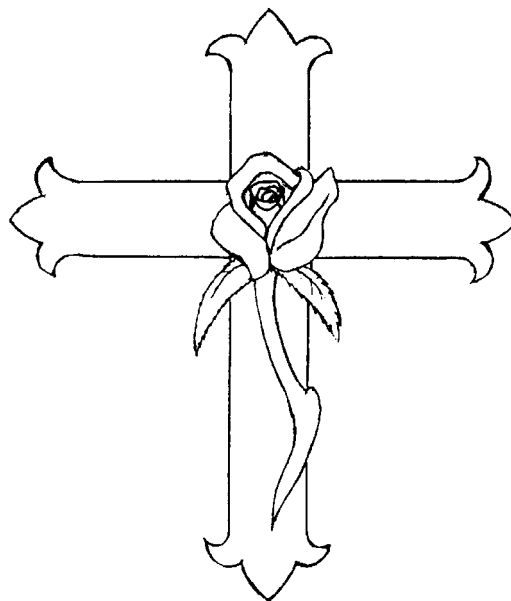


Adeptus Minor Initiation

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

CEREMONY OF THE ADEPTUS MINOR
R.R et A.C.

Requirements: **Chief Adept** -7=4, Merciful Exempt Adept - Blue and Purple
Robe with Winged Sphere Wand
2nd Adept - 6=5, Mighty Adeptus Major - Red and Orange with
Phoenix Wand
3rd Adepts - 5=6, Associate Adeptus Minor -Yellow and Rose
Pink with Lotus Wand
All other Adepts - Yellow or matching slippers complimentary to
their robes

Additional Requirements:

- Sash
- Declaration and recommendation signed by Chief
Adept of the Temple

- Black robe
- Cross of Obligation with ropes
- Cross of Victory
- Crux Ansata
- Admission badge of the Hieres
- Crucifix and cross
- Rose
- Pastos and Adept Vault
- Crook and Scourge
- Razor blades, and bandage
- Chains
- Circular Altar
- Wine
- Dagger
- Sword & Serpent admission badge
- Abiegnus diagram
- Minutum Mundum diagram

OPENING

Chief: Knocks. (**All** rise.)

Chief: Knocks.

Second: Knocks. (7 knocks total)

Third: Knocks.
Chief: Knocks.
Third: Knocks.
Second: Knocks.

Chief: "Avete, Fratres et Sorors."
Second: "Roseae Rubeae."
Third: "Et Aureae Crucis."

Chief: "Very honored Fratres and Sorors, assist me to open the Tomb of the Adepti. Associate Adeptus Minor, see that the Portal is closed and guarded."

(**Third** does so and gives Sign of Osiris Slain and Risen.)

Third: "Merciful Exempt Adept, the Portal of the Vault is closed and guarded."

Chief: "Mighty Adeptus Major, by what sign hast thou entered the Portal?"

Second: "By the Sign of the Rending Asunder of the Veil." (Gives it.)

Chief: "Associate Adeptus Minor, by what sign has thou closed the Portal?"

Third: "By the Sign of the Closing of the Veil." (Gives it.)

Second: "p."

Third: "r."

Second: "k."

Third: "t."

Second: "tkrp."

Third: "Which is the Veil of the Sanctum Sanctorum."

Chief: "Mighty Adeptus Major, what is the mystic number of this grade?"

Second: "21."

Chief: "Associate Adeptus Minor, what is the Password formed therefrom?"

Third: "a."

Chief: "h."

Third: "y."

Chief: "h."

Third: "hyha." (Vibrates loudly.)

Chief: "Mighty Adeptus Major, what is the Vault of the Adepti?"

Second: "The symbolic burying place of our founder Christian Rosenkreutz, which he made to represent the Universe."

Chief: "Associate Adeptus Minor, in what part of it is he buried?"

Third: "In the center of the heptagonal sides and beneath the Altar, his head being toward the east."

Chief: "Mighty Adeptus Major, why in the center?"

Second: "Because that is the point of perfect equilibrium."

Chief: "Associate Adeptus Minor, what does the mystic name of our founder signify?"

Third: "The Rose and Cross of Christ; the fadeless Rose of Creation; the immortal Cross of Light."

Chief: "Mighty Adeptus Major, what was the Vault entitled by our more ancient Fraters and Sorors?"

Second: "The Tomb of Osiris Onnophris, the Justified One."

Chief: "Associate Adeptus Minor, of what shape was the Vault?"

Third: "It was that of an equilateral heptagon, a figure of seven sides."

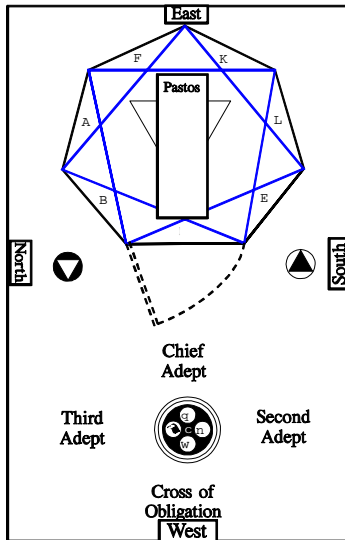
Chief: "Mighty Adeptus Major, unto what do these seven sides allude?"

Second: "Seven are the lower sephiroth, seven are the palaces, seven are the days of creation, seven is the height above and seven is the depth below."

Chief: "Associate Adeptus Minor, where is the Vault symbolically situated?"

Third: "In the center of the Earth, in the Mountain of the Caverns, the Mystic Mountain of Abiegnus."

Chief: "Associate Adeptus Minor, what is the meaning of this title, Abiegnus?"



