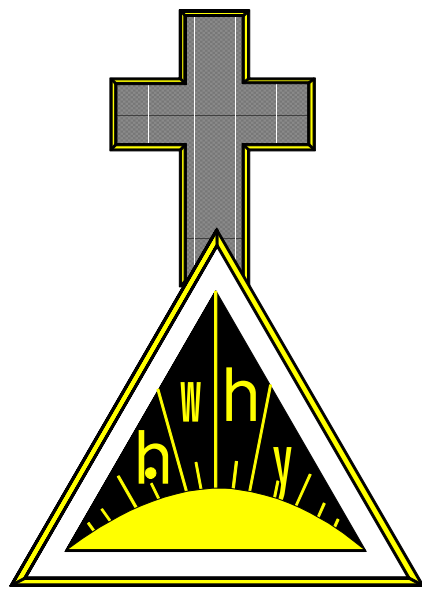


The Hermetic Order Of The  
**GOLDEN DAWN** Intl.

**SIGNIFICANCE OF THE  
OFFICERS**



**ZELATOR 1=10**

Understanding the significance of the officers is extremely important for they represent archetypal energies in the duly consecrated Temple of the Hermetic Order of the Golden Dawn. In the Hermetic Order of the Golden Dawn, there are seven basic officers, and all of them must be present and functioning in the 0=0 grade of Neophyte. As we move up into the higher grades from Zelator to Philosophus, some of the officers will not be present in the ceremony. Here is a list of the seven officers. The first three officers are called primary or major officers, and they are:

Hierophant	Hi-roe-fant
Hegemon	He-ge-mon
Hiereus	Hi-res

The next series of officers are called inferior officers, and they are:

Kerux	Ke-rucks
Stolistes	Stoe-lis-tees
Dadouchos	Da-dawh-haws
Sentinel	Cent-tin-ol

We are not going to go into the expounded significance here of the officers but rather just give you an overview, now that you are a Zelator, so that you can talk at least somewhat intelligently on the nature of the officers and understand them and their function in the Hall of the Neophyte. Later, in the Portal grade, understanding the magical formulae of the Neophyte Initiation will be studied in depth as we expound upon ancient Golden Dawn documents called Z-1 and Z-3. These are extremely important documents to the Order because it gives a number of formulas that we can use to study, read and learn from in our own personal magical workings. There is a very specific formula that takes place in the Hall of the Neophyte.

Let us now examine the officers themselves. Again, those of you who have read Z-1 will find that this is a very slim, sketchy description of the officers. More detailed descriptions will take place in a higher grade. The Hierophant is the most important officer in the Temple in 0=0 grade, otherwise known as the Hall of the Neophyte. The Hierophant is placed in the east of the Temple, where in this position, he or she rules the Temple under the presidency of the Chiefs of the Temple. The Hierophant is the expounder and the conductor of the sacred Mysteries to the Neophyte. We could say that the Hierophant represents the Osirian, Christ energy in the Hall of the Neophyte. The insignia and symbols of the Hierophant are :

The Throne in the east in the path of s, outside the Veil.

The Mantle of Life with the cross on both breasts.

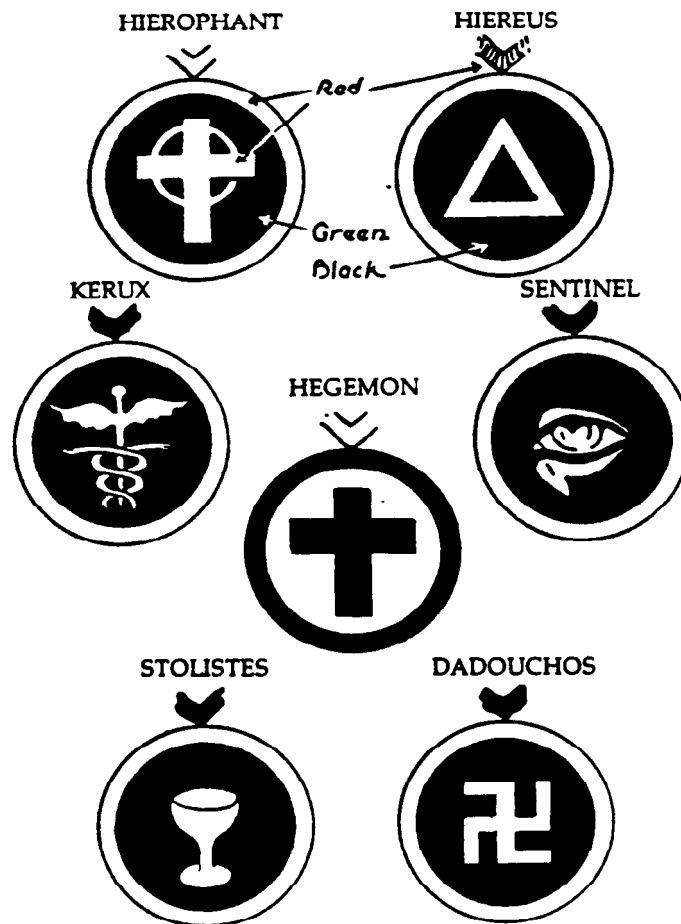
The Crown-headed Scepter.

The Banner of the East.

The robe that the Hierophant wears is that of scarlet. In essence, this represents the flaming energy of Divine Light. This energy shines forth into the infinite worlds,

particularly into the Hall of the Neophyte. On the breast of the Hierophant is a white cross and this represent purification unto the Light. In the Hermetic Order of the Golden Dawn, the essence of balance is extremely important, therefore, two crosses are placed on the Hierophant's cloak, one on each side.

The scepter of the Hierophant represents the forces of the Middle Pillar. The color of the scepter is scarlet, banded with gold. The sephiroth that it includes are, tud, trapt, dmsy and the pommel being in the sephira of twklm. The actual shafts of the wand represents g, s, and t. The Hierophant, in almost all cases, will wield the scepter by the path of t. In essence, the scepter really is a symbol of the Divine White Light of rtk being brought down by the Hierophant through the Scepter of Power. The Light is then brought down and then projected at certain moments onto the aspirant through the paths of the Middle Pillar of the Qabalistic Tree of Life.



The Hierophant wears a lamen, and this lamen is really the synthesis of trapt. It consists of the Calvary Cross of Six Squares. If the six squares were to be enclosed or pulled into each other, it would form a cube. Of course, the cube is symbolical of the Qabalistic Cube of the Universe. More will be discussed on this in a higher grade. The lamen is painted in two colors, that of red and green, which are the most active and

passive. Thus, we see a point of equilibrium in the lamén itself. They are the symbolical reconciliation between the elements of Fire and Water. The reconciling color of yellow unites with blue in green. This is the complimentary color to red, and with red in orange which is the complimentary color to blue. The smaller inner circle placed upon the lamén of the Hierophant alludes to the rose of the mystical Rose Cross. This is also a symbol of self sacrifice as anyone who would be initiated into the Order must realize is necessary to obtain that higher wisdom.

The Banner of the East, which is one of the prime ensigns of the Hierophant, is white, and this is the color of Light and purity. On the Banner of the East is the Calvary Cross of Six Squares, six the number of trapt. It is yellow or goldish in color. On the cross itself is a cubical stone with the sacred letter t, the symbol of Life. Bound together on top of the cross is the symbol of the Macrocosm, the hexagram, the red triangle of Fire and the blue triangle of Water. This is symbolical of the Elohim moving upon the Waters of Creation from Genesis.

The Banner of the East affirms a particular mode of action that is employed by the Divine Light in the operation of the forces of nature. This action is the symbolism of the Macrocosm, so colored to affirm the action of the Fire of Spirit, the Elohim, moving upon the Waters of Creation under the harmony of the golden cross of the reconciler. The concept of the reconciler fits very well in the classical Egyptian mythos as well as in Christian and in Hebraic mythos. Thus, it works very well in the Golden Dawn system. In this case, the reconciler for the Neophyte is the Hierophant. Later on, the Neophyte must become his own reconciler. There are certainly much more symbologies that surround the Banner of the East, including the pole itself, how it is suspended, the tassels and so forth, but we will get into the detailed descriptions in the esoteric understanding of the Banner of the East in another grade.

The Hierophant is called the "Expounder of the Sacred Mysteries." As pointed out earlier, this is Osiris in the Nether world.

The next officer of importance sits exactly opposite of the Hierophant in the Hall of the Neophyte, and his name is the Hiereus. His station is in the extreme west of the Temple, in the lowest point of t̄wkl̄m where he is enthroned in the darkest part. The Hiereus represents a terrible and avenging god in the confines of matter at the border of the Qlipboth, "demons." The Hiereus is enthroned upon matter and robed in darkness. About him is thunder and lightening which are the impacts of the Qabalistic paths of c and q or Fire and Water. The Hiereus is placed in this position as a mighty and avenging guardian of the sacred Mysteries. Here are the symbols and insignia of the Hiereus:

The Station of t̄wkl̄m, where it borders on the Kingdom of Shells of the Qlipboth.

The Black Robe of Darkness, bearing two white crosses on the breasts.

The Sword of Strength and Severity.

The lamén suspended from a scarlet collar.

The Banner of the West.

The robe or mantle of the Hiereus is of black and it is symbolical of Darkness which is threatening and terrible to the Outer. This blackness if you will conceals an avenging force which is ever ready to break forth against the "Evil Ones." On his cloak,

he has two white crosses, and these represent purification of matter unto the Divine Light.

The Sword itself represents the forces of the Pillar of Severity. We will not expound on the individual symbolism enshrined in the sword itself, this will be covered in a higher grade.

The Hieres wears a lamen around his neck and the lamen is described as an outer circle symbolizing the four sephiroth of  $\text{trapt}$ ,  $\text{jxn}$ ,  $\text{dwh}$  and  $\text{dwsy}$ . There is a triangle within a circle which connects the paths of  $\text{n}$ ,  $\text{u}$  and  $\text{p}$ . In the extreme center of the darkness of the triangle is the path of  $\text{s}$ , the passage for the Rending of the Veil which will be learned more about in another grade. This lamen acts as a connecting link between the First and the Second Order. In essence, without going into too much detail, the lamen represents, "The Light that shineth in the Darkness though the Darkness comprehendeth it not." It affirms the possibility of the redemption of evil.

The Banner of the West is one of the most important ensigns of the office of Hieres. The Banner of the West has a White Triangle which refers to the three connecting paths out of  $\text{twklm}$  with other sephiroth, while the Red Cross is a symbol of hidden knowledge of the Divine nature. The Cross and Triangle when combined together represent the symbology of Light and Life. In addition, there is one other aspect to this symbol and that is the aspect of rescuing the evil (This is a fairly easy concept to understand if we look at our own deficits as evil or shortcomings and think in terms of rescuing that aspect of our own personality). In the center of the White Triangle is the Cross of  $\text{trapt}$  which represents self sacrifice made only unto the Higher. This Red Cross may be bordered with gold which is a representative of the perfect metal obtained in and through the darkness of putrefaction, an alchemical process that will be studied in another grade. The background of the Banner of the West is black, and thus, it represents the Darkness and ignorance of the Outer, while the White Triangle in the center is again the Light that shineth in the Darkness but which is not comprehended by the Darkness. When we think in terms of those who are uninitiated into the Mysteries as ignorant into the symbology of the Mysteries, the black background of the Banner of the West becomes a fitting symbol.

One other note on the Banner of the West is that it is an extremely powerful symbol of protection. It has been used successfully in all kinds of working, from inner plane work, to exorcism over the years, and the symbolism has stood the test of trial and the test of times. It should be memorized and utilized later on when you begin doing inner plane work and pathworking. When you come across aspects in pathworking that are not appropriate, then they can be banished by the symbol of the Banner of the West.

The Hieres is called, "Avenger of the Gods." He is Horus in the abode of blindness, unto the ignorance of the Higher. His true name in Egyptian is Hoor.

The next officer of the importance in the Temple of the  $0=0$  grade is the Hegemon. The Hegemon is always thought of as being feminine, whether it be a male holding the role, or a female. The station of the Hegemon is between the two pillars whose basis are in  $\text{jxn}$  and in  $\text{dwh}$ . The Hegemon's job in the Hall of the Neophyte is to provide balance between the Hieres and the Hierophant. She is also the Guardian of the Threshold of the Entrance and the Preparer of the Way for the Enterer. Therefore,

she acts as a reconciler between Light and Darkness. She is the mediator between the Hierophant and the Hieres. The symbols and insignias of the Hegemon are:

The Robe of White, bearing on the left breast a red cross.  
The Mitre Headed Scepter, the mitre head resembling a bishop's hat.  
The Lamens suspended from a black collar.

The robe that the Hegemon wears represents the balances of the pillars which is required for the aspirant to enter the Mysteries. It also represents self sacrifice that is offered for another to aid him in the attainment of Divine Light. Upon the cloak of the Hegemon on the left breast is a cross, usually a Calvary Cross. The red represents, in this case, the energy of the Lower Will which is now being purified and subjugated to the Higher.

The Mitre Headed Scepter is a very unusual looking tool of the office of Hegemon. On the Tree of Life, it represents the forces of the Pillar of Mercy on the Qabalistic Tree of Life. It is scarlet with gold bands and a pommel. The bands represent the places of the sephiroth of dsj and j xn. The shaft consists of h and k. The grip is held on the path of q, while the pommel is in tklm. The mitre is charged with the red Calvary Cross of Six Squares. This is the top portion of the scepter. The mitre itself represents dual wisdom out of hmkj, or duplicated aspects of rtk. So the symbolism itself is ruled by the powers and forces of flux and reflux. That is one reason why the Hegemon holds it by the path of q which is symbolical of the Moon card of the Tarot. The Moon is being a symbol of flux and reflux. It is called the Scepter of Wisdom. The lamens of the Hegemon bears a Calvary Cross of Six Squares and this is encompassed within a circle. The cross itself embraces the sephiroth of trapt, j xn, dwh and dwsy and it rests firmly upon tklm. In addition to much of the other symbolism that we will not mention here, it also represents the black Calvary Cross of Suffering as the initiator by trial and self abnegation and the opener of the ways into the comprehension of the forces of the infinite Divine Light. This is one reason why it is suspended by a black collar showing that suffering is the purgation of evil.

The Hegemon is representative of the Egyptian deity known as Maat. Maat is the wielder of the Scepter of Dual Wisdom from hmkj. She is the one that holds the scales in the Hall of Truth in the Egyptian mythos, the Hall of the Dual Manifestation of the Goddess of Truth.

The next officers that we will examine are the Kerux, Stolistes, Dadouchos, and the Sentinel. These are the minor or inferior officers in the Hall of the Neophyte. These officers do not wear mantles or cloaks, but only lamens suspended from the black collars and breast plates. The designs are all black and white as well. This would show the administration of the forces of Divine Light acting through the Darkness under the presidency and direction of the superior officers.

The Caduceus of Hermes is the lamens of the Kerux. There is a tremendous amount of symbology that will be covered in the Theoricus grade on the Caduceus of Hermes. We will not cover it here, but know that it is an important symbol that embraces almost the entire Tree of Life. The Caduceus of Hermes, in addition, represents the balanced forces of the eternal Light which works invisibly in the

darkness. The Caduceus is the symbol of Hermes, and as a symbol of Hermes, it contains both unsuspected forces and invisible forces.

The lamén of the Stolistes bears a white cup painted upon a black background, and this refers to the Laver of Moses as well as to the Sea of Solomon. It also represents the purification through Water. Like the Caduceus, the Lamén of the Stolistes, the cup, also represents the elements of Water, Air and Fire. The crescent which is the cup part of the symbol is the Water above the firmament. The circle, which is the center of the cup, is the firmament itself, and the triangle is the consuming Fire below. The cup also represents a receptacle, a collector of the fluidic forces of Divine Light. Thus, it becomes an inexhaustible bowl of the effervescence of waters in the libations which pour out and are available to those who know its secret. The Cup of Stolistes will be covered in greater depth in the Practicus grade.

The next symbol is the lamén of the Dadouchos which bears the Hermetic Cross. This Hermetic Cross is also known as the Fylfot, the Hammer of Thor and the Swastika. The symbology of this cross is of seventeen squares taken from a square of twenty-five lesser squares. These seventeen fitly represent the symbology of the Sun, the four elements and the twelve signs of the zodiac. As a Zelator, this was the entrance badge into the grade of Zelator. In depth symbology into the Swastika or Hermetic Cross may be examined in the initiation included in the Zelator book. One other important point of the symbology of this particular cross as it relates to the initiation is that it is symbolical of whirling flames bolting through the Universe as is represented by four axis. The heads of the axis could be double or single and turned in every direction. It is a symbol of vast power, terrific strength and represents the Fire of Spirit which is cutting, chopping and cleaving its way to all of the directions through the darkness of matter.

The Kerux is represented by the Egyptian deity called Anubis. The Sentinel is also represented by Anubis.

The Kerux is, "Anubis of the East."  
The Sentinel is, "Anubis of the West."

This is very simple to understand. The Kerux is the Guardian of the East, the guardian inside the Temple, whereas the Sentinel is the guardian outside of the Temple. In addition, the Kerux also does the proclaiming for the Hierophant in the 0=0 Initiation. His particular ensigns are the Red Lamp to signify the Hidden Fire over which he watches always. His magical staff of power also represents the Divine Light which kindles the Hidden Fire. The Kerux is the guardian of the inner side of the Portal. He is called "Watcher of the Gods."

The station of Stolistes is in the northern part of the Temple. The Stolistes represents the power of moisture. The cup that the Stolistes wears as an ensign is a receptacle of this moisture. The Stolistes is called, "Goddess of the Scales of the Balance at the Black Pillar." She is "The Light shining through the waters upon the Earth." and she is stationed to the northwest of the black pillar.

The Dadouchos is in charge of the fires of the Temple. The censer is one of the ensigns of the Dadouchos or one of his tools. Whereas the Stolistes is in charge of cold and moisture, the Dadouchos is in charge of the forces of heat and dryness. "Goddess of the Scales of Balance at the White Pillar" is the name of the Dadouchos.

She is, "Perfection through Fire manifesting on Earth." The Dadouchos is stationed to the southwest of the white pillar.

These are the minor officers. The Sentinel is outside of the Temple preparing the candidates for entrance into the Temple by hoodwinking them, tying them thrice around the waste and making sure that no one abrogates the security of the Temple. The Sentinel stands with sword in hand and is always ready defend the Temple. The Sentinel is the lowest of all of the officers, yet a very important officer, especially if you think of historical value. At one time in the study of the Mysteries, it was very important to have someone outside of your working area that could defend you and keep guard for you. So thus, people take turns being the Sentinel today, this need is not as pronounced, but nonetheless, it could be of real need in the wrong situation, and thus, the Sentinel guards the Temple from the outside.

More symbology of the formula of the Neophyte ceremony will be covered in a higher grade as well as the indepth symbology of the nature of the officers.