s, the order of the Officers had been changed to Joshua, Zerubbabel, and Haggai, placing the Prophet ahead of the Regent in the Hierarchy, which we can speculate is fitting to the American psychology in regards to the monarchy at that time.

The King, whose title is “Most Excellent,” represents Zerubbabel, a prince of Judah, who was the leader of the first colony of Jews that returned from the captivity in Babylon to rebuild the temple. He sits in the East, and is clothed in a Scarlet Mantle, with a Crown on his head and a Sceptre with a Crown finial. His jewel is a level, surmounted by a Crown. He is equivalent to the Hierophant in a Golden Dawn temple.

The High-Priest, whose title is “Excellent,” represents Joshua, the first High Priest of the Jews, after their return from the captivity in Babylon. He is seated to the right of the King in the East, and is clothed in a Blue Mantle and the Ephod, breastplate and crowned with the mitre, and bears a Sceptre with a Mitre finial. In the Americas, they no longer use the “split-mitre” as it is a Roman Catholic or Pontifical emblem, they instead favour the Jewish Mitre, or “Miter” as it is spelt there. His jewel is a Mitre upon a golden plate, inscribed with the words “Holiness to the Lord,” and he is equivalent to the Hegemon in a Golden Dawn temple.

The Scribe, whose title is “Excellent,” represents Haggai the Prophet. He is seated to the left of the King in the East, is clothed in a Purple Mantle with a matching Turban, and bears a Sceptre topped with the Blazing All-Seeing Eye. His jewel is a Plumb, surmounted by a Turban. He is equivalent to the Hieres of a Golden Dawn temple.

These are the three Officers where the Golden Dawn receives its most important regalia from. In the interests of completeness, we will also describe the rest of the Royal Arch Officer team.

The Principal Sojourner is the leader of a party of Jews who sojourned in Babylon before joining the efforts of Zerubbabel and the main body to rebuild the temple in Jerusalem. He wears a

Black Robe or Mantle, with a rose-coloured border, and a slouched pilgrim's hat and staff. His jewel is a triangular plate, upon which a pilgrim is engraved. He is equivalent to the Kerux of a Golden Dawn temple.

There are twelve Officers in the Royal Arch Degree in total, but these four are the most relevant to the Golden Dawn and the aim of this paper. In Holy Royal Arch, there are two military Captains, each armed with a sword, that could be attributed to the Hiereus. Most of the other Holy Royal Arch Officers have very minor roles, guarding various steps or stages of the ritual, which we shall not enter too far into here, save to remark that these steps or veils as they are called in the ritual, are similar to the heavens, either represented in a terra-centric model of the universe that informs the Golden Dawn grades. There is also a Secretary, Treasurer, and of course the Tyler, who, like in the Craft or Blue Lodge, is equivalent to the Sentinel of a Golden Dawn temple.

I suppose that it is fairly well-known that the character of Freemasonry has for many years been dominated by Protestants. In the Chapter of which I am a member, I have found that this degree is often most zealously attended by Protestants. According to Martin Luther's Small Catechism:

Q: For what threefold office was Christ anointed?

A: Christ was anointed to be our Prophet, Priest, and King.¹⁵

It seems a comfortable fit that they have overlaid these Jewish attributes upon Christ, and so it should, as Royal Arch and Freemasonry in general. For all its talk of unifying those who are comfortable in entertaining non-denominational Monotheism, and that hold belief in a Supreme Being as its main qualifications for membership, in England and Scotland at least, Freemasonry has always been dominated by those of a Protestant persuasion.

Looking over the above information, we can see the similarities far outweigh the differences in the two rituals. The Sceptres of Zerubbabel and Joshua are of course identical to those of the Hierophant and Hegemon, while the All-Seeing Eye Sceptre of Haggai is replaced with the sword of the Hiereus. Instead, the

15 *Small Catechism*, "The Office of Christ," #125. Martin Luther.

Sentinel is given the All-Seeing Eye as a lamen in the Golden Dawn, along with the typical sword of a Janitor of the mysteries. This is a powerful symbol, and bears much contemplation to receive the full benefit of, and no more of which is fitting to be remarked upon in this place.

The colours of the Officers' Mantles is different than those of the GD Officers, for we have white, scarlet, blue and purple. However, the older Golden Dawn sashes for the Outer Order were embroidered in these exact colours, and to this day the Royal Arch sashes are white, scarlet, blue and purple.

Clearly there was something special or captivating in this ritual that the originators of the Golden Dawn chose these Sceptre symbols for use in the new system. Certainly, Christian Freemasons feel very strongly about its mysteries, and have long since felt that this ritual was the pinnacle of their efforts in Freemasonry, even moreso than the Master Mason or third degree.

The simplest explanation may be that when the Golden Dawn Order was being founded, these tools were simply readily available and of high quality. For example, in the Masonic Temple that one of our Golden Dawn temples meets at, there is a carved Crown, Split-Mitre and All-Seeing Eye on the Officer thrones that we use, meanwhile the matching Sceptres used, especially in older Royal Arch Chapters are equally stupendous in their beauty.

By way of summation, it may not have been a decision of convenience that had the Golden Dawn borrow so many symbols from Royal Arch; but it may have been an assumption of the universality of the symbolism presented in the "capstone of Masonry" it represented that was treated as a requirement in the Order of the Golden Dawn. The origin of the Cypher MSS aside, if the elaborate Golden Dawn tablets and Inner Order Vault is any indication, the Golden Dawn founders in 1888 were not looking for an easy or convenient start. I am of the current opinion that it was because of the impressive power and meaning present in the Royal Arch degree that has enchanted so many Freemasons over almost two centuries that the unknown composer of the Golden Dawn was looking to tap into some of that authenticity and potency of the Jerusalem temple they had discovered within that ritual. Those who have worked on

ritual scripts and papers can attest that at a certain point, it becomes difficult to conceive of a new symbol or idea without showing some influence from the older system, at times it is nigh inevitable.

Finally, there is an oral tradition in Royal Arch that there is a connection between that ritual and another older order that predates Freemasonry, but as of yet I have been unable to corroborate this. If it is true, then the Royal Arch may ironically be older than Craft Freemasonry.¹⁶

THE MEANING OF THE THREE MANTLES IN GOLDEN DAWN COLOUR SYMBOLISM

From the Neophyte Opening, we know that these three colours of white, black and red upon the Three Principal Officer's Mantles relates in the Outer Order to the qualities of light from blinding light to darkness.

They relate to the Minutum Mundum, and the Inner Order coloured and banded wands of course have white on top, black beneath, and the various colours in-between. This is a reference to the manifestation of light in the universe, the division into the colour spectrum, and the black of darkness. In the Alpha et Omega, the Kerux wand was apparently white, red and black. Therefore, the red represents a type of energetic bridge between white and black; between the ideal and potential of that blinding light, and the equally archetypal darkness of manifestation, form, and ignorance.

Finally, white is the blinding and sterile sun at its zenith at noon in the South, black is darkness and the terror of night in the North, while red is a symbol of the dawning sun in the East, that sun of beauty, harmony and moderation that we should all look to emulate.

THE KABBALISTIC PARTS OF THE SOUL

The Kabbalistic parts of the soul are learned by every Theoricus. The Soul is divided by Kabbalists into three principal parts: the

¹⁶ *Personal Communication*, Victoria-Columbia Royal Arch Chapter Number 1, BC Canada.

Neshamah, the Ruach and the Nephesh. I contend that these three parts are one of the models that is influencing the action of the Three Principal Officers in the Outer.

The Neshamah, which is the highest part of the soul, and representing its higher aspirations answers to the three supernal or heavenly spheres on the tree of life. To these supernal spheres is also given the Macroprosopus, Arik Anpin, the Vast Countenance and the colour white. The “whitehead” and “whiteness” are titles of Kether in the Zohar, and refer to the blinding light. This attribution to the Neshamah is the classic attribution to the Hegemon in the old Inner Order documents as guide of the Candidate to the higher.¹⁷

The Ruach is the mediating and intellectual reasoning powers of the mind. It is the middle portion of the soul, answering to six Sephiroth from Chesed to Yesod inclusive. To the Ruach is also linked to the Microprosopus, Zaur Anpin, the Lesser Countenance and the colour red. The Ruach is attributed to the Hierophant of the temple. The Hierophant, while the Chief Officer, is still a representative of Kether before the veil, and is therefore clothed in the red of Zaur Anpin, the lesser eye.

Here, this attribution is fitting on a personal level by cultivating within that skill which unifies opposing forces, for the mind is the mediating and imaginative faculty that is best relied upon in matters of confusion between the higher and lower urges. This challenge is aptly symbolized by the three Officers upon the three paths in the Zelator ceremony, where the Candidate is shown that the intellectual act of moderation is the best course of action in that circumstance.

The Nephesh, which is the lowest portion of the soul, represents the animal instincts, and answers to Malkuth. To the Nephesh is linked Malkah, the Bride and Queen of Earth, the inferior Mother, and the colour black. It will not have escaped the more thoughtful student of our mysteries that Malkuth and Assiah border or share the same realm as the Kellipot, which among many other things, is the Hebrew term for demons and shells of the dead. The Nephesh is attributed to the Hiereus of the temple, but not as an evil force, but rather because he is the guardian against the Kellipot in the West.

While it should be understood that the temple in the 0=0 Hall is set below the Veil of Paroketh in the East, and therefore entirely in

Heh final of YHVH, the above model is the actual paradigm by which the Three Principal Officers are seated in the Hall of the Neophytes.

THE NESHAMAH, THE SEPHIROTH, AND THE TEMPLE PILLARS

The Theoricus lecture further explores the Neshamah's further subdivision into three more parts, which we shall greatly expound upon.

The Yechidah, which means the true self, referred to Kether and the Hierophant of the temple. This is also the capital of the Middle Pillar of the Tree of Life, which for more than convenience sake, it seems fitting that it shall be termed the red pillar.

The Chiah, which means the true will, referred to Chokmah and the Hegemon of the temple. This is the capital of the white pillar.

The Neshamah, meaning the higher aspirations of the soul, referred to Binah, and at what appears a paradox at first glance, is here referred to the Hieres of the temple. This attribution is correct and is not to be confused with the three main Kabbalistic parts of the soul as given above and in Z1, where the Hegmon is referred to the Neshamah. This is the capital of the black pillar.

The above arrangement is of course identical to the Sephirotic arrangement of all ten Officers in Zeta 1.¹⁸

The Three Principal Officer's Mantles of white, black and red are referenced in the tradition as the three pillars, as described in the Hierophant's speech from the throne at the end of the Neophyte Ceremony of the Stella Matutina. As it says:

"East ... are the pillars of Hermes and of Solomon. On these are painted certain hieroglyphics emblematic of the soul. 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

18 Zeta-1, *Sephirotic Attributions to the Neophyte Hall, The Z1 Addendum for the Advanced ZAM* by Frater ES. (al Tinnin Vault paper, September 2009).

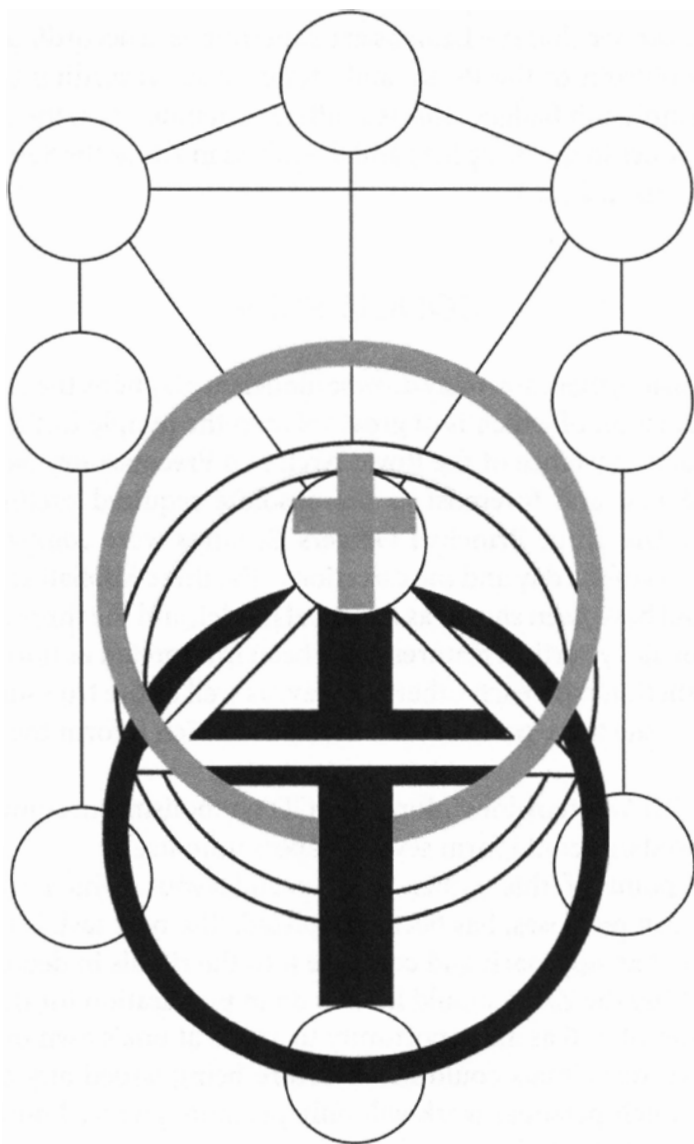
of nature, which is a continual undulation, the winding hither and thither of the serpent, is the straight and narrow way between them. It was because of this that I passed between them, when you came to the light, and it was because of this that you were placed between them to receive the final consecration. 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.”

Here is a section taken from the al Tinnin paper on the pillars:

“One of the most often overlooked accoutrements in the Outer Order is the symbolism of the pillar capitals. While the three pillars on the Tree of Life terminate in Kether, Chokmah and Binah, in the Outer Order temple they rather terminate at the Veil of Paroketh, as represented by the triangular tetrahedrons. These red capitals are really the two portions of the three-dimensional hexagram, which is known in geometry as a star tetrahedron. That they are not the full extent of the Pillars represented upon the Tree of Life should be kept firmly in mind whenever discussing the Outer Order pillars.”¹⁹

¹⁹ *Lambda-1, The Black Pillar* by GH Frater ES. (Unpublished AAM Document, al Tinnin Vault, 2009)

THE THREE LAMENS AS ADMISSION BADGES



This particular image is based on the unpublished Whare Ra version from 1936. Save for the artistic differences in copying, it is identical

with the Z1 from Isis-Urania (GD) in 1895 and from Thoth-Hermes (AO).²⁰ While not explicitly labelled in the diagram, this image immediately followed the portion of the Z1 discussing the Hegemon's Lamens, as expounded in the 4=7.²¹

You can see that the Lamens are superimposed according to the lower Sephiroth of the Portal and Outer Order according to their use as Admission Badges. This is a different manner than the Middle Pillar thrones in the Neophyte and described in Z1, or the Sephirotic descriptions in Zeta 1.

CONCLUSION

In conclusion, there are many diverse models at play here, the tracking and interaction of which is of great value to the temple Initiate. The historical importance of the Royal Arch and Freemasonry has been explored first and foremost as the absolute required preliminary concern. The Three Principal Officers' Sceptres were compared to the stations of the day and the directions. The three Kabbalistic parts of the soul have been shown as a vertical model, and the three pillars, while normally vertical features, have been interpreted as horizontal in conjunction with each other in array, as well as the true supernal capitals as the three parts of the Neshamah which inform the entire system.

The SRIA system does inform this GD symbolism, but comparing the two systems could form several papers unto itself.

The point of this rather lengthy endeavour, which was for information purposes, has been completed. The next task is to take this seed of an approach and compare it to the rituals in detail. This is something the ZAM should look to do in preparation for the next sub-grades of 5=6 as an opportunity to arrive at one's own opinion as to what our rituals could mean before being issued any official analysis. Such personal work will only promote greater knowledge and Gnosis thereof.

20 Image based on that by Archie Shaw; *Personal email Communication* Samuel Scarborough, Ordo Stella Matutina (Jan 15, 2012).

21 *Ibid.*, Scarborough (Jan 16, 2012).

CHAPTER FOUR

ZETA 4

THE FOUR ELEMENTS AT THE NEOPHYTE AND EQUINOX CEREMONIES



Besides the ongoing classes and lectures of any busy temple, the only ritual events that a new Neophyte will be able to attend are other Neophyte Receptions and the Ceremony of the Equinox. The Neophyte Ceremony is an event that occurs upon joining the Order, and it contains a solid survey of all the major symbols in the Outer Order in particular, and magic in general, while the Equinox is the investiture of new Officers, has a decidedly celebratory quality, and is seasonal, with more emphasis placed on its Solar importance. The astute observer of both of these Ceremonies and Z1 will have noticed that the elements on the Altar and upon the Tree of Life in Z1 are slightly different. In the Equinox, the Cup of Wine, and the Paten of Bread with its Salt Cellar are switched in comparison to Z1 showing the four lowest or elemental Sephira in the Hall of the Neophytes.

The placement of the elements in the Neophyte Ceremony explores the relationship between the individual and the Universe by relating the Candidate to the universal. The Equinox is a different model from the Neophyte, a paradigm where the microcosmic prevails in a more detailed analysis. It is for this reason that the Elements are carried to the same quarters in the temple that they are on the Altar. It is set with the Elements in the same Cardinal directions in both rituals. This is best known as the “Four prevailing

winds of Britain,” which is also used in Modern Wicca.

1) FOUR WINDS – MICROCOSMIC

East – Rose
 South – Red Lamp
 West – Cup
 North – Paten of Bread and Salt

In the Z1, the Elements are placed in the Hall according to a mixture of the “Tree of Life” attribution, and the further elaboration in the diagram of the *Trinity Operating Through the Sephiroth*, given in the Philosophus Ritual.²² This system places the four elements in the four lowest spheres. There is a change here as well, notably the Rose is placed in Tiphareth with the Hierophant, and not Yesod with the Hegemon, as the Hegemon rather works with the Element of Spirit in balance during the Equinox. This is fitting to place the Hierophant as Air, for that Element is attributed to the Middle Pillar of the Tree. (While not central to this paper, it is interesting to note that the Air and Spirit attributions change in the Stella Matutina Portal, where the Hegemon becomes Air, and the Chief Adept is Spirit.)

2) NEOPHYTE TEMPLE – Z1 TREE OF LIFE – MACROCOSMIC

East – Air, Tiphareth
 West – Earth, Malkuth
 North – Water, Hod
 South – Fire, Netzach

In the Equinox, the Elements are not placed in the Hall as in point two, but rather the same as in point one.

3) EQUINOX TEMPLE – FOUR WINDS – MICROCOSMIC

Hierophant – Rose
 Hiereus – Cup of Wine
 Stolistes – Paten of Bread and Salt
 Dadouchos – Red Lamp

²² Alternately known as *Triangles Upon the Tree of Life* in the OSOGD redaction, where it is offered at Practicus.

The Altar is a symbolic of a type of Adamic Ark, bark or coffin. Upon it the Elements are a four-fold representation of the sphere of sensation, the body of Christos, and the Osirian Pharaoh's body in subdivision. This is similar to the Astrological and Alchemical Elements, which are the magical origins of the Jungian and Myers-Briggs personality traits and types. The Altar then takes on a more personal interpretation; in a word, it is microcosmic.

Therefore the Temple foreshadows the coming mysteries of the cosmos. It is the universe as represented by the constellations, planets, and the elements in the four directions. It is the World Tree Yggdrasil, and it becomes the tree that captures Osiris. It the path of the flaming sword that guards the way to paradise; the esoteric Jewish traits that allow the divine presence to arrive and flow through the Kabbalist, who faces the veil of the Shekinah and which covers Yod Heh in the East. Even if it represents the simple, secular ideals of positive and healthy traits required to be present in a positive society, in a word, it is macrocosmic.

In the Neophyte, the elements of the altar are dismembered and placed on the Tree of Life, and then returned for the Eucharist. This mimics the canopic jars²³ in Egyptian burial, and Neophyte is therefore, among many other things, shown the method to be made holy by this process. He is being spiritually disemboweled, cast to the four directions of the universe, and brought back to become more whole than ever before, changed by this full set of experiences in life. This is more than simply becoming well-rounded in the wholeness of time, this is the first representation of a process that will be repeated and internalized in many different levels of resolution in the Order.²⁴ The Neophyte is, in many ways, experiencing a summary of the Order process before it occurs in a more detailed manner, the aim of which is to transform and revitalize the soul in the process. At the stage of Neophyte, his first symbolic death has occurred, now he or she is about to embark on the journey through the Outer Order Grades, to be upraised in Portal, and exalted in Adeptus Minor. As it is later echoed in the 5=6 rubric: "There is no part of me that is not

23 *The Golden Dawn*, Israel Regardie. From the AO paper: *The Canopic Gods: The Symbolism of the Four Genii of the Hall of the Neophytes* by G.H. Frater Sub Spe, i.e. J.W. Brodie-Innes.

24 *Additional Symbolism Associated with the Hall of the Neophytes* by Samuel Scarborough (Unpublished OSM Paper).

of the Gods!”²⁵

In the Equinox, the elements are stationed in the Hall in the same quarters as in the Altar, it is therefore a further exploration of the Microcosmic, and not simply a mirror of the 0=0, as might be initially and incorrectly surmised by more casual observation. During the Equinox, each Elemental Officer makes a cross at his or her station with the attributed Element, and the Hegemon with the Kerux's lamp. These five crosses are a series of 'Elemental buds' if you will, that will later bloom into the Outer Order Grades. They reference the Watchtowers of the Universe, acting through the agency of the four winds or directions.

These Elemental Crosses mark the locations of the Enochian Tablets, and are therefore openly and secretly referencing the Great Crosses of the Elemental Tablets, and the Black Cross, from which is derived the Tablet of Union. The short elemental prayers used in the Stella Matutina ritual are proto-elemental energies compared to the true Enochian Elemental Tablets. These directions the Officers turn to are of course where the tablets are to be located in the following grades. These Elemental forces are the same as the Elemental Crosses in the Stella Matutina Portal, those same Crosses that are brought upright into Pentagrams by the forces in the Grades. Eventually this energy is further directed at the Candidate all at once in the Stella Matutina Portal Ceremony. Therefore the Equinox becomes a Microcosmic model that summarizes the entire process from the 0=0 through the Elemental grades, crowned in Portal, and completed in the Adeptus Minor.

The Equinox ritual therefore initially highlights the Solar and seasonal themes in the Hall of the Neophytes, in addition to the usual scheme of the Kabbalistic tree facing Yod and Heh behind the Veil in the East, which dominates all the other influences in the Hall of the Neophytes. The cicrumambulations and the 'exorcism' or purification and consecration in the four directions all speak to the wheel of the year, and in many ways these travels are the Candidate's travels through the Zodiac. When the Candidate is brought to light, he or she is at the altar, and therefore is placed in the centre of this

25 We can only assume Crowley understood this when he made the above 5=6 line originally appearing in the Book of the Dead central to that other great Eucharist of the magical tradition, the Gnostic Catholic Mass. - GH Frater E.S.

solar model, and where the lamp of elemental spirit is revealed to have always informed his or her path, "though (he or she) knew it not."

This intentionally myopic focus at the Equinox highlights that the individual is the centre of his or her own Universe, as its main feature. This is why the altar is expounded upon personally before the Eucharist common in both the 0=0 and the Equinox. It is the seasons and the individual that is to be concerned here, the ritual is representing the two points of the year that are in balance between light and darkness, just as in the various Solar myths common to the assumptions about the Egyptian and Mediterranean Mystery Schools made by 18th Century Freemasonry, that, for good or for ill, informed the writers of the Golden Dawn ceremonies.

The Equinox is a microcosmic representation of the raw matter in form, like the 0=0, but not only as compared to the journey up the Tree collecting the divine sparks as in the 0=0 and the Elemental Grades. Instead it is showing the perfected being as an ideal in the Solar myths through the Elements and Watchtowers; it is the entire subject of the Seasons in relationship to the unrefined soul in each of us: elements, dross, gold and all.

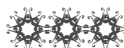
In other words, the Equinox is a map of the personal territory the initiate is about to undertake in the Outer Order, but it is not the journey yet. It is appropriate for the initiate to experience balance and wholeness in a representative ceremony at the Equinox twice yearly. This is a social and internal affirmation in the Eucharist, but not the complete accomplishment of the Great Work; it is a taste of self-balance and individual wholeness before these traits are actualized in the personal success that characterizes the ideal of a full Adept. As the Hierophant says in the closing ritual:

"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."

CHAPTER FIVE

ZETA 5

NEOPHYTE GOD-FORMS



	I Graeco-Egyptian	II Placement or Direction	III Sephirah	IV Coptic name
A	Isis-Hathor	Above Eastern Throne	oo	Ahathoor
B	Thoth as 3 Chiefs	Far East	o	Tho-oth
C	Osiris	East, Hierophant	1	Aeshoorist
D	Arouris	East, IPH		Aroo-ouerist
E	Maat	Between Pillars, Hegemon	2	Thma-Ae-St, Thma-aesh, Thmaa-ett
F	Horus	West, Hierus	3	Hoor
G	Isis	East, Praemonstrator	4	Eeiseest
H	Nephthys	East, Imperator	5	Neuphthusest
I	Thoth	East, Cancellarius	6	Tho-oth
J	Thoum Ash-Nieth	South, Dadouchos	7	Thaum-Aesch- Nia-eet
K	Aramouth	North, Stolistes	8	Aura-Mo-Ooth
L	Anubis of the East	Inner Door, Kerux	9	Ano-Oobist Empe- Eeb-Te
M	Anubis of the West	Outside Temple, Sentinel	10	Ano-Oobi Em- Pemen-Te
N	Kerub of Air	East, behind Hierophant		Ahathoor
O	Kerub of Fire	South, behind Dadouchos		Tharpesh or Tharpshesht
P	Kerub of Water	West, behind Hierus		Thoomoo
Q	Kerub of Earth	North, behind Stolistes		Aphapshi
R	Ameshet	North-East		Ameshet or Amesheth
S	Tou-mathaph	South-East corner		Toumathph or Tmoumathv

T	Ahephi	North-West		Ahephi or Ahaphix
U	Kabexnuv	South-West		Kabexnuv or Dabexnjemouv
V	Ammit, Evil Triad	Just East of Altar		Ommoo-Szathan
W	Harpocrates	Between Hegemon and Evil Triad		Hoor-Po-Krattist
X	Isis	White Pillar		Ay-say
Y	Nephthys	Black Pillar		Nebet-hat
Z	42 Assessors	Around the Hall		

Note that in the original al Tinnin document, images of the God-forms appeared here. Due to the Wikimedia Commons licensing, these are available for free download from the Publisher's website (www.kerubimpress.com).

METHOD AND NOTES ON USAGE

This reference chart has been compiled to assist the ZAM temple Hierophant when visualizing the God-forms before the 0=0 Ceremony at Thuban Temple, as outlined in the Eta 2 document.

The method is as follows. Perform the Lesser Banishing Ritual of the Pentagram, Lesser Ritual of the Hexagram, and then optionally the Middle Pillar. Next, draw down the Divine White Brilliance in the East. Then, starting from the top of the list, pull the Divine White Brilliance from the East, through the Crown of the Adept, and send the invisible light coursing down the spine to the solar plexus and then visualise it come out from the heart chakra or Tiphareth centre, and building each God-form, formulating it out of the Ruach and vibrating the Coptic name only. Some temples vibrate each name as many times as there are Coptic letters in it, but three times is suitable for our purposes.

A. The appearance of the Great Mother as Isis-Hathor, or as vibrated in Coptic "Ahathoor," and distinct from the Kerub of Air. This is the largest God-form, seen as the head of a beautiful woman with the ears of a cow peering into the temple from the far-East.

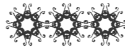
B. Thoth as the Three Chiefs is much larger by several heads than all the other God-forms, but not as large as the Great Mother Goddess. Thoth is situated standing in the East just behind the

Hierophant's throne and the God-form of Osiris. He is distinct from Thoth as Cancellarius.

CHAPTER SIX

ZETA 6

THE HIEROPHANT'S SPEECH FROM THE THRONE



There are many ways to approach an analysis of the Neophyte ritual. While in all our rituals there are many different magical and alchemical models operating simultaneously, this is most especially true in the Neophyte Ceremony. In the preceding Zeta Documents 1 through 5, the method of elucidation has been to choose a precise topic or model, and, within those boundaries, carefully examine how it is integrated into the ceremony. The Sephirotic influences have been examined from numerous angles, as well as Freemasonry, Coptic God-forms and Astrology. In this paper, we shall instead look at the array of the essential ritual implements present in the Neophyte Ceremony, and examine their separate and conjoined influences. The Very Honoured Hierophant gives a very concise speech at the end of the Neophyte Reception in regards to this, which we will use to narrow the scope of this paper to a manageable and intelligible size.

This speech is reproduced here for reference:

“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 temple is an emblem of visible nature or the material universe, concealing within her 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 Yetzirah, 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 that 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 threefold wave of the sensual world.”

“Hierophant stands in the form of cross.

“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, and earth.”

In this paper we shall attempt to delve a little deeper into the meaning of this speech, so that we may be among those that know, and formulate the truth. Not that our knowledge be merely superficial information, but a deeper and more personal understanding. At the very least, we now have our list of topics for this paper:

The three-fold cord,
 The hoodwink,
 The double cubical altar,
 The white triangle and the red cross,
 and the elements: a rose, fire, cup of wine, and bread and salt.

The final section of the Hierophant's speech about the Officers has already been treated carefully in the preceding Zeta Documents.

One final note. This paper uses the threefold approach to apprehending symbols that is common to some of the Lesser Adept documents that work with the various layered esoteric meanings. It is summarized as follows:

1. The apparent meaning
2. The spiritual or mystical reference
3. Practical interpretation and magical application

THE THREE-FOLD CORD

1. The Masonic "cable-tow," being placed as a running noose about the Candidate's neck, is used exoterically in a Regular Blue Lodge to signify the strength of the Obligation administered at the pedestal or Altar, as well as illustrating a portion of the penalty of one's Obligation. The dress of a Candidate for Freemasonry is that of a Medieval Heretic being sent to the gallows. The cable-tow is therefore a reference to death by hanging.

2. The Knight's Templar were said to wear a similar cord around their necks, while the Templar Rosslyn Chapel in Scotland has a carving that depicts this. It was apparently part of secret Templar

practices, and therefore it does not appear in the Rule of the Order. If the confessions of the Templars are to be given any credence, then the cord had been ritually touched to a sculpted ritual head of two or more faces, which was sometimes described as Baphomet.

3. The three-fold cord is a symbol of the common Gnostic doctrine that some human souls are spirits or shards of light that are trapped on the physical plane, and are attempting to rise to reunion in a higher plane in a spiritual redemption. The cord therefore represents an impediment to this process. Some Gnostic sects taught that this occurred at death, where one left the physical plane to rise through the heavens of the solar system, and that the negative aspects of our being represented by the planets would be slowly purged from the soul of the aspirant. Our Order is founded upon the principle that this transformation may occur through the agency of a Mystery School. Whether the ancients believed that this actually occurred after death is open for speculation, but its literal existence is immaterial, as the utility of such transformative ritual practices and exercises while the aspirant is living is without question to those that have reaped the rewards of such personal work. The spectrum of elemental and planetary influences that spread from the earth in Malkuth through the grades of our Order toward the Primum Mobile in Kether and beyond to dissolve in the Ain Soph, may only ascend past the ignorance of the uninitiated once the binding to the Earth plane has been loosened and removed. As it turns out, the cord is much like a Falconer's Knot, or slip-knot, inasmuch as once the knot is loosed, depending on the character of the Initiate, the material inclination may easily slip away.

Now this is not to say that one who is uninitiated in our secular order is likely to be ignorant, but more to the point, that any person unwilling or unable to undertake the initiation of personal work, either very formally in our system, personally on some other level, or not at all with Hermeticism but even with some other philosophy, that unwilling person will ultimately suffer from their own ignorance. There are most certainly great initiates that have walked the face of the planet that have not heard of the Golden Dawn; meanwhile there are paradoxically a few Golden Dawn Adepts that have had little

success balancing their own personalities and relationships with others in Tiphareth. It all comes back to a willingness to trample and hold in check “the king of terrors,” which is but another name for our own shadow self, beneath our feet. As Socrates said, “The unexamined life is not worth living.”

The various versions of the Masonic Royal Arch degree and Buddhist conceptions of Bardo, likely Neoplatonic ideas carried to the East during Alexander's travels, additionally commemorate this layered heavenly philosophy whereby at death the negative layers of the soul are cast off to eventually reveal only the pure being. This necessarily brings to mind the Buddhist maxim that “all existence is sorrow,” the concept being that our minds bind us to the physical plane with all its sorrow in our unwitting mental attachments. By symbolically removing the cord, the Candidate's soul is supposedly freed to travel or contemplate itself not only in the following ritual, but to ascend freely through all the grades of the order. Thus, in the Golden Dawn the cord is primarily a symbol of removing the layer of ignorance after the requisite fourfold exorcism. It is of course left entirely up to the Candidate to actualize this opportunity for transformation in his own life.

THE HOODWINK

1. The Masonic hoodwink is a word stemming from the old German and Anglo-Saxon words for hat or *hood*, and *wink* as in to close one's eyes. Therefore, a hoodwink is a hat or head covering to hide the eyes.²⁶

2. We may conjecture that the use of the hood may be further illustrated in Falconry, and that the Neophyte, as Hoor Par Krat, is in effect a hooded Falcon experiencing his or her first training.

The hoodwink is classically said to represent that ignorance of self. The principal theme of the Grade of Reception is expressed in the ritual as the search for light in the darkness. In an Elemental paradigm, the light is of course the fifth element of spirit, symbolized by the mobile lamp of the Kerux, which the Neophyte

26 100 Words in Masonry.

comprehendeth not. In other words, the Neophyte Grade teaches each of us the lesson that our enlightenment is swathed in the darkness of the ignorance of self. Like a symbolic version of “The Good King *Wenceslas*,” the Kerux is the light that leads the way in the darkness, “though you knew it not.” So too this ceremony of Reception represents the hidden activity of the light in the physical world, while the ignorant physical world also may be said to contain within it the absolute and highest mysteries. In a Planetary model, this may be illustrated by the lead in its process of transmutation through each of the seven metals to the final opus in gold. For just as Kether is the Hidden Intelligence that is omnipresent,²⁷ so too is the Neophyte representative of the enlightened one that is within, and is the guide to each of us, “even though he knew it not.”

3. That Initiation is, in effect, the start of a course of training, will be obviously apparent to any Adept who has advanced far enough to possess this paper as part of his or her regular grade studies. The Neophyte ritual is a Reception into the Mysteries of the Order, which is to say that he or she has been properly prepared for coming Initiation at Zelator. The work of a Neophyte is therefore that of the cord and hood, which is to say that they are bound and calmed, like that Falcon or Horus, and are therefore placed in such a suitable situation of passivity that our mysteries may better impregnate his or her soul, so that “he or she may prove to be a true and faithful Frater or Soror Neophyte amongst us.”²⁸

THE DOUBLE-CUBICAL ALTAR

1. As Z3 shows, the Altar sits in the airy quarter of the sphere of Malkuth, this places the Candidate in the centre of that sphere at the Prayer and Obligation.

2. It is a double cube because it is based on the Altar of incense at

²⁷ *Commentary on the Thirty-two Paths* by VH Frater YShY (Unpublished al Tinnin Vault Document, Dec 2008).

²⁸ *Zeta 8, Violence in Masonic Ritual* by VH Frater YShY (Unpublished al Tinnin Vault Paper, June 2009).

the Temple, which is in turn fashioned after older Greek and Roman columns, such as commonly depicted in the Mithraic cults. While we know that this Altar was covered with pure gold in the Holy Place, and it is depicted in earth tones to the Adeptus Minor, its dimensions hint towards a greater mystery.

3. It is placed on the airy portion of the Sphere of the Elements, or Malkuth, to symbolize the Candidate's field of attention,²⁹ and the mental contemplation he is about to embark upon by endeavouring to become more aware of the ignorance inherent in the unexamined aspects of his physical existence and the different parts of his soul. Compare this to the material Altar which has upon it the elements of Asar, who, when identified with the Christos, is none other than the Candidate. This indwelling spirit is the microcosmic deity, the god who dwells within each of us. This teaching that the solar spark of life is carried through the quarters of our lives until finally when we perish and it is returned to the universe, is central to the Rosicrucian mysteries, which if our oral and written records are to be believed, owes its rise to the Ancient Egyptian religion and Gnostic schools.

We may compare what little we know of the Ancient Egyptian mysteries to similar Jewish concepts about the spark of deity, collecting the sparks of god, and the Tzadik. Of course the Jewish teachings have a pedigree of sources, while it is difficult at the best of times to interpret the original context of Egyptian myth, so we shall not enter much further into the historical side of the subject here, save to note the striking similarities.

THE CROSS AND TRIANGLE

1. The Red Cross and the White Triangle are arranged in the symbol of the Outer Order, and are microcosmically represented in the center of the double-cubical altar, which is the body of man. Meanwhile, these symbols are also macrocosmically represented in the temple or the universe, as the Banners of the East and the West, respectively. The Triangle is the supernal Light, and the Cross is the Life of the Exemplar or Savior as the Second Adam.

29 *The Tarot, A Key to the Wisdom of the Ages*. Paul Foster Case (BOTA 1947).

2. This symbol for the Golden Dawn order is also a common stonemason's mark. This is used in the various renditions of the Rose Croix degree of Freemasonry, which has now become the 18th degree in the modern version of that ritual, as performed by the Ancient and Accepted Scottish Rite. While the modern Scottish Rite (AASR) has added a modern caveat into their ritual that the Rose Croix degree is not Rosicrucian by nature, older versions of this ritual have no such disclaimer, having full well intended to be connected with that elusive German brotherhood.

In any case, this use of the Mason's Mark symbol from the Rose Croix Degrees for the Outer Order is not an accident, mistake, or coincidence, and is a primary intimation by the author of the Cipher Manuscript that the Golden Dawn is indeed intended to represent the Outer Order of the Rosicrucian Second Order.

3. The magical use of the Altar symbols represent Light and Life coming together in various relationships throughout the various grades with their elemental themes. This is very similar to how the square and compass in Masonic ritual are reconfigured into different patterns symbolizing the three degrees of Masonry. As the GD symbols they represent a symbol-set of two, and therefore may be treated as a polarity. In the Neophyte Ceremony, the Banners have two functions. The first is to raise the energies of the macrocosmic world-temple as the path of the Sun from the East to the West, therefore causing the flow of the mystic circumambulation to be charged with energy. The second purpose, which is contradictory at first glance, is that they shield the energies of the hall as a microcosm from the outside world.

THE FOUR ELEMENTS

1. The Four Elements are the Rose, Red Lamp, Cup of Wine, and Bread and Salt.

2. The Four Elemental implements are laid out in the pattern commonly known to neo-pagans as the *Four Winds* attribution,

which is the same as in Second Order Enochian magic. When the implements are actually disassembled by the Kerux during the ritual, they are placed in the extremities of the temple, and under the care of the Officers there in the *Tree of Life* attribution.

3. This elemental theory is critical to the Outer Order process, where at each grade, the element is explored in turn. This elemental balance shown in the four implements present at the Equinox and Neophyte Ceremony intimates that the 0=0 formula foreshadows the entire Outer Order process. However, the two ceremonies differ, as shown in the Zeta 4 document. As this is the very basis of our work, let us delve deeper into the meaning of each of the four implements.

THE RED ROSE

1. The red rose is associated with the Element of Air, the Eastern face of the altar and the Very Honored Hierophant who is seated in the East of the temple. It is therefore the symbol of Air of Earth. Air descends from Kether, Daath, to Tiphareth, and finally through Yesod into Air of Earth in Malkuth.

2. The red rose is also commonly associated with the goddess of love, Venus, and with the Venusian dove, which was one of the symbols of the Virgin Mary. Because of the retrograde pattern of occurring every 144 degrees in the orbit of the planet Venus, some occultists consider the pentagram to be its occult symbol. This is certainly supported in the RR et AC by the five-fold Tudor rose upon the Rose Cross of a Zelator Adeptus Minor. This may be why the air symbol used in the 2=9 grade of Theoricus is not the rose but the pentagram, in addition to the occult connection Yesod has with the Portal grade in the Stella Matutina.

Properly speaking, Venus is attributed to Neztach, the last grade before Adeptus Minor, while every ZAM knows that Venus is also attributed to the door of the Vault of the Adepts. As the Venus symbol is the only planetary glyph that may be superimposed over the whole model of the Tree of Life, this has led to the idea that love

is a universal doctrine of peace.

3. The rose is the primary modern Rosicrucian symbol, but it was not always so. The French word for red is actually *ros*, leading some to claim that the word Rosicrucian meant “red-cross.” To this of course we may find a Templar origin, for their livery consisted of a red cross. During the 0=0 Ceremony of Reception, the implements are moved in the form of an equal-armed cross to the far thrones of the temple.

During the prayer and at the obligation, the Hierophant reaches across the side of the Altar the rose was originally placed at during the opening. Were the rose in its place on the Altar at this moment, from the line of sight of the Candidate it would be centred on the Hierophant’s lamen upon his or her breast, creating the image of a red rose cross. In this regard, the Celtic Cross implies a hidden symbol in the Golden Dawn, that of the Complete Symbol of the Rose and Cross of the RR et AC. This cross or “CRC” is the key to all the rituals leading up to ZAM, just as the ankh or Venus symbol is the key to the Tree of Life. Therefore the seemingly innocuous rose upon the 0=0 Altar, is an intimation to every Neophyte that the GD Order is Rosicrucian in nature, and thus it shows that this element corresponds directly with the mysteries of the 5=6 grade.

THE RED LAMP

1. The red glass lamp is associated with the Element of Fire, the Southern face of the Altar, and the Dadouchos who is seated in the South of the temple. It is therefore the symbol of Fire of Earth. Fire descends from Chokmah, to Geburah, through Netzach into Fire of Earth in Malkuth.³⁰

2. The red lamp is the age old symbol of the red light district in the city of Venice, the patron of whom was the Goddess of love and desire, Venus. To the Greeks, prostitution was a holy and sacred office that was serviced at the temple of Aphrodite, who was the

³⁰ *The Tablet of Trinity Operating Through The Sephiroth* from the Philosophus Ritual. This Tablet is given at Practicus in OSOGD.

Roman Venus.

At night, the port side of a ship has a red lamp on it, while the starboard side is green. Intentionally placed here or not, this nautical reference once again hearkens back to the connection already explored between the body of man as symbolized alternately by the Tree of Life, the Venus symbol, the Altar, and finally the Ark of the Covenant as the Solar Bark containing the spark of life to term.

3. Another larger lantern is carried by the Kerux, which represents the sun and the Element of Spirit at the Equinox. The red lamp therefore represents the Fire Element and will. Sacred fires are prevalent in many cultures, and while the Fire Element duplicates or represents the Sun's light, Elemental Fire differs from the celestial to the terrestrial, as elucidated in the Practicus ritual. These sacred fires of old appeared as bonfires on hilltops and caves, and in sacred temples. These terrestrial fires also symbolize the Sun at midnight, which is the so-called interior sun or inner light. The red lamp again represents the light within the physical form, for "the fires of created beings arise from darkness and obscurity" as opposed to the lamp of the Kerux representing "divine beings that unfold in the element of light." This is clearly a further reference to the Jewish Tzadik and the Hermetic spark of divinity that is said to be present in each of us.

This is another reason why the North is equated with the Earth Element on the Altar, because the Earth is further subdivided into the four elements again, as the whole four-fold symbol set is readily reflected in the lowest four spheres on the Tree of Life, where to the ZAM they are typified by the Elemental weapons. This is reinforced by the Fire and Earth axis explored in the 1=10 ritual, where the Fire is in the interior of the Earth, and the Fire wand of which the lower end is magnetized to point North, therefore making the turned top point to the south.

THE BREAD AND SALT

1. The bread and salt are associated with the Element of Earth, the Northern face of the Altar, and the Stolistes who is seated at the

North of the temple. This relationship between how Earth and Water upon the Tree of Life in the Temple and on the Altar is explored in Zeta 4. It is therefore a symbol of Malkuth, but specifically Earth of Earth in Malkuth.

2. Bread and salt are chiefly important in Hebrew, Sufi and ancient Arab cultures, where salt is used not only for preserving food, but for the communal aspects of trust and interconnection between peoples. Salt is a primary symbol of wealth. These concepts are exactly the Hebrew conception of the term Malkuth, or the Kingdom.

In the Greek Eleusinian mysteries, Demeter, Hades and Persephone are the chief characters. Demeter is the Grain or Earth Goddess, Hades the Lord of the Underworld, and Persephone the Maiden whose yearly sojourn in the underworld for six months with Hades causes her mother Demeter such vexation that winter sets over the Earth. These mysteries as appreciated in the annals of Freemasonry are where the titles of most of the Golden Dawn Officers initially took their rise.³¹ In the Tarot, Demeter is associated with the Empress card, Daleth and the Planet Venus; therefore, the Paten is allied to the Venusian symbolism aforementioned in the other Elements.

In Freemasonry, “the two holy Saints John”³² were attributed to the two halves of the year, and thus when John the Baptist is beheaded, his term is ended with his head upon the platter. In the ancient world, the first mirrors were polished bronze, silver, and gold. The polished Paten as the Catholic Mass plate may be treated as the first or only mirror many Christian European peasants ever saw, and therefore the Paten or Disk is again attributed to the mirror of Venus, after another fashion.

3. The salt crystal is in the form of a cube, which opens the horizons of the Cube of Space, which is a modern term for the mysteries of the Merkabah, and which relate to the magical and Kabbalistic use of the four directions as understood in the five regular polyhedrons. The cube itself opens into the six-fold Calvary Cross, which in turn

31 *History of Freemasonry* by Albert G. Mackey and William R. Singleton (The Masonic History Co. 1898).

32 From Emulation Freemasonry.

appears upon the Celtic Crosses of the Hierophant and Dais Officers, where the circle infers the Rose Cross of the Second Order.³³ It is within the unfolded cube that the rose unfolds in the Eighteenth Degree of Scottish Rite.

THE CUP OF RED WINE

1. The Red Wine cup on the Altar is associated with the element of Water, and sits at its Western face. When it is placed in the temple, it is under the final custody of the Hiereus in the West of the temple, whose description is given above. To the Adept it is therefore a symbol of Water of Earth. Water descends from Binah, to Chesed, and through Hod into Water of Earth in Malkuth.

2. The Western half of the 0=0 temple is of course Malkuth, and corresponds to the last sphere of the Tree of Life. In various rectified tree diagrams, Daath is gone and the Middle Pillar spheres are each shown moved up one position to take up Daath's place, with finally Malkuth no longer being separate and pendant to the rest. There is therefore a relationship between Daath and Malkuth. Many Adepts of our Order consider Daath to be that impassable portal to the Third Order, and this is true inasmuch as the mind or Ruach often attributed to Yetzirah cannot apprehend the supernal realm, and finds its extremity in the place of Daath, or knowledge.

3. The wine cup is attributed to the blood of the redeemer, collected in Daath, and of whom it was revealed in the Adeptus Minor ceremony that he "was crucified in Daath." The sign of Osiris Slain is in reality a Tav, and is therefore an earthy symbol. Thus the cup, which is by all usual attributions given to water, here partakes slightly of the nature of earth, inasmuch as the blood of the redeemer is collected upon the cross of corrosion and death during the crucifixion.

In the 0=0, the Cup is finally placed inverted between the Cross and Triangle, in the center of the other sub-elements, as a type of central Earth or Axis Mundi. Wine as fermented grape produces or reveals the volatile alcohol and spiritual essence. This

33 Z1, Mathers.

Alchemical concept of revealing the inner spirit or Mercury through fermentation may also be done with other plants and substances in distillation. This revelation of the spirit in Alchemy is indeed the baptismal water which is the integral cleansing required in ancient Sethian Gnostic practice to reveal the Protennoia³⁴ or Goddess as the spirit within all. This is much like the sparks of deity within the Tzadik and within all life in Lurianic teachings. Of this placement no more is fitting to discuss in this Second Order document, which by any definition all papers that may be written on any subject are restricted by the confines of the Ruach.

SUMMARY

In conclusion, we may summarise that the polarities in the temple are brought together through Venusian love and union. The Adept will see that this theme of polarity is also progressively continued in the esoteric interpretation of the Zelator and other grade ceremonies. Most importantly, in the highest and final elemental grade of the Outer Order, the new Philosophus learns that only the symbol of Venus unites all the Sephiroth. Therefore, the planet which explains the presence of all these emblems in the temple is also Venus. While this might seem unusual or far-fetched at first glance, consider the following in context with the Hierophant's speech. The cord binds the soul to the body in a type of personal union reminiscent of the Yechidah or Higher Genius acting through the Ruach and the physical form, while the hoodwink signifies ignorance and the dissatisfaction and otherwise Venusian desire for the light. The double-cubical altar intimates the directions of above and below, like the conjugal Uranus and Gaia in Greek myth. The cross and triangle are furthermore gendered polarities, as are the pillars. Meanwhile, the four elements have all been shown to be shades of Venusian imagery in earthy symbols. The concept of union and love are major tenets even in exoteric Christianity. The planet Venus is known as Nogah in Hebrew, whilst in Kabbalah the redeemable kelipot are known as the "Nogah Kelipot," and are said to glow with the trapped light from

34 See *Three Forms of Thought* in the *Nag Hammadi Scriptures*, Marvin Meyer (HarperOne, 2007).

creation. In this manner, the Eucharist may be taken as elementally virtuous, but like all non-kosher food, it may sustain even when not properly blessed. In Kabbalah, this Nogah Kelipot is the light being released and transformed even as the imprisoning shells are consumed and transformed. However, in this ritual, the elemental parts of the Candidate are to be redeemed and transformed by the Mithraic and Christian act of blessing and ritual consumption.

In my introductory remarks, I intimated that truth is to be formulated by the initiate who uses these principles. The use of the word "formulate" in the Inner Order documents is no chance designation, for the corresponding magical work of the Adept with Z2 and the 0=0 ceremony actually teaches that the Neophyte is the formula for all magic.

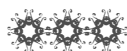
While this formula is well explained satisfactorily there, it is important to note that the context of the initiate's personal truth this has a greater meaning. This knowledge of self is the real truth sought throughout our lives, it is the primary formulae of magical knowledge or Gnosis. These symbols are like basic algebra, the qualities and quantities must be one's own unique factors from one's life, but when the formula is filled in, the results of the equation are the formulation of truth. Each initiate discovers for himself the true or personal meaning of each of these symbols and concepts over time. The real magic is in the full application of the formula to one's life, for only in really knowing oneself shall one ever have the chance to be truly happy. Not the happiness of mere pleasure or contentment, though these are also somewhat important to most of us, but that which is meant by the Very Honored Hierophant at the end of the Neophyte Closing when he says:

"May what we have partaken maintain us in our search for the quintessence, the stone of the philosophers. True wisdom, perfect happiness, the summum bonum."

CHAPTER SEVEN

ZETA 7

THE SEVEN FLOOR OFFICERS AS THE SEVEN PLANETS



In this thesis, the seven floor Officers are compared to the seven planets of old. It came about from a careful reading and performance of the Shin of Shin section of the Z2 Formula over the years. This is none other than the formula of Spiritual Development for the Augoeides, or the Higher and Divine Genius. There, the Candidate is the Natural Man, and the Ancient of Days is in the Hierophantic East as the form of the Augoeides. The Kerux is also seen as a gigantic angelic Eidolon or apparition of a torch-bearer.

The Z2 Shin of Shin formula describes a process where the Magician creates a personal visualization of the Augoeides. In my initial work, a simple variation of this script you now read was performed daily for six months, and the Ancient of Days came into my imagination as light-filled clouds. Later, as I matured with the experience, it was seen as an invisible form surrounded by blinding light, brighter than the Sun, obscuring everything in the room. The torch-bearer described in the formula also morphed into a type of Psychopomp to the underworld. Both images are fitting, the Sun and Mercury as Hierophant and Kerux. Over time, the remaining Planetary images of the other Officers soon followed as my personal insight into the Z2 for Spiritual Development grew. I also became more enthusiastic about my Kabbalistic studies, and felt compelled to re-title my personal working as *Collecting the Divine Sparks and the Repair of the Body of God* after Isaac of Luria's supposed

teachings. This paper is a collection of my findings, described in detail and contrasted with the Masonic tradition, which seemed the logical choice, as it attributes a few of its Officers to the Sun and the Moon.³⁵

One caveat to the unwary: these attributions are not at all the same as the Hexagram points where the placement of Officers occurs around the Altar in the 0=0 Hall.

THE PLANETS AS OFFICERS

OFFICER	PLANET
Hierophant	Sun
Hierus	Moon
Hegemon	Venus
Kerux	Mercury
Stolistes	Jupiter
Dadouchos	Mars
Sentinel and Candidate	Saturn

The Very Honoured Hierophant is the astrological planet of the Sun, as the lord of light and day. The Ancient of Days as Kether appeared at times as white, blinding, solar-light, and at other times as clouds of invisible light that were white, but at the same time completely transparent in the air, as well as in my mind's eye. This was a paradox, this solidification of transparency.

In the Masonic Lodge, the Worshipful Master is one of the three great lights, the others being the Sun and the Moon. His duties are to liven and instruct the Brethren in Freemasonry, meanwhile the Very Honoured Hierophant is the expounder of the mysteries, and so we have this further tradition of the great light in the East, which is also the place of the rising sun. This light is depicted as Resh, the astrological attribution of Apollo and The Sun of the Tarot.

The Honoured Hiereus is the astrological planet of the Moon. The West is the place of the setting Sun, and the gate to the ancient Egyptian underworld of Amenti. The Moon rules the night, and

³⁵ Zeta-3, *Three Principal Officers in the Outer Order*. GH Frater ES (al Tinnin Vault paper).

lights the darkness. This is visualized as an incredibly large orb just above the horizon.

So too, in the Masonic Lodge it is the Senior Warden who sits in the West, and is attributed to the Moon. His duties are to close the Lodge, just as the Sun sets in the West. The Kellipot he guards against are well-depicted as Qoph, Pisces and the Moon Card, as well as Gimel, the astrological attribution of the Moon and The Priestess of the Tarot.

The Honoured Hegemon is the planet Venus, who appeared as a pink spectre of a nude human form of great health and vitality; at times it was as a well-built muscular male, and at others a beautifully proportioned and curvy female. The spectre shifted back and forth between the two forms, with pink, frothy light floating about its various forms. This is the guide, wife or spiritual partner and Augoeides of the Candidate, as per the Book of the Dead and the Outer Order Pillars.

In the Masonic tradition, the Junior Warden is attributed to the Hegemon, and he sits in the South, as the place of the sun's zenith that is equivalent to the Middle Pillar in Golden Dawn parlance. The nourishment of the Junior Warden is a fitting comparison to Daleth, Venus and The Empress of the Tarot.

The Kerux as that angelic torch-bearer is a form of the planet Mercury as Psychopomp and announcing messenger. He appeared as the aged Hermes-Mercury, wearing a long white gown and was at times a male or female youth, and at others was a very old being, like The Hermit of the Tarot. His torch was a 3 or 4 foot flaming bundle of tightly-woven straw.

Like my description of Venus, he also held some of the Hermaphrodite or Hermes-Aphrodite symbolism due to his place South-West in the temple, and his announcing place in the North-East, which are the setting and rising of Venus. There is an ancient confusion of the observations of Venus and Mercury as evening and morning stars, and this has carried over into Freemasonry and Golden Dawn ritual. This is emphasized by the conjunction of the two planets of Mercury and Venus, or as the blazing star in Masonic tradition.

The Kerux is identified with the Deacons and Inner Guard

in Masonic ritual. This mastery of the temple gateways with the two Deacons is attributed to the two Saints John, which is in turn equated with Janus, the double-headed Door-keeper of the past and future. In some Masonic traditions the Outer Door-keeper is called the Janitor, after Janus. As ruler of Gemini and Virgo, this is a fitting attribution to Beth, Mercury, and The Magician of the Tarot.

The Stolistes is the planet Jupiter, and in the Z1 Tree of Life system, Chesed is water. He is affiliated with the white pillar, which is the pillar of steam formulated during Z2.

Stolistes is associated with the Senior Steward in Masonic ritual, and is attributed to Kaph, Jupiter and the Wheel in Tarot.

The Dadouchos is the planet Mars, and in the Z1 Tree of Life system Geburah is fire. He is affiliated with the black pillar, which is the pillar of cloud and fire formulated in Z2.

Dadouchos is associated with the Junior Steward in Masonic ritual, and is attributed to Peh, Mars and The Tower in the Tarot.

The Stolistes and Dadouchos are therefore the Pillars of the temple, whence they derive their names of the Pillar of Mercy and the Pillar of Severity, or Jupiter and Mars respectively.

The Sentinel is the planet Saturn, and here the eye continues with the earthy symbolism of the ruling planet of Capricornus. The all-seeing eye is solar, and Saturn and Sol are opposite symbols. Academics commonly agree that Ayin in Phoenician is actually derived from the solar hieroglyph. The solar letter "O" or Ayin is identified with the singular eye of the Ancient of Days in the Zohar, and Ain Soph. His placement outside the Hall in protection is the outer ring of the Solar glyph. He is associated with the Outer Guard or Tyler in Masonic ritual. He further assists the Hiereus in guarding against the Kellipot during the ritual and when that Honoured Officer leaves his Western throne during the Prayer and Oath. His watchful eye is the outer boundary of the solar force flooding without limit from the Candidate during the Prayer and Oath.

The Candidate is also attributed to the planet Saturn, for he begins the ceremony without the Portal to the Hall, and in many cases the Lamen of the Sentinel should be the first traditional symbol of the Order he sees during his preparation. He is bound and tied in the restrictions of material inclination, is clothed in earthly robes, is

blinded by the mother of earth, and his true nature of light is hidden by the father of earth, all under the malefic auspices of Saturn, as aided by the Sentinel.

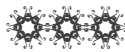
If the entire temple is treated as the profound model of the Universe that it was intended to be, then the Vesica Pisces present in some non-GD versions of The Universe card in the Tarot becomes clear, and the path of the Zodiac in the GD version is seen for what it really is: the never-closing eyelid of the Ancient of Days.³⁶

36 *The Zohar*.

CHAPTER EIGHT

ZETA 8

THE ZODIAC AND THE WHEEL OF THE YEAR



It has long since been supposed that the Neophyte ritual may be attributed to the Zodiac according to the Circumambulations of the Hall. The key to the system is placing the starting location of the Zodiac to the correct cardinal direction. This is simply taken from the Catechism in the Neophyte Opening Ceremony and the

Hierophant's Speech from the Throne, which as this paper shows, places Aries in the East.

The general attribution of myths to the seasons and the times of the day is ancient. Much of what passes for Neo-Paganism in this day and age echoes the Greek and Roman traditions, for much more is known and has been said about Greek and Roman studies than that of other forms of the old religion. Apart from English literature, the modern caretakers of this rustic tradition are found in Western Esotericism, Freemasonry and Wicca. The Golden Dawn has made its contribution to modern witchcraft, while the influence of Freemasonry via OTO is also clearly seen in Wicca.

The Inner Order of the Golden Dawn has a special format that its rituals are applied in practical magic, known as Ritual Z2. It breaks down the stages of the Neophyte ritual as magical formulae, and apart from lending immeasurable insight into the stages of that ceremony, also sheds light on similar practices in magical ritual for other purposes. Rather than attempt to recreate some other format, lest we attempt to reinvent the wheel, this document is therefore lettered according to the Z2, *Index of General Reference to the Enterer Ceremony of the Neophyte Grade*.

THE ZODIAC AND THE WHEEL OF THE YEAR IN THE NEOPHYTE HALL

A – The Ceremony occurs in the Neophyte Hall. The place of the Temple is drawn up according to the Zodiac as follows: the start at Aries is due East at March 21st; clockwise through the summer months with the sun entering Cancer at the Summer Solstice, June 21st; Libra at the Autumnal Equinox, September 21st; and Capricornus at the Winter Solstice, December 21st. These are the Cardinal points of the compass and the Wheel of the Year.

The Altar is central, and is therefore Terra, while the Pillars are set at 15 degrees Aquarius and 15 degrees Taurus. The Kerux's Table is in 15 degrees Leo, while the Candidate's seat is in 15 degrees Scorpio. These are the cross-quarters of the compass and the Wheel of the Year.

B – The Hierophant is due East in the place of the end of Pisces and the start of Aries. The Spring Equinox is the start of spring. In Greek Paganism that is utilized in modern Neo-paganism, this is the time of the festival of Ostera, named after the Goddess Ostere.

His Crown Sceptre represents Aries as the head of the body upon which the Crown rests, and it alludes to the Golden Fleece as the head and pelt of the ram in the myth of Jason and the Argonauts. His lamén is the Celtic Cross, which was, according to the Celtic Church, the sun fixed behind the cross. It is identical with the halo, which is nothing other than a depiction of the Sun as the deity behind Christian and Catholic Saints. Churches and temples are thus oriented East, and the stained glass windows in many catches the light of the rising sun in the East on Sunday, which is the day of Sol.

The path he walks to the Altar during the Obligation and Prayer does not deviate between the cusp of Pisces and Aries, which are coloured Red-Violet and Red in the KCSP, and represents the place of the unknown between the beginning and the end of the colour spectrum.

C – The Officers are as follows:

The Hieres is due West at the cusp of Virgo and Libra. The Vernal Equinox is the start of fall. In the Ancient world, this was the Equinox when the Eleusinian Mysteries were held. Little of these mysteries were known, save that they were grain or corn-based, and that they admonished their followers that “in silence is the Seed of Wisdom gained.” It is from these mysteries that the Masonic author Albert Mackey produced the list of Eleusinian Officers’ names in his Masonic Encyclopedia that are used for most of the floor Officers in the Golden Dawn.

For Catholics, this is the festival of Michaelmas, after St. Michael, who is a form of the Archangel Michael and Lucifer as a light-bearer. In some modern Neo-Pagan groups, this is the festival of Mabon, the dark Horned Lord, who is also Lord of Death.

He bears the Sword of Severity, which is linked here to the Sword of Justice. The Goddesses Justica and Nemesis bore this Sword.

His lamén is the triangle, which is the three-fold points in balance between the two pillars, and the invisible third, as described in the Hierophant's closing speech from the Throne in the Neophyte ritual. He is seated at the Westernmost end of the temple at the base of the horizontal Middle Pillar, which is the third point of his lamén. He is the Gate to Amenti or the Underworld, which is why he is stationed in the West, and said to be the Guardian against the Kelipot.

The Hegemon is centred between the gateway of the pillars during the Opening and Closing, which is in the place of the Spring Equinox, just before the Hierophant. During the Neophyte Ceremony, he conducts the Candidate behind the Kerux in his travels. During the Equinox, he holds the Lamp of Spirit stationary at the Central Altar, and this transition distinguishes Air as the light of Spirit in the East as Spirit behind the veil, from the light of Spirit in the centre of the Four Elements. A similar understanding places Air as Spirit in the Ruach and explains why the Mother Letters Shin and Aleph as Fire and Air share the same attribution as the "fiery intelligence."

The Kerux is seated in the South-West of the temple, and tends to the inner door to the Temple. The South-West is attributed to 15 degrees Leo.

To the Scottish Gaelic pagans, this is the festival of Lughnasadh, after the God Lugh, who was the Light-bearer and hero, like Baal or Hercules. To the Irish, Lugh is the chief of the Tuatha de Dannan. Often he is attributed to Mercury, Odin and Hermes due to his dexterity and skill in all the arts. The festival name is frequently simplified as Lammás. This is the favoured festival for this time of year, as celebrated by modern Neo-Pagans.

During the ritual, he circumambulates with the Candidate, leading the way. It is by his lead that the barrings and consecrations occur in the four quarters, which are attributed to the Equinoxes and Solstices, and are the cusps of the Mutable and Cardinal signs, as in Section A above.

At the command of the Very Honoured Hierophant, he makes the temple's announcements in the North-East Quarter, which is attributed to 15 degrees Aquarius and the festival of Imbolg. This festival is sacred to the Irish Goddess Brid, or Bride whom St. Brigit

is named after, and whom also has a festival on this day. The festival is lit by a candle-light procession that travels from the town to a water source. The similarity to the mystic circumambulation in the Hall of the Enterer will be noted.

The Stolistes is seated in the North, at the cusp of Sagittarius and Capricornus, which is the Winter Solstice. Perhaps too much has been written comparing the Nativity of Jesus Christ to this time of the rebirth of the Son. This is the Roman festival of Saturnalia, the ruler of Capricornus, and in the British Isles it is the festival of Yule. On the December 26th tradition of St. Stephen's Day, the slaying of the Wren occurred in ancient Greece, Rome and in the British Isles.

He tends to the Cup of Lustral Water in the purification of the Hall and the Candidate. He is allied with the Black Pillar of steam and Water, which is Boaz and connected to the story of Shibboleth in the Bible and in the First Degree of Freemasonry, and which is allied to the entire First Order of the Golden Dawn. The Black Pillar is located in Aquarius. He bears the lamen of the cup, and is attributed to the Greek God Ganymeade, the Cup-bearer of Zeus, which was immortalised in the sky as Aquarius.

The Dadouchos is seated in the South, at the cusp of Gemini and Cancer, which is the Summer Solstice. This is the Celtic festival of Midsummer.

He tends to the Incense and Fires of the Temple in the Consecration of the Hall and the Candidate. He is allied with the White Pillar of light and Fire, which is Jachin and connected to the biblical and Masonic myth of Tubal-Cain, the first Artificer in metals, in the Second Degree of Freemasonry, and which is allied to the entire Second Order of the RR et AC The White Pillar is located in Taurus. He bears the lamen of the Fylfot Cross, and is attributed to the Greek God Hephaestus, the God of Technology, Blacksmiths, Craftsman and Volcanoes. Like the fylfot, his symbols were the axe and the hammer; also the tongs. A Bull was considered the correct sacrifice to appease him.

The Sentinel is seated in the far West, outside the door to the temple, in the cusp between Virgo and Libra. He also bears the Sword of Justice to guard against the souls of the underworld.

D – The Candidate.

E – The Ceremony of Opening.

F – The Hierophant states that he has received a Dispensation from Second Order to admit the Candidate as a Neophyte. He commands the Hegemon to prepare the Candidate outside the temple, which is in the Kelipotic realms. The Candidate is prepared, and the speech of Hegemon is as the higher self communicating through the realms of darkness that the soul is submerged in.

G – The admission of the Candidate occurs through the Western Door, which is the Autumnal Equinox, at the house cusp of Virgo and Libra. The Candidate enters the Hall and the ritual starts from the Western Gate of the Underworld, and not at dawn and the East as some would expect. The Candidate is not Initiated or “born into” the Order yet; he is rather a Zygote orienting himself before growth within the womb.

The first barring is done there in the West by the Kerux, and the First Baptism of the Candidate with Water and Fire occurs. This is ideally behind the throne of the Hiereus. Most groups do it in front of the door and before the energetic Portal.

H – The Candidate is conducted directly up the house cusp of the Autumnal Equinox, and to the centre of Malkuth at the foot of the Altar. The Hierophant asks, “Wherefore hast thou come, etc.” Candidate replies, “I seek the hidden Light, etc.” In the terra-centric system of Astrology, the Altar is the centre of the universe, and therefore is in the centre of the Zodiac.

I – The Candidate is asked, and upon assent, kneels and takes the Obligation.

J – The Hierophant travels down the Spring Equinox, at the house cusp of Aries and Pisces. When he arrives at the Altar, he administers the Obligation, and raises the Neophyte from the kneeling position. This Middle Pillar navigation balances and mirrors the one just

made by the Candidate.

K – The Candidate is placed in the North, at the Winter Solstice, where the oration of the Hierophant describes the place of darkness. This is the house cusp of Sagittarius and Capricornus, where the God Hades-Pluto, or Dis Pater is manifest in the voice of the Heirophant in the depths of the underworld. The Hierophant commands the mystic circumambulation in the Path of Darkness.

L – The procession continues and is barred in the South a second time. This is the place of the Summer Solstice, and the house cusp of Gemini and Cancer. The Second Baptism of Water and Fire occurs, and the Candidate is allowed to pass on.

M – The procession continues to the West, which again is the Autumnal Equinox. The hoodwink is slipped up, and the Candidate faces the challenge of the Hiereus. He hears the speech about fear, is re-veiled and passes on.

N – The procession continues and is barred in the North, the third time being barred. This is the place of the Winter Solstice again. The Third Baptism of Water and Fire occurs, and the Candidate is allowed to approach the Gate of the East.

O – The procession continues to the East, which is the Spring Equinox. The hoodwink is slipped up for the second time, and the Candidate faces the challenge of the Hierophant. He hears the speech about Mercy and Severity, is re-veiled and passes on to the Altar.

P – The Candidate is led to the West of Altar, which is again Malkuth and Terra. The Hierophant advances by the Path of the Spring Equinox, attributed to Samekh and Sagittarius on the Tree of Life. For the Sun god is born in the winter of Sagittarius at the cusp of Capricornus, but is slain in Spring. The Three Principal Officers form the Tetrahedron of Wands and Sword; the Three Lesser Officers join to form the Hexagram.

The Three Principal Officers here represent the Stations of the Sun. The Hierophant is Spring, the Dawning Sun in the East, as in

the Opening; hence the Red Mantle. The Hiereus is Winter, the Darkness of night, and has left the station of the West and Earth of Earth of Malkuth, which is the underworld Gate, and is now the Sun submerged in the North; hence the Black Mantle of the Sun at midnight. The Hegemon is Summer, represents the Noonday Sun, and has been guiding the Candidate since the opening, when he left his place of the intersection of the paths of Peh and Samech, where he represented the Element of Spirit within the Cross of Elements; hence the White Mantle of the Sun at its zenith.

It is in this position that the Hierophant delivers the prayer.

Q – The Candidate rises, is brought to light, and Received into the Order, followed by the Mystic Words.

R – The Hierophant indicates the Lamp of Kerux, which is the light of the Element of Spirit. It is the animating principle. It is both a Solar and Inner spark of light. It is the light within.

The Candidate is conducted to the East of the Altar, which is along the Spring Equinox cusp. Depending on the Hierophant and the Temple, the Candidate now advances either from the place of the Evil Triad, or the Place of Har-Par-Krat. The Secrets are Given by the Hiereus, the Candidate is placed between the Pillars, where the Fourth and final Consecration takes place. All of this has occurred along the Middle Pillar, which is the path of the Spring Equinox that the Hierophant had traversed during the Obligation and Prayer.

S – The Hegemon removes the rope and invests the Candidate with his Sash. The Mystic Circumambulation in the Path of Light takes place, which traverses the Zodiac three times.

T – The Candidate is seated in the North-West, which is the place of Scorpio, Hallowe'en and the beginning of the agricultural or rustic new-year. This is the place where the veil between this world and the next is the thinnest, it is the realm of the kelliopot and the shells of the dead. Those who are already Neophytes may sit anywhere in the North of the Hall, seeing as the North represents Amenti, the land of the dead. Just as the Zelator is the Earth Grade, so the Neophyte is

the Grade of Assiah that represents the Kellipot verging on the edge of the material universe. That is why the Neophyte is said to see the light in the darkness. This darkness is the shells of creation.

The Hierophant delivers the Speech from the Throne, which is more fully treated in the Zeta 6 document. The Kerux proclaims that the Candidate has been Initiated or (Received) as a Neophyte of the Order.

U – The Hiererus addresses the Candidate in the North-West from his throne in the West and the Autumnal Equinox.

V – The Hierophant addresses the Neophyte on the subject of study in the Order from the East and the Spring Equinox.

W – The Candidate is conducted to the South-Western table of the Kerux, which is in the sign of Leo. The symbol of the blood is produced by the Kerux, who reminds the new Neophyte about the Oath of secrecy. During this, he mentions that “it has been implanted in thy brain and in thy mind.” While in modern astrology Leo is often attributed to the heart, back and spine, older astrology also attributes Leo to the brain; while the blood of the Lion is a legendary symbol of Yeshua as part of the Tribe of Judah in Christian Mysticism.

The new Neophyte is returned to his seat in Scorpio, and the Hierophant’s final work of caution about the requirement about a Dispensation to Initiate is made.

X – The closing takes place, with the Eucharist. The Officers and Members line up at the West of the Altar, which is the place of Terra. The Golden Dawn Eucharist is of four Elements, and not two, as in the Catholic and other Churches.

The ritual of the Catholic Eucharist is said to have originally stemmed from a similar ritual in Roman Mithraism, which was the religion of the soldiers of the Empire before Christianity. While their ritual usage is uncertain, double-cubical altars carved with Mithraic reliefs have survived to this era.

CHAPTER NINE

ZETA 9

VIOLENCE, HAZING, AND POWER STRUGGLES IN MAGICAL AND MASONIC RITUAL AND PRACTICE



The topic of this document may prove to be somewhat alarming to some Initiates, but it is well known that mock-violence is somewhat characteristic of older Masonic ritual practice. Once considered an important element in the craft, the level of rough treatment some Candidates once received is almost non-existent in modern Freemasonry. Some groups still conduct the ritual in the same manner as in the 1800's, but very few. The instinctual urges of man, which have oft led us to tribal war and destruction, is also sublimated into the vigour of sports, while the distillation of the military instinct may easily be said to resurface in the social and hierarchical aspects of the fraternal instinct. While none of the perversity of war infects the Western temples, around the world there are some lodges that may have their activities hampered by political events, or who must meet in secret, such as on US Military bases, or in private members' homes, as their activities are illegal. Nonetheless, the temple is ideally said to be a bastion of peace and harmony. Yet, our mysteries include ordeals and only the most superficial of hazing that is common to magical and fraternal associations, as well as various all-too human concerns of our own fidelity and mortality.

In Masonic symbolism, this fidelity to the secrets is considered

the high water mark of morality; and like in the Fourteenth Degree of Antient and Accepted Scottish Rite, and the entire Lodge of Perfection, which is in part connected in symbolism to the Outer Order of the Golden Dawn, this fidelity is a bond that death cannot break. Like a currency, this morality flows out rejoicing, but unlike earthly funds, its source is boundless, and it is said to take precedence over, and therefore to transcend, death.

The theatrical use of surprise, fear, sensory deprivation, and random violence have the effect of quickly creating friendship, solidarity and unity in any fraternity, but it should be used sparingly, and in a theatrical way that doesn't harm the individual. Let us also consider the use of the very same techniques of surprise, fear, sensory deprivation, and random violence which appear in another more nefarious setting: brainwashing.

There is nothing inherently wrong with these theatrical techniques if they are used in a dramatic setting, however, the psychology behind these experiences do go a long way to explain the loyalty some initiates feel towards Masonic, fringe Masonic, and other fraternal and magical organizations. It is a common observation to compare Stockholm syndrome, where the victim identifies or empathises with the captor, to the hazing that takes place in some Fraternities. While there is no proof of this empirically, few who have undergone initiation into a society will dispute the connection that they feel to the group after the ceremony. In fringe Masonic rituals popular with some organizations, and most certainly in the Ancient Mysteries, there is frequent use of mock or minor violence, including ropes, whips, chains, swords, burning with fire, drowning in baptismal water, and of course the temporary blinding with hoodwinks. All of this add to the emotional, and hence magical, impact of the ceremony. Our ancient predecessors touched on some very real mystery of the mind and body when they incorporated these mock-dangers into our rituals.

This is a touchy subject I am treading on here, so do not fall into the fool's trap by assuming I must be against this sort of magic or Freemasonry. I do endorse it as a valuable bonding experience, but on the condition that it has been performed correctly. Take table salt, for example. A little bit of salt in a stew brings out the flavour,

but too much and it is inedible. Take that same salt, try and eat a few ounces of it, and it could kill you.

Alchemists use the paradigm of “solve et coagula” or “dissolve and coagulate” as a basic procedure in their work. First the Alchemist dissolves the substance, and then coagulates it together in the final product of the Philosopher’s Stone. Violence taken to its extreme will dissolve or end life, it is death. Mock violence as an ingredient in Masonic ritual behaves very much like a potent chemical solvent, inasmuch as a very small amount will do. If it passes the point of being dramatic, it quickly becomes abusive and toxic.

Secrecy, and the emotional connection it brings with the benign conspirators in the Freemasons, then affects our social behaviour much like how a protein coagulates in heat, in that it brings initiates together in almost chemical bonds of friendship. These techniques work within the precincts of the mystery of the mind and body: Vav and Heh final; the disk and dagger; or the square and compass.

Members of these organizations have a tendency to overdo the ordeals in their rituals, and may make the magical hurdle of a ceremony or the social dynamics of group membership difficult on their Candidates, whereas they were only ever designed to be stimulating and not to cause any lasting harm. In magical orders, just like in frat-clubs, or any other group of people who have the ability to exert undue pressure upon the individuals within it, hazing is always an ongoing concern. Self-protection and self-respect are truly what is needed to grow spiritually, and this test of having an overbearing or pressurized relationship with a teacher or teachers is one of the most important ordeals on the path of the magical aspirant. The issue of a hierarchical structure, or a teacher’s impact upon the soul of the more impressionable members or students should not be taken lightly.

There are proctors or study helpers, and at certain grades more responsibility in sustaining the direction of the organization may be assumed. Members of Golden Dawn and the Inner Order should recognize that while we may assist and teach each other as part of our Society or Fraternity, there is no permanent “Teacher” or “Guru” grade in our system. There is the grade of “Neophyte,” which could correspond with at least the student, and to which we all truly belong.

In our Order we are all equals, and in the grand scheme of things, those active in the leadership hierarchy, like in politics, are always there on a temporary basis. Concerning the other grades, their rituals are designed to instigate and symbolize states of consciousness that we all experience at different times, inside and outside of our actual temples and the grades we hold in the temporal Order.

Like it says in the Alpha 1 document, the Inner Order is not concerned with what other magical or Masonic organizations its members are also part of. It does, however, adjure each of us to follow this simple suggestion to follow your own best interests in the most benevolent way, to help others whenever you may do so in a non-damaging way to them, yourself and your circle of connection; and finally, to trust your instincts. While in school, student-teacher relationships have a time-limit, and once the course is finished, the relationship changes. In some cases, it is transformed, but for the most part once the program of study or degree is completed, the student need not interact with his or her teachers again if he or she does not desire to do so, and if he or she does, it is in a changed capacity. In a society or fraternity, there is a point where the Aspirant becomes a full member, and is enfranchised with certain rights, such as voting. At this point, the member's voice should be given equal footing with the older members who have trained him or her.

In philosophy and biology there has been much talk about the concept of "nature versus nurture," and whether a man or woman is a blank slate at birth. We will not enter into this circular discussion here, save to posit that, at the very least, one begins life in some degree of an impressionable state spiritually. Depending on the upbringing, religion may have left an indelible mark upon one's soul, for better or worse. When a Candidate joins a fraternity or society, he is, in a way, offering a piece of his or her soul to be moulded and shaped in such a manner. This is why there is such great fear of the unknown in our Prospective Candidates; they intuitively seem to grasp that there is an element of power and transformation that will naturally occur in the decision to join a spiritual organization.

Therefore, if the student-teacher model must be used in magical societies, it should at least be given a time limit; otherwise the relationship generally degrades into an unhealthy one. The same can be

said of the manner in which older members choose to interact with the newer ones. It cannot consistently be a matter of tutelage and a manner of severe reproach like I have seen in most of the Lodges and Temples, as otherwise an important ingredient of the Order is missing, namely fraternity. When a teacher identifies with a certain grade or level of enlightenment in distinction to the student who ranks at a correspondingly lower grade or level, it seems inevitable that the tutelage becomes sour.

On a psychological level, no one is perfect. Masonry or magic never brings one to perfection; it simply provides the tools to better oneself. You may recall that the temple was not completed until the death of the Master Builder. This silent barrier of death has long been linked in the mind of man as one of the great unknowns, and it is therefore relegated to the realm of spirit. The inclusion of death into our rituals is an intimation that the work is of an ideal or archetypal nature.

On a spiritual level, the faults of a teacher will eventually become obvious and eventually unbearable to today's earnest student, who would best be served by a more honest approach. Freemasonry and the Golden Dawn, in their ideal sense, should have none of this posturing or arrogance, seeing as Masonry is a fraternity, and that the Golden Dawn, while indeed a school, is actually a society, and is so named because it is a meeting of equals. While our experience levels may vary widely, and require others in a hierarchy to facilitate our beginning or Initiation, on a human or spiritual level a temple is a meeting of people who are equal in human worth, and equal in spirit. It is a place of fraternity and sorority; in short, it is a magical society.

Even if one's path takes one to a place where it does mean joining in some magical relationship with a teacher, the onus most certainly falls upon the student to be sure that his or her so-called "teacher" is truly worthy of that high level of confidence that they will be entrusted with. If one is such a teacher, then act like one. Learning ritual is an exacting process, and the need to have a Stage Director or Master of Ceremonies is obvious. Learning magical systems is more individual, and may be done for the most part by correspondence. Learning certain techniques, will in some cases require interaction

with one who has done the work before, and to those who would offer such training, perhaps the Socratic method will be found to stimulate the most learning and growth in the Student. The methods of Socrates in questioning and interaction are perhaps the easiest to “decommission” into friendship when the Student grows beyond the need for a “militaristic” Teacher in certain matters, and the relationship naturally changes with time.

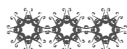
One final thought on the nature of learning will bring us to our conclusion. The Candidate for higher learning and the work itself may be likened to a lightning rod and the sky. A true Aspirant seems to draw knowledge to him or her; it is a context of openness that seems to raise the educational level within us. The furious storms of Jove or Yod Heh Vav Heh appear to direct energy downwards in the lightning flash, but it is really the charge that has built up in the electrical field within the Earth that is being released. So it is true with magical Orders. The Hierophant and Officers may effectively wield the current of Initiation, but it is the Candidate who is receptive to this channel to the higher. The Initiate soon learns that it is through his or her own higher self that these mysteries may begin to be apprehended, and he or she also begins to appreciate the hard work and dedication that the team of Officers has shown in spending the time and effort to facilitate these events and experiences for the Candidates of the Temple. In Freemasonry, the Mason is taught that redemption is achieved through right action in the world, and not only faith. In the Inner Order of the Golden Dawn, the Adept is taught that it is within the self that the transformation occurs as a prerequisite to personal wholeness and before offering healing to the world.

All in all, it is important to recognize that the members of the lodge or temple are just that, members, and that organizational hierarchies in societies are just that, social. The membership from Entered Apprentice to Grand Master, or from Neophyte to Chief Adept, are always staffed with those who should be treated as equals and colleagues, and should return the same treatment to the member, regardless of rank. Above all, each of us who work so closely together on these rituals and lectures that consume so much of our time and effort should always be considered to be one’s friends.

CHAPTER TEN

ZETA 10

THE TEN SEPHIROTH COMBINED IN SEVEN PALACES IN THE NEOPHYTE HALL



In the Neophyte Hall, the Assiatic Diagram of *The Ten Sephiroth Combined in Seven Palaces*³⁷ has a curious affinity to the God-forms, and all the other models used in the Neophyte ritual, so much so that it can be used to tie all these paradigms together. Indeed, this short paper is the key to the whole system outlined in the first nine Zeta documents, so important that it has been issued separately as the tenth paper of the Zeta series to underscore the emergent connections being made, and the utility to the whole.

The Initiate to the Stella Matutina Portal is usually surprised to learn that the five rituals of the Outer Order all occur in Malkuth. While it is true that all rituals, sacraments and symbols are really associated with Assiah, it is important to note that the Neophyte ritual, which precedes the four elemental ceremonies, aptly symbolizes that border where the Kellipot mingle with Malkuth on the earthly plane. Therefore it is fair to say that no discussion of Assiah can really take place without the consideration of the Kellipot upon which it borders. It is for this reason that the diagram of *The Ten Sephiroth Combined in Seven Palaces* is the same format and divisions on the Tree of Life as the *The Ten Averse Sephiroth Combined in Seven Palaces*. It is for this reason that the Candidate is

37 These two diagrams have been rendered by VH Frater P. (Thuban Temple).

exorcised by Water and Fire four times; it is for this reason that he or she is in darkness, and thus brought to light; it is for this reason that he or she is given the LRP and its banishing form to deal with “impure magnetism,” which in reality is his or her own projected dross elemental and kellipotic qualities; it is for this reason that he or she is seated in the North-west, in the place of Scorpio and at the end of the rustic new year; and it is for this reason that he or she was stopped at the Pillars to Eden, or the Assiatic Tree of Life at the conclusion of the Neophyte Ritual.

The most important set of attributions to the Officers are outlined in the Zeta 1 document *Sephirotic Attributions to the Neophyte Hall*, and the Three Principal Officers are more carefully treated in the Zeta 3 document, *The Three Principal Officers in the Outer Order*. Meanwhile the God-forms are depicted and tabulated in Zeta 5, *Visualizing the Neophyte God-forms*.

In *The Kabbalah Unveiled*, the attribution of Assiah is given as follows:

To Kether are attributed the Four Letters of the Holy Name, which are of course the Four Kerubs, visualized as the Egyptian God-forms in the four quarters of the Neophyte Temple. The Kerubs are the “vivified powers of the name tetragrammaton.”³⁸ So, they are not simply elemental symbols, as may be the impression of the new Adept; they are primary and supernal symbols, akin to the Aces in the Tarot, for they are the root of the elemental forces in heaven. The careful observer of our ceremonies will note that they also appear in the Kether position above the flaming sword in the two Eden diagrams,³⁹ on the Vault door, upon the circular “altar of the Spirit,” and flanking the spirit wheel atop each of the seven walls inside the Vault.⁴⁰ They are the very essence of Kether in the four worlds.⁴¹

38 Theoricus advancement.

39 Practicus and Philosophus advancements.

40 Adeptus Minor Ritual.

41 The source of this common misunderstanding of the nature of the Kerubs stems from the Theoricus ritual, where in the path of Tav the Elemental Creatures are invoked as heavenly influences to counterbalance the Elemental Spirits. Tav is Saturn and the Earth, and through Atbash it becomes Aleph and Spirit; meanwhile the elements in Kether and Malkuth counterbalance much in the same way as Sandalphon and Metatron are the Archangels of Malkuth and Kether upon the Ark of the Covenant, or 1=10 and 10=1.

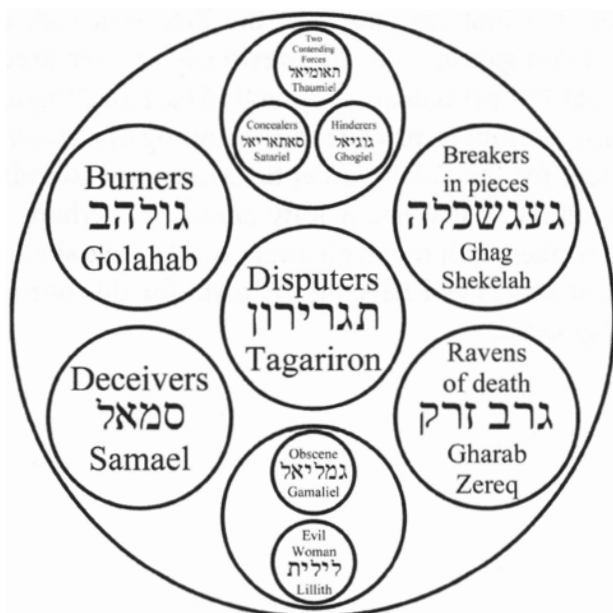
To Chokmah is given the Zodiac, which are attributed to the Path of the Circumambulations in the Neophyte Ritual. While the Kerubic signs are attributed to Kether, the Zodiac at Chokmah is the reason for the appellation of the Second Crown in the Sepher Yetzirah.⁴² This interaction between the seasons, the wheel of the year, and the Zodiac in the Neophyte Temple has been mapped out for further exploration in the preliminary Zeta 8 document, *The Zodiac and the Wheel of the Year in the Neophyte Hall*.

Binah through Yesod are attributed to the Ruach and the Seven Planets. In the Neophyte this is represented as the Hexagram of Officers, which has been explored in the Zeta 2 document, *The Planetary Attributions of the Neophyte Hall*. Meanwhile, using the Planetary and not the Zeta 2, which is really a Sephirotic system of attribution of the Planets in the Ruach, the Officers functioning as planetary agents are understood in terms of Ritual Z2 *Shin of Shin, Spiritual Advancement* has been described in the Zeta 7 document, *Seven Officers as Seven Planets in the Neophyte Hall*.

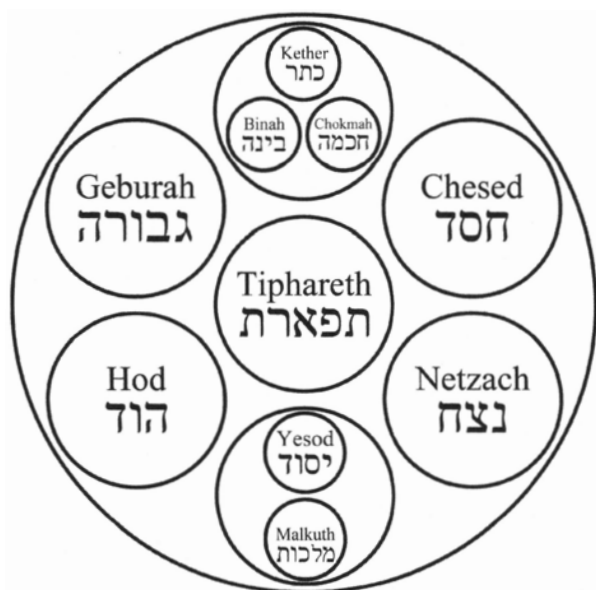
Malkuth is known to the Neophyte as the Sphere of the Elements, where the four Elemental Spirits are attributed; these are the Salamanders, Gnomes, Undines and Sylphs. When the Candidate is brought West of the Altar, he or she is said to symbolically be in Malkuth. This has been explored in part in the Zeta 6 document, *The Hierophant's Speech From the Throne*. To this we might add that the Wheel of the Year may also partially be depicted in Malkuth, as has also been explored in the Zeta 8 document, *The Zodiac and the Wheel of the Year in the Neophyte Hall*.

42 This also explains the curious connection between the Crown of 10 points and the Crown of 12 points, as used in Whare Ra. In this regard, see Z5, Neophyte. Pat Zalewski (Llewellyn, 1996), and *Commentaries on the Golden Dawn Rituals* by the same author.

THE TEN AVERSE SEPHIROTH
COMBINED IN SEVEN PALACES



THE TEN SEPHIROTH
COMBINED IN SEVEN PALACES



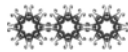
CONCLUSION

In conclusion, the first ten papers in the Zeta series are designed to promote investigation into the previously weaker areas of the Neophyte ritual. If the rituals are the practical basis or Kingdom of the grades, it is my attempt to provide the beginning of a larger journey with the system for the Zelator Adeptus Minor, the foundation for the superstructure, as it were. A lofty ambition, perhaps, but one that was undertaken with much gladness; for if I have shed any light on the path for others as I have on my own, for this opportunity I am eternally grateful.

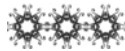
CHAPTER ELEVEN

ZETA 11

SOLITARY Z2 WORKINGS



PLANETARY EVOCATION IN THE RR ET AC: AN APPLICATION OF THE Z2 YOD FORMULA



This ritual rubric is based entirely on classic RR et AC working, known as the Z2 Yod Formula, or more commonly as the Evocation of Spirits. This draws upon classic magical furnishings of the Altar, Circle, and Triangle, and to this we may add the Throne and Pillars from the Hall of the Enterer, and the traditional weapons of the Zelator Adeptus Minor or ZAM. In preparation for the ritual, the ZAM would read this and the Z2 Yod document again fully, making notes and drawing all the diagrams out in his journal or magical record. Also, a hard copy of this document you are reading is an absolute requirement, and the Magician is advised to study it well or memorize it before actual use.

The Hierarchies of Angel and Spirit names are taken from the

Outer Order *Second Knowledge Lecture* given to the Zelator, and are diligently invoked in the correct descending order. It is not shown in the text, but it is assumed the Magician draws out each of the Kamea sigils whenever the Angel or Spirit's name is said in the ritual. In this regard, the Divine Name used throughout is actually the Hebrew name of the Planet. This is also known as the Assiatic Planetary name as given to the Zelator. Beforehand, the Angel-form or Angelic Sheath is to be built according to the Flying Roll XII, and an example suitable for a visual aid is prepared before the working. This is similar to the creation or formulation of God-forms before the 0=0 Ceremony, and is further described contextually in Section E. While the God Names are vibrated internally, typically the Magician would not actually invoke any of these entities using the Order techniques, but instead always vibrating outwardly the Hebrew names, even with Angels, and using the Angel-form as the outer mask or visualization regardless of the actual entity evoked. The script is easily adapted to whichever entity the Magician wishes to contact.

Not one, but three disks are crafted for this form of working. They are about four inches in size. The correct names of the specific Planet's Hierarchy are wound about them three times just as the three-fold cord was bound about the waist of the Neophyte. The sigil of the specific Spirit or spiritual creature to be evoked appears in its centre.

During an RR et AC Evocation the specific spiritual creature manifests itself into a Material Basis. Corresponding to the four elements, it is stated in Z2 Yod that this can be a candle, bowl of water, incense, or a plate or paten of earth. Modern Magicians have also used stones or crystals. In this script it is assumed that the Material Basis will be more than just one of the basic elemental forms mentioned, but rather that the more specialized form of a Greek or Roman statuette, painted in the correct flashing colours. The principal virtue of this is that the Magician may prepare seven basic Planetary statues of the Greek or Roman gods in our typical flashing colours, and may efficiently rotate entities through the appropriate Planetary statue in all his workings with these entities. It is a modular approach to Evocation and Theurgy, which is harmonious with the

rest of the ZAM and RR et AC system with its multi-purpose tools such as the Lotus Wand and other similar equipment.

This is a throw-back to the ancient theurgic model where the Magician often evoked the God or Goddess into an image that could be as grand as a marble temple statue, or as humble as a hand-pinched and air-dried clay hearth-mantle figurine. A similar tradition exists in the New Orleans and other southern magical practices involving statues of Catholic Saints, where an effigy of one God or Saint could be used to invoke a similar entity in this “like attracts like” fashion. However, transporting the identical use of Catholic statuary to the European arena would require some changes. First of all, some of the spirits worked with in the Western Grimoires are not suitable for a permanent statue to be erected, as they are of a malefic nature, and even if properly banished, could build consciousness to the point of becoming troublesome if left inhabiting or formulating around a statue. The solution has always been to destroy such forms, as the myth of the Golem certainly recalls. Furthermore, I was also put off by how wasteful creating a different statue for each working would be, not to mention the amount of work it would obviously take. For my personal work, I eventually settled on the method outlined here.

The Goetic Spirits, and any spirits and creatures from other magical grimoires and traditions may also be used in this modular fashion. While the practice of using statues for theurgy is both ancient and modern, the utility of having modular statues of the seven Planetary gods used for the Material Basis of the different Planetary spiritual creatures is a relatively novel practice.

A word of warning. Some Magicians may elect to use Catholic Statues of Saints and Angels instead of the Classical images favoured here. While statues of Angels or Archangels will work well for the correct angelic entity, I would not use the same statue in a modular fashion for another entity. This is because an Archangel, while lofty enough, is still not the head of the Hierarchy, and may therefore influence the working in a very slightly Kellipotic manner; in the same manner how one would not leave off a divine name in a working inasmuch as it disrupts the traditional hierarchies to place an Angel’s energies over a Spirit’s without first using the highest names of deity first.

While the use of Saints is typical in other great magical traditions, this is not my personal recommendation in Western RR et AC Evocation to work with Catholic Saint images for this method of Evocation. This may be done only on an exceptional basis if the Magician is able to see the Saints as cosmic forces or ideals, and not individual men and women who were made Sainted by the Papacy. As any Catholic can tell you, the basic and unmodified Catholic conception of the universe, as it is taught, is in many ways inharmonious to the general traditions of magic and Freemasonry. A Magician who conceives and treats the Saints as literal people and not spiritual ideals or myths akin to the Greek and Roman stories will have great difficulty controlling a spirit evoked into such a form, and such an act is probably the most Kellipotic and disruptive attitude towards this sort of magic one could take. This is because placing a man or woman with specific or Planetary qualities, even the desirable ones present in a Saint, above that of the Angelic or Arch-angelic spiritual creatures seriously disturbs the Hierarchies as outlined in the Outer Order of the Golden Dawn and as practised in Western Magic. It may be fine for a Catholic to pray to a Saint as a literal person and receive results. This is most unlike the act of Evocation offered here, which offers a variety of qualities within the same energies, represented by the variety of entities under the aegis of each Planet. Of course, nowhere in this argument is brought the image of the perfected man, the Christos, the Vitruvian Man, or even the ideal Thelemic human or Solar Child. For while still solar to some, he or she would represent more of a supreme ideal and thus this is an entirely different train of thought from this admonition against mixing mainstream Catholicism with Evocation, which would, in my opinion, take the relatively safe forms of magic involved in Evocation and turn it into a dangerous magical practice. Really, the decision rests with the individual magician, and as always: *Gnothi Seauton*.

Before the working, the Magician draws up a short personal document to invoke the God or Goddess of the planet and impel the specific spiritual creature he is evoking to act on his behalf. He also draws up very short and clear instructions as to what his demands are.

One final comment should be made before the rubric is presented. Grounded firmly in the Golden Dawn tradition is the concept that the higher must always be invoked first in any operation. To this it has been stated many times and in many different ways over the years by a variety of Occultists that this guidance is essential to wield magical abilities wisely. Whether this guidance is considered as a great hierarchy, as in the Kabbalah, or something stemming from deep within, as in the Eastern mysteries, it is immaterial. I think most of us that have worked far enough on this path know that the higher intuition is often not identical with the lower instincts, even though they may at times appear to be in sympathy with each other. In fact, the Higher Genius as defined in the Golden Dawn is not at all homogeneous with the Magician's thoughts, intellect and self-consciousness; this is an ideal that may only be approximated through years of work on the self. In fact, it may not come as much of a surprise to many of my readers that often times the higher self at first appears to be working at cross-purposes to the plans of the lesser self or intellect. In al Tinnin Vault, there is a saying among my colleagues, and it is "divination before evocation."

I am of the opinion that this teaching that originated most recently in the Golden Dawn eventually transformed into Crowley's admonition that all members of the A.A. should perform the Holy Guardian Angel operation before any Evocation or Demonology is commenced. His reasoning was that because all other operations done before the Holy Guardian Angel "have a tendency to become black magic." While this is excellent advice, and will certainly turn out relatively insightful initiates, suffice it to say the traditional Order methods of Divination, when properly adhered to, do provide such exceptional inspiration and insight so as to render this requirement to invoke the higher as suitably met.

It is therefore important that before any operation of this kind is proceeded with, the Magician has first performed a full investigation of his conceptual concerns to do with his life or motives using the Order's formula of Divination. There are many methods at an RR et AC Adept's disposal that produce clearer results than even Divination, such as the Higher Genius working, which tends to clarify and uplift human failings and concerns better than any

ritual. Evocation is not my first choice for many of life’s situations, and while it is an extremely effective method, I find that there are few situations in life that require such forceful results. Even so, if when arising from this research, an Evocation has been determined to be the suitable option, so be it. But then it is to be commenced without any hesitation, as it is deemed to be the instruction of the higher self, and such direction from the intuition should be then treated as a holy injunction of the divine.

RUBRIC OF PLANETARY EVOCATION

A – The Magic Circle is drawn in quarters, with the correct names and sigils of the working, similarly to the instructions as given in Section C and in the creation of the Pantacle.

B – The Magician, wearing the Great Lamén of the Hierophant, and the scarlet Robe of a ZAM, or depending on the nature of the working, he may instead wear one of the Outer Order Chief’s mantles, as below.

It should be clear that the Pantacles are made on the reverse of the Lamens, which are treated as Sephirotic in the Outer Order. The Lamén is therefore not at all to be done in the King’s Colour Scale Path attribution, but rather in the Queen’s Colour Scale Sephiroth. The Pantacle, however, is to be done in the King’s Colour Scale Sephiroth. In classic magic the Goetic seal would be made of the correct metal and engraved. Here the Pantacle may be simply painted with the sigil of the spirit on one side, and the Hierophant’s Lamén or other Chiefs’ Lamén on the front, as according to the following chart of Planetary attributions.

#	Planet	Traditional Metal	Goetic Metal	Colour (QCSP)	Chief’s or Officer’s Lamén and Mantle
3	Saturn	Lead	Lead	Reddish-black	Cancellarius or Heireus
4	Jupiter	Tin	Tin	Blue	Praemonstrator

5	Mars	Iron	Copper & Silver	Red	Imperator
6	Sol	Gold	Gold	Yellow	Cancellarius
7	Venus	Copper	Copper	Emerald Green	Imperator
8	Mercury	Unknown	Brass	Orange	Praemonstrator
9	Luna	Silver	Silver	Violet	Cancellarius

C – The names and formulae to be employed are taken from the Outer Order Zelator Grade study or Second Knowledge Lecture:

TABLE OF PLANETARY HIERARCHIES

Assiatic Name of Planet	Angel	Intelligence	Spirit
Shabbathai (Saturn) שבתאי	Cassiel* כסיאל	Agriel אגיאל	Zazel זאלז
Tzedek (Jupiter) צדק	Sachiel* סחיאל	Iophiel יפיאל	Hismael הסמאל
Madim (Mars) מדים	Zamael* זמאל	Graphiel גראפיאל	Bartzabel ברצבאל
Shemesh (Sol) שמש	Michael מיכאל	Nakhiel נכיאל	Sorath סורת
Nogah (Venus) נוגה	Anael אנאל	Hagiel הגיאל	Kedemel קדמאל
Kokab (Mercury) כוכב	Raphael רפאל	Tiriel טיריאל	Taphthartharath תפתרתרת

Levanah (Luna) לבנה	Gabriel גבריאל	Malkah be Tarshisim ve- ad Ruachoth Schechalim בתרשימים מלכא שחלים רוחות ועד	Schad Barschemoth ha-Shartathan ברשמעת שד השרתתן
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** These names appear to be reconstructed Hebrew from Latin corruptions of the original Arabic and Hebrew translations, and thus the traditional Golden Dawn Hebrew given above may have been improperly rendered.*

D – The symbol of the whole evocation is the seal or signature of the spiritual creature, which is worked out carefully beforehand and engraved or painted on three different disks. First, on the Lamén to be worn, as mentioned in Section B. Second, on the Working Disk which is to be used as the “Candidate” during the following traditional variation of the 0=0 ritual. Third, it is also to be placed on another disk under, on or in front of the Planetary Statue. For an Archangel or Intelligence, this statue is placed on top of the third disk, and inside the triangle upon the altar. Alternately a crystal or stone from the following table may be used as a Material Basis instead of one of the seven Planetary Statues. These disks may all be the same size, or adjusted to suit the Magician’s personal style. I have worked with smaller disks for a time, and currently I prefer the four-inch size, as the smaller disks can be difficult to properly draw and fit all of the symbols and names onto in a correct and suitable fashion.

For an actual Planetary Spirit whose nature is considered base or even evil, the Material Basis is placed outside of the circle in the triangle. The statue may be raised on a small pillar or pedestal centred within the triangle to give it some height for the duration of the ritual. With a Planetary Spirit, where the Material Basis is some distance away from the circle, I prefer the statue to a crystal or shew-stone,⁴³ for while a stone is usually perfect for scrying, it can often be

⁴³ Pronounced “show-stone.”

too small to be seen well enough at this distance.

All these representations of the Pantacle are formed of three concentric bands of the Planetary, Angelic, Intelligence and Spirit names, with the name and sigil of the specific spiritual creature in its centre, and the Great Hierophantic seal from the lamen on the reverse.

TABLE OF PLANETARY STONES⁴⁴

#	Planet	Opaque	Translucent	Transparent	Reflective
3	Saturn	Jet, Anthracite (Coal)	Onyx	Smoky Quartz	Hematite
4	Jupiter	Lapus Lazuli, Sodalite	Sugilite	Amethyst	Sapphire
5	Mars	Bloodstone	Garnet	Ruby	
6	Sun	Sardonyx (Carnelian)	Topaz	Zircon, Chrysolite, Heliodor	Tiger's Eye
7	Venus	Malachite, Turquoise, Pearl	Jade	Emerald	Abalone (Sea Shell)
8	Mercury	Serpentine, Marble	Agate	Alexandrite	Opal
9	Moon	Pearl	Fluorspar (Moonstone)	Quartz Crystal	Spectralite

E – The construction of the circle with properly placed symbols upon it, as outlined in C. The furniture is laid out as in the Temple of the Enterer, and the circle is drawn out around the pillars and altar. The correct planetary day of the week is taken into consideration, as well as any natural astrological events, such as planets moving into their exalted or ruling signs, conjunctions, harmonious aspects, all according to the general principles of horary astrology.

On the chosen time and day, the Magician performs the Lesser Invoking Ritual of the Hexagram, the Supreme Invoking Ritual of the Hexagram of the correct planet, and the Middle Pillar Ritual to

⁴⁴ Adapted from *Self-Initiation Into The Golden Dawn Tradition*, Chic and Tabatha Cicero (Llewellyn, 1995).

the fullest extent of his or her abilities. As a further meditation to prepare, he or she meditates on the unified Partzufim whilst vibrating the divine names. He or she also vibrates outwardly the Planetary name in Hebrew appropriate to the Planet of the working.⁴⁵ When this is accomplished, he or she builds the astral sheath or form of the corresponding Planetary Archangel.

The ritual commences with the Solitary 0=0 Opening.

F – The Exorcist holding the working Pantacle disk. He stands in the centre of the circle, facing the quarterly direction he expects the spirit to arrive from, and recites the following.

By the great Planetary Name (Hebrew name), through the power and influence of the Archangel ____, and the might and solitude of the Intelligence of the Planet (Roman name), ____, I do invoke and conjure thee, O thou Spirit, ____.

The working Pentacle is taken to the South-West edge of the circle, and bound thrice about with a cord, and shrouded in the black of ignorance. It is thus blank from influence and itself is a blind force to be further directed, re-created or differentiated in the due term and process of the consecration ceremony.

G – The working Pantacle Disk is taken to the Western coast of the circle. It is baptized by water and consecrated by fire. The Exorcist holds it and faces the direction the spirit will appear from.

By the great God or Goddess (Hebrew name), through the power and influence of the Archangel ____, and

⁴⁵ While many magicians would naturally be inclined to also use the corresponding Sephirotic Hierarchy, it is not clear that it is traditionally appropriate. Recalling the Zelator Correspondence Tables, the name of the Planet in Hebrew is of course the divine name for Assiah, and is therefore used throughout the ritual. Its use illustrates the nature of these hierarchical entities as Assiatic. Contrary to the prevailing wisdom, it is my recommendation that these sort of invocations be adapted to add Sephirotic names, Archangels and angelic choirs, the initiated version of which should include the highest contemplation of the Partzufim in unity just before the use of the divine names.

the Intelligence of the Planet (*Roman name*), ____, I do exorcise thee and do powerfully command thee, O thou Spirit ____, that thou dost appear promptly unto me, evoked sensibly here before this circle in the form of the statue of (*Greek or Roman name, depending*).

H – The veiled working Pantacle disk is placed on the kneeling cushion of a Neophyte at the foot of the double-cubical altar. The Exorcist stands in the place of the Hierophant, East of the altar, and again facing the direction he expects the spirit to appear from, and says:

O thou Spirit ____, I evoke thee to visible appearance to do my bidding in the matter of (*stating as clearly as possible, and in as few words as possible, the purpose for the evocation, and the desired outcome of the operation.*)
I solemnly affirm that the Planetary Spirit ____ shall be evoked within the duration of this ceremony.

I – The Exorcist stands at the East of the Altar in the place of the Very Honoured Hierophant during the Obligation. Facing the West, the Magician casts his gaze on the Altar top. If it is an evocation of a Planetary Angel or Intelligence, the working Pantacle is placed in the triangle on the altar; if it is a Planetary Spirit, it is placed on the Western side of the Altar, a good space away from the white triangle of the Order. He says:

All is prepared for the commencement of this Evocation.
By the great God or Goddess (*Hebrew name*), through the power and influence of the Archangel ____, and the Intelligence of the Planet (*Roman name*), ____, I do invoke, conjure, and command thee, O thou Spirit ____, to visible appearance.

If it is an evocation of a Planetary Angel or Intelligence, the Lotus or Phoenix Wand is held aloft by the correct planetary band. If it is a Planetary Spirit, the extra precaution is taken by using the Magic Sword instead, and placing the point of it downward upon the centre

of the sigil on the Pantacle.

J – The Exorcist, with his Lotus Wand aloft, or Magic Sword still upon the seal, imagines himself as clothed outwardly with the semblance of the form of the ruling Angel of the Intelligence or Spirit to be evoked.⁴⁶ This form being visualized, seen, and assumed, and holding place with his weapons, let him then continue in conjuration as follows:

By the great God or Goddess (Hebrew name), through the power and influence of the Archangel ____, and the Intelligence of (Roman name), ____, I do exorcise and command thee, O Spirit ____, to manifest and speak with me.

For an Angel or Intelligence, the Exorcist takes up the disk in his left hand, and waives the Lotus Wand over it thrice. For a Spirit, he releases the point of the poniard or magic sword, and takes up the disk, and smites it thrice with the flat blade of the magic sword. Then, still holding the seal in his left hand and the Wand or Sword of Art in his right, let him raise his arms to their utmost reach, and stamp thrice upon the floor of the circle with his right foot.

K – The veiled and bound working Pantacle disk is taken to the Northern part of the Hall at the inner coast of the circle.

The voice of the Exorcism said unto me, “let me shroud myself in darkness, peradventure thus may I manifest myself in light, I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep,” and the voice of ages answered unto my soul, “I am he that formulates in darkness. O thou Spirit ____, the light shineth in the darkness, but the darkness comprehendeth it not.”

⁴⁶ Contrary to the confident but non-specific instructions given in Z2, it is never recommended an astral sheath of the actual Planetary Spirit be created, but rather always build the Archangel-form as a sheath when in intercourse with evil spiritual creatures. The Magician will find that this makes the Planetary Spirits infinitely more obedient.

Pauses.

“Let the Mystic Circumambulation take place in the path of light.”

L – The Exorcist takes up the working Pantacle in his left hand and circumambulates the inner coast of the magic circle thrice, stomping when passing the East and West. Finally, he passes to the South, halting, and stomps on the ground once more with his right foot. He places the working Pantacle disk on the ground, and stands between it and the Western quarter of the circle, saying:

Creature of (Roman name), unpurified and unconsecrated, thou canst not enter the path of the West!

Sprinkles with water and signs a cross over the disk, saying:

Creature of (Roman name), I purify thee with water.

Censing the disk, he says:

Creature of (Roman name), I consecrate thee with fire.

Creature of (Roman name), twice consecrated, thou mayest approach the gate of the West.

M – The Exorcist now moves to the West of the magical circle, and holding the working Pantacle in his left hand and the sword in his right, faces the South-West, and refreshes again the astral form of the Planetary Angel. He partially slips opens the covering of the disk, so a small corner of it may be seen, but without entirely removing the black cloth. He smites it once again with the flat blade of the sword, speaking loudly and evenly:

Thou canst not pass from concealment unto manifestation, save by the virtue of the name ELOHIM. Before all things are the chaos and the darkness, and

the gates of the land of night. I am he whose name is darkness. I am the great one of the path of the shades. I am the Exorcist in the midst of the Exorcism. O thou Spirit ____, appear thou therefore without fear before me.”

He then recovers the working Pantacle or disk.

N – The Exorcist takes up the working Pantacle in his left hand again, and circumambulates the inner coast of the magic circle to the North, halting, and stomps on the ground once more with his right foot. He places the working Pantacle disk on the ground, and stands between it and the Eastern quarter of the circle, saying:

Creature of (Roman name), unpurified and unconsecrated, thou canst not enter the path of the East!

Sprinkles with water and signs a cross over the disk, saying:

Creature of (Roman name), I purify thee with water.

Censing the disk, he says:

Creature of (Roman name), I consecrate thee with fire.

Creature of (Roman name), twice consecrated, thou mayest approach the gate of the East.

O – The Exorcist takes up the Lotus Wand in his right hand by the correct coloured band for the planet, and holding the working Pantacle in his left hand, moves to the East of the magical circle, faces the North-East, and refreshes again the astral form of the Angel. Again he partially slips opens the covering of the disk, so a small corner of it may be seen, but without entirely removing the cloth. Still holding the Lotus Wand by the correct coloured band for this spirit, he smites it once more but with the black band or bottom of the Lotus Wand, saying loudly and evenly:

Thou canst not pass from concealment unto manifestation save by virtue of the name YOD HEH VAV HEH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which shineth in the darkness. I am the Exorcist in the midst of the exorcism. O, thou Spirit ____, appear thou therefore in visible form before me, for I am the wielder of the forces of the balance.

P – The Exorcist recovers the working seal again, and passes to the Altar, and replaces the disk as before. He then passes to the East of the Altar, and holding position with the Lotus Wand or Sword again, braces the working Pantacle as before, and rehearses the following most potent conjuration, drawing all the appropriate planetary sigils at each name:

By the great planetary name (Hebrew name), through the power and influence of the Archangel ____, and the temerity of the Intelligence of (Roman name), ____, I do conjure thee to clear and visible appearance, O thou Spirit ____. Come before me clothed in the material basis of this statue of clay; properly prepared according to ancient theurgic custom in a form that is consonant with thine own nature, and most pleasing to me; O thou Spirit ____, as well as being conducive to clear and faithful relations and intelligent conversation under the guidance of the Intelligence of (Roman name), ____, so that we may communicate favourably, and uplift thy nature under the light and truth of the wings of the Archangel ____, and faithfully represent all that is good and true, according to the Asiatic sphere of the great Planetary God or Goddess (Hebrew name). Appear thou henceforth before me!

At this point the spirit is most likely to have been manifest for some time in the triangle, waiting for the magician to take notice of it.

Q – The Exorcist elevates the covered working Pantacle or sigil towards heaven, and removing the veil entirely, but not the cords, cries aloud:

Creature of (Roman name) long hast thou dwelt in darkness. Quit the night and seek the day.

He then replaces it upon the top of the altar, and holding the Lotus Wand aloft or the Magical Sword erect above it, the pommel immediately above its centre as before, he says:

By all the names, powers, and rites already rehearsed,
O thou Spirit ___, I conjure thee thus unto visible appearance.

Khabs am pekht, konx om pax, light in extension!

R.1 – The Exorcist says:

As Light hidden in the Darkness can manifest therefrom,
so shalt thou become manifest from concealment unto manifestation.

He then places the working Pantacle between the pillars, and stands at the Eastern coast of the circle, facing West. Making the Sign of the Enterer, and holding it through to the end of this section, he directs the entire current of his magical will towards the Magical Sigil. He continues in this posture, until he feels weak, and then snaps back into place in the Sign of Silence, dropping his hands to the side.

Looking to the quarter of the triangle of art, he will see the first signs of manifestation. If he does not, he may repeat Sections P to R1, re-veiling the Working Disk or Sigil, and re-working the ritual up to this portion of Section R1 that includes the Signs.

One of the hardest concepts for new Adepts to understand is that the spiritual creature is indeed present, even if the Exorcist does not perceive it at this point in his development, it is simply a matter of perception. When he manages this subtle shift of his perception, he will often discover the Spiritual creature has already been there waiting for

the Magician to recognize its arrival some time.

Even after the three repetitions, the Exorcist or Master of Evocations may replace the Sigil upon the Altar, and holding the Lotus Wand or Sword as usual, address the following prayer:

O thou great gods of heaven. Grant unto me thine aid in the form of the necessary force to complete this Evocation of the Spirit ____, which I have begun in humility, continued in reverence, and shall finish in holy servitude to thee, much like how the Spirit ____ now manifests in the triangle before me, and shall willingly see fit to follow my instructions and tasks as well. For while my lower nature is upraised to my higher self through service to thee, let this lowly Spirit as well benefit from my guidance, which is only a mere reflection of thine own, so that the Spirit ____ may also be upraised in the straight line of thy light, that light which flows so clearly through me, undilute, undiminished and effulgent in the purity of its endless nature, pushing and pulsating unto the ends of the earth.

Return to the pillars, and performing again the act of will and the previous conjuration from Sections P to R1, the fourth and final time.

R.2 – In most operations, the Spirit will have manifested much sooner than this. In any case, as soon as the spirit begins in visible manifestation, he quitteth the station of the Hierophant, and consecrates the Seal a fourth and final time with Water and with Fire.

S – Now the Exorcist who is Master of Evocations removes from the working Pantacle the triple cord, and holding the freed Sigil in his left hand, he smites it finally. This is holding the correct coloured band of the Lotus Wand or Phoenix Wand, but striking with the lowest black band; or in the case of a Planetary Spirit, the flat blade of the magic sword. He exclaims:

By and in the names of the Holy Planet (Hebrew Name),
the Archangel ____, the Intelligence of (Roman name),

____, O thou Spirit ____, I do invoke upon thee the power
of perfect manifestation into visible appearance.

Holding the working Pantacle up in his right hand, the Exorcist circumambulates the circle thrice.

T – The Exorcist places the working Pantacle disk on the ground at the inner coast of the circle in the quarter which he expects the spirit to arrive in. The Exorcist, standing in the place of the Hierophant, and fixing his attention to that direction, now recites only the following selection that pertain to the Planet of the working.

SATURN

By and in the names of the holy planet Shabbathai, the Seventh One,⁴⁷ which is indeed the aged god Saturn to the Romans, and Chronos, god of time, to the Greeks.

By the government of the Archangel Cassiel, the Speed of God,⁴⁸ and the Angel of Temperance, whose tears and lamentations of solitude show forth the eternal unity of the divine Kingdom, I call thee forward to visible appearance.

By the direction of the Intelligence of Saturn, Agiel, force of introversion and good, I ignite and move thine prompt and steady attendance at this time, and make clear thy ways, O thou evil force, that thou shalt appear and obey through the agency of his higher nature. I call thee to communicate readily with me.

O thou Spirit Zazel, undirected force of the Planet Saturn, I call thee forth! O protector against sudden death;⁴⁹ O thou who art a dart of poison; O thou arrow of the Abyss; O thou who art the sickening sword of the mind; O thou who art both morose and melancholy.

47 A Dictionary of Angels, Gustav Davidson (Free Press, 1967).

48 *Ibid.*

49 *Ibid.*

JUPITER

By and in the names of the holy planet Tzedek, the Righteous One,⁵⁰ the benevolent and merciful one, who is indeed the God Jupiter or Jove to the Romans, and Zeus to the Greeks.

By the Archangel Sachiel, the Covering of God,⁵¹ whose benevolence and kindness pours forth the cleansing waters of purification, I call thee forth to visible appearance.

By the Intelligence Iophiel, the Beauty of God, companion of Metatron,⁵² whose truth and laughter make clear thy ways; who drove Adam and Eve from Eden; preceptor of the Sons of Noah, by Shem, Ham and Japhet;⁵³ he that makes clear the ways, O thou evil force, that thou shalt appear and obey through the agency of his higher nature. I call thee to communicate readily with me.

O thou Spirit Hismael, undirected force of the Planet Jupiter, I call thee forth! O thou who is both silent and calm; thou whose generosity knows no bounds, who is benevolence and righteousness, weakness and over-kindness.

MARS

By and in the names of the holy planet Madim, God of Force and Might, Severity and Justice, which is indeed the God of war, known as Mars to the Romans, and Ares, god of evil to the Greeks.

By the Archangel Zamael the Severity of God,⁵⁴

50 *Ibid.*

51 *Ibid.*

52 *Ibid.*

53 *Ibid.*

54 *Ibid.*

radical warrior, destroyer of fault; he who gives true forms; Avenging Angel, poisonous and radiant one; Angel of Death, and its Dealer; Serpent tempter of Eve, who flew like a bird, and which her eye did not perceive; true father of Cain; Accusing angel, chief of the Satans;⁵⁵ I call thee forth to visible appearance.

By the Intelligence Graphiel, the Might of God;⁵⁶ whose energy for good make clear thy ways, O thou evil force, that thou shalt appear and obey through the agency of his higher nature. I call thee to communicate readily with me.

O thou Spirit Bartzabel, undirected force of the Planet Mars, I call thee forth! O thou who art powerful and creative; O thou whose ambition and anger knows no bounds, whose aggression is impulsive, and who is violent to a fault.

SOL

By and in the names of the holy planet Shemesh, the Eye of the Morning, which is indeed the God Apollo and Sol to the Romans and Adonis to the Greeks, god of light and the sun; truth and prophecy; medicine, healing, and plague; music, poetry, and the arts. Son of Zeus and Leto, twin-brother to Artemis.

By the Archangel Michael, Who is as God,⁵⁷ sunburst of the sky, greatest of all Angels; Chief of the order of Virtues and Archangels; Prince of Light, Prince of the Presence and the Angel of repentance; Merciful stayer of Abraham's hand; Righteous conqueror of Satan, whose sword of fire and justice is honed by the path of the sun or sanctification; I call thee forth to visible appearance.

By the Intelligence of Venus, Nakhel, O thou beautiful youth, graceful and innocent, good and pure.

⁵⁵ *Ibid.*

⁵⁶ *Ibid.*

⁵⁷ *Ibid.*

I make clear thy ways, O thou evil force, that thou shalt appear and obey through the agency of his higher nature. I call thee to communicate readily with me.

O thou Spirit Sorath, undirected force of the Planet Sol, I call thee forth! O thou who art both directed and turning in thine own way; O thou whose greed and carelessness creates debt and material wealth alike in his season; and thou whose nature is selfish to a fault.

VENUS

By and in the names of the holy planet Nogah, the Shining One,⁵⁸ which is indeed the Goddess Venus to the Romans and Aphrodite to the Greeks, who was born from the vulva of a clam shell on the isle of Cypress. Goddess of love and sexuality, peace and beauty. She who is known as Cytherea arose from the foam of the sea.

By the Archangel Anael, the Glory of God and the Grace of God;⁵⁹ he who brings trials to the soul; he who awakens and tests morality; he who is in the body of man; I call thee forth to visible appearance.

By the Intelligence Hagiel; pleasure triumphant; action and movement for the forces of good; he who makes clear thy ways, O thou evil force, that thou shalt appear and obey through the agency of his higher nature. I call thee to communicate readily with me.

O thou Spirit Qedemel, undirected force of the Planet Venus, I call thee forth! O thou who art the summit of depravity; O thou who art pivotal to growth through thine twisted pains of love; and thou whose nature embodies weakness and shuns confrontation of any kind.

⁵⁸ *Ibid.*

⁵⁹ *Ibid.*

MERCURY

By and in the names of the holy planet Kokab, the Star, which is indeed the God Hermes to the Romans, who was born on Mount Cyllene in Arcadia. Hermes, messenger of the gods and underworld guide the son of Zeus and Maia. Patron of travellers and boundaries, of shepherds and thieves, language and sports, commerce and magic.

By the Archangel Raphael, the Healer of God;⁶⁰ patron of knowledge and science; Deliverer of the Book of Ratziel to Noah, and he who brought light; Troubler of the waters of Bethesda; He who brought healing to mankind, and the earth; Healer of Abraham; He who brought the Ring to Solomon from the Most High; Companion and guide to Tobias, preceptor of Issac; Angel of prayer, love, and joy; and Underworld Guide through Hell; I call thee forth to visible appearance.

By the Intelligence of Mercury, Tiriël, force of reflection for good, and abounding energy; he who makes clear thy ways, O thou evil force, that thou shalt appear and obey through the agency of his higher nature. I call thee to communicate readily with me.

O thou Spirit Taphthartharath, undirected force of the Planet Mercury, I call thee forth! O thou who obscurest the minds and tongues of man; O thou who art the beating of the senseless drum; thou who art the challenge of diplomacy; and thou who art the underhandedness of treachery.

MOON

By and in the names of the holy planet Lavannah, which is indeed the Goddess Diana or Luna to the Romans, and to the Greeks who was Artemis of the wild-land, Mistress of animals, daughter of Zeus and Leto.

60 *Ibid.*

By the Archangel Gabriel, whose very name denotes God is My Strength,⁶¹ hunter of the self, and the gift of hope; He who sits at the left-hand side of God; Inspirer of Joan of Arc; Dictator of the Koran to Muhammed, and spirit of truth; Smiter of Sennacherib's hosts with his sharpened scythe, honed and ready since Creation; Angel of animation and resurrection; He whose horse threw dust in the mouth of the Golden Calf, and thus briefly animated it; O thou Holy Ghost of God, O thou who hast impregnated Mary; Messenger of God and Angel of annunciation, mercy, vengeance, death, and revelation; I call thee forth to visible appearance.

By the Intelligence of the Intelligences of the Moon: Malkah be Tarshisim ve-Ad Ruachoth Schechalim; Queen of the Chrysolites and the Eternal Spirits of the Lions; force of emotion for good, intuitive and psychic; she who makes clear thy ways, O thou evil force, that thou shalt appear and obey through the agency of her higher nature. I call thee to communicate readily with me.

O thou Spirit Chasmodai, undirected force of the Planet Luna, I call thee forth! O thou who movest within the hearts of man; O thou great fire; O thou central passion whose nature seeks expression regardless of the consequences.

The Magician continues:

Appearing thou now, solid and tangible upon this column of fluted stone, this carved pedestal of light, which is "I," the Father; arrive in this triangle of art and manifestation, which is "O," the figure of the Mother; appear thou now, to full visibility, within this effigy of clay and vivid colour; which is so pleasing to thee and thy nature, as it is the visage of a man or a woman. "A," Child of the Aethyr, manifest thyself in the dark, cold and dry Earth, acting only at my command, speaking

61 *Ibid.*

wholly in discourse, and conversing with a clear and lovely voice, being thou bound by the hierarchy of thy planetary energies, arise and speak with me in thy most helpful and harmonious manner, arriving presently in this very moment! IAO, Amen.

The Spirit has appeared during these speeches.

The Spirit ____ hath been duly and properly evoked in accordance with the sacred rites!

U – The Magician now reads the shorter personal invocation unto the divine names of the Planet which he has specially prepared for this one task to compel the Spirit to act on the Exorcist's behalf.

V – The Magician's previously prepared and carefully formulated demands and questions are now placed, and the responses written down. When the Exorcist is certain his instructions have been received, he finishes the discourse with the following:

By and in the names of the holy name ____, the Archangel ____, the Intelligence of the Planet (*Roman name*), ____, O thou Spirit ____, I bind and constrain thee to carry out thy duties with joy and peace, acting only upon the benefit of all concerned and affected; speaking truth in all matters, fulfilling thy duties with speed and ease, and manifesting only success in thy task, for the good of all concerned.

W.1 – He dismisses the Spirit by the following form.

May what we have partaken maintain us in our search for the quintessence, the stone of the philosophers. True wisdom, perfect happiness, the Summum Bonum. In the name YEHESHUAH, and YEHOVASHAH, and by the Holy Name ____, the Archangel ____, the Intelligence of the Planet (*Roman name*), ____, I now set free any

spirits who have been accidentally imprisoned by this ceremony, and the Spirit ____ who has instead been set to his or her task, completing it in due course so that he or she may also be let free from retention, but only at that time. May there be peace between myself and thee, and may ye be ready to come when ye are called.

Hoodwink the working Pantacle immediately, so as to not banish any of its energies. Allow a few minutes for the materialization to disperse, and the energy and emotion in the room to dissipate. Do not quit the circle during this process. If the spirit stays much beyond a few minutes, as some often do, then the Exorcist may then use banishing forces contrary to the spirits nature. For example: for a Venusian spirit, banish Mars by GRH; for Saturn, banish Luna, etc. The spiritual opposition and balance created by this act will indeed remove even the most recalcitrant and difficult of Spirits.

Either way, now that the spirit is gone, close by the Solitary 0=0 Formula, and perform the correct banishing ritual of the actual Planet invoked in the working using the GRH, and of course the LBRP.

There are a variety of schools of thought on the treatment of Spiritual creatures, however the above is the RR et AC method.

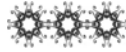
W.2 – When the Spirit has completed his or her task, call it up again as before. The Magician may find this process is much easier after the initial contact. But this time, instead of placing demands in Sections U and V, thank him or her for the services rendered instead, and release it from duty in the following fashion.

May what we have partaken maintain us in our search for the quintessence, the stone of the philosophers. True wisdom, perfect happiness, the summum bonum. In the name YEHESHUAH, and YEHOVASHAH, and by the Holy Name (Hebrew planet name), the Archangel ____, the Intelligence of the Planet (Roman name), ____, I now set free any spirits who have been accidentally imprisoned by this ceremony, and the Spirit ____ who has been a true and faithful servant of the Lord of the

Universe, the Most High, having been sent to his or her task, and who, having completed it in due course is now set free from any retention, at this time. May there be peace between myself and thee, and may ye be ready to come when ye are called.

The Magician then continues closing from the part of Section W.1 where the Working Pantacle or seal is hoodwinked.

THE INVISIBILITY RUBRIC Z2 APPLICATION OF SHIN (ALEPH)



In first deciding whether or not to pursue membership in a Golden Dawn temple, or picking up a copy of *The Golden Dawn* as presented by Israel Regardie,⁶² and giving it a good first read, your average spiritual person is left thinking the Golden Dawn is a flowery and slightly less than practical Jungian affair. It is often represented as a dramatic and cathartic hybrid of theatre, therapy, and theurgy, albeit in a fusion that perhaps favours only the most quaint and antiquated methods available, but a useful system, nonetheless. With such a synergistic approach, and incorporating so many diverse models, it only stands to reason that there might be a few loose ends or non-essentials that could use a little cleaning up for the modern age. An adherent myself for twenty years, I will admit that there are indeed a few little occult curiosities that are either too outdated or too long-winded to be intelligible to some modern minds, and some ideas are presented so unscientifically, as to be easily taken as useless to many of the people living in today's fast-paced and information-apathetic world.

The normal intelligent and interested person frequently views the work with the minor suspicion that a few of the ideas and practices might simply be too large a fish for even a bona fide Occultist to swallow whole. Unfortunately, I am unable to disagree with this, nor would I want to, for the topic of this paper is definitely one such fish. Contained in that volume by Dr. Regardie is the Z2 Formula of Invisibility, by which the Zelator Adeptus Minor was supposed to be able to turn completely invisible, with no further explanation

62 *The Golden Dawn*, by Israel Regardie, Sixth Edition (Llewellyn, 2006).

offered.

This paper offers an example of probably the most controversial and unusual work in all of the Golden Dawn's Second Order of the RR et AC Missing from the instructions are all the usual carefully-worded apologetics and copious Jungian tongue-in-cheek explanations typical to the rest of Dr. Regardie's work. Also absent is any particular attempt to render this work as somehow metaphorical in value. However, the young Doctor does briefly suggest that it is not full and successful Invisibility or Spirit manifestation that is required of the ZAM with Z2, but it is the repeated performance of these rituals has some nebulous and subtle spiritual effect on the Operator. But, that is all he says. Whatever could he have meant by this? Just based on the literal wording of the Z2 formula, doesn't said verbiage simply claim that a Magician may evoke Spirits to visible appearance using Evocation, and can turn himself invisible using the Invisibility formula? Or is something else meant by these formulae? While we shall not cover any Evocation in this paper, but rather Invisibility, I believe my point has still been well made. My purpose is to dispel some of the ambiguity that surrounds the latter topic, stimulate investigation of the subject, and place this formula back in the realm of serious RR et AC work. In short, I endeavour to render Invisibility, once and for all, transparent.

I will first state, before we delve any farther, that I do not wish to denigrate the literal belief that some of my colleagues hold that salts and peppers this gigantic Edwardian fish-tale. For the record, I respect the subtle spiritual, emotional and romantic side of magical work. I also strongly uphold the right for each of us to have differing beliefs, whether these are held by my fellow Magicians, or within all of humanity in general. At the same time, I also hope that some of my Fratres et Sorores will forgive me if I find that I cannot completely join them in their unquestioning approach, for there are some modern Magicians that actually still believe this formula to be able to turn themselves intangible and thus invisible. While literalism has never been my forte, I can only applaud the strength of their magical convictions, and enjoy the modern myths that circulate about their supposed abilities. There are the whispered stories of partial Invisible effects, where after other versions of this formula

have been completed, well known Magicians shift into a shadowy form, near invisible, but they do not completely disappear, while third parties find they cannot quite recognize them, offering proof of partial success while their names are somehow forgotten! This is not true Invisibility in my books, and that stories like this circulate amongst us just serves to consistently discredit the occult community in the regular and mundane society at large. Understandably, we have a well-neglected topic in print. I can only hope that the usual sour lemon of my criticism and my attempt to take a new logical perspective on the topic, has the desired effect of making the art of Invisibility once more a savoury and palatable dish for all concerned.

Some say this formula is hogwash; some say it is a mere fantastic work designed for the credulous, superstitious and ignorant; some say that it should be ignored or deleted from the corpus of RR et AC work—rendered invisible, as it were—and considered unsuitable for the true magic of Light. Based only on the contextual assumptions of the above perspective, this ritual will be easily so judged as out of place. Starting from such a viewpoint as the above, they would of course be completely right. Twenty-five years ago, as a very young man and beginner to magic, this was definitely my approach to the seemingly ridiculous topic. But, I have grown, and as the sentiments of Dr. Regardie echoed in my mind, I began to create a different context to labour under. Let us ask ourselves the following questions. If there is a metaphor, what might it be? The modern setting for the various stones of ancient magical wisdom in the rest of the Golden Dawn have been so deftly recast in today's modern pragmatic and psychological norms, so where does this odd formula fit in with the system? Why would this formula exist, nestled among the other very practical and post-modernist jewels of the RR et AC, if it had no inherent value? What purpose would a seemingly lucid system of knowledge and practice have for such a wholly untenable concept as invisibility?

Recalling the credulity of those would take this formula at face value, like some unhappy relationship, or bad marriage, some Magicians seem to believe that if they simply continue to repeat their failed efforts over and over, they might perform this ritual correctly once, and like the lover that has spent years in the poor relationship,

they might become suddenly successful. Do they believe some magical cousin to gravity will bend the light around them as if they really were a star? Does magical power work literally, fooling the optic nerves of all humanity into seeing only those objects just past the successful Magician, and of course missing the form of Operator himself entirely? Or does this Invisibility formula work on the mind of man in some hitherto unknown fashion?

Even the dreaded Aleister Crowley was susceptible to its fantastic, magical allure. Mr. Crowley, with all his sinister reputation, was a very competent Magician, and he seems to have subscribed to this literal approach. Stories still circulate about him “slinking” along under this “spells” power, like some brazen and middle-aged Harry Potter. But unlike the child hero of J.K. Rowling’s books, the magical tradition’s other infantile, infamous, lovable, and archetypal Solar Child seems to have failed in his attempts at this work. Magical myth to this day describes how Mr. Crowley was clearly and visibly spotted by numerous passers-by roaming the streets of London naked, whilst what we can only assume to be under the pale of the duration of this ceremony.

After all this, I believe that it is further that we must push, and that there is yet a third position that may be cautiously offered. It is not a blending or median of the former two, but an actual intelligent departure from disdain on one hand and literalism on the other, there is always the ever-present third angle in our the triangle of manifestation. Here it is then, the third or figurative position.⁶³ Does this ritual represent more than meets the eye? I contend it does. Some of the more senior members of the different Golden Dawn Orders have suggested that as the Magician continues with the ZAM curriculum, that his or her energies become more active with each and every operation, and that they begin to attract all sorts of cosmic forces on the astral plane. I can vouch that this has been indeed true in my own case, and that of my colleagues. During the duration of a conjuration or Enochian scrying, there is the lighting up on the astral that seems to call many other Spirits to the place of working, even when completely unbidden. This is what I have

63 Those who are not used to or new to the ZAM curriculum, whether working with Enochian entities or Invisibility, may find the next section easier to understand if they take it metaphorically.

often jokingly called “the football field effect.” Sure, the intentionally evoked Spirit or Spirits meet the Magician and his assistants at the edge of the circle or within the temple, much like how players in the sport meet for a game. But then, other unbidden Spirits arrive, and our clairvoyant members have described that these entities seem to crowd around, just outside the walls of the temple, like some giant gaggle of spectators filling up the astral seating of a sports stadium. I believe this is why each personal Adept working has the ZAM say at its completion: “In the Name of YEHESHUAH, I now set free all Spirits that may have been imprisoned by this Ceremony.” This is not only to release the hierarchy of Spirits which were invoked intentionally, but also to send off all of the unintentionally present entities which have gathered. Tradition and the clairvoyant members of our modern temple both hold that additional Spirits seem to naturally be attracted to magical conjuration, like spectators to a sport.

Let us not forget that the Neophyte and Outer Order Initiate is given the LBRP as his or her primary exercise to contend with the natural forces of personal fascination and impure magnetism. But for the Adept, there is another method other than the sterilizing effects of banishing. I am of course speaking of the heart formula of healing and mediation through Tiphareth, and as is first revealed in the three Z2 Shin documents. This balance comes from the Higher Genius formula, which is akin to the formulas of Transformation and Invisibility. This classification is not likely a chance designation, and leads me to consider the work of true Invisibility in the same high regard as the Higher Genius. Let me explain.

All the way throughout our history and pre-history, the tales of invisible Magi, Ninjas, and Shamans abound. The only craft or art that survives to really explain this is, in my mind, what is now commonly referred to in Europe and North America as Woodmanship or Woodsmanship, and which was previously called the craft of the Huntsman. Like other trades requiring specialist expertise, such as carpentry or sculpting, these abilities are all readily rendered into magic by the ignorant and unskilled in the inner workings of each craft. Furthermore, anyone who has mastered such a worldly skill tends to describe his or her expertise in language that enters into

the mystical, at times; this is the Zen arena. While a master who has spent decades practising their speciality has probably earned some skill, they will often readily describe they have found a frame of mind where inner stillness abounds, where their work brings about a certain positive or trance-like attitude or state of no-mind. Sometimes they have learned to carry their work into this state, and other times, the work sweeps them into it of its own accord. Perhaps true Invisibility is much the same way.

Now, when walking in the park or woods, how many times have you noticed a smaller animal render itself nearly invisible by mere stillness, or an insect actually disappear through its camouflage? To humans, as top of the food chain, invisibility from predators must occur in a different arena. In our densely populated society, it would be of no use to cultivate the perfect halting of locomotion, while standing on a street corner, or by showing certain striped markings and deceptive shapes upon our carapace, but might it be useful in our primarily social society to have the ability to take the magical, unusual, or even individuated persona of the Magician, and make it appear safe, commonplace and typical to one's fellow man? For in today's society, very rigid structures of behaviour expectation do exist, and seem to operate at all times one is in public. If the object of High Magic is one in the same as Individuation, a person working towards such a goal, will at times appear strange or unworldly to others, for he may not always act within social convention. However, if we recognize that the light exists everywhere, and in every circumstance, how do we finally reconcile and balance our personalities through individuation? The answer is definitively different for each of us. In my study and meditation, I have come to understand that all the worlds, Kabbalistic Palaces and Hells all exist concurrently and in the same place. Therefore, I see Kether as a mode of consciousness, as something that is omnipresent, as all whole numerals are divisible by one. In this place, I remind the ZAM of the attribution of Kether to the mode or term *Sekhel Mopla*, which means the Admirable or Hidden Intelligence. It is admirable because it is an ideal or archetypal quality, and it is hidden because it is actually that light that is everywhere present. *Sekhel Mopla* numerates to 507, as does *Baali ha-Shamaim*, the "Masters of the

Heavens” or Astrologers, who fittingly engage in the study of the starry or supernal realm associated with the highest triad of the Tree of Life. Also, and most importantly, 507 is *Zakh*, which means pure, clear, transparent and innocent.⁶⁴ Thus, it is through mastery of the features of personality and destiny that the way to the light is made clear. It will be noted at the perusal of the following rubric that the Supernals are indeed invoked in the Invisibility formula by the names and hexagrams of Binah. While some may find the verbiage of darkness used in the actual ritual to be disconcerting, it is to be taken as partly as the mere manifestation into form, and the natural hiding of the truth of the divine sparks in all things. Darkness is also used as a metaphor for realities the mind is unable to comprehend, as well as the stage that exists before light, or rather the non-existence that is before the first light. These are considered a universal state of affairs, and so the veiling of the glory of light within the darkness becomes even more than just one more illusory personal attainment, but it alludes to the spiritual state or behaviour of what the Lurianic Kabbalists term as “the gathering together of the sparks of the divine in the repair of the body of god.”

Descending for a moment from the passion of the podium, I can wonder: if the Woodsman, Craftsman, Sculptor or Archer can achieve a Zen state through mastery of his or her chosen profession, what mode of consciousness then is the work of a Magician to accomplish? Could this, then, be our true Invisibility? I contend the part of this secret is in the method of willed visualisation found throughout our work,⁶⁵ and the other part of it is a state of mind that descends like grace.⁶⁶ It should now become clear to my more learned readers why this formula is classed in Z2 under the Shin heading along with the formulas of Transformation and the supremely important Higher Geniusworking. In these very specific ways offered, I can conceive that Invisibility may well be possible. A definition is therefore required: *Invisibility is the act of rendering the Magical as commonplace, for the purposes of protection.* Such a spiritual practice of caution and

64 *Commentary on the Thirty-two paths of Wisdom*, VH Frater YShY (Unpublished al Tinnin PrAM Document).

65 “Visualisation” is my word; the archaic term “formulation” is used throughout the original Z2 instruction.

66 From the Portal rubric.

cultural blending is the hallmark of a Rosicrucian, according to the Manifestos. It is, therefore, a very tenet of the Rosicrucian tradition. However, speaking in a more universal sense, it is perhaps nigh inevitable that some form of *spiritus incognito* will arise as a talent in any person on the spiritual path, even though they might not have chosen to define their cloaking of the truth in allegory and secrecy as “Invisibility.” When holding strictly to these particular caveats, and after a manner of speaking, I am free to say that I am actually more sympathetic to the literal camp of interpretation than what I may have first represented. However, if by use of this particular formula any literal and optical success with vanishing is obtained much beyond what I have already allowed for in my above theories, I hope my colleagues will forgive me at once for my overly cautious and scientific mindset and immediately illuminate me as to their correct approach to accomplishing this peculiar miracle (or tale) of the fish. I will also be willing to forgive them if they are not seen to attend any rebuttals due to their impressive successes!

Let me now also invite those who would so quickly dispel any value this old formula may have to at least make a few reads of this paper, if only so that if they still choose to cast obloquy upon the more zealous and credulous amongst us, that they may do so from a more fully informed position! Of the credulous, if it may indeed be fair to term them as such, I do admire their staunch support of the romance of magic, for the artistic side of ritual performance is definitely one of the secret keys to its effectiveness. However, it is with those that perceive some spiritual value in this exercise from a figurative standpoint that I often find myself most sympathetic.

I have intentionally written the following ritual rubric much like the original formula, which I have always found to be an intentionally oblique document. I do this so that it may be in the same style and keeping with the Order teachings, and that it may be easily interpreted from any of these perspectives. I could have immediately taken a strong stance for or against this topic, but then I would not have earned the proper latitude needed from all readers to approach this subject appropriately, and I do believe that latitude is what is needed with such a strange topic. In my attempt to keep

the special sense of ambiguity present in the original intact, and by allowing several possible alternatives for the Operator's intentions to take, I believe I have successfully kept to the noble tradition of the Order's other rituals. No specific belief or philosophy need be taken up in work such as the Kabbalistic Cross, Lesser Ritual of the Pentagram and Supreme Ritual of the Hexagram, and to the ZAM I present this rubric for Invisibility in a similar vein. I expect that critics, doubters, believers and those who would take more of a symbolic or Jungian perspective may all find something of interest here, and I hope I do not disappoint. Regardless of the approach, it is to those few amongst us who actually practice ceremonial magic that I dedicate this ritual to. Its methods of returning the Magician from the blinding Light of knowledge to the outwardly perceived demeanour of darkness and ignorance shall immediately be understood as useful to all those who recognize the wisdom inherent in such a secret weapon. Any of us who has worked very long at any magical system will recognize the need for caution and secrecy in working the truth, for the philosophy of magic itself presents a sea of dangerous contradictions to the exoteric world who are not often ready to experience the level of self-honesty and introspection magic requires. A person who is working towards individuation, and who is overly open in his personal demeanour can only cause chaos and destruction in the lives of those around him who do not share his predilection for the pure truth. Those of us who are steeped in Kabbalah will immediately recognize this, the metaphor of the Dukes of Edom and the shattering of the Sephiroth.

Those of us who subscribe to the esoteric and magical view, whether Thelemites, Sufi Muslims, or Gnostic Christians, can tell you it is not at all the same as the orthodox and exoteric one. In the Golden Dawn we are told to recognise that there is a spark of the divine in all faiths, for true religion is without sects.⁶⁷ In my travels, I have indeed felt this. There is some positivity and good in all people; I have felt the destructive and evil as well. There is also a real danger that occult practitioners face when it comes to presenting themselves in an open fashion to certain mainstream religious adherents. I do not mean everyone that is religious here; I restrict my concerns

⁶⁷ Regardie, *ibid.* Paraphrased from *On the General Guidance and Purification of the Soul*.

to only those who are credited with burning down the invaluable Library at Alexandria, or a thousand years later sacking Dr. Dee's House and his occult Library, or those who murdered and mutilated the wise Hypatia, and nearly a thousand years later the profound mystic Mansur al Halaj.

Even in the modern day, I have known multiple Magicians and Witches who, when the seal of secrecy was broken, have lost their careers over intolerance. I am familiar with a case of litigation against slander that was fought by a Magician to protect his reputation, costing half a million dollars, and all for naught. I know two young adults, who as children had to be home-schooled because of violent bullying that was supported by the other children's parents, all because their mother was a Wiccan. Very few of us who are devoted to spiritual topics have really understood all there is to know about their chosen religion or philosophy. Fewer still have really taken the understanding of their tradition or belief to a place of universality where the tenets of other faiths become interrelated, and the cultural distinctions blur. Rarer still is the spiritual Master who, having dissolved all such notions into his own sense of individuation, sees no difference between any religion and any sect, and who is aglow in the radiant glory of the more universal sense of enlightenment.

Rather, it is safer to expect that the lay-persons of many traditions will continue to myopically focus on the differences between them and the rest of mankind, and compulsively fostering a variety of misunderstandings that are to everyone's detriment. Let us keep in mind that this rather disconcerting selection of peoples is my actual concern, and leave aside the truly genuine and devout from my remarks. Take the Angelic myths, for example. The Angels of popular conception are fluffy cherubs, benevolent entities who are depicted as beautiful women who devour cream cheese in television commercials whilst sitting upon clouds. No attempt is ever made by the average lay-person of an orthodox religion to contact them and ask what their nature is, as such conversation is forbidden by their religions. Not that typical orthodox belief suggests it isn't possible, but the Bible has been selectively interpreted by fundamental religious institutions to explicitly and expressly forbid it. If such a closed, non-investigative and obedient mind should discover that a Magician is

carrying out such operations regularly, the result will surely be his condemnation and false accusations of evil witchcraft. When one's inner holiness is projected on a righteous and authoritarian god, hypocrisy aside, then surely the ignored inner or subconscious self of the religious person will most certainly follow suit in reactivity.

An actual Occultist takes the complete opposite approach, and the Zelator Adeptus Minor is simply expected or required to perform communion with Angels as part of his sub-grade curriculum. The ZAM is soon to discover for himself that the Angels he communicates with directly are often as wrathful and severe as they can be benevolent, and that they deal only in the truth, regardless if said truth brings beauty and peace, or trial and tribulation. Through this method of conversation and other similar practices, the ZAM also learns that the path to the Summum Bonum is first riddled with the pain and joy of self-growth and self-discovery, next with the altruism of connecting with one's fellow man, and finally in the union with the universe. This altruism and dissipation of self in the universe is indeed in sharp distinction to the projections of the angry and overly sensitive lay-person, with all their self-recrimination, paranoia, suspicions against others, and reactive accusations. Such a person is dangerous to Atheist and Occultist alike.

Lost in literalism, the god of the exoteric religions is often seen as a nominally benevolent being, one who may listen to all their prayers, but frequently shows no signs of hearing, and is conspicuously absent in world affairs. For anyone who has identified his or her inner holiness only with the outer ritual acts or trappings of his or her religion, when those outer forms are focused on the neglect of the inner self, corruption and hypocrisy can begin to reign in what is soon to become an internally corroded and ignored soul.

Listening to myself over the years discuss and express these ideas has been a difficult experience. I foster both a love for the intentions of religion, as well as being aware of the shadow side of the people involved in it. I have learned to be cautious with my affairs, and yet find myself deeply concerned for my fellow Occultists who always seem to advertise their interests to the wrong ears. While I cannot protect them from themselves, I can offer what I hope will be taken as a well thought out and carefully worded warning about what I

perceive to be a serious issue facing the Occult community.

In stark contrast to the exoteric approach, is magic. To the modern Gnostic or Magician, even the most personified god is frequently identified with the subconscious. While he faces the same dangers of idolatry in magical symbolism that his religious cousins do, the beginner Magician knows and is careful with projection and transference. If he is attached to a temple, he quickly learns that identifying his sense of personal holiness within, to the system of symbols without, is patently faulty.

The Blasted Tower teaches, among other lessons, that stability within is required, and looking to that which is without is unholy. A Magician endeavours to know his own personality traits; he does not project the truth outwardly; he has learned to look at the abyss inside and he has triumphed; "he is the first and the last, and he holds the keys of death and of hell."⁶⁸ A Gnostic perspective of these same teachings would be to seek the inner truth that may be unique and spiritual to the individual, even when these may be false to others. We may recall the myth of what happened to the Christos, who travelled the ancient world espousing his blend of the mystery traditions and self-discovery; he was captured, crucified, and his possessions dispersed.

Elaborations aside, it will suffice in summation that these differing approaches of magic and what passes to the masses as religion are not at all compatible views. Science scorns both religion and magic as rank superstition with good reason, but it does not recognize that just because ancient religion attempts to still enter into the realms of science, the spirituality of man is indeed out of the jurisdiction of science. At least the Magician distinguishes himself from religion in that he can repeat and prove the results of his experiments, while even the most kindly and benevolent of Priests cannot afford any more than the certainty of faith. But even more difficult than the relationship of Scientist and Magician, are those among the religious who would lean towards literalism or even fanaticism. I will not deal with fanaticism here, but the more common form of intolerant literal fundamentalism has been well dealt with. Ignorant and dangerous religious adherents are not always found under the obvious guise of a fanatic, but they are much

68 Regardie, *ibid.* Paraphrased from the 5=6 rubric.

more of concern than a mere difference of opinion at scintillating dinner conversation. Magicians beware, intolerant people will go far out of their way to strike out at what and who they perceive as evil, affording no room in society for spiritual differences of opinion, or ambiguous definitions of evil as mere error or mistaken ignorance. To most lay-people, or even the common man, the difficult issues of life do not present opportunities for compromise, concession, or individual and joint personal growth. To the average thinker, submerged and suffering in dualism when discussing spirituality, either you are right when you agree with them, or wrong when you do not, but if you are summoning demons and Spirits to visible appearance, you are certainly sinister and evil. There is no room for deeper spiritual metaphor in an intentionally ignorant mind. This very danger is another reason for the utility of secrecy and the ritual methods of “cloaking of the Light” as represented by this ritual. I contend that Invisibility is, on one level, merely a metaphor to protect the successful Magician from the animosity of those who lead what Socrates anciently called “the unexamined life,” in the form of his fellow man.

Regarding not whether one believes in that literal, historic Christ or a merely symbolic one, or whether one is a Christian, Jew, Pagan, Thelemite or a non-believer, for it matters not. The import of the story of the Redeemer speaks entirely for itself, we all know what the predominant archetypal myth in our society is, and the results of being incautious with these mysteries, is self-evident. I am not even nominally a Christian, and yet I comfortably provide this spiritual example of redemption and martyrdom in recognition of the supreme value of cloaking the truth in either simplicity or better yet with caution. This is why Levi offered the fourth power of the Sphinx as a magical tenet in his writing. For the fourth and final power “to keep silent” is set as a signpost or guideline for the Magician to protect himself and his connections.⁶⁹ The Magician could do well to work with this formula, unless he would have the Christian myth echo literally in his own life, and fall to the same social fate as that great exemplar. As it is said in the Bible: “If any

69 Silence also has the important secondary virtue of aiding in the more effective manifestation of the work, which I only briefly mention here.

man will come after me, let him take up his cross and follow me”⁷⁰ and the especially delightful: “And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.”⁷¹

All in all, I have made this script available as an example of a finished Z2 ritual or assignment. Magicians who would work this formula are welcome to use it, but beforehand I suggest they read this rubric and the original Z2 Shin (Aleph) Invisibility formula over a few times. It is important they see the very minor innovations and changes that will always enter into a personal work of this nature.

In an ideal setting, the ZAM would have worked through the Outer Order curriculum, and would be encouraged, if not required, to write personal versions of the Z2 formulas. For those Magicians who are operating under such direction, I would encourage them to see this script as merely an example of one such completed assignment, and I look forward to hopefully reading their work one day, when completed.

In my opinion, true magic is always preceded by the petitioning of the Higher Self through divination. If this ritual is to be used for any other purpose than the loftiest, I suggest that such meditation on the higher should definitely occur before this practice.

Lest we forget my sources, apart from the footnotes of such that dot this document, I would also like to thank the community of Magicians who have gathered over the past few years on Pat Zalewski and Martin Thibeault’s Golden Dawn Group. Their companionship and conversation has been very enjoyable. New and experienced Magicians and Temple Chiefs alike from many of the Golden Dawn Orders seem to congregate there, and, as ever, their raucous comments and generous sharing of their personal insights have brought to further light another interesting topic, Invisibility.⁷² While the opinions and the ritual presented here are entirely my own work, the society of this fine group of magical thinkers has definitely helped hone my rebuttal on some of the finer points of dispute to be considered, in this introduction to my “Rubric of Invisibility.”

70 Matthew 10:38 and 16:24, as well as in Luke 14:27.

71 Mark 15:24.

72 Golden-Dawn-Group, Yahoo Groups (Spring of 2010).

EQUIPMENT AND SAFETY

Let us finally turn to practical matters with a final note on equipment and safety: The temple is of course set up as the ZAM Temple of the Enterer. In this ritual, the Outer Wands and Lamens are not needed, but the Lamp, Hoodwink, Magic Sword, Complete Rose Cross, and the Lotus Wand are required. A fire extinguisher should be present. The usual non-symbolic candles or lamps used for additional light in the temple are to be kept low or to a minimum for the entire duration of the ceremony, so as to maximize the dramatic effect of the ritual. The Lamp should be bright, and ideally the main or only source of light in the temple. It should be of a sufficient design so that the Hoodwink may be safely applied to it in Section Q. A nautical Lamp with shutters works perfectly fine, and replaces the need for any hoodwink at all. Alternatively, a candle-holder with a black-painted vent is suitable for this purpose. If a vent is used instead of the hoodwink, the painted glass should be far enough away from the candle flame so that the paint does not catch fire.

Your prudent Magician will practice this part of the ritual ahead of time, in particular making sure enough time elapses during practice with the hoodwinked Lamp or candle vent so as to simulate the duration it will actually be applied in the ritual. However, as this is an innovation particular only to this rubric and not the Z2 formula, if this cannot be done safely due to reasons of fire hazard, this section of the ritual should be re-written and the entire usage of the lamp and hoodwink dispensed with.

THE INVISIBILITY RUBRIC
BY VH FRATER YSHY

A – The shroud or veil of invisibility and concealment.

B – The Magician.

C – The layers or guardians of concealment, the names of Binah.

D – The Astral Light that is moulded into the veil or shroud. This may be projected onto an amulet or talisman with the names and symbols of Binah inscribed or painted upon it in three rings.⁷³ This way, the Magician may be able to have a talismanic tool to aid in the visualization of this protective shroud for this and any future workings, should he desire it. The shroud may also be formed and reformed without a talisman or this full ceremonial ritual by the more advanced Adept. For after continued work with this formula, its creation ceases being a result of mere ceremonial magic, and becomes an act of will.⁷⁴



E – Perform the Solitary 0=0 Ceremony of Opening.

73 From the original instruction in Section I of Z2, Invisibility: "In this operation as in the two others under the dominion of Shin, a Pentacle or Telesma suitable to the matter in hand, may be made use of, the which is treated as is directed for Telesmata."

74 From the original formula describing Section W: "... after frequent rehearsals of this operation, the thing may almost be done 'per Motem.'"

F – The Magician recites the following invocation of the Higher.

In the name of the Lord of the Universe, and by the great name YOD HEH VAV HEH ELOHIM, who, on this day hath dispensed the ability to create a barrier around my physical form, rendering it invisible.

G – The Magician goes to the West, where the Candidate is first brought into the temple. There he clearly visualizes the concept of his becoming invisible. He visualizes the pillars of fire and cloud, and in the middle point where they come together, he sees them creating a swirling Astral vapour. This new cloud stretches from the endless darkness far below him, and rises up to the infinite, shining light above. These primary elements of smoke and steam are formed of his own Ruach or Astral substance, and it is from this basis that the cloak or shroud is created.⁷⁵ He imagines the smoke and steam swirling and forming an astral shroud a distance away from his body. The final key to total effectiveness is that light shimmers in the cloudy moisture, and creates a rainbow of mist within and around the shroud.

H – Continue to visualize the shroud.

In the name of the Lord of the Universe, and by the great name YOD HEH VAV HEH ELOHIM, who hath dispensed these magical abilities, so that I may create on this day a barrier around my Astral Form; a shroud of darkness clothing my truth with obscurity; a veil that will make invisible my true form and nature to the uninitiated and popular world who may continue on to see me as one of them; nay, who will see me not at all.

The Magician now states in his own words the exact reason and purpose for the formulation of the shroud.

⁷⁵ The Z2 instructions are somewhat unclear on whether this is simply the pillar meditation common throughout Z2, if the Magician is required to use the actual Water Cup and Incense as in the 0=0 Ceremony, Evocation or Talisman creation. I leave it to the practising Magician to decide.

I – The Magician goes to the East of the Altar, and announces:

All is ready for the commencement of the operation of
Invisibility.

He places his left hand in the centre of the triangle, and holds the Lotus Wand in his right by its black band. The black band is seen as a link to the darkness and obscurity of the Earth element, which shall aid in the creation of the shroud.

J – Still in the East, the Magician lifts his hand, and turns clockwise about in his place three times, while reciting the following.

In the Name of the Lord of the Universe; in the great name of YOD HEH VAV HEH ELOHIM, by the Archangel TZAPHQIEL; by the Choir of Angels, ARALIM; and by the name Shabbathai; I conjure thee, O shroud of darkness and mystery, of ignorance and of obscurity. Thou shalt encircleth me so that I may become invisible, and so that upon seeing me, the men and Spirits of this world shall perceive me not; neither shall they understand, nor comprehend, nor see the actual thing that they behold, rather seeing nothing at all! So mote it be.

K – The Magician moves to the North, and faces East, saying the following:

For I have set my feet in the North, and while I follow the light of the knowledge of hidden wisdom, I hereby announce that I have and will shroud myself in mystery and concealment. For the voice of my undying and higher soul said unto me, Let me enter the path of darkness, peradventure thus shall I obtain the light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep,

and the voice of ages answered unto my soul, I am he that formulates in darkness. Shroud of Saturn, the light shineth in the darkness, but the darkness comprehendeth it thus: thou shalt not be seen.

Let the mystic circumambulation take place in the path of darkness, with the lamp of hidden science to guide the way.

Take up the Lamp in the other hand, and begin the circumambulation.

L – The Magician arrives at the South, and as in Section G, visualizes the pillars of fire and cloud around him belching smoke and steam to aid in the formation of the shroud, shimmering darkly. This may also involve the purification and consecration of Fire and Water as in Section G above.

M – The Magician continues to the West, and standing between the pillars that were created by his visualization there, he faces West and says the following:

Invisible, I cannot pass by the Gate of the Invisible, save by the virtue of the name 'Darkness'. At the word 'darkness', forcibly and wilfully visualize the shroud. Darkness is my name, and utter concealment. I am the Great One Invisible of the Paths of the shades and night. I am without fear, having faced them, and although veiled in darkness, unseen within me is the magic of Light.

N – The Magician arrives in the North, and repeats the pillars visualization as in Section G, above.

O – The Magician continues to the East, and standing between the physical temple pillars there, creates the Astral ones the fourth and final time by repeated visualization as in Section G. He faces West and says the following:

Invisible, I cannot pass by the Gate of the Light, save by the virtue of the name 'Light'.

At the word 'light', he forcibly and wilfully visualizes the shroud around himself, containing and hiding the brilliant light of his usual presence and form.

Light is my name, the blinding light of a Golden Day. I am Light shrouded in the Darkness. I am the wielder of the forces of the balance.

P – The Magician holds clear the visualization of the shroud, and circumambulating a half-circuit, arrives at the West of the Altar in the place where the Neophyte stands during the Hexagram. He places the Lamp on the North-East corner of the Altar. With the following four lines, hold out the Lotus Wand, held by the black band, and visualise a black ray of darkness coming from the supernal triad behind the Veil in the East.

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 and invisibility in its wings.

When the black ray of darkness arrives just East of the Altar, the Magician places his left hand on the triangle, but does not kneel, and recites the following prayer or invocation to the forces of Binah.

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: in the great name of YOD HEH VAV HEH ELOHIM; by the Archangel TZAPHQIEL; by the Choir of Angels, ARALIM; and by the name Shabbathai, look with favour upon this Zelator Adeptus Minor who now standeth before thee, and grant thine aid unto the higher aspirations of my soul so that I may be protected from the profane as with a shroud of invisibility and concealment,

and thus continue to prove a true and faithful Very Honoured Frater among the Rosicrucian Fraternity of the RR et AC, unto the glory of thy ineffable name: YOD HEH VAV HEH ELOHIM, Amen.

He turns about thrice, drawing the black ray around him with the Lotus Wand. On the first turn, he draws a black circle about him, as the outer extent of the shroud. On the second and third passes, he slowly bends and ricochets the black light around himself in the clockwise invoking hexagram of Saturn. He draws the inner planetary symbol upon the talisman if one is used; otherwise, he draws it just over himself.

Q – The Magician speaks again, but it is to the shroud, as if it were the Candidate himself.

Shroud of Concealment, long hast thou dwelt concealed in Light. Quit the Light, that thou mayest conceal me before men in darkness.

The shroud is seen, and with care is wrapped around the Magician's Auric space as if an actual cloak.

I receive thee as a covering and as a guard.

He drops the hoodwink over the Lamp, and plunges the temple into darkness.

Khabs am pekht, konx om pax, light in extension.

R – The Magician keeps the visualisation of the shroud, and taking up the hoodwinked lamp and holding it to the North-East, he says the following:

Before all Magical manifestation cometh the knowledge of the hidden light.

Taking the hoodwinked Lamp, he travels to the place of Harpocrates just before the temple pillars in the East, facing East. Holding in the Saluting Sign or Sign of the Enterer, he expresses his magical will forcibly to the creation of the shroud. During this, the Magician also takes his body of light to the East, to the place of the Hierophant and sees his physical form becoming invisible in stages, as if a veil or cloud has started to form around it, fading it into obscurity and non-existence to the rest of the world. As his will builds in spiritual momentum, his physical body feels the sensation of ecstasy and exultation, fortitude and strength. When he cannot bear it any longer, he snaps into the Sign of Silence, and withdraws the current, leaving the shroud charged. He next steps between the actual physical pillars of the temple. From here he visualises the pillars of fire and cloud the fourth and final time.

S – The Magician, still wielding the hoodwinked Lamp in his left, and the Lotus Wand in his right, holds his visualisation of the shroud as he circumambulates the circle or temple thrice.

T – Upon arriving in the East, he intensely visualises the shroud, and proclaims the following:

Thus have I formulated upon myself a shroud of Darkness and of Mystery, as a concealment of my true nature, and a guard from the ignorant and the unwary, and so here go I forth, protected from the darkness of ignorance by that same ignorance.

U – The Magician grips the Lotus Wand by the black band and says the following invocation:

In the great name of YOD HEH VAV HEH ELOHIM, by the Archangel TZAPHQIEL, and the Choir of Angels, ARALIM, and by the name Shabbathai, I retain this shroud of darkness and concealment under my own proper control and guidance.

V – The Magician recites his specific purpose as in Section H. He departs the temple, and goes forth among men to do his will, and perform his purpose. As the 0=0 Hall remains open during this time, he does not dally, and upon successful completion of his purpose, he returns promptly to close the temple.

W – Upon arriving back at the temple, he closes by the Solitary 0=0 Formula, using this final conjuration of the Summum Bonum and the forces of light. The shroud disintegrates during the speech. He gives the Sign of the Enterer.

May what I have done, maintain me in my search for the Summum Bonum. In the great name of YOD HEH VAV HEH ELOHIM; by the Archangel TZAPHQIEL; and the Choir of Angels, ARALIM; and by the name Shabbathai, I disperse this shroud of darkness and concealment, which now disintegrates, under my command, and which is ever ready to return at my command. In the Name of YEHESHUAH, I now set free all Spirits that may have been imprisoned by this Ceremony.

He gives the Sign of Silence, and removes any talisman or visualization he has done to create the shroud, and sees it disappear immediately and at once.

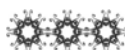
FINAL WORDS

Here follows some final words of advice from the author of the original Z2, which I thought the reader would benefit from having his attention drawn to:

“(On) no account must that shroud of awful Mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire praying upon him who had called it into being.”

The ZAM who would be the user of this rubric may make what he will of it, based on whatever philosophical leanings he may have, and whatever world-view he might espouse. He might find it useful to compare these remarks to other similar warnings. Tales abound about Spirit Egregores evoked into statues that became troublesome when they have exceeded their set time limit, or the favourite Kabbalistic tale of the dreaded Golem who went on a destructive rampage because he was held in functional operation long after his original and intended use had been completed. I shall not comment on these final words any further in this place.

RUBRIC OF TRANSFORMATION INTO THE SEPHIROTIC ANIMALS AND MYSTICAL BEASTS: A Z2 EXAMPLE OF SHIN (MEM)



A – The Astral body.

B – The Magician as Shaman.

C – The Forces used to alter the Form are the Sephirotic names.

D – The Creature or Form to be taken.⁷⁶

0 Dragon

1 God, [Swan, Hawk]

2 Man

3 Woman, Bee

4 Unicorn

5 Basilisk

6 Phoenix, Lion, Child, [Spider, Pelican]

7 Lynx, [Raven, All Carrion birds]

8 Hermaphrodite, Jackal, [Twin serpents, Monoceros de Astris]

9 Elephant, Tortoise, Toad

10 Sphinx

11 Eagle, Man (Cherub of Air), Ox

12 Swallow, Ibis, Ape, Twin Serpents, fish, hybrids

13 Dog, [Stork, Camel]

14 Sparrow, Dove [Sow]

⁷⁶ Adapted from *Liber 777*, Aleister Crowley (Weiser). Column XXXVIII, *Animals, Real and Imaginary*. Brackets found in original.

- 15 Ram, Owl
- 16 Bull (Cherub of Earth)
- 17 Magpie, hybrids [Parrot, Zebra, Penguin]
- 18 Crab, Turtle, Sphinx [Whale, all beasts of Transport]
- 19 Lion (Cherub of Fire) [Cat, Tiger, Serpent]
- 20 Virgin, Anchorite, any solitary person or animal [Rhinoceros]
- 21 Eagle [Praying Mantis]
- 22 Elephant [Spider]
- 23 Eagle-Snake-Scorpion (Cherub of Water)
- 24 Scorpio, Beetle, Crayfish or Lobster, Wolf [all Reptiles, Shark, Crablouse]
- 25 Centaur, Horse, Hippogriff, Dog
- 26 Goat, Ass [Oyster]
- 27 Horse, Bear, Wolf [Boar]
- 28 Man or Eagle (Cherub of D), Peacock
- 29 Fish, Dolphin [Beetle, Dog, Jackal] Unicellular Organisms,
- 30 Lion, Sparrowhawk [Leopard]
- 31 Lion (Cherub of B)
- 32 Crocodile
- 32 bis Bull (Cherub of E)
- 31 bis Sphinx (if sworded and crowned)

The creature from the above list is converted to a Sephirah for the purposes of invocation in the sections following. Depending on the purposes of the magician, this is done by astrological planetary rulership, elemental attribution, or by the path attributed to a sphere in the grades, according to the general scheme in the Outer Order.

E – The Solitary 0=0 Ceremony of Opening is done to create equilibration of the Order symbolism in the Shaman's Sphere of Sensation.

F – The Shaman says:

In the Great Name ____, by the Archangel ____, and by the Choir of Angels ____. I am (*Motto*), and by their permission I will duly transform my astral form into a

(Creature). Pauses.

Inheritor of a dying world, arise and enter the darkness.

G – *The Shaman visualizes the creature to be transformed into.*

The mother of darkness hath blinded him with her hair.
The father of darkness hath hidden him under his wings.
His limbs are still weary from the wars, which were in
heaven.

Child of (Sephirah), unpurified and unconsecrated, thou
canst not be created from the light of Fohat into astral
form.

*As the following baptism by Water occurs, the Form is seen to be
clarified and restricted. Signing a cross on his own forehead, he says:*

Child of (Sephirah), I purify thee with Water.

*With the consecration by Fire, the creature's form is seen to be defined.
Censing himself, he says:*

Child of (Sephirah), I consecrate thee with Fire.

H – *The Shaman says:*

The (Creature) of my soul is (flying, creeping, crawling,
etc) in darkness, seeking for the Light of hidden
knowledge, and I believe that through this invocation,
the knowledge of that Light may be obtained.

*The truly wise shall have no other reason for a Transformation
working, but if there is any other reasons beyond this, they should be
stated now in the Shaman's own words.*

I – *The Shaman moves to the East, facing West. Taking up the Lotus*

Wand by the black band, and using the Sign of the Enterer, the Theurgist mentally visualizes the form of the Beast or Creature in the West, with its wings, arms or paws also spread in the position of the Enterer. The Shaman announces:

I am (*Motto*), Zelator Adeptus Minor of the RR et AC, and all is in readiness for the ceremony of transformation of my astral form to that of the (*Creature*) of my soul.

J – The Shaman visualises the image of the Creature in front of him. Holding the Lotus Wand by the black end, directing the flower over the head of the form, let him say:

In the name of the Lord of the Universe, arise before me, O thou (*Creature*), of (*Sephirah*) which I have elected to transform myself into, so that in their dreams and upon their mind's eye, should any woman, man or creature see me, that they may only see the form of my (*Creature*), and comprehendeth it not at all the thing that they behold.

K – The Shaman saith:

Pass toward the North, shrouded in darkness, O (*Creature*), of (*Sephirah*), which I have elected to transform myself into. *Done*. “Let me enter the path of darkness peradventure thus shall I obtain the light, I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep,” and the voice of ages answered unto my Soul, “I am he that formulates in darkness. Child of (*Sephirah*), the light shineth in the darkness, but the darkness comprehendeth it not.” *Pauses*. Let the mystic circumambulation take place in the path of darkness, which is the path of knowledge that leadeth unto light, with the the higher light to guide the way.

L – Bring the visual form of the Creature around to the South, arrest

it, and formulate it there, standing between two great Pillars of Fire and Cloud as before.

Child of (Sephirah), unpurified and unconsecrated thou canst not be created from the light into astral form.

As the following baptism by Water occurs, the Form is seen to be clarified and restricted. Signing a cross on his own forehead, he says:

Child of (Sephirah), I purify thee with Water.

With the consecration by Fire, the creature's form is seen to be defined. Censing himself, he says:

Child of (Sephirah), I consecrate thee with Fire.

Child of (Sephirah), twice consecrated, thou mayest approach the gate of the West.

M – The Shaman visualises the Creature passing to the West. He formulates the form there, but rendering it physically visible. The Shaman bars the Creature with the black band of the Lotus Wand, he says:

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

The Creature says:

Darkness is thy name, thou great one of the paths of the shades.

The Shaman, slowly sinking the Lotus Wand:

Child of (Sephiroth), fear is failure, and the forerunner of failure. So therefore face your fears, for in the heart of the coward virtue abideth not. In facing your fears and

your failures, it will be as though thou was without. For he who trembles at the flame and the flood and at the shadows of the air, hath no part in god. Thou hast known me now, so pass thou on.

N – Bring the visual form of the Creature around to the North, arrest it, and formulate it there, standing between two great Pillars of Fire and Cloud.

Child of (Sephiroth), unpurified and unconsecrated thou canst not be created from the light into astral form.

As the following baptism by Water occurs, the Form is seen to be clarified and restricted. Signing a cross on his own forehead, he says:

Child of (Sephiroth), I purify thee with Water.

With the consecration by Fire, the creature's form is seen to be defined. Censing himself, he says:

Child of (Sephiroth), I consecrate thee with Fire.

Child of (Sephiroth), thrice consecrated, thou mayest approach the gate of the East.

O – The Shaman visualizes the Creature passing to the East. He formulates the form there, but rendering it even more physically visible. The Shaman bars with the black band of the Lotus Wand, and says:

Thou canst not pass by me saith the guardian of the East unless thou canst tell me my name.

The Creature says:

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

The Shaman, slowly sinking the Lotus Wand says:

Child of (Sephiroth), remember that unbalanced power is the ebbing away of life, unbalanced mercy is weakness and the fading out of the will, unbalanced severity is but oppression, cruelty and the barrenness of mind. Thou hast known me now, so pass thou on unto the cubical altar of the universe.

P - Pass to the East of the altar, and visualize the Creature in the West as the Candidate at the Neophyte Prayer.

In the Great Name ____, by the Archangel ____, and by the Choir of Angels ____, I will duly transform my astral form into a _____. *Pauses.*

Q - Remaining East of Altar, address the form of the Creature thus, and taking a pace towards the altar with each line:

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 Shaman-Hierophant taking the last step into position east of the altar, he visualizes a hexagram around the Creature, with himself as the top point, as at a Neophyte Reception.

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 upon this (Creature), who is now before thee, and grant thine aid unto the higher aspirations of my soul, so that it may travel upon the aethyrs unto the glory of thine ineffable name. Amen.

Visualize the red tetrahedron over the Creature, with the Order's

white triangle of light upon its brow.

Inheritor of a dying world, we call thee to the living beauty.

Wanderer in the wild darkness, we call thee to the gentle light.

Child of (*Sephiroth*), (*Creature*), long hast thou dwelt in darkness, quit the night and seek the day.

The Shaman, in an act of will, endeavours to see the Creature physically.

(*Creature*), I receive thee into the Sphere of the Golden Dawn.

The Shaman draws the form of the Creature towards him so as to envelop him, being careful at the same time to invoke the divine light by the rehearsal of the mystic words, as follows:

Khabs am pekht, konx om pax, light in extension.

R - Still keeping himself in the form of the Shaman, say:

Before all magical manifestation cometh the knowledge of the divine light.

The Shaman then moves to between the pillars and gives the 0=0 signs, and holding firm in them, endeavours with the whole force of his magical will to feel himself actually and physically in the shape of the Creature. At this point he must see the cloudy or misty outline of the Beast's form enshrouding him, though it is not yet completely and wholly visible. When this occurs, but not before, let him release the Sign, and give the Sign of Silence. Standing physically between the temple pillars, visualise himself as standing between two vast pillars of fire and cloud.

Let the fourth and final consecration take place.

S - He now again endeavours to formulate the form as if visibly enshrouding him, and still, astrally, retaining the form, he thrice circumambulates the place of working.

T - Standing at the East, let him thoroughly formulate the shape of the Creature, which appears manifest, and enshrouding him, and then let him proclaim aloud as follows:

Thus have I formulated unto myself this transformation of my astral substance into that of the (Creature).

U - The Shaman says:

In the Great Name ___, by the Archangel ___, and by the Choir of Angels ___, I retain the (Creature) under my proper control and guidance.

V - The Shaman, speaking to the Creature, states his reasons for the Transformation again very clearly, and in his own words.

O thou, (Creature), of my soul, I will now...

He goes forth to do his will.

W - Upon arriving back at the temple, he closes by the Solitary 0=0 Formula, using this final conjuration of the Summum Bonum and the forces of light. The Creature fades completely away during the speech. He gives the Sign of the Enterer.

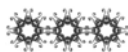
May what I have done maintain me in my search for the Summum Bonum. In the great name of ___, by the Archangel ___, and the Choir of Angels, ___, and by the name (Hebrew Planet name), I disperse this (Creature) of (Sephiroth), which now disintegrates into my unformed

Astral Substance under my command, and which is ever ready to return at my command. In the Name of YEHESHUAH, I now set free all Spirits that may have been imprisoned by this Ceremony.

He gives the Sign of Silence, and removes any talisman or visualization he has done to create the Creature, and sees it disappear immediately and at once.

It is of extreme importance that this Creature of astral substance be disintegrated or dissolved. In this regard, re-read the words of caution from the Rubric of Invisibility and the W Sections in Z2 SHIN (ALEPH) and SHIN (MEM).

THE GATHERING OF THE DIVINE SPARKS AND THE REPAIR OF THE BODY OF GOD: A Z2 EXAMPLE OF SHIN (SHIN) SPIRITUAL DEVELOPMENT



Note that this paper is both a record of my own workings and a script for future performances. See Zeta 7, *The Seven Floor Officers And The Seven Planets*, for a further analysis of the Roman and Greek God-forms that are visualised here.

A – The Sphere of Sensation of the Aspirant.

B – The Augoeides of the Aspirant.

C – Perform the LIRP, LIRH, RCR, and the MP with all 10 Sephiroth to be employed. The final MP sets this ritual upon the Tree of Knowledge, which is fitting for the Planetary nature of the God-forms.

D – The Aspirant himself, as the Natural Man or Woman. This is equated with Orpheus in search of Eurydice or Demeter and Persephone.

E – The Solitary 0=0 Opening Ceremony.

F – The Aspirant sees a Hermaphrodite appear as a ghostly guide. It is a nude human form of great health and vitality; at times it is a

well-built muscular male, and at others a beautifully proportioned and curvy female. The spectre shifts back and forth between the two forms, with pink, frothy light floating about it. He recites the following invocation of the higher:

I have heard the call of the higher, the lord of the universe, as if communicated to me by the permission of some greatly honoured chiefs of my own soul, that I may awaken to the Golden Dawn of light, into the dazzling warmth of the day. *Pauses.* But first, as the inheritor of this dying world, I must arise and enter the darkness.

G – The Aspirant continues.

Aima and Sophia, who is the mother of darkness, hath blinded me with her hair.

Abba and Ialdabaoth, who is the father of darkness, hath hidden me under his wings.

I am Adam Kadmon, and my limbs are still weary from the wars which were in heaven.

He visualizes the pillars of fire and cloud around him, when they come together they are opulent steam; and the flashing fire and lightning co-mingled.

The Aspirant conducts himself to the foot of the altar.

H – The Prayer.

Holy art thou, lord of the universe, and my own higher self. My soul is wandering in darkness, seeking for the light of hidden knowledge, and I believe that in this ceremony of spiritual advancement—nay, in this ceremony of the repair of the body of god, accomplished through the gathering of the divine sparks—the knowledge of that light shall be obtained.

I – The Aspirant moves to the West of the altar, and takes the position of the Enterer, ether standing in the sign or kneeling as at his original oath. He projects or visualizes his consciousness standing as a form East of the altar, and hands touching as at his obligation. Finally, he visualizes his right hand holding upright and erect the Lotus Wand by the White band.

J – The Aspirant recites one of the following Prayers slowly and carefully, but as if it were coming from his astral consciousness in the form of the Hierophant standing East of the altar.

Holy art thou, 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!⁷⁷

Or the variant of the Second Adept entering of the Vault.⁷⁸

The Aspirant, focusing carefully upon his body, lays the blade of his sword thrice upon the Daath point of his neck. He pronounces with his entire magical will:

So help me, the Lord of the Universe, and my own higher soul!

⁷⁷ Adapted from the Equinox ritual.

⁷⁸ The original Z2 says here: "If at this point the Aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected Astral and properly master himself before proceeding any further."

Let him then rise, facing East, and briefly standing in silence, with his left hand raised and open, and his right holding the sword of art upright, as if exalted in the IAO portion of the LVX signs, head thrown back and eyes looking upwards. This is the position of Aphophis Triumphant, taken by the Evil Triad. Let him radiate his entire magical will in aspiration towards the ideal of the higher self and the divine.

K – The Aspirant passes unto the North, stops, and faces East. Projecting his consciousness to the astral Hierophant, and speaking slowly and solemnly as the astral form, he says:

The voice of my undying and higher soul said unto me,
 “Let me enter the path of darkness peradventure thus
 shall I obtain the light, I am the only being in an abyss
 of darkness. From the darkness came I forth ere my
 birth, from the silence of a primal sleep,” and the voice
 of ages answered unto my soul, “I am he that formulates
 in darkness. Child of earth, the light shineth in the
 darkness, but the darkness comprehendeth it not.”

Using his mental faculties, the Aspirant carefully formulates before himself the Eidolon of a great angelic torch-bearer, as in the most rustic form of the great messenger of Hermes of the Greeks as the Psychopomp through Hades. He appears as the aged Hermes-Mercury, wearing a long white gown and is at times a male or female youth, and at others a very old being, like the Hermit of Tarot. His torch was a 3 or 4 foot flaming bundle of tightly-woven straw. This form of the Kerux before him now lights the way.

L – The Aspirant follows in circumambulation, and passing to South, halts, and performs the following meditation:

Aspiring with his whole will, contemplating first upon the mercy side of the divine ideal, and then to the severity side thereof as well. Let him imagine standing between the two great pillars of fire and cloud for the second time, pillars whose bases indeed are buried in black ever rolling clouds of darkness, which symbolizes the chaos of the World of

Assiah, but whose true summits are lost in glorious light undying and above, the capitol's penetrating unto the white glory of the very throne of the Ancient of Days.

M – The Aspirant moves to the West, and there is confronted with the incredibly large orb of the Moon in the indigo night sky, just above the horizon. For some reason it terrifies him for a moment.

I cannot pass the Guardian of the West without speaking his name aloud, and which his name is indeed “Darkness,” the great one of the paths of the shades. *Pauses.* A child of earth, I have learned that fear is failure, and the forerunner of failure. So therefore I face my fears, for in the heart of the coward virtue abideth not. In facing my fears and my failures, it has been as though I have transcended through them, and was without. For he who trembles at the flame and the flood and at the shadows of the air, hath no part in god. I hath known thee well, so I pass on.

N – Led by the great Angelic torch-bearer, the Aspirant circumambulates and halts at the South. He repeats the meditation on the pillars of fire and cloud from Section L a third time.

O – Led by the great Angelic torch-bearer, the Aspirant moves to the East.

I cannot pass the Guardian of the East without speaking his name aloud, and which his name is indeed “Light dawning in darkness,” for he is the light of a golden day. *Pauses.* A child of earth, I remember that unbalanced power is the ebbing away of life, unbalanced mercy is weakness and the fading out of the will, unbalanced severity is but oppression, cruelty and the barrenness of mind. I have known thee well, so pass on, unto the cubical altar of the universe.

P – Led by the great Angelic torch-bearer, the Aspirant moves to the West of the Altar. His astral form is projected once more as the Hierophant on his throne, and his body kneels before the altar. The Hierophant comes towards him during the four following lines.

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.

Q – The Aspirant rises, and his soul in the form of the Very Honoured Hierophant, now re-enters unto his gross or physical form. The Aspirant meditates and ruminates upon this experience, recalling his own Neophyte Reception, any other he has had the opportunity to attend, or acting as an Officer or as Hierophant Inductor, and entering into an exaltation, he dreams of a divine ecstasy or of a glory ineffable and boundless, resounding in the endless and bornless beyond. When he is ready, he lifts his hands to the heavens, he raises his eyes, and his spirit is lifted along with all his emotions. At this moment, he utters the mystic words of power:

Khabs am pekht, konx om pax, light in extension.

R – The form of the great Angelic torch-bearer moves to the North-East of the altar, and raises its torch up.

In all my wanderings through darkness, the lamp of Hermes goes before me, as if to light the way through the darkest caverns of Hades. It is the light of the hidden knowledge.

The Aspirant passes to the East of the Altar in the place of the Neophyte, and giving the Sign of the Enterer, taking the step, and then the Sign of Silence, finds himself standing between the temple pillars in the East. He performs the following meditation:

The Aspirant contemplates deeply with the full extent of his mind

and emotion upon the highest concept of godhead he can muster, all the while recalling the injunctions of the Kabbalist and Hindu alike that to couch the divine in human terms is a logical and spiritual impossibility, a false or kelliptotic concept even by its own definition, and yet he still endeavours. He makes the Sign of the Enterer, and recalling that it signifies groping through the darkness, invokes:

O, thou Augoeides, remove all darkness and ignorance
from the clarity of my spiritual vision.

He beholds or visualizes a figure or outline of light taking form on the throne of the East.

He repeats the meditation on the pillars of fire and cloud from Section L, (now corresponding to the actual temple pillars about him) for the fourth and final time.

S – Circumambulate thrice.

T – *The Aspirant takes the place West of the Altar, facing East. Meditating, he contemplates upon a great light in the East, imagining it to enshroud and envelope him, he endeavours to identify himself with its glory. The light envelops his auric field, and he is exalted by taking on the great Eidolon of some colossal being, recognizing it is his true self, the Augoeides. With humility and all reverence due, he sees that his physical body and all he has known to be himself as the Natural Man, which is but the material basis or throne for this indwelling theurgic godhead.*

The Adept continues:

Thus at length have I been permitted to begin to
comprehend the form of my Higher Self.

U – *The Aspirant entreats the Augoeides to unveil and render comprehensible that which is appropriate for his instruction and comprehension.*

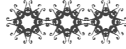
V – *The Aspirant puts any specific questions to this entity.*

W – The Aspirant endeavours to formulate a conscious link between the glory or Augoeides and his regular sense of self-hood. Close in the usual manner by the Solitary 0=0 Formula, and giving the Sign of the Enterer in humility, he renews his personal obligation to it by finishing with these words:

Nothing now remains but to rededicate myself a servant
of the light, and to remember my pledge of secrecy.

He gives the Sign of Silence.

POSTSCRIPT



Over many months of painstaking and painful performance, The Ancient of Days as Kether and with the name of Eheieh appeared. Initially it appeared as clouds formed of invisible light; they were somehow white, but at the same time completely transparent in the air, as well as in my mind's eye. This was always met with emotions of resplendent joy, a sense of well-being and holiness and peace. Eventually the clouds did not form, just the light, which was a white, blinding, solar-light that swathed the ghostly form, which itself solidified into a fully-formed and seated man composed entirely of white light. His form then began to flash blue-black against the radiance, as if staring into the sun itself, I found that he was obscured by his own light.

It is not fitting to print what we discussed on these occasions, not strictly for reasons that it was upon certain ineffable realities, which at times it was, but more for personal reasons. Suffice to say that I was left with a sense of wholeness, self-acceptance and love, and a feeling of having accomplished a type of completion.

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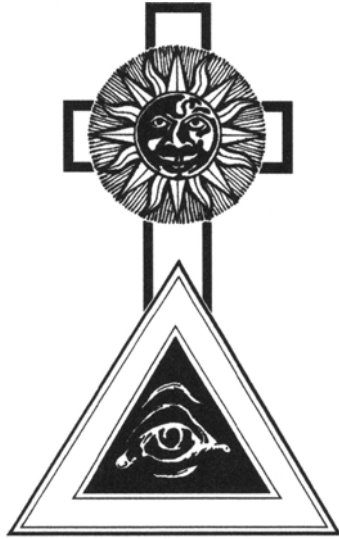
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