(Temple set up at beginning of ritual)

Third: "It is Abiegnus, Lamb of the Father. It is by metathesis Abi-Genos, born of the Father; Bia-Genos, strength of our race, and the four words make the sentence, 'Mountain of the Lamb of the Father, and the strength of our race.'"

Chief: "Mighty Adeptus Major, what is the key to this Tomb?"

Second: "The Rose and the Cross, which resume the life of nature and the powers hidden in the word I. N. R. I."

Chief: "Associate Adeptus Minor, what is the emblem that we bear in our left hand?"

Third: "It is a form of the Rose and the Cross, the ancient Crux Ansata or Egyptian symbol of life."

Chief: "Mighty Adeptus Major, what is its meaning?"

Second: "It represents the force of the ten sephiroth in nature divided into a hexad and a tetrad. The oval embraces the first six sephiroth and the Tau cross, the lower four, that answer unto the four elements."

Chief: "Associate Adeptus Minor, what is the emblem which I bear upon my breast?"

Third: "The complete symbol of the Rose and Cross."

Chief: "Mighty Adeptus Major, what is its meaning?"

Second: "It is the key of sigils and rituals, and represents the force of the 22 letters in nature, as divided into a three, a seven and a twelve. Many and great are its mysteries."

Chief: "Associate Adeptus Minor, what is the wand which thou bearest?"

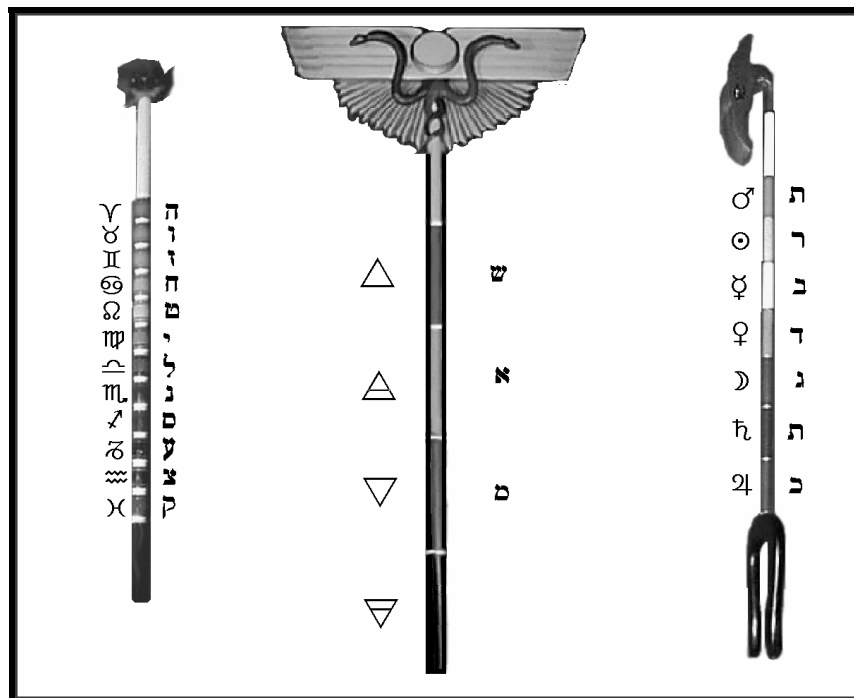
Third: "A simple wand having the colors of the 12 signs of the zodiac between light and darkness and surmounted by the Lotus flower of Isis. It symbolizes the development of creation."

Chief: "Mighty Adeptus Major, thy wand and its meaning."

Second: "A wand terminating in the symbol of the Binary and surmounted by the Tau Cross of Life, or the head of the Phoenix, sacred to Osiris. The seven colors of the rainbow between light and darkness are attributed to the planets. It symbolizes rebirth and resurrection from death."

Chief: "My wand is surmounted by the winged globe, around which the twin serpents of Egypt twine. It symbolizes the equilibrated force of M and the four elements beneath the everlasting wings of the Holy One."

"Associate Adeptus Minor, what are the words inscribed upon the door of the tomb, and how is it guarded?"



(Wands of the 3 Chiefs)

Third: "Post Centum Viginti Annos Patebo. After 120 years I shall open. The door is guarded by the elemental tablets and by the Kerubic emblems."

Chief: "To 120 years are referred symbolically the five grades of the First Order, to the revolution of the powers of the pentagram, and also the five preparatory examinations for this grade. It is written, 'His days shall be 120 years.' 120 divided by 5 equals 24, the number of hours in a day and of the Thrones of the Elders in the Apocalypse. Further, 120 equals the number of the 10 sephiroth multiplied by that of the zodiac, whose key is the working of M and the four elements typified in the wand which I bear."

(**Chief, Second, and Third Adept** enter the Vault consecutively, **Chief** passes to the east of the Pastos facing west. **Second Adept** goes to the south facing north. **Third Adept** goes to the north facing south.)

(**Officers** all raise their wands to form a pyramid over the Pastos and Altar.)

Chief: "Let us analyze the Keyword. I."

Second: "N."

Third: "R."

All: "I."

Chief: "y."

Second: "n."

Third: "r."

All: "y."

Chief: "Virgo, Isis, Mighty Mother (making Sign of Isis)."

Second: "Scorpio, Apophis, Destroyer (making sign of Apophis)."

Third: "Sol, Osiris, Slain and Risen (making the Sign of Osiris, slain and risen)."

All: "Isis, Apophis, Osiris - I.A.O." (Bringing wands up to touch each other along with cruces.)

Chief: "Let the Divine Light descend."

(All separate wands and cruces, and give the Sign of Cross.)

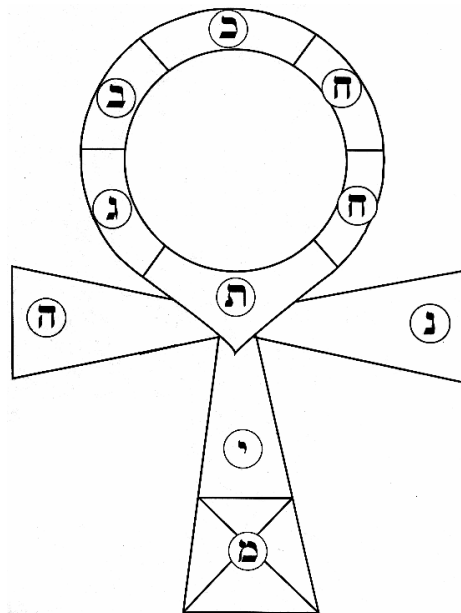
All: "The sign of Osiris slain."

Chief: "L - The Sign of the Mourning of Isis." (Tilting head.)

Second: "V - The Sign of Typhon and Apophis." (Head up slightly.)

Third: "X - The Sign of Osiris Risen." (Head bowed.)

All: "L.V.X.- LUX, The Light of the Cross."



(Crux Ansata)

k - white, j - gray, b - black, h - blue, g - red, t - yellow, n - emerald green
h - orange, y - purple, m - olive, citrine, black & russet

(All give the Adept Sign to the Pastos, quit the Tomb and resume previous places.)

Chief: "In the name of the Lord of the Universe, by the Grand Word, hꜣchy, by the Keyword I.N.R.I. and through the Concealed Word, L.V.X., I have opened the Tomb of the Adepti." (All present give the L.V.X. Sign).

FIRST POINT

(Chief is not seen, the **Second Adept** becomes leading officer. **Third Adept** is present and the **Hodos Chamelionis** is introduced.)

Second: "Very honored Fraters et Sorors, our H. Frater/Soror_____, Lord/Lady of the 24th, 25th and 26th paths of the Portal of the Vault of the Adepti, is a candidate for admission to the Second Order and is waiting without. V.H. Frater Hodos Chamelionis, prepare the aspirant and act as an introducer. Associate Adeptus Minor, guard the hither side of the Portal and admit them in due form. (Carries his grade sash along with the recommendation from the Chief of the Order, the Lamens of the Hieres, and a separate prepared speech.)

Third: (Opens door) "Who bringest thou here with thee?"

Aspirant: (Loudly and firmly gives speech):

"Hear ye all that I, the Honored Frater/Soror _____, stand before you, being a member of the 4=7 grade of the First Order, the highest grade of the Hermetic Order of the Golden Dawn in the Outer, a Philosophus; one qualified to fill the important post of Hieres in a Temple of the First Order, one who hath passed the five examinations prescribed between the First and Second Orders, and hath been declared Lord of the 24th, 25th and 26th Paths in the Portal of the Adepti. I bear a written recommendation from the Chiefs of my Temple guaranteeing my qualifications, honor and fidelity; as also an attestation of my having passed the pentagonal examination. By virtue of these honors and dignities, I now come to demand my reception and acknowledgement as an Adeptus Minor of the 5=6 grade of the Second Order."

Second: "O aspirant; it is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted. Blessed be the poor in M for theirs is the kingdom of heaven. It is not by proclamation of honors and dignities, great though they may be, that thou canst gain admission to the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, but only by that humility and purity of M that befitteth the aspirant unto higher things. Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth, and test thou his knowledge ere he be rejected for the sins of presumption and spiritual pride."

Third: "Thou knowest the arrangement of the ten sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form?"

(**Aspirant** answers unprompted.)

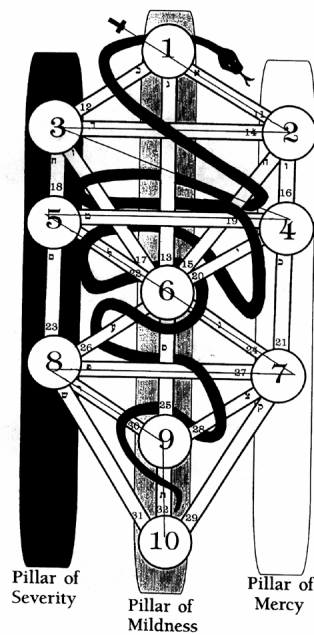
Third: "And what symbolic creature is traced by the natural succession of the paths?"

(**Aspirant** answers unprompted.)

Second: "Oh aspirant, let this be a sign unto thee. For the Flaming Sword and the Serpent of Wisdom shall be the symbol which shall produce thee admission. Return thou then and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. Very Honored Frater Hodos Chamelionis, clothe him in the black robe of mourning, bind him with his hands behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility."

Hodos: "Mighty Adeptus Major, it shall be done."

(**Hodos Chamelionis** salutes and retires with **aspirant**, strips him of all ornaments, brings him back to the door in a plain black robe, roped and carrying diagram of Sword and Serpent. Gives one gentle knock. **Third Adept** opens door.)



(Serpent on the Tree of Life)

Third: "By the aid of what symbol do ye seek admission?"

Hodos: (shows diagram) "By the aid of the Flaming Sword, and the Serpent of Wisdom."

Second: "Whom bringest thou there?"

Hodos: "Mighty Adeptus Major, I bring with me one who has passed the trials of humiliation, and has symbolically chosen to return to the Womb. He humbly desireth admission to the Tomb of the Mystical Mountain."

Second: "Let the aspirant be assisted to kneel."

(**Aspirant** is brought to the door of the Tomb between the **Third Adept** and **Hodos**. All face east and kneel.)

Second: "From Thine hand oh Lord, cometh all good. The characters of nature with Thy fingers Thou hast traced, but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord, our God, who should not extol Thee? Who should not praise Thee?"

"All is from Thee, all belongeth unto Thee. Either Thy love or Thy anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy honor and majesty. Thou art Lord alone, and there is none beside Thee. Thou dost what Thou wilt with Thy mighty arm, and none can escape from Thee. Thou alone helpest in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and

ashes before Thee, unto such a one Thou art propitious. Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like and whose dwelling is in heaven, and in every virtuous and God-fearing heart?"

"O God the Vast One, Thou art in all things. O nature, Thou self from nothing, for what else can I call Thee? In myself I am nothing. In Thee I am Self, and exist in Thy Self-hood from nothing. Live Thou in me, and bring me unto that Self which is in Thee. Amen."

Second: "Let the hands of the aspirant be unbound." (This is done, **aspirant** remains kneeling, and officers rise.)

Third: "Think not, O aspirant, that the trial of humility through which thou hast passed was ordained but to jest with thy feelings. Far from us be any such design, but it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the ignorant, and that even the highest intellectual achievements are but as nothing in the sight of the Lord of the Universe, for He looketh at the heart. It is written, 'When I consider the heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visiteth him?' And couldst thou even attain unto the height of a god upon this earth, how small and insignificant yet wouldst thou be in the presence of God the Vast One."

Second: "Rise, then, O aspirant of the Rose of Ruby and the cross of Gold. Rise, glorified by suffering. Rise, purified by humility." (**Aspirant** rises.)

"Despise not sadness, and hate not suffering, for they are the initiators of the heart; and the black robe of mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he hath fallen, for how knowest thou that thou couldst have withstood the same temptation? Slander not, and revile not. If thou canst not praise, do not condemn. When thou seest another in trouble and humiliation, even though he be thy enemy, remember the time of thine own humiliation when thou didst kneel before the door of the Tomb, clothed in the robe of mourning, with the chain of affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fall. And, in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. Respect his or her secrets and feelings as thou wouldst respect thine own. 'Bear with one another and forgive one another,' even as the Master hath said. V.H. Frater Hodos Chamelionis, what is the symbolic age of the aspirant?"

Hodos: "His days are an hundred and twenty years."

Second: "It is written: 'My spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be an hundred and twenty years.' Associate Adeptus Minor, unto what do those 120 years of the aspirant's symbolic age correspond?"

Third: "To the five grades of the First Order through which it is necessary for the aspirant to have passed before he can enter the Tomb of the Sacred Mountain."

For the three months interval between the grades of Practicus and Philosophus are the regimen of the elements; and the seven months between the Philosophus and the Portal symbolize the regimen of the planets; while the elements and the planets both work in the zodiac; so that three plus seven multiplied by twelve yieldeth the number 120."

Second: "O aspirant, ere thou canst enter the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn obligation of secrecy, fidelity, fraternity, and justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?"

Aspirant: "I am."

(**Hodos** pulls up **aspirant's** robe over the head.)

Second: "Are you willing to receive the stripes upon your back as a symbol of your willingness to martyr your flesh in the protection of this Order?"

(**Aspirant** answers.)

Hodos: (Removes the robe. Using the whip, he lashes the **aspirant** 10 times which is symbolic of the 10 sephiroth.)

Second Adept: "Let the aspirant be bound to the Cross of Suffering."

(**Aspirant** is lead to the Cross of Obligation, and his hands and feet are placed through the nooses and cords, two Adepti support him while on the cross. **Third Adept** prepares to hand cup and dagger to **Second Adept** who is standing in front of cross facing the **aspirant**.)

(**Second Adept** holds out rose crucifix to **aspirant** saying:)

Second: "The symbol of suffering is the symbol of strength wherefore bound as thou art, strive to raise this holy symbol in thy hand, for he that will not strive shall not attain."

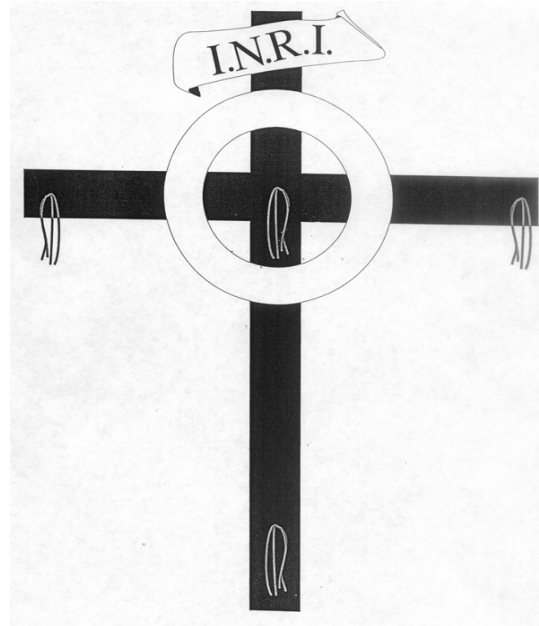
(**Aspirant** takes crucifix in his hand.)

Second: (Raises hand while invoking) "I invoke thee, the Great Avenging Angel awh, in the Divine name I.A.O., that thou mayest invisibly place thy hand upon the head of the **aspirant** in attestation of his obligation."

(**Second Adept** takes the crucifix and hands it to the **Third Adept** who in turn replaces it upon the altar.)

Second: "Repeat now, your new chosen motto and sacramental name. What does the name mean?"

Aspirant: (Answers.)



Cross of Suffering

OBLIGATION

rtk: "I, Frater/Soror _____, a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering."

hmj k: "That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order."

hnyb: "That I will keep secret all things connected with the Order, and its secret knowledge, from the whole world, equally from him who is a member of the First Order of the Golden Dawn, as from an uninitiated person, and that I will maintain the veil of strict secrecy between the First and the Second Orders."

dsj : "That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorization and permission; that I will neither recommend a candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great a confidence and honor, nor unduly press any person to become a candidate; and that I will superintend any examination of Members of lower grades without fear or favor in any way, so that our high standard of knowledge be not lowered by my instrumentality."

hrwbg: "Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our magical implements, nor reveal the use of the same, but will keep secret this inner Rosicrucian knowledge even as the same hath been kept secret through the ages; that I will not perform any ritual of the Rosea Rubeae et Aurea Cruces before the eyes of any person save for the permission of the Chiefs of the Order."

trapt: "I further promise and swear that with the Divine permission I will, from this day forward, apply myself to the Great Work, which is, to purify and exalt my spiritual nature so that with the Divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event, I will not abuse the great power entrusted to me."

jxn: "I furthermore solemnly pledge myself never to work at any important symbol without first invoking the highest Divine names connected therewith, and especially not to debase my knowledge of practical magic to purposes of evil and self seeking and low material gain or pleasure, and if I do this, notwithstanding this my oath, I invoke the Avenging Angel HUA, that the evil and material may react on me. "

dwh: "I further promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered."

dwsy: "I also undertake to work unassisted, as well as in harmony with my fellow Fraters and Sorors under the direction of the G.H. Chief Adept at the subjects prescribed for study in the various practical grades from Adeptus Minor to as high as my aspirations will take me."

twklm: "Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be such."

"Such are the words of this my obligation as an Adeptus Minor, whereunto I pledge myself in the presence of the Divine One, and of the Great Avenging Angel, awh, and if I fail herein, may my Rose be disintegrated and my power in magic cease."

(**Third Adept** hands dagger to the **Second Adept** and holds cup conveniently for him. **Second Adept** dips point of dagger in wine and makes cross on **aspirant's** brow, feet, right hand and left hand, and heart, saying:)

Second: (For brow) "There are three that bear witness in heaven; the Father, the Word, and the Holy Spirit, and these three are one."

(For feet) "There are three that bear witness on earth; the Spirit, the Water, and the Blood, and these three agree in one."

(Right hand) "Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven."

(Left hand) "If ye be crucified with Christ, ye shall also reign with him."

Second: (Marks heart in silence.) "Let the aspirant be released from the Cross of Suffering. It is written that he who humbleth himself shall be exalted. V. H. Frater Hodos Chamelionis, remove from the aspirant the chain of humility and the robe of mourning, and reinvest him with the crossed sashes."

Third: "Know then, oh aspirant, that the Mysteries of the Rose and the Cross have existed from time immemorial, and that the rites were practiced and the wisdom taught in Egypt, Eleusis, Samothrace, Persia, Chaldea and India, and in far more ancient lands. The story of the introduction to these mysteries into Medieval Europe has thus been handed down to us."

"In 1378 was born the Chief and originator of our Fraternity in Europe. He was of noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth, he accompanied a certain Brother P.A.L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was then in Arabia a Temple of the Order which was called in the Hebrew tongue 'Damkar,' that is, the Blood of the Lamb. There he was duly initiated, and took the mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book 'M' into Latin, which he afterwards brought back with him to Europe. After three years, he went on into Egypt, where there was another Temple of the Order. There he remained for a time still studying the mysteries of nature. After this, he traveled by sea to the city of Fessa, where he was welcomed at the Temple there established, and he there obtained the knowledge and the acquaintance of the habitants of the elements, who revealed unto him many of their secrets."

"Of the Fraternity he confessed that they had not retained their wisdom in its primal purity, and that their Qabala was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavored to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into their religions. So, after five years residence in Germany, he initiated three of his former monastic Brethren, Fraters G.W., I.A. and I.O., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe."

"These worked and studied at the writings and other knowledge which C.R.C. had brought with him, and by them was some of the magical language transcribed (which is that of the elemental tablets) and a dictionary thereof made; and the rituals and part of the book "M" were transcribed. For the True Order of the Rose Cross descendeth into the depths, and ascendeth into the heights, even unto the Throne of God himself, and includeth even Archangels, Angels and Spirits."

"These four Fraters also erected a building to serve for the Temple and headquarters of their Order, and called it the **Collegium ad Spiritum Sanctum**, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time to the healing of those sick and possessed, who resorted to them, they initiated four others, Fraters R.C. (the son of the deceased father's brother of C.R.C.) C.B., a skillful artist, G.C., and P.D., who was to be Cancellarius; all being Germans except I.A., and now eight in number. Their agreement was:

- 1) That none of them should profess any other thing, than but to cure the sick, and that freely.
- 2) That they should not be constrained to wear any distinctive dress, but therein follow the custom of the country.
- 3) That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum, or write the cause of absence.
- 4) Every one should look for some worthy person of either sex, who after his decease might succeed him.
- 5) The word R.C. to be their mark, seal and character."

"The Fraternity to remain secret for one hundred years. Five of the Fraters were to travel in different countries, and two were to remain with Christian Rosenkreutz."

Second: "Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Qabbalist as his book 'H' witnessed. His death had been previously foretold him by C.R.C. but those who were later admitted were of the First Order, and knew not when C.R. died, and save what they learned from Frater A., the successor of D. of the Second Order and from their library after his death, knew little of the earlier and higher members, and of the founder, nor yet whether those of the Second Order were admitted to the wisdom of the highest members. The discovery then of the Tomb wherein that highly illuminated Man of God, our Father C.R.C., was buried occurred as follows. After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N.N. He, while repairing a part of the building of the College of the Holy Spirit, endeavored to remove a brass memorial tablet which bore the names of certain Brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door. On the top of

the door was inscribed in large letters 'Post CXX Annos Patebo,' meaning, after a hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N.N. and those with him then cleared away the rest of the brickwork, but let it remain that night unopened as they wished first to consult the ROTA."

Third: "You will now quit the Portal for a short time, and on your return the ceremony of opening the Tomb will be proceeded with. Take with you this wand and Crux Ansata (hands it to him) which will ensure your re-admission."

(**Aspirant** goes out, carrying the wand and Crux of **Chief Adept**.)

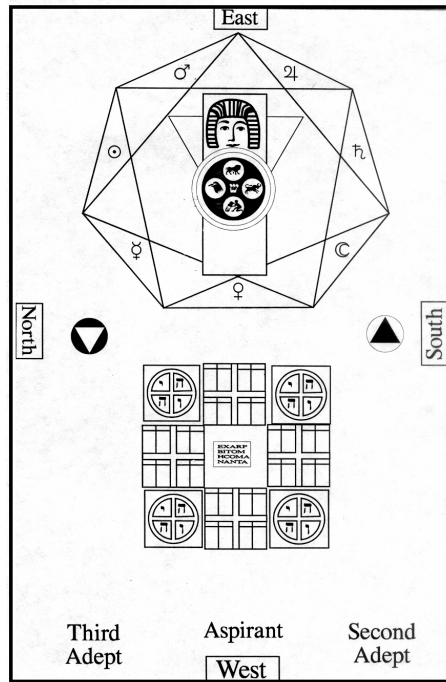
SECOND POINT

(Preparation of Tomb. **Chief Adept** lies in full regalia in the Pastos representing Frater C.R.C. On his breast is the Rose Cross Lamén suspended from the Double Phoenix Collar. His arms are crossed on his breast and he holds Crook and Scourge. Between them lies the book (T). Lid of Pastos closed and Circular Altar stands over it. Other adepts outside Tomb as before. On the altar are replaced Rose Cross, cup of wine, chain and dagger.)

Second: "Associate Adeptus Minor, let the aspirant now be admitted."

(**Third Adept** opens door and admits **aspirant** who holds wand and crux of the **Chief**. He is then placed in front facing the Vault door.)

Second: "Before the door of the Tomb as symbolic Guardians, are the Elemental Tablets, and the Kerubic emblems, even as before the mystical gate of Eden stood the watchful $\gamma\beta\omega\rho\kappa$, and the Sword of Flame. These Kerubic Emblems be the powers of the angles of the tablets. The circle represents the four angles bound together in each tablet through the operation of the all pervading \mathcal{M} , while the cross within forms with its spokes the wheels of Ezekiel's vision. And therefore are the cross and the circle white to represent the purity of the Divine Spirit. Inasmuch as we do not find the elements unmixed, but each bound together with each, so that in the \mathcal{A} we find not only that which is subtle and tenuous, but also the qualities of heat, moisture, and dryness, bound together in that all wandering element; and further also that in \mathcal{D} , \mathcal{C} and \mathcal{B} we find the same mixture of Nature. Therefore, the four elements are bound to each Kerubic emblem counterchanged with the color of the element wherein they operate; even as in the vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the Tablets and the $\gamma\beta\omega\rho\kappa$ are the Guardians of the Tomb of the Adepti. Let thy tongue keep silence on our mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter."



Temple set up at 2nd point of the 5=6 ritual

Third: "Upon more closely examining the door of the Tomb, you will perceive, even as Frater N.N., and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO

IX

This being equivalent to Post Annos Lux Crucis Patebo, at the end of 120 years, I, the Light of the Cross, will disclose myself. For the letters forming L.V.X. are made from the dismembered and conjoined angles of the Cross; and 120 is the product of the numbers from 1 to 5, multiplied in regular progression, which number five is symbolized in the cross with four extremities and one center point."

Second: "On the following morning, Frater N.N., and his companions forced open the door (he opens it wide) and there appeared to their sight a Tomb of seven sides and seven corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you." (**Second Adept** enters and passes by north towards the east of the Vault, and turns to face west. **Third Adept** places **aspirant** on north facing south, and takes his place at south facing north.)

Second: "Although in the Tomb, the sun does not shine, it is lit by the symbolic Rose of our Order in the center of the first heptagonal ceiling. In the midst of the Tomb stands a circular altar with these devices and descriptions on it: **A.G.R.C., Ad Gloriam Roseae Crucis, A.C.R.G., Ad Crucis Rosae Gloriam. Hoc Universal Compendium Unius Mihi Sepulchrum Feci.** 'Unto the Glory of the Rose Cross I have constructed this Tomb for myself as a compendium of the universal unity.'

"Within the next circle is written: **h̄w̄chy Mihi Omnia**, 'h̄w̄chy is all things to me.' In the center are four figures of the **\ybw̄rk** enclosed within circles surrounded by the following four inscriptions and each distinguished by



The Circular Altar

one of the letters of the Tetragrammaton: **γ**, Lion, **Nequaquam Vacuum**, 'Nowhere a void.' **h**, Eagle, **Libertas Evangelii**, 'Liberty of the Gospel.' **ω**, Man, **Dei Intacta Gloria**, 'Unsullied Glory of God.' **h**, Ox, **Legis Jugum**, 'Yoke of the Law,' and in the midst of all is **c**, the letter of **Μ** forming thus the Divine name **h̄w̄chy**, from Tetragrammaton. Therefore, by God's grace having come thus far, let us kneel down together."

(All kneel, joining wands above the altar.)

Second: "Unto thee, Sole Wise, Sole Mighty and Sole Eternal One, be praise and glory forever, who has permitted this aspirant who now kneeleth before thee to penetrate thus far into the sanctuary of Thy mysteries. Not unto us, but unto Thy name be the glory. Let the influence of Thy Divine ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his Genius may stand in the presence of the Holy ones, in that hour, when the Son of Man is invoked before the Lord of Spirits and his name in the presence of the Ancient of Days."

"It is written: 'If any man will come after me, let him take up his cross, and deny himself, and follow me.'" (**Third Adept** hands chain to **aspirant**, and takes wand and cross from.)

Second: "Take therefore this chain, O **aspirant**, and place it about thy neck and say: 'I accept the bonds of suffering and self sacrifice.'" (**Second** and **Third Adepts** rise. **Aspirant** repeats words as directed.) "Rise, then, my Frater, in the symbol of self-renunciation and extend thine arms in the form of a cross."

(**Aspirant** rises, feet together, and arms extended.)

Second: "Associate Adeptus Minor, take from the altar the dagger of penance and the cup of tribulation, that I may confirm the vow of the aspirant forever by marking him afresh with the stigmata of the cross."

(**Second Adept** takes dagger from the **Third Adept** and marks **aspirant** anew as at obligation: Brow, feet, right hand, left hand and heart. Gives dagger back to **Third Adept** who replaces it on altar, and then hands **aspirant** the Rose Crucifix.)

Second: "Take that symbol, raise it with both hands above thy head and say: 'Thus, will I uphold the Sign of Suffering and of Strength. And I heard the voice of the King of B cry aloud and say: 'He that aideth me in my suffering, the same shall partake with me in my rising.' Replace then, O aspirant, that cross upon the altar, and say: "In and by that Sign, I demand that the Pastos of our founder be opened for my victory is in the Cross of the Rose. For it is written: 'If ye be crucified with Christ, ye shall also reign with him.'"

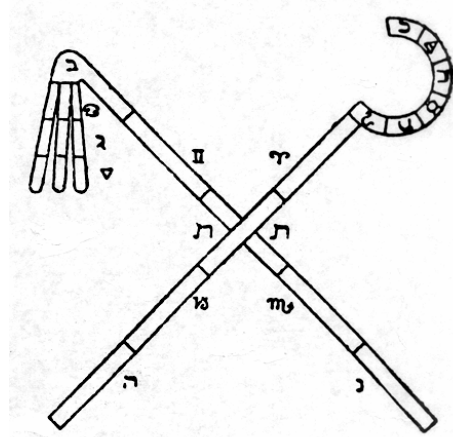
(**Aspirant** replaces crucifix and repeats words as directed. **Third Adept** gives him back wand and Crux Ansata of **Chief Adept**. **Second** and **Third Adepts** move away altar revealing upper part of the Pastos. They open lid, disclosing **Chief Adept** within.)

Third: "And the Light shineth in darkness, and the darkness comprehendeth it not."

Second: "Touch with the head of thy wand the Rose and Cross upon the breast of the form before thee, and say: 'Out of the darkness, let the light arise.'" (Done.)

Chief: (Without moving or opening his eyes, says:)"Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and Rose. Like him, O Adepts of all ages, have ye toiled. Like him have ye suffered tribulation. Poverty, torture and death have ye passed through. They have been but the purification of the gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true Stone of the Wise."

(**Aspirant** gives **Chief Adept** Wand and Crux Ansata to the **Chief Adept** who then gives in exchange the Crook and Scourge.)



Crook and Scourge

Chief: "Quit then this Tomb, O aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and thy left the Scourge of Severity, the emblems of those eternal forces betwixt which the equilibrium of the universe dependeth; those forces whose reconciliation is the key of life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgeth another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father Who is in heaven is merciful. Remember that tremendous obligation of rectitude and self-sacrifice which thou has voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: 'God, be more merciful to me a sinner, and keep me in the pathway of Truth.'"

Third: "Thus then, did Frater N.N. and his companions, having moved aside the circular altar, and having raised the brazen plate or lid of the Pastos, discover the body of our founder, with all the ornaments and insignia as here shown before you. Upon his breast was the Book 'T', a scroll explaining in full the mystic Tarot; at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier Fraters had inscribed their names. Following this came the names of the three highest Chiefs of the Order: Frater Hugo Alverda, the Phrisian, in the 576th year of his age. Frater Franciscus de Bry, the Gaul, in the 495th year of his age. Frater Elman Zata, the Arab, in the 463rd year of his age. Last of all was written : Ex Deo Nascimur; In hwichy Morimur; Per Spiritum Sanctum Reviviscimus. 'In God are we born, in hwichy we die, through the Holy spirit we rise again.'"

(The Pastos is closed and the altar is replaced.)

Second: "So, then our Frater N.N. and his companions reclosed the Pastos for a time, set the altar over it, shut the door of the Tomb, and placed their seals upon it."

(All quit the Vault. **Aspirant** carries Crook and Scourge; the door is closed and **aspirant** is led out of the Portal. The Tomb is then re-opened and **Chief Adept** released.)

THIRD POINT

(Tomb is prepared as in diagram. Door is not quite closed. In the southeast angle is diagram of Minutum Mundum; in northeast that of Sword and Serpent. Due east, the Mountain. Altar as before with Crook and Scourge added later. **Chief** stands at east with arms extended. Pastos outside in Portal, head to the east. Lid laid side by side with space between. **Second Adept** seated at head, **Third** at foot of Pastos, **aspirant** is admitted, still carrying Crook and scourge. **Second Adept** and **Third Adept** discard cloaks and place about them white garments.)

Second: "And lo, two Angels in white apparel sitting, the one at the head and the other at the foot, where the body of the Master had lain, who said; 'Why seek ye the living among the dead?'"

Chief: "I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die."

Second: "Behold the image: (points at the lower half of the lid) of the Justified One, crucified on the Infernal Rivers of tud, and thus rescuing twkl m from the folds of the Red Dragon." (**Third Adept** points to upper half of lid.)

Third: "And being turned, I saw seven Golden Light bearers, and in the midst of the Light bearers, one like unto the Ben Adam, clothed with a garment down to the feet, and girt with a Golden Girdle. His head and his hair were white as snow, and his eyes as flaming D; his feet like unto fine brass, as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went the Sword of Flame, and his countenance was as the Sun in his strength."

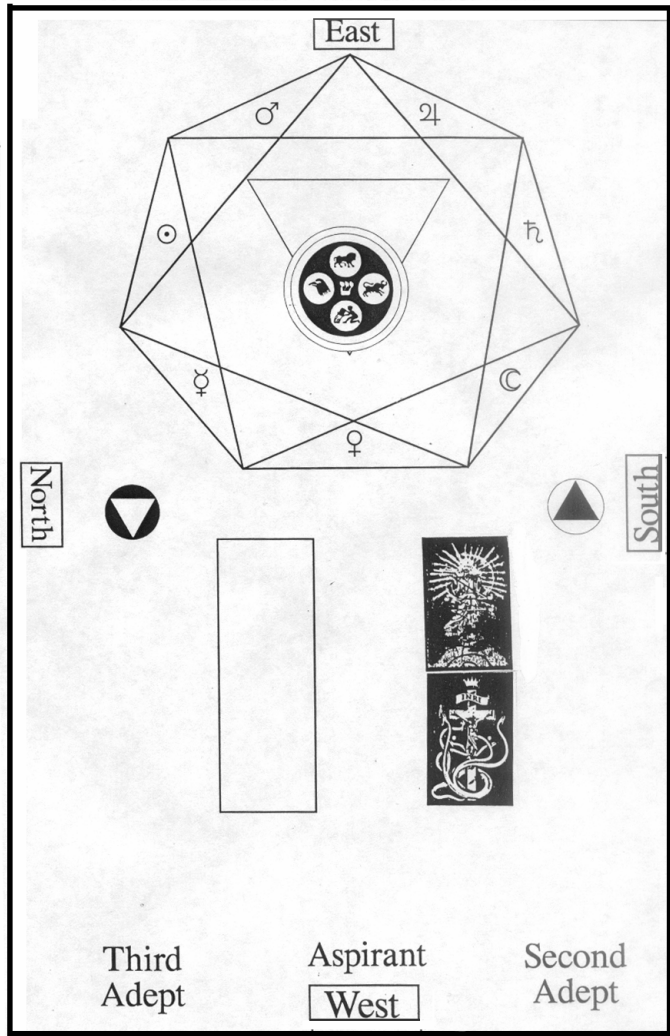
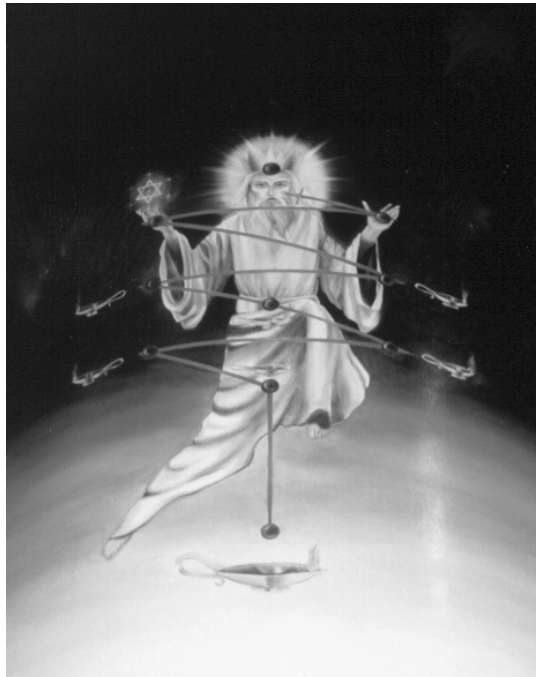


Diagram 9



(Pastos Lid - Top)



(Pastos Lid - Bottom)

Chief: "I am the first and the last. I am He that liveth and was dead, and behold! I am alive for evermore, and hold the keys of death and of hell."

Second: "He that hath an ear, let him hear what the Spirit saith unto the assemblies." (**Second** and **Third Adepts** open door of Tomb, and lead **aspirant** in. They kneel down west of altar with heads bent. **Chief** stands at east of the altar with arms extended.)

Chief: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me. I am the purified. I have passed through the Gates of Darkness into the Light. I have fought upon earth for good. I have finished my work. I have entered into the invisible. I am the Sun in his rising. I have passed through the hour of cloud and of night. I am Amoun, the concealed one, the opener of the day. I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over death. There is no part of me which is not of the Gods. I am the preparer of the pathway, the rescuer unto the Light; out of the darkness, let that Light arise."

Aspirant: "Before I was blind, but now I see."

Chief: "I am the reconciler with the Ineffable. I am the dweller of the invisible. Let the White Brilliance of the Spirit Divine descend." (**Chief** raises his hands invoking the Divine White Brilliance. