

**4 = 7**

# **The Philosophus Grade**

## **Part I**

### TEMPLE OFFICERS

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamén, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamén, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamén, Scepter.

Candidate: Black Robe, Red Shoes, Sash, Red Rope, Hoodwink

### REQUIRED MATERIALS

#### FOR THE ALTAR

2 Red Tapers  
12 Square Calvary Cross  
18<sup>th</sup> Key of the Tarot

### REQUIRED MATERIALS

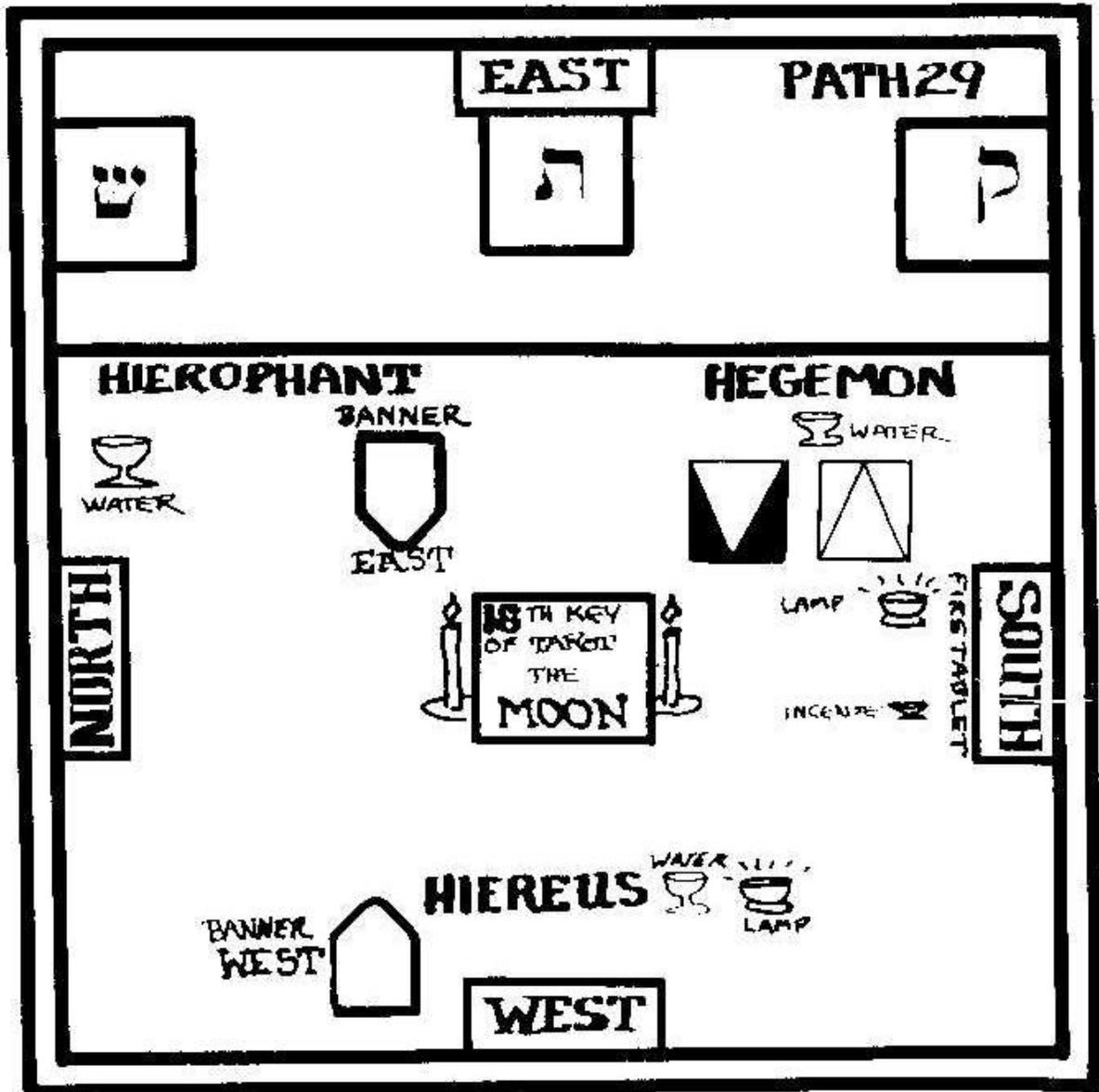
#### FOR THE TEMPLE

#### Part I

Banners Of The East And West  
Temple Pillars  
Hebrew Letters: Shin, Tau, Qoph  
Tablet Of The Serpent Of Brass  
Diagram Of Qabalah Of Nine Chambers  
Diagram Of Hexagram Of Tiphareth

- Diagrams Of Geomantic Figures Of 8 Radii
- Enochian Fire Tablet
- 3 Red Lamps
- Censer
- 4 Chairs
- 3 Cups Of Water
- 3 Small Altars

### Part I



## THE OPENING

(The Throne of the Hierophant, beside which is a Cup of Water and the Banner of the East, is placed before the Dais N.E. The seat of the Hegemon is before the Dais in the S.E. Hiererus in the West. Each officer has a Cup of Water. The Pillars are placed about 2 feet in front of Hegemon's seat, and behind her is the letter Qoph. The Altar in the center has a candle on either side. On it is the Tarot Key, The Moon. The Elemental Lights are lit. Incense burns in the South. Temple arranged as for Path 29. Members assembled and Robed.)

**Hiero:**

*(Knocks)* Honored Fraters and Sorors, assist me to open the Temple in the Grade of Philosophus. Honored Hegemon see that the Temple is properly guarded.

**Heg:**

Very Honored Hierophant the Temple is properly guarded.

**Hiero:**

Honored Hiererus, see that none below the Grade of Philosophus is present.

**Hiereus:**

Honored Fraters and Sorors, give the sign of Philosophus.

*(Done)*

**Hiereus:**

*(Saluting.)* Very Honored Hierophant, all present have attained the Grade of Philosophus.

**Hiero:**

Honored Hegemon, to what particular Element is this Grade attributed?

**Heg:**

To the Element of Fire.

**Hiero:**

Honored Hiererus, to what Planet does this Grade especially refer?

**Hiereus:**

To the Planet Venus.

**Hiero:**

Honored Hegemon, what Paths are attached to this Grade?

**Heg:**

The 29<sup>th</sup>, 28<sup>th</sup> and 27<sup>th</sup> Paths of Qoph, Tzaddi and Peh.

**Hiero:**

Honored Hiereus, to what does the 29th Path refer?

**Hiereus:**

To the reflection of the Sphere of Pisces.

**Hiero:**

Honored Hegemon, to what does the 28<sup>th</sup> Path allude?

**Heg:**

To the reflection of the Sphere of Aquarius.

**Hiero:**

Honored Hiereus, to what does the 27<sup>th</sup> Path allude?

**Hiereus:**

To the reflection of the Sphere of Mars.

**Hiero:**

*(Knocks)*

*All rise and face East.*

**Hiero:**

Let us adore the Lord and King of Fire.

**Hiero:**

Tetragrammaton Tzabaoth. Blessed be Thou, the Leader of Armies is Thy Name!  
Amen.

*All salute.*

**Hiero:**

*Quits his throne and proceeds to South and knocks.*

*All face South.*

**Hiero:**

*Stands before the Tablet of Fire. He makes with his scepter the invoking Circle and Pentagrams before it in the Air.*

**Hiero:**

And Elohim said, Let us make Adam in our Image after our likeness, and let them have Dominion. In the Name of Elohim, Mighty and Ruling, and in the Name of Tetragrammaton Tzabaoth, Spirits of Fire, adore your Creator.

**Hiero:**

*Takes the Incense from before the Tablet, and making therewith the Sign Leo in the Air before it.*

**Hiero:**

In the Name of Michael the great Archangel of Fire, and in the Sign of the Lion, Spirits of Fire, adore your Creator! (*Making with Incense the sign of Cross.*) In the Names and Letters of the Great Southern Quadrangle, revealed unto Enoch by the Angel Ave, Spirits of Fire, adore your Creator. (*Holding Incense on high.*) In the three Great Secret Names of God, borne on the Banners of the South, OIP TEEA PEDOCE Spirits of Fire, adore your Creator. In the Name of EDELPERNA, Great King of the South, spirits of Fire adore your Creator.

**Hiero:**

Replaces incense and returns to place.

*All face East.*

**Hiero:**

In the Name of Tetragrammaton Tzabaoth, I declare the Temple opened in the Grade of Philosophus.

**Hiero:**

*(Knocks 3, 3, 1)*

**Hiereus:**

*(Knocks 3, 3, 1)*

**Heg:**

*(Knocks 3, 3, 1)*

## ADVANCEMENT OF 29<sup>th</sup> PATH

(Temple arranged for Ritual of 29<sup>th</sup> Path, as in Diagram. The Temple is darkened.)

**Hiero:**

*(Knocks)* Honored Fraters and Sorors, our Frater XYZ having made such progress in the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge and further having been a member of the

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

**Heg:**

*Rises, salutes the Hierophant, quits the Temple and sees that the Practicus is prepared as follows, wearing sash of Practicus, hoodwinked, and with Calvary Cross formed of 12 squares in right hand. Hegemon takes Practicus by left hand and gives an alarm of 7 Knocks.*

**Heg:**

And the RUACH ELOHIM moved upon the face of the Waters.

**Hiereus:**

*Opens door and admits them, then returns to his place.*

**Heg:**

*Conducts Practicus to South in front of the Tablet of Fire, faces him to East and takes from him the Calvary Cross.*

**Hiero:**

Give to the Hegemon the Sign, Grip or Token, Grand Word, Mystic Number and Password of the Grade of Practicus.

**Pract:**

Sign, General Grip of 1<sup>st</sup> Order. Grand Word Elohim Tzabaoth, No. 36, Password Eloah.

*(Done)*

**Hiero:**

Give me also the Mystic title and Symbol which you received in that Grade.

**Pract:**

Monokeros de Astris Mayim.

*(Done)*

**Heg:**

*Places Practicus before Tablet of Fire.*

**Hiero:**

Frater (XYZ) do you solemnly pledge yourself to maintain the same strict

secrecy regarding the mysteries of the 29<sup>th</sup>, 28<sup>th</sup> and 27<sup>th</sup> Paths and of the Grade of Philosophus, which you have already sworn to maintain respecting those of the preceding Grades?

**Pract:**

I do.

**Hiero:**

Then you will stretch your arms above your head to their full limit and say I swear by the torrent of Fire.

**Pract:**

I swear by the torrent of Fire

*(Done)*

**Hiero:**

Let the hoodwink be removed.

**Heg:**

Removes hoodwink.

**Heg:**

*Places in his hand the incense from before the Fire Tablet.*

**Hiero:**

Wave the incense before the Tablet of Fire and say Let the Powers of Fire witness my Pledge.

**Pract:**

Let the powers of Fire witness my Pledge.

*(Done)*

**Heg:**

*Replaces Incense.*

**Hiero:**

Conduct the Practicus to the East and place him before the Mystic Pillars.

*(Done.)*

**THE RITUAL OF THE 29<sup>th</sup> PATH**

**Hiero:**

Before you are the Portals of the 31<sup>st</sup>, 32<sup>nd</sup> and 29<sup>th</sup> Paths as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29<sup>th</sup> Path, on the right hand leading from the Grade of Zelator to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of 12 squares, and follow your Guide through the Path of the Waters.

**Heg:**

*Circumambulates the Hall once with Practicus having previously given him the Calvary Cross to bear.*

**Hiereus:**

*As they approach rises with red lamp in his hand. Hegemon and Practicus halt before him.*

**Hiero:**

The Priest with the mask of Osiris spake and said I am the Water, Stagnant and Silent and Still, reflecting all, concealing all. I am the past. I am the Inundation. He who riseth from the Great Waters is my Name. Hail unto ye, Dwellers of the Land of Night, for the rending of the Darkness is near.

**Heg:**

*Leads Practicus round to seat of Hiereus.*

**Hiereus:**

*As they approach takes red lamp in his hand and rises. Hegemon and Practicus halt before him.*

**Hiereus:**

The Priest with the mask of Horus spake and said, I am Water turbid and troubled. I am the Banisher of Peace in the Vast Abode of the Waters. None is so strong that can withstand the Great Waters, the vastness of their Terror, the magnitude of their Fear, the roar of their thundering Voice. I am the Future, Mist-clad and shrouded in Gloom. I am the Recession of the Torrent, the Storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature, and the Chiefs of the Whirling Storm.

**Heg:**

*Leads Practicus round to his own seat. Takes red lamp in his hand and addresses Practicus.*

**Heg:**

The Priestess with the mask of Isis spake and said, The Traveller through the Gates of Anubis is my Name. I am Water pure and limpid, ever flowing on towards the Sea. I am the ever-passing Present, which stands in the place of the

Past. I am the fertilized Land. Hail unto the Dwellers of the Wings of the Morning.

**Heg:**

*Replaces lamp. Seats Candidate West of and close to the Altar facing Hierophant and returns to his own place.*

**Hiero:**

I arise in the Place of the Gathering of the Waters through the rolled back cloud of Night. From the Father of Waters went forth the Spirit rending asunder the veils of Darkness. And there was but a Vastness of Silence and of depth in the Place of the Gathering of the Waters; terrible was that Silence of an Uncreated World, immeasurable the depth of that Abyss. And the Countenance of Darkness half formed, arose. They abode not, they hasted away. And in the vastness of Vacancy, the Spirit moved, and the Light-bearers existed for a space. I have said Darkness of Darkness; Are not the countenances of Darkness fallen with the Kings? Do the Sons of the Night of Time last forever? And have they not passed away? Before all things are the Waters, and the Darkness, and the Gates of the Land of Night. And the Chaos cried aloud for the Unity of Form, and the Face of the Eternal arose. Before the Glory of that Countenance the night rolled back and the Darkness hasted away. In the Waters beneath was that Face reflected, in the Formless Abyss of the Void. From those Eyes darted rays of terrible splendor which crossed with the Currents reflected. That Brow and those Eyes formed the Triangle of the measureless Heavens, and their reflection formed the Triangle of the Measureless Waters. And thus was formulated the Eternal Hexad, the Number of the Dawning Creation.

**Heg:**

*Turns up the lights and then conducts the Practicus to the foot of Hierophant's throne, handing Practicus the Calvary Cross of 12 squares.*

**Hiero:**

The Calvary Cross of 12 Squares fitly represents the Zodiac, which embraces the Waters of Nu, as the ancient Egyptians called the heavens; the Waters which be above the Firmament. It also alludes to the Eternal River of Eden divided into four heads which finds their correlatives in the four triplicities of the Zodiac. (*Places Cross aside.*) The 29th Path of the Sepher Yetzirah which answereth to the letter Qoph, is called the Corporeal Intelligence, and it is so called because it formeth every body which is formed beneath the whole Order of Worlds, and the Increment of them. It is there, the reflection of the Sphere of the Watery Sign Pisces, and the Path connecting the Material Universe as depicted in Malkuth, with the Pillar of Mercy, and the side of Chesed through the Sephira Netzach. And through it do the Waters of Chesed flow down.

**Hiero:**

**Heg:****Pract:**

*Move to West of Altar.*

**Hiero:**

Before you upon the Altar is the 18<sup>th</sup> Key of the Tarot, which symbolically resumes these ideas. It represents the Moon with four Hebrew Yods, like drops of dew falling, two dogs, two towers, a winding pathway leading to the horizon, and in the foreground, Water, with a crayfish crawling through it towards land. The Moon is in the increase on the side of Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which together make 32, the number of the Paths of Yetzirah. She is the Moon at the feet of the Woman of the Revelation, ruling equally over Cold and Moist Natures, and the Passive Elements of Earth and Water. The four Hebrew Yods refer to the four letters of the Holy Name reconstituting the destroyed World from the Waters. It is to be noted that the symbol of the Sign Pisces is formed of the two lunar crescents of Gedulah and Geburah bound together, and thus shows the lunar nature of the Sign. The Dogs are the Jackals of the Egyptian Anubis, guarding the Gates of the East and of the West, shown by the two Towers, between which lies the Path of all the Heavenly Bodies ever rising in the East and setting in the West. The Crayfish is the sign Cancer, and was anciently the Scarabus or Khephra, the emblem of the Sun below the horizon as he ever is when the Moon is increasing above. Also when the Sun is in the Sign Pisces, the Moon will be well in her increase in Cancer as shown by the Crayfish emblem.

**Hiero:**

*Leads Practicus to Tablet of the Serpent of Brass in East.*

**Hiero:**

This is the Serpent Nehushtan which Moses made when the Children of Israel were bitten by the Serpents of Fire in the wilderness. It is the Serpent of the Paths of the Tree. And he set it on a pole, that is, twined round the middle Pillar of the Sephiroth. And the word used in the passage in Numbers 21 for Fiery Serpents, is the same as the name of the angels of Geburah, the same spelling, the same pointing, Seraphim, around the middle Pillar of the Sephiroth, because that is the reconciler between the Fires of Geburah and Severity, and the Waters of Chesed or Mercy, and hence it is said in the New Testament, that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose Sphere is called Nogah or External Splendor, as shown further in the Alchemic symbol of the Planet Venus, wherein the circle of the Sun is exalted above the Cross of corrosion. And therefore it is said in the Zohar, that alone of the Shells is the Serpent Nogah found in Holiness, and he is called the Bilanx of Justice. Why then is he called the External or false Splendor? Because he indeed uniteth the Paths but comprehendeth not the Sephiroth. Nevertheless he is also the Celestial Serpent of Wisdom. But the Serpent of Temptation is the Serpent of the Tree of

Knowledge of Good and Evil and not that of the Tree of Life.

**Hiero:**

*Resumes his seat.*

**Heg:**

*Leads Practicus to Hiereus.*

**Hiereus:**

*(Indicating Tablet)* This is the so-called Qabalah of Nine Chambers. In it the letters are classed together, according to the similarity of their numbers. Thus, in one chamber you will see Gimel, Lamed and Shin classed together, whose numbers are similar 3, 30, 300 and so on. The uppermost is the most usual form of the diagram. In the lower the chambers are arranged according to the Sephiroth. This Tablet (indicating it) represents the method of 'forming the Tree of Life in the Tarot. The four Aces are placed on the Throne of Kether. The remaining small cards of each suit desired are then placed on the respective Sephiroth, 2 on Chokmah, 3 on Binah and so on. The 22 Trumps are then arranged on the letters of the Paths between them. The King and Queen of the Suit are placed beside Chokmah and Binah respectively, the Knight beside Tiphareth and the Knave beside Malkuth, thus representing the attribution of the Sephiroth to the four letters of the Holy Name in the World wherein they operate.

**Heg:**

*Leads Practicus to Tablet of The Pillars in South.*

**Heg:**

This Tablet represents the formation of the Hexagram of Tiphareth from the Pillars on each side. In Chesed is the Water and in Geburah is the Fire, and in Tiphareth is the uniting and reconciliation of both Triangles in the Hexagram, as Aleph forms the reconciliation between Mem and Shin so thus stands the reconciling Pillar between the Pillars of Fire and of Cloud; the Yakin and Boat of Solomon's Temple.

**Heg:**

*Leads Practicus to Tablet in North.*

**Heg:**

The mode of using the Talismanic forms drawn from the Geomantic figures, is to take those formed by the figures under the Planet required and place them at the opposite ends of a wheel of 8 radii as shown. A versicle suitable to the matter is then written within the double circle.

**Hiero:**

I have much pleasure in now conferring upon you the title of Lord (Lady) of the

29<sup>th</sup> Path. You will now quit the Temple for a short time and on your return the ceremony of your passage of the 28<sup>th</sup> Path will take place.

## TEMPLE OFFICERS

### Part II

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamén, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamén, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamén, Scepter.

Candidate: Black Robe, Red Shoes, Sash.

## REQUIRED MATERIALS

### FOR THE ALTAR

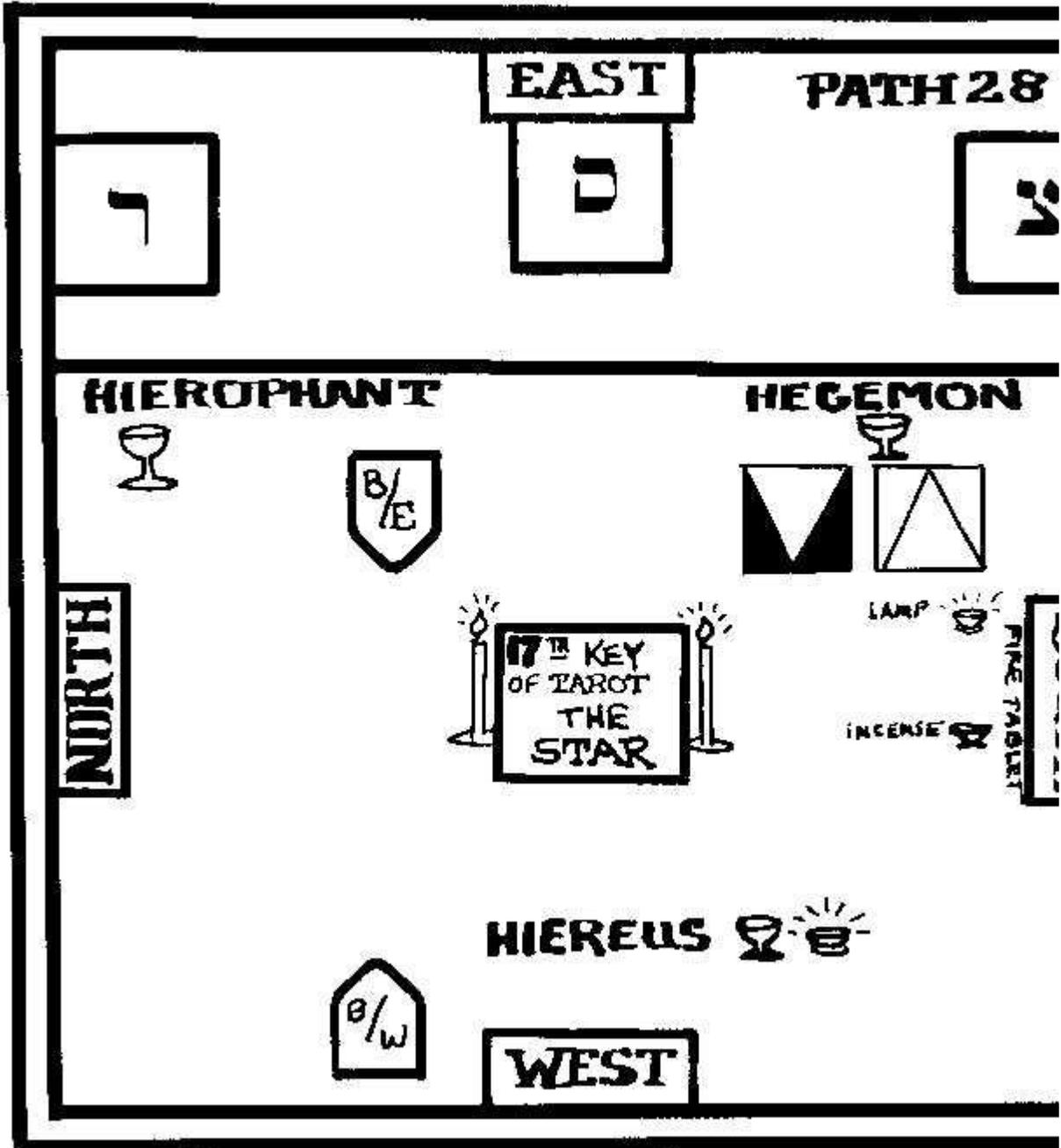
2 Red Tapers  
4 Sided Pyramid  
17<sup>th</sup> Key of the Tarot

## REQUIRED MATERIALS

### FOR THE TEMPLE

Banners Of The East And West  
Temple Pillars  
Hebrew Letters: Resh, Samech, Tzaddi  
Diagram Of Dekagram, Endekagram, Dodekagram & all Endekangles etc.  
Diagram Of Caput and Cauda Draconis  
Enochian Fire Tablet  
3 Red Lamps  
Censer  
4 Chairs  
3 Cups Of Water

# Part II



## ADVANCEMENT PATH 28

**Hiero:**

Honored Hegemon, you have my command to present the Practicus with the necessary admission badge and to admit him (her).

**Heg:**

*Rises goes to door, opens it, presents Practicus with solid pyramid of elements and admits him.*

**Heg:**

And ever forth from their central source The Rivers of Eden flow.

**Heg:**

*Leads Practicus to South East before Pillars.*

**Hiero:**

Frater (XYZ) the Path now open before you is the 28<sup>th</sup> leading from the Grade of Theoricus to the Grade of Philosophus. Take in your right hand the solid Pyramid of the Elements and follow the Guide of the Path.

**Heg:**

*Circumambulates Hall once with Practicus.*

**Hiero:**

*As they approach rises, the red lamp in his hand. They halt before him.*

**Hiero:**

The Priestess with the mask of Isis spake and said I am the rain of Heaven, descending upon the Earth, bearing with it the fructifying and germinating Power. I am the plenteous yielder of Harvest; I am the Cherisher of Life.

**Heg:**

*Leads Practicus round to the seat of the Hiereus.*

**Hiereus:**

*As they approach rises with red lamp in his hand. They halt before him.*

**Hiereus:**

The Priestess with the Mask of Nephthys spake and said I am the Dew descending noiseless and silent, gemming the Earth with countless Diamonds of Dew; bearing down the influences from above in the solemn Darkness of Night.

**Heg:**

*Leads Practicus round to his own seat, takes red lamp in his hand and thus*

*addresses the Practicus.*

**Heg:**

The Priestess with the Mask of Athor spake and said I am the Ruler of Mist and Cloud; wrapping the Earth as it were with a garment floating and hovering between Earth and Heaven. I am the Giver of the Mist Veil of Autumn, the successor of the Dew clad Night.

**Heg:**

*Replaces lamp and seats Practicus West of and close to the Altar facing Hierophant, then returns to his own seat.*

**Hiero:**

Where the Paternal Monad is, the Monad is enlarged and generateth two. And beside him is seated the Duad, and both glittereth with intellectual Sections, also to govern all things and to order everything not ordered. For in the whole Universe shineth the Triad, over which the Monad ruleth. This Order is the beginning of all Sections.

**Hiereus:**

For the Mind of the Father said, that all things should be cut into three whose will assented, and then all things were so divided. For the mind of the Eternal Father said into three, governing all things by Mind. And there appeared in it the Triad, Virtue, and Wisdom and Multiscient Truth.

**Hiereus:**

Thus floweth forth the form of the Triad being preexistent - Not the First Essence, but that whereby all things are measured.

**Heg:**

For thou must know that all things bow before the Three Supernals. The first Course is Sacred, but in the midst thereof another, the Third Aerial which cherisheth Earth in Fire and the Fountain of Fountain, and of all the Fountains. The Matrix containing all, thence abundantly springing forth the generation of multifarious Matter.

**Heg:**

*Conducts Practicus to foot of the Hierophant's Throne and hands to the Practicus the Solid Pyramid of the elements.*

**Hiero:**

This Pyramid is attributed to the Four elements. On the four Triangles are their names, Asch, Fire; Mayim, Water; Ruach, Air; Aretz, Earth; On the apex is the word Eth, composed of the first and last letters of the Alphabet and implying Essence. The Square Base represents the Material Universe, and on it is the word

Ohlam, meaning World. (*Places Pyramid aside.*) The 28<sup>th</sup> Path of Yetzirah, which answereth unto the letter Tzaddi is called the Natural Intelligence, and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign of Aquarius, the Water bearer unto which is attributed the Countenance of the Man, the Adam, the restored World.

**Hiero:**

**Heg:**

**Pract:**

*Move to the West of Altar.*

**Hiero:**

Before you upon the altar is the 17<sup>th</sup> Key of the Tarot, which symbolically resumes these ideas. The large Star in the center of the Heavens has seven principal and 14 secondary rays, and thus represents the Heptad multiplied by the Triad which yields 21 the number of the Divine name, EHEIEH which as you already know is attached to Kether. In the Egyptian sense it is Sirius, the Dog Star of Isis Sothis; around it are the Stars of the Seven Planets, each with its sevenfold counterchanged operation. The nude female figure with the Star of the Heptagram on her Brow is the synthesis of Isis, of Nephthys and of Athor. She also represents the Planet Venus, through whose Sphere the influences of Chesed descend. She is Aima, Binah and Tebunah, the Great Supernal Mother, Aima Elohim pouring upon the Earth the Waters of Creation, which unite and form a river at her feet; the river going forth from the Supernal Eden, which overfloweth and faileth not. Note well that in this Key she is completely unveiled, while in the 21<sup>st</sup> Key, she is only partly so. The two Urns contain the Influences from Chokmah and Binah. On the right springs the Tree of Life and on the left the Tree of Knowledge of Good and Evil, whereon the bird of Hermes alights. And therefore does this Key represent the Restored World after the Formless and the Void and the Darkness, the New Adam, the Countenance of the Man which falls in the Sign Aquarius. And therefore doth the Astronomical symbol of this sign represent as it were, the waves of water, the ripples of that River going forth out of Eden. But therefore, also it is justly attributed unto Air and not unto Water, because it is the Firmament dividing and containing the Waters.

*Hierophant and Practicus go to East.*

**Hiero:**

Before you is shown the manner of writing the Holy Name in each of the four Worlds at length, by giving the spelling of each letter. You will note that the spelling of the letter Yod alone alters not. It is a symbol of the unchangeableness of the First Cause. The total of the spelling in each World, is then expressed in Hebrew letters and makes the Secret name of that World. Thus, in Atziluth the

total is 72, and the Secret name AUB, in Binah 63 SEG, in Yetzirah 45 MAH and in Assiah 52 BEN. (*Indicating the end Tablet.*) In the Tablet is shown the method of writing the Hebrew words by the Yetziratic attribution of the alphabet, whence result some curious hieroglyphic symbolism. Thus, Tetragrammaton will be written by Virgo, Aries, Taurus, Aries. Eheieh by Air, Aries, Virgo, Aries; from Yeheshuah, the Qabalistic mode of spelling Jesus. which is simply the Tetragrammaton, with the letter Shin placed therein, we obtain a very peculiar combination; Virgo, Aries, Fire, Taurus, Aries; Virgo born of a Virgin, Aries the Sacrificial Lamb; Fire the Fire of the Holy Spirit; Taurus the Ox of Earth, in whose manger he was laid; and lastly Aries, the flocks of sheep whose herdsmen came to worship him. Elohim yields Air, Libra, Aries; Virgo, Water; the Firmament, the Balanced Force, the Fire of the Spirit (for Aries is a fiery sign operating in the Zodiac) the Virgin Goddess and the Waters of Creation. Returning to the spelling of Yeheshuah, it is easy to see that the Lamb is an appropriate symbol of Jesus, from the prevalence of the Aries symbol, whose Fire is subdued and modified by its other associations.

**Hiero:**

*Returns to his seat.*

**Heg:**

*Leads Practicus to West.*

**Hiereus:**

In the Theoricus grade you were shown the lineal figures attributed to the planets. The figures as shown consist of the Dekagram, Endekagram and Dodekagram, together with the two forms of the Enneagram and the remaining forms of the Heptagram and Octogram, which are not so consonant to the Planet. The Heptagram traced in a continuous figure, reflected from every third point, relates to the 7 planets. The Octagram formed of two squares, to the eight lettered Name. The two forms of the Enneagram refer to the Triple Ternary. The three forms of the Dekagram relate to the duplicated Heh, to the Ten Sephiroth and to Malkuth. The three forms of the Endekagram are referred to the Qlipoth. The four forms of the Dodekagram are referred to the Zodiac, the three Quaternions of angular, succedent, cadent and movable, fixed and common. the 4 Triplicities and the 24 thrones of the Elders. (*Going to the second Tablet.*) The term Polygon is referred to a figure having only salient or projecting angles, the term Polygram to a figure having reentering angles as well. The number of possible modes of tracing the lineal figures will then be Triangle, 1; Square, 1; Pentangle, 2; Hexangle, 2; Heptangle, 3; Octangle, 3; Enneangle, 4; Dekangle, 4; Endekangle, 4; Dodekangle, 5.

**Heg:**

*Leads Practicus to Tablet in the South.*

**Heg:**

Before you are the Geomantic figures arranged according to their planetary attribution, in the Tree of Life. You will note that Saturn represents the three Supernal Sephiroth summed up in Binah. while Caput and Cauda Draconis are referred to Malkuth.

**Hiero:**

I have much pleasure in conferring upon you the title of Lord (Lady) of the 28<sup>th</sup> Path. You will now quit the Temple for a short time, and on your return the ceremony of your passage of the 27<sup>th</sup> Path will take place.

## TEMPLE OFFICERS

### Part III

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamén, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamén, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamén, Scepter.

Candidate: Black Robe, Red Shoes, Sash.

## REQUIRED MATERIALS

### FOR THE ALTAR

2 Red Tapers  
Calvary Cross Of 6 Squares  
16<sup>th</sup> Key of the Tarot

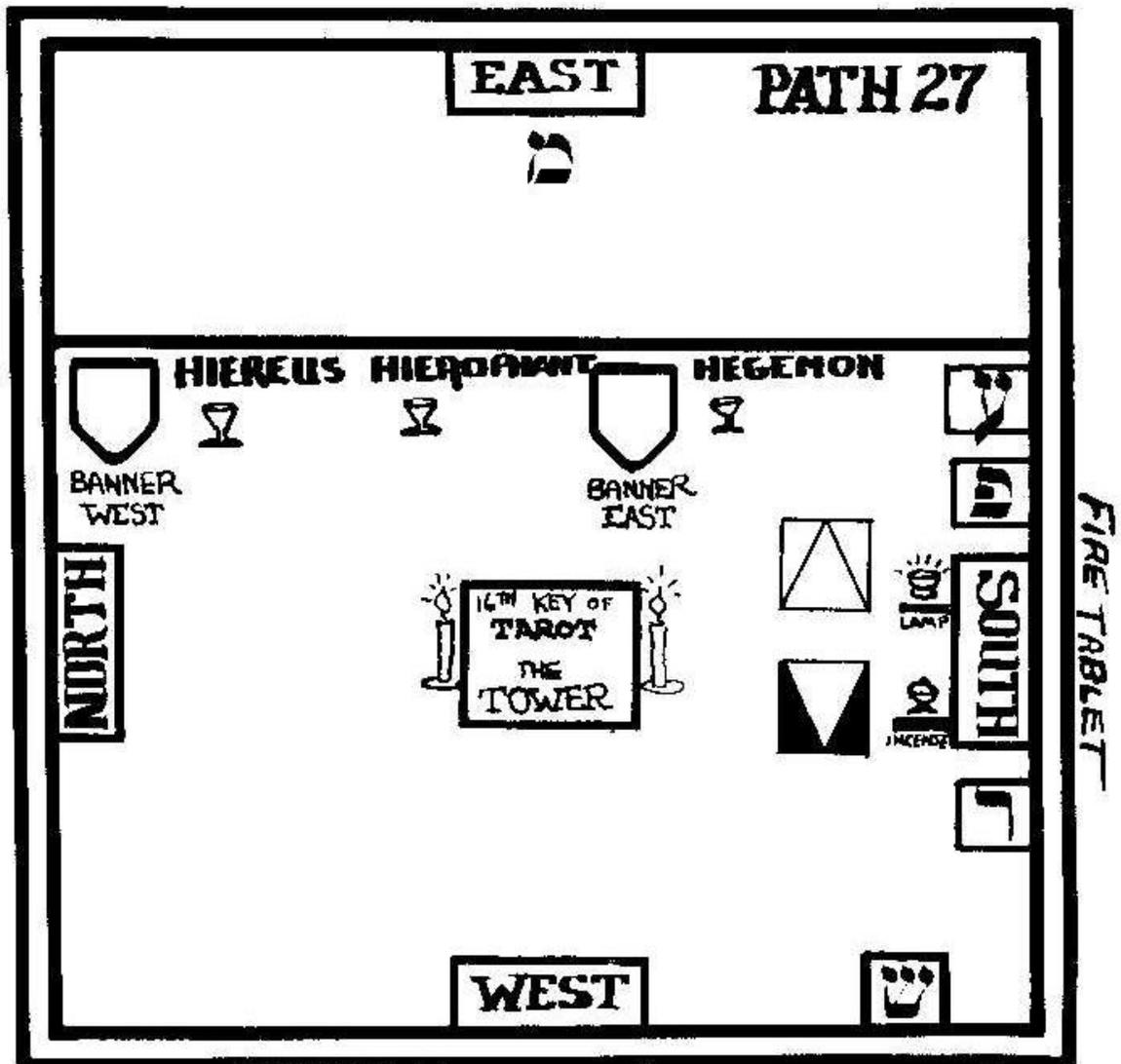
## REQUIRED MATERIALS

### FOR THE TEMPLE

Banners Of The East And West  
Temple Pillars

Hebrew Letters: Mem, Ayin, Peh, Resh, Shin  
 Alchemical Symbol Of Sulphur On The Tree Of Life  
 Tablet Of Trinity Operating Through The Sephiroth  
 Tablet Of 7 Yetziratic Palaces in 10 Sephiroth  
 Tablet Of Qlippoth With 12 Princes  
 Enochian Fire Tablet  
 3 Red Lamps  
 Censer  
 4 Chairs  
 3 Cups Of Water  
 3 Small Altars

## Part III



(Temple arranged as in diagram. Temple is darkened.)

**Hiero:**

Honored Hegemon, You have my command to present the Practicus with the necessary Admission Badge and to admit him (her).

**Heg:**

*Rises goes to door, opens it, presents Practicus with Calvary Cross of 10 squares and admits him.*

**Heg:**

The river Kishon swept them away, that ancient river, the river Kishon, O my soul, thou hast trodden down Strength.

**Heg:**

*Leads Practicus to south and places him before the mystic Pillars.*

**Hiero:**

Monokeris de Astris, the Path now Open to you is the 27<sup>th</sup> which leads from the Grade of Practicus to the Grade of Philosophus. Take in your right hand the Calvary cross of 10 Squares, and follow your Guide through the Path of Mars.

**Heg:**

The Lord is a Man of War, the Lord of Armies is his Name.

**Heg:**

*Leads Practicus round to foot of the Dais.*

**Hiero:**

*Rises with red lamp in his hand.*

**Hiero:**

Ere the Eternal instituted the Formation, Beginning and End existed not. Therefore, before Him, he expanded a certain Veil, and therein has instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel but they subsisted not. When the Earth was formless and void; behold this is the reign of Edom; and when Creation was established, lo this is the reign of Israel. And the Wars of Titanic Force in the Chaos of Creation, lo these are the Wars between them. From a Light Bearer of insupportable brightness proceeded a radiating Flame, hurling forth like a vast and mighty hammer those sparks which were the primal Worlds. And these Sparks flamed and scintillated awhile, but being unbalanced they were extinguished. Since lo, the Kings assembled, they passed away together. They themselves beheld, so were they astonished, they feared, they hasted away. And these be the Kings who reigned in Edom, before there reigned a King over Israel.

**Heg:**

*Leads Practicus round the Temple and again halts before Dais.*

**Hiereus:**

*Rises with red lamp in his hand.*

**Hiereus:**

The Dukes of Edom were amazed, trembling took hold of the Mighty of Moab. Lord when thou wentest out of Seir, when thou marchest out of the field of Edom, the Earth trembled and the Heavens dropped, the Clouds also dropped water. Curse ye Meroz said the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the Mighty. The river Kishon swept them away, that ancient river, the river Kishon, O my soul thou hast trodden down strength. He bowed the Heavens also and came down and Darkness was under His Feet. At the Brightness that was before Him, the thick clouds passed. The Lord thundered through the Heavens, and the highest gave His Voice, hailstones and flashings of Fire. He sent out his arrows and scattered them; he hurled forth his Lightnings and destroyed them. Then the channels of the Waters were seen, and the Foundations of the world were discovered. At thy rebuke O Lord, at the blast of the Breath of Thy nostrils. The Voice of Thy Thunder was in the Heavens, the Lightnings lightened the World, the Earth trembled and shook. Thy Way is in the Sea, and Thy Path is in the Great Waters, and Thy Footsteps are not known.

**Heg:**

*Leads Practicus round and halts at Dais as before. Ascends Dais and takes red lamp in his hand.*

**Heg:**

O Lord I have heard Thy Speech and was afraid. The Voice of the Lord is upon the Waters; the God of Glory thundered, the Lord is upon many Waters. The Voice of the Lord is powerful, the Voice of the Lord is full of majesty. The Voice of the Lord breaketh the Cedars, yea, the Lord breaketh the Cedars of Lebanon. The Voice of the Lord divideth the Flames of Fire. The Voice of the Lord shaketh the Wilderness, yea, the Lord shaketh the Wilderness of Kadesh.

**Heg:**

*Places Candidate in a seat in West of Altar and facing East and takes Calvary Cross from him, returns to place.*

**Hiero:**

Eloah came from Teman of Edom, and the Holy One from Mount Paran. His Glory covered the Heavens, and the Earth was full of His praise, and His brightness was as the Light. He had Karnaim in his hands, and there was the hiding of his Power. Before him went the Pestilence and Flaming Fire went forth

at his feet. He stood and measured the Earth. He beheld and drove asunder the nations and the everlasting Mountains were scattered and the perpetual Hills did bow, His ways are everlasting. I saw the tents of: Cushan in affliction and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? Was thine anger against the Rivers? Was thy wrath against the Sea, that thou didst ride upon thine horses and Thy chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled; the Deluge of Waters rolled by; the Deep uttered his Voice and lifted up his hands on high. The Sun and the Moon stood still in their habitation; at the light of thine arrows they went; at the shining of thy glittering spear. Thou didst march through the land in indignation. Thou didst thresh the heathen in thine anger. Thou didst march through the Sea with Thine horses, through the Depth of the mighty Waters.

**Heg:**

*Conducts Practicus to Hierophant and hands to Practicus the Calvary Cross. Lights turned up.*

**Heg:**

The Calvary Cross of 10 squares refers to the 10 Sephiroth in balanced disposition, before which the formless and the void rolled back. It also is the opened out form of the double Cube, and of the Altar of Incense. (*Places cross aside.*) The 27<sup>th</sup> Path of the Sepher Yetzirah which answereth unto the letter Peh is called the Exciting Intelligence, and it is so called because by it is created the Intellect of all created beings under the highest Heaven and the excitement of the motion of them. It is, therefore, the reflection of the Sphere of Mars, and the reciprocal Path connecting Netzach with Hod, Victory with Splendor; it is the lowermost of the three reciprocal Paths.

**Hiero:**

**Heg:**

**Pract:**

*Move to the West of Altar.*

**Heg:**

Before you upon the Altar is the 16<sup>th</sup> Key of the Tarot which symbolically resumes these Ideas. It represents a Tower struck by a lightning Flash, proceeding from a rayed circle and terminating in a Triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the Triangle at the end of the Flash issuing from the circle forms exactly the astrological symbol of Mars. It is the power of the Triad rushing down and destroying the Columns of Darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein, and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolized by the men falling headlong. On the right hand side of the Tower is Light, and the representation of the Tree of

Life by the ten circles thus disposed. On the left hand side is Darkness and eleven circles, symbolizing the Qlippoth.

**Hiero:**

**Heg:**

**Pract:**

*Move to the Tablet in the East.*

**Heg:**

This represents the Alchemical symbol of Sulphur on the Tree of Life. It does not touch the 4 lower Sephiroth. The Cross terminates in Tiphareth, whereby as it were the Supernal Triangle is to be grasped, and Tiphareth is the purified Man. The meaning of the Alchemical Symbol of Mercury was explained to you in the previous Grade. The symbol of Salt embraces all the Sephiroth but Malkuth, and is as it were, the reconciler between the Sulphur and the Mercury. The horizontal dividing line implies the precept of Hermes as above, so below.

**Hiero:**

*Resumes his place.*

**Hiereus:**

**Heg:**

**Pract:**

*Move to the Tablets in the West.*

**Hiereus:**

This Tablet represents the Trinity operating through the Sephiroth, and reflected downwards in the four Triangles of the Elements, through the Tree of Life. Notice that Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; and Fire is reflected from Chokmah through Geburah to Netzach. While Malkuth is Earth, the receptacle of the other three. On this second Tablet is the Image of Nebuchadnezar, whose head was of Gold, the breast and the arms of Silver, the belly and thighs of Brass, the legs of Iron, the feet part of Iron and part of Clay. In his hands are represented the Hot and Moist Natures.

**Heg:**

*Conducts Practicus to Tablet of Yetziratic Palaces in the South.*

**Heg:**

These are the Seven Yetziratic Palaces, containing the 10 Sephiroth. In each Palace are the six letters from the Divine Name of 42 letters. Thus, the Name of 42 letters has been taken from the 42 first letters of the History of Creation, as far as Beth of the word "Bohu" by various transmutations which are described at length in the Sepher Pardes.

**Heg:**

*Leads Practicus to Tablet in North.*

**Heg:**

These are the Qlipoth with their 12 Princes, who are the heads of the 12 months of the year. In the central square are placed Samael and Asmodai. At the South East are the Man, the Serpent and the Elder Lilith, the wife of Samael. At the North East angle are the Ox and the Ass, the Aggareth, the Daughter of Machalath. At the North West angle are the Scorpion and Asimon the unnamed One, and Nehemah. And at the South West are the Lion and the Horse, the Younger Lilith, the Wife of Asmodai.

**Hiero:**

I have much pleasure in conferring upon you the title of Lord (Lady) of the 27<sup>th</sup> Path. You will now quit the Temple for a short time, and on your return the Ceremony of your reception in the Grade of Philosophus will take place.

## TEMPLE OFFICERS

### Part IV

Hierophant: Red Robe, R&W Nemyss, Gold Shoes, White Collar, Lamén, Scepter.

Hiereus: Black Robe, B&W Nemyss, Red Shoes, Red Collar, Lamén, Sword.

Hegemon: White Robe, White Nemyss, Black Collar, Red Shoes, Lamén, Scepter.

Candidate: Black Robe, Red Shoes, Sash.

## REQUIRED MATERIALS

### FOR THE ALTAR

3 Red Lamps

White Triangle And Red Cross

Calvary Cross Of 6 Squares

Diagrams Of Eden Before And After The Fall

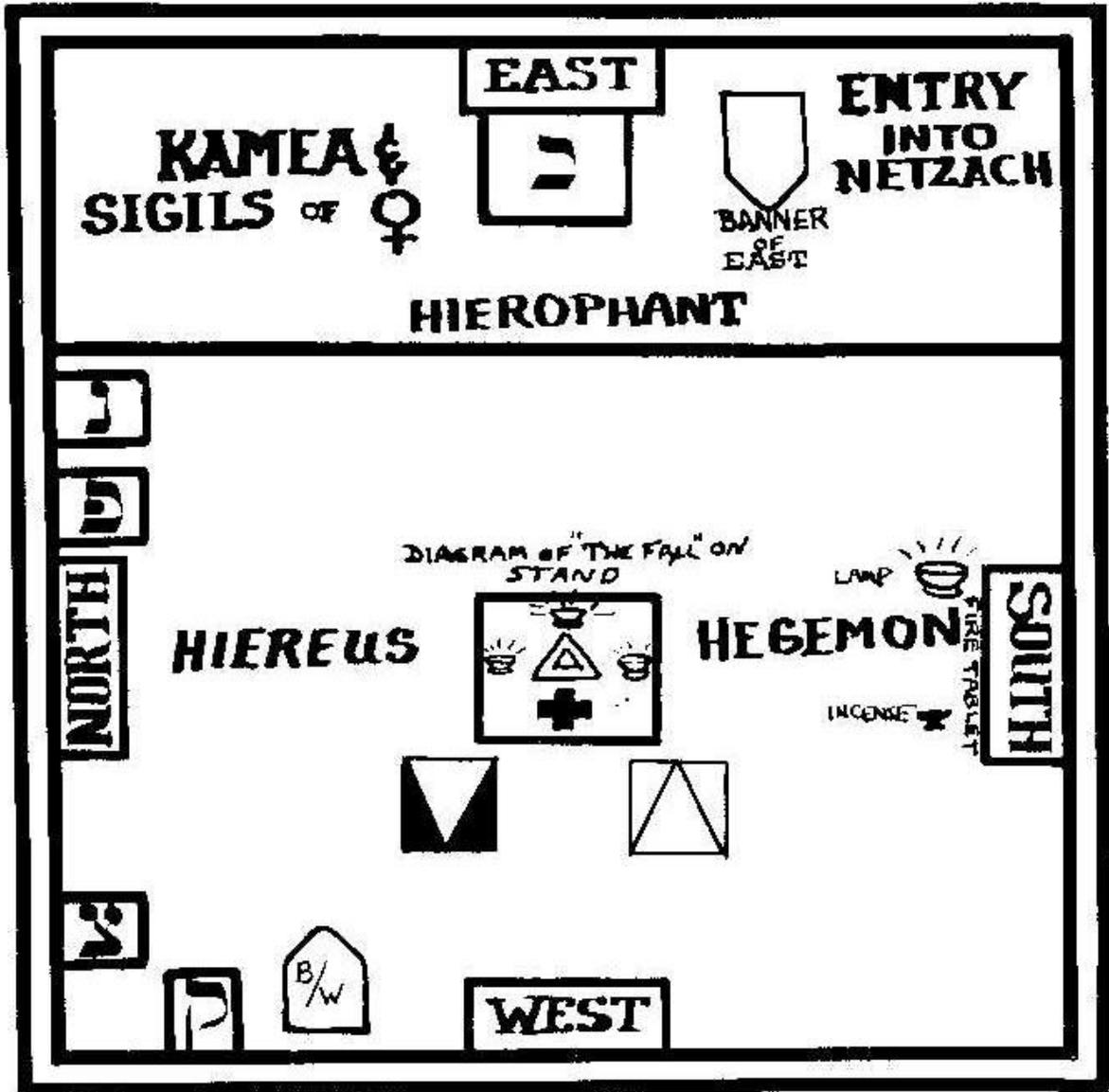
Lamén Of 6 Squared Calvary Cross

## REQUIRED MATERIALS

## FOR THE TEMPLE

Banners Of The East And West  
Temple Pillars  
Hebrew Letters: Kaph, Nun, Peh, Tzaddi, Qoph  
Kamea And Sigils Of Venus  
Diagram Of Tree Of Life With Daath  
Diagram Of Tree Of Life In Four Worlds  
Burnt Offering  
Diagram Of Brazen Sea  
Enochian Fire Tablet  
3 Red Lamps  
Censer  
4 Chairs  
3 Cups Of Water  
3 Small Altars

## Part IV



### ADVANCEMENT CEREMONY OF PHILOSOPHUS

**Hiero:**

Honored Hegemon instruct the Practicus in the proper alarm, present him with the necessary admission badge and admit him. (Hegemon goes without and instructs the Practicus to give an alarm of 7 Knocks. Hegemon then admits Practicus.) In the North West are the Portals of the 29<sup>th</sup> and 28<sup>th</sup> Paths by which you have symbolically entered this Grade from the Zelator and Theoricus Grades, respectively, while in the North is the Portal of the 27<sup>th</sup> Path, by which you have just passed from the Grade of Practicus.

**Heg:**

*Leads Practicus forward to Hiereus.*

**Hiereus:**

By what symbol dost thou enter herein?

**Heg:**

By the peculiar emblem of the Hegemon, which is the Calvary Cross of 6 squares within a circle.

**Hiereus:**

This Cross embraces as you see Tiphareth, Netzach, Hod and Yesod and rests upon Malkuth. The surrounding circle includes Chesed, Geburah and Malkuth. Also the Calvary Cross of 6 squares forms the cube, and is thus referred to the 6 Sephiroth of Microprosopus, which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

**Heg:**

*Resumes his seat.*

**Hiero:**

*Moves to West of Altar.*

**Hiero:**

This is the symbolic representation of the Fall. For the Great Goddess who in the Practicus Grade was supporting the columns of the Sephiroth in the form of the Sign of Theoricus being tempted by the Tree of Knowledge (whose branches indeed, tend upward into the Seven lower Sephiroth, but also tend downwards into the Kingdom of the Shells) reached down into the Qliploth, and immediately the columns were unsupported, and the Sephirotic system was shattered, and with it fell Adam, the Microprosopus. Then arose the Great Dragon with 7 heads and 10 horns, and the Garden was made desolate, and Malkuth was cut off from the upper Sephiroth by his intersecting folds, and linked unto the Kingdom of the Shells, and the 7 lower Sephiroth were cut from the three Supernal in Daath; at the feet of Aima Elohim. And on the heads of the Dragon are the Names and Crowns of the eight Edomite Kings, and upon the horns are the names of the 11 Dukes of Edom. And because in DAATH was the utmost rise of the Great Serpent of Evil, therefore is there as it were, another Sephira, making eight heads according to the number of the 8 Kings. And for the Infernal and Averse Sephiroth 11 instead of 10, according to the number of the Dukes of Edom. And hence were the Rivers of Eden desecrated, and from the mouth of the Dragon rushed the Infernal Waters in DAATH. And this is Leviathan, the piercing Serpent, even Leviathan, the Crooked Serpent. But between the devastated Garden and the Supernal Eden, Tetragrammaton Elohim placed the letters of the Name and the Flaming Sword, that the uppermost part of the Tree of Life might

not be involved in the Fall of Adam. And thence was it necessary that the Second Adam should come to restore all things and that the First Adam had been extended on the Cross of the Celestial Rivers, so the Son should be crucified on the Cross of the Infernal Rivers in Daath. Yet to do this he must descend unto the lowest first even unto Malkuth and be born of her. The Grade of Philosophus is referred unto the Sephira Netzach and the 27<sup>th</sup>, 28<sup>th</sup>, and 29<sup>th</sup> Paths are bound thereto. The Sign of the Grade is given by raising the arms above the head making with the thumbs and fingers a triangle apex upwards. This represents the element of Fire, to which this Grade is attributed, and also the Spirit which moved upon the Waters of Creation. The Grip or Token is the general grip of the First Order. The Grand Word is a name of nine letters Tetragrammaton Tzabaoth, which means the Lord of Armies. The mystic number is 28 and from it is formed the Pass Word of the Grade which is Koch (Kaph, Cheth) meaning Power. It should be lettered separately when given. Unto this Grade and unto the Sephira Netzach, the 7<sup>th</sup> Path of the Sepher Yetzirah is referred. It is called the Recondite Intelligence and it is so called because it is the Refulgent Splendor of all the intellectual Virtues which are perceived by the Eyes of the Mind and by the contemplation of Faith. The distinguishing badge of this Grade, which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the numbers 4 and 7 within a circle and a square respectively left and right of its summit, and below the number 37, the numbers 27, 28 and 29 in bright green between narrow parallel lines of the same color. This Grade is especially referred unto the element of Fire and therefore the Great Watch Tower or Terrestrial Tablet of the South forms one of its principal emblems.

**Hiero:**

**Pract:**

*Move to the South.*

**Hiero:**

It is known as the fourth or great Southern Quadrangle, or Tablet of Fire and it is one of the four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the 3 Great Holy Secret Names of God OIP TEEA PDOCE which are borne upon the Banners of the South, and the numberless Divine and Angelic names which appertain unto the Element of Fire. The meaning of the other Tablets have been already explained to you.

**Hiero:**

**Pract:**

*Move to the Altar.*

**Hiero:**

The triangle surmounting the cross upon the Altar, represents the Fire of the Spirit surmounting the cross of Life and of the Waters of Eden. You will note

that it thus forms the alchemical emblem of Sulphur. The red lamps at the angles of the triangles are the three fold forms of Fire.

**Hiero:**

**Pract:**

*Proceed to the East.*

**Hiero:**

The Portals in the East and North East conduct to the Higher. The others are those of the Paths you have already traversed. This Grade is also related to the Planet Venus. Its Kamea or mystical square is formed of 49 squares containing the numbers from 1 to 49 arranged so as to show the same sum each way. The ruling numbers are 7, 49, 175 and 1252. This Tablet (*indicating it*) shows the mystical Names and Seals drawn from the Kamea of Venus. The Seals are formed by lines drawn from and to, certain numbers upon the Square. The name answering to 7 is AHA, that answering to 49 is HAGIEL, the Intelligence of Venus; that answering to 175 is Qedemei the Spirit of Venus and lastly that answering to 1252 is BENI SERAPHIM the name of the Intelligence of Venus. On this Tablet is shown the meaning of the symbol of Venus on the Tree of Life. It embraces all the Sephiroth, and is therefore the fitting symbol of the Isis of Nature. Hence also its circle is always represented larger than that of Mercury.

**Hiero:**

*Resumes his seat.*

**Heg:**

*Leads Practicus to Hiereus.*

**Heg:**

**Hiereus:**

**Pract:**

*Move to West.*

**Hiereus:**

On this Tablet (*indicating it*) are shown the Paths when arranged with DAATH added to the Sephirotic Tree. It differs from the other and more usual attributions. Furthermore it is not so correct, as Daath is not properly speaking, a Sephira. On this Tablet (*indicating it*) is shown the arrangement of the Sephiroth in the Four Worlds, each Sephira with its own 10 Sephiroth inscribed inside, so that the total number is 400, the number of Tau the last letter of the alphabet.

**Hiereus:**

*Resumes his place.*

**Heg:**

***Leads Practicus to Tablet in South.*****Heg:**

This is the symbolism of the Altar of Burnt Offering which King Solomon built. It was formed of a four-fold cube, 20 cubits square and 10 feet high, 10 are the principal parts which you here see classified above, as under the Sephiroth, and forming thus the Triangle of Fire above it.

**Heg:*****Leads Practicus to Tablet in North.*****Heg:**

This is the symbolism of the Brazen Sea, which King Solomon made. It was 10 cubits diameter answering to the Sephiroth; the height was 5 cubits the number of the letter Heh. 30 cubits was its circumference, the 10 cubits multiplied by the Ternary. Beneath the rim were 300 knots, the number of the Holy letter Shin and of the name Ruach Elohim and it stood upon the 12 oxen, answering to the 12 Stars of the Crown of Aima, the Great Mother. It is the synthesis of Binah, containing the Waters of Creation.

**Heg:*****Places Candidate in a seat in West facing Hierophant.*****Hiero:*****Returns to place.*****Hiero:**

I now congratulate you, Honored Frater (Soror) on having passed through the ceremony of Philosophus and in recognition thereof, I confer upon you the Mystic title of Pharos Illuminans, which means the illuminating Tower of Light and I give you the symbol of ASCH, which is the Hebrew word for Fire. And as having attained at length unto the highest Grade of the First Order, and being as it were, the connecting link with the Second Order, I further confer upon you the title of respect of Honored Frater(Soror) and I give you the further symbol of Phrath or Euphrates, the 4th River.

**Hiero:**

***(Knocks)*** In the Name of Tetragrammaton Tzabaoth, I now proclaim that you have been duly advanced to the Grade of Philosophus and that you are Lord (Lady) of the 27<sup>th</sup>, 28<sup>th</sup> and 29<sup>th</sup> Paths.

**Hiereus:**

Honored Frater, as a member of this important Grade, you are eligible for the post of Hiereus. When a vacancy occurs you are furthermore expected, as having risen so high in the Order, to aid to your utmost the members of the Second Order

in the working of the Temple to which you are attached. To study thoroughly the mysteries which have been unfolded to your view, in your progress from the humble position of a Neophyte. So that yours may be not the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honored you so far. Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an ornament alike to your Temple and to your Order.

## CLOSING

**Hiero:**

*(Knocks)* Honored Fraters and Sorors, assist me to close the Temple in the Grade of Philosophus. Honored Hegemon, see that the Temple is properly guarded.

*(Done.)*

**Heg:**

*(Knocks)* Very Honored Hierophant the Temple is properly guarded.

**Hiero:**

Let us adore the Lord and King of Fire. *(Knocks)*

*All face East.*

**Hiero:**

Tetragrammaton of Hosts, Mighty and Terrible; the Commander of the Ethereal Armies art Thou. Amen.

*All salute.*

**Hiero:**

*Quits his throne and goes to Tablet of Fire in South.*

*All face South.*

**Hiero:**

Let us rehearse the prayer of the Salamanders or Fire Spirits. *(Knocks)* Immortal, Eternal, Ineffable and uncreated Father of All, borne upon the Chariot of Worlds, which ever roll in ceaseless motion. Ruler over the Ethereal Vastness, where the Throne of Thy Power is raised from the summit of which Thine eyes behold all, and Thy pure and Holy ears hear all, help us thy children, whom thou hast loved since the Birth of the Ages of Time. Thy Majesty Golden, Vast and Eternal, shineth above the Heaven of Stars; above them art Thou exalted, O Thou

Flashing Fire. There Thou illuminateth all things with Thine insupportable Glory, whence flow the ceaseless streams of splendor which nourish Thine Infinite Spirit. This Infinite Spirit nourisheth all, and maketh that inexhaustable treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning. From this Spirit arise those most Holy Kings, who are around Thy Throne and who compose Thy court. O Universal Father! One and Alone! Father alike of Immortals and of Mortals! Thou hast especially created Powers similar unto Thy thought Eternal and unto Thy venerable Essence. Thou hast established them above the Angels who announce Thy Will to the World. Lastly, thou hast created us as a Third Order in our Elemental Empire. There our continual exercise is to praise and to adore Thy desires. There we ceaselessly burn with Eternal Aspiration unto Thee O Father, O Mother of Mothers, O Archetype Eternal of Maternity and of Love, O Son, the flower of all Sons, Form of all forms, Soul, Spirit, Harmony and Numeral of all Things. Amen.

**Hiero:**

*Making with his scepter the banishing Circle and Pentagram in the air in front of the Tablet.*

**Hiero:**

Depart ye in peace unto your abodes and habitations. May the blessing of Elohim be upon you. Be there ever peace between us and you and be ye ready to come when ye are called. (*Knocks*)

**Hiero:**

*Returns to place.*

*All face East.*

**Hiero:**

In the Name of Tetragrammaton Tzabaoth, I declare This Temple closed in the Grade of Philosophus.

**Hiero:**

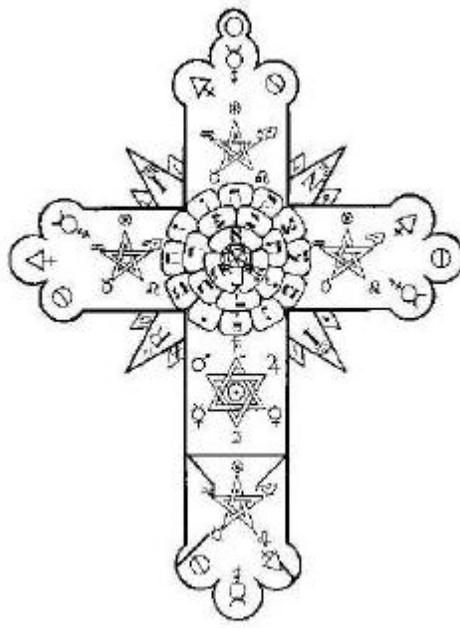
*(Knocks 3, 3, 1)*

**Hiereus:**

*(Knocks 3, 3, 1)*

**Heg:**

*(Knocks 3. 3, 1)*



## FIFTH LECTURE OR AZOTH

Azoth is a word formed from the initial and final letters of the Greek, Latin and Hebrew Alphabets thus; A and Z, Alpha and Tau, Alpha and Omega. It is used with various meanings by different writers, but generally signifies essence. It is commonly used amongst the writers on Alchemy.



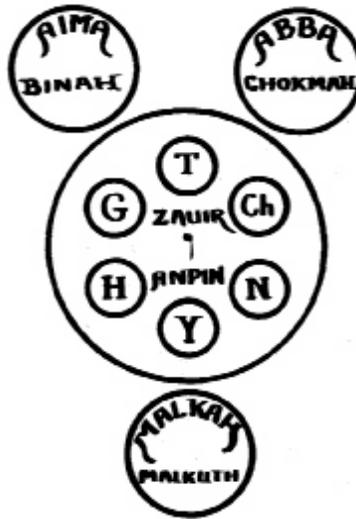
The following names occur in Qabalistic writings:

Ain	Nothing - Not
Ain Soph	Without End

Ain Soph Aur	Infinite Light	-
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These three are the Veils of negative existence behind as it were Kether.

Arik Anpin - MACROPROSOPUS or the vast countenance is one of the titles of Kether, yet another of its titles is the Ancient of Days, Aatik Yomin. Kether or the vast countenance emanates first as Abba the supernal Father, and Aima, the supernal Mother. Abba is referred to Yod of YHVH, and Aima is referred to Heh of YHVH. Elohim is a name given to these two Hypostases united.



As Elohim they are considered the parents of the Son, Zauir Anpin, also called MICROPROSOPUS, or the lesser countenance.

Abba is referred to Yod and Chokmah. Aima is referred to Heh and Binah. Zauir Anpin is referred to the 6 Sephiroth Chesed, Geburah, Tiphareth, Netzach, Hod, Yesod and of these especially to Tiphareth.

Malkah the queen and Kalah the bride are titles of Malkuth when considered as the spouse of Zauir Anpin, the Microprosopus.

The letters of the name YHVH contain these meanings:

Yod is referred to Abba.

Heh to Aima.

Vau to Zauir Anpin.

### Heh (1) to Malkah.

These letters are also referred to the four worlds and the four suits of the Tarot thus:

Yod'      Atziluth      Wands

Heh      Briah      Cups

Vau      Yetzirah      Swords

Heh  
(f)      Assiah      Pentacles

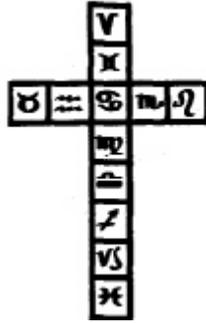
There are ten Sephiroth in each of the four worlds. Each Sephirah has its own ten Sephiroth making 400 Sephiroth in all - the number of the letter Tau, the Cross, the Universe, the completion of all things.

The Tarot is referred to the Tree of Life in the following manner.

The four Aces are placed on the throne of Kether. The remaining small cards of each suit are placed on the respective Sephiroth, two on Chokmah, three on Binah, etc. The twenty two Trumps are then arranged on the paths between them according to the letters to which they are attributed. The King and Queen of the suit are placed besides Chokmah and Binah, the Knight and Knave by Tiphareth and Malkuth. The Tarot Trumps thus receive the equilibrium of the Sephiroth they connect.

### ADMISSION BADGES USED IN THE GRADE OF PHILOSOPHUS

First is the Calvary Cross of twelve squares.

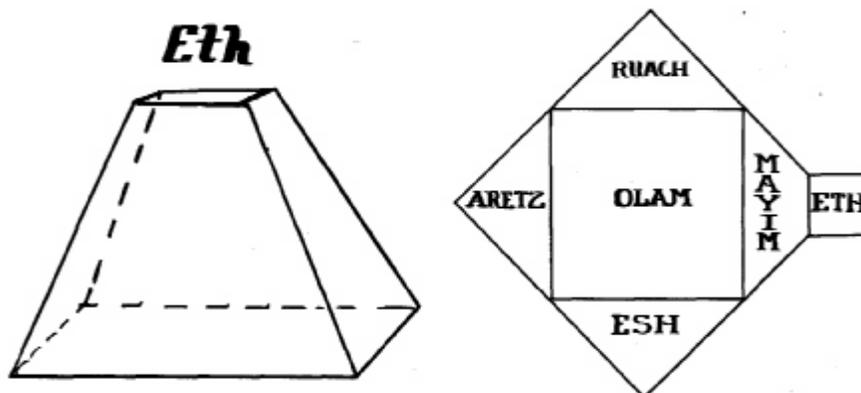


It admits to the path of Qoph, the 29th path, and refers to the Zodiac and to the eternal River of Eden, divided into four heads as follows:

#### NAHER - The River

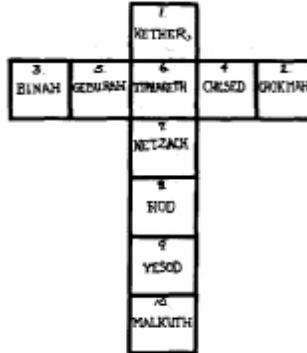
1. Hiddikel
2. Pison
3. Gihon
4. Phrath - Euphrates

The Pyramid of the four elements admits to the path of Tzaddi, the 28th path.



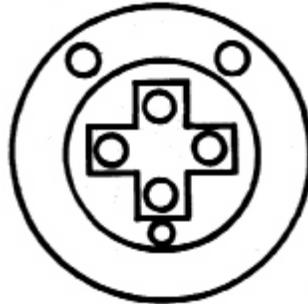
On the sides of the pyramid are the Hebrew names of the elements. On the apex is the word ETH, meaning essence and on the base is the word OLAM, meaning world.

The next Badge is the Calvary Cross of ten squares admitting to the path of Peh, Mars, the 27th Path.



The ten squares are referred to the Ten Sephiroth in balanced disposition. It is also the opened out form of the double cube of the Altar of incense.

Another Badge is the Hegemon's Cross admitting to the Grade of Philosophus.



This Cross embraces Tiphareth, Netzach, Hod, and Yesod resting upon Malkuth. This Cross also refers to the 6 Sephiroth of Microprosopus and is the opened out form of the cube.

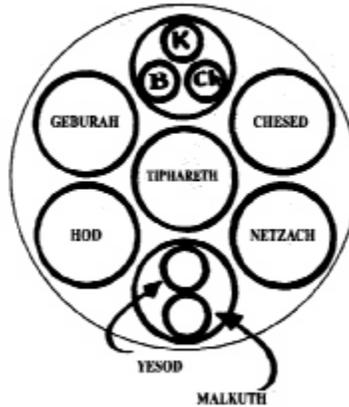
Finally we have the symbol of Venus on the Tree of Life



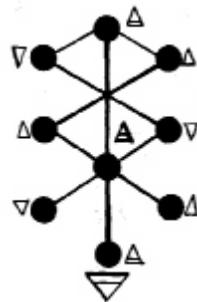
It embraces all ten Sephiroth on the Tree. It is a fitting emblem of the isis of Nature. Since it contains all the Sephiroth its circle should be made larger than that of Mercury shown in a previous diagram.

### ANOTHER ARRANGEMENT OF THE TREE

There are various formats of the Sephiroth. The most frequent has already been given, but there is another in common usage and will be seen to have been employed in some of the large Altar diagrams of both the Practicus and Philosophus Grade. It is often referred to as The Seven Palaces of Assiah attributed to the ten Sephiroth.



This drawing represents the triad of elements operating through the Sephiroth and reflected downwards into the Tree. Air is reflected straight down the Middle Pillar, from Kether through Tiphareth to Yesod and the upper quadrant of Malkuth. Water is reflected cross-wise from Binah through Chesed to Hod. Fire is reflected cross-wise from Chokmah through Geburah to Netzach. Malkuth therefore becomes the receptacle of the other three elements.



### THE REFLECTION OF THE ELEMENTS DOWN THE TREE

### MEDITATION NUMBER FIVE

Let the PHILOSOPHUS meditate upon the symbol of the Fire Triangle in all its aspects. Let him contemplate the symbol of the Planet VENUS until he realises the Universal Love which would express itself in perfect service to all mankind and which embraces Nature both visible and invisible.

Let him identify himself with the powers of FIRE, consecrating himself wholly until the Burnt Sacrifice is consummated and the Christ is conceived by the Spirit.

Let him meditate upon the Triplicity of Fire - its attributes and correspondences.

### **MEDITATION NUMBER SIX**

Let the Aspirant meditate upon the Cross in its various forms and aspects as shown in the Admission Badges throughout the Grades.

Let him consider the necessity and prevalence of sacrifice throughout nature and religion. Let him realise the saying of the Master, 'Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.'

'Except an ear of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.'

Let him endeavour to realise his own place and relative importance in the Universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the Sun as thinly veiled in clouds.