

The Hermetic Order Of The  
GOLDEN DAWN<sup>Intl.</sup>

**BASIC TEMPLE SYMBOLISM  
OF THE PRACTICUS GRADE**



**PRACTICUS 3 = 8**

The Temple is arranged in the beginning for the thirty-first path. The Hierophant calls the Temple together: "Fratres and Sorors of the Temple of Isis Mighty Mother of the Hermetic Order of the Golden Dawn, assist me now to open the Temple in the 3=8 grade of Practicus, etc.." It is in this grade that the Temple officers are reduced to only three in number, those of the primary officers of Hierophant, Hieres and Hegemon. The Hierophant then asks what element the grade is attributed to and the Hegemon responds, "To the element of Water." The Hierophant then asks which planet the grade refers to and the Hieres responds, "To the planet of Mercury." Then the Hierophant asks what paths it is attached to, and the Hegemon responds, "The thirty-first and thirtieth paths of c and r." The Hieres will then go on to say that the thirty-first path is the reflection of the sphere of Fire. The 30th path alludes to the reflection of the sphere of the Sun. This is pointed out by the Hegemon.

Let us pause for a moment and make one thing clear. As we enter the grade of Water, we must be prepared through the element of Fire, whereas later on, as we enter the grade of Fire, we will be prepared for the entrance of that grade through the element of Water.

The Hierophant then invokes the Lord and King of Water,  $\tau\iota\alpha\beta\chi \ \backslash\eta\iota\lambda\ \alpha$ , the Archangel of Water,  $\iota\ \alpha\gamma\beta\gamma$ , the three secret names of Water borne upon the banners of the West, MPH ARSL GAIOL, and finally the Great King of the West, Raagiosl. At this point the element of Water is sufficiently invoked into the Temple, creating a very powerful portal into this element. The candidate is ready to be brought in.

The candidate must first traverse the thirty-first path, the path of c. The candidate will carry as his entrance badge into the thirty-first path of c the Solid Triangular Pyramid. The nature of this symbol can be ascertained in a separate lesson. The Hierophant then instructs the candidate, after basic reaffirmations of vows are taken, to hold the Pyramid of Flame in his hand and to follow the guide Axiokersa, the Kabir who leads through the path of Fire. This is a new twist compared to the other grade initiations, for now the candidate will be exposed to the Kabiric mysteries for the first time. The nature is of fire as the candidate meets with Axieros the first Kabir. Axieros says, "I am the apex of the Pyramid of Fire, I am the Solar Fire pouring forth its beam upon the lower world, etc.." Axieros is directing his comments to Kasmillos, who is the candidate. In further study of the Kabiric mysteries, we find that these Kabirs are really brothers who are inter-related. These mysteries took place in Greece at about the same time as the Eleusinian Mysteries.

Axieros, the first Kabir, delivers a very long and powerful statement unto Kasmillos about the mind of the Father or the "Brilliance of Fire in the culmination of unresting time." This can be examined more closely in the ritual itself and in fact should be . Next, the Hegemon leads the Theoricus to the seat of the Hieres who is taking the role of one of the Kabiric brothers, Axiokersos, the second Kabir. He begins to speak to Kasmillos, "I am the left basal angle of the Triangle of Flame. I am of the Fire Volcanic and Terrestrial, etc.." As the candidate circumambulates around the Temple, he/she is allowed to pass because he holds the entrance badge of the grade, the Pyramid of Flame. When the candidate traverses the thirty-first path, he meets up with the Hegemon who also rises with the lamp in her hand and says, "I am Axiokersa, the third Kabir." She goes on to point out that she is the right basal angle of the Triangle of Flame, the Fire Astral and fluidic in nature. It is here that the Hegemon places the

Theoricus in the seat of the West facing the Hierophant and a long lengthy speech takes place by the Hierophant who recites portions of the Chaldean Oracles: "Stoop not down into the darkly splendid world, etc.." Later these will be studied in the Philosophus grade in-depth. This speech should be examined because in it are some very important instructions by the Hierophant to the candidate such as, "Do not change the barbarous names of evocation." The Hierophant then goes on to explain the Solid Triangular Pyramid and its nature. This can be read in the grade lesson on the symbol and in the initiation also.

The candidate is introduced to the twentieth key of the Tarot which is the path of c, the Tarot card being the Judgment card. The symbolism should be examined in-depth in the Practicus Initiation. In the card we find the Great Angel Michael represented as the ruler of Solar Fire. Also, the esoteric nature of the card can be closely examined by studying the lesson on the path of c, the Judgement card. The candidate is asked to quit the Temple for a short time while the Temple is re-arranged for the candidate's re-entrance into the path of r.

The entrance badge for entry into the path of r is the Cubical Greek Cross of Thirteen Squares with the sign of Sol in the center. This particular symbol can be examined in-depth and be meditated on as well in a separate lesson in this book.

This is a rough overview of the initiation. You will need to study it to understand the symbology contained in the initiation. The initiation will be studied in-depth in higher grades as to the magical formula of it.

The candidate is now introduced to the nineteenth key of the Tarot which is the Sun card, the path of r. The various symbolism of the card is then explained to the candidate. This can be examined in the initiation itself and also in the lesson on the Major Arcana Series, the path of r, the Sun card.

The candidate is now asked to quit the Temple for a short time. Upon his return, the Temple has been arranged for his re-admission into the sephira of Hod.

The candidate is then brought back into the Temple holding the entrance badge for the entrance into Hod, the cup of the Stolistes. The Hieres will then question the candidate, "By what symbol does thou enter herein." The Hegemon responds, "By the particular emblem of the Stolistes, the cup of water." The Hieres then goes on to explain the symbolism of the cup of the Stolistes and its relation to the Laver of Moses and the Sea of Solomon and how it relates to the Qabalistic Tree of Life. This particular symbolism again can be studied in-depth in the initiation itself and also in the lesson on the cup of the Stolistes.

The next point is the symbolism of the Garden of Eden. This particular symbolism is very appropriate for this grade. Again, this symbolism can be understood by reading about it in the Practicus initiation.

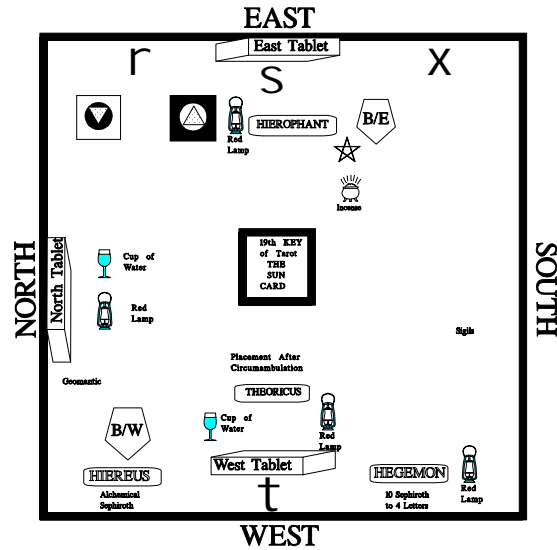
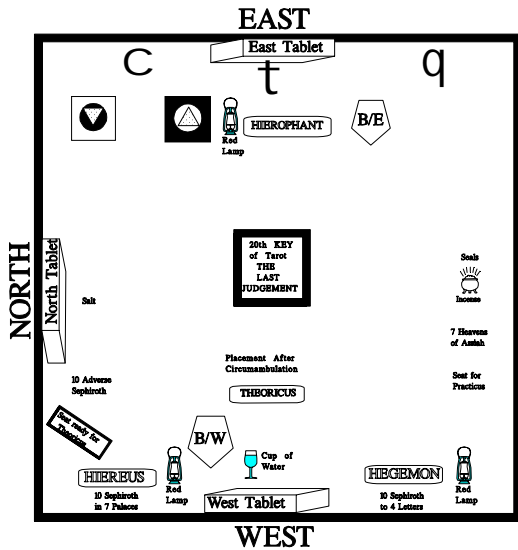
The grade sign is given and then the mystic number. The Grand Word is תַּבְּחַ  
יְהוָה, which means Lord of Hosts. The mystic number is thirty-six and from it is formed the pass word which is Eloah, which should be given separately as Aleph, Lamed, and Heh.

This grade is attributed to the sephira of Hod. The distinguishing grade sash for this particular grade is described in the lesson of the same name. The Mystical Title

"Monacris de Astris," is bestowed by the Hierophant on the candidate, which means "Unicorn of the Stars."

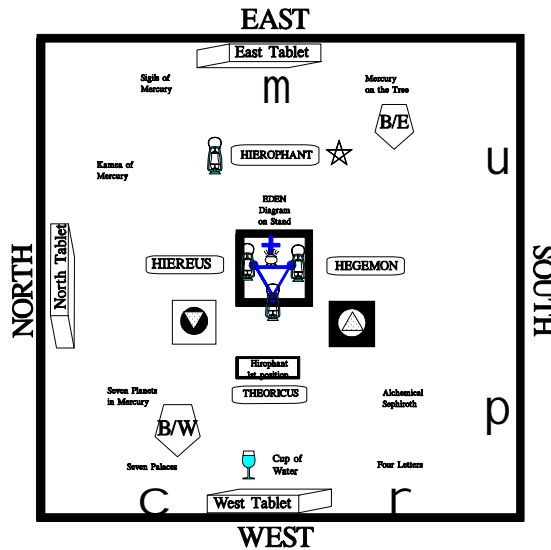
The Hierophant, Hegemon, and the Hieres proceed to close the Temple in the grade of Water.

This particular initiation should be studied in-depth to get a definite understanding of it.



Temple Arrangement for C

Temple Arrangement for r



Temple Arrangement for dwh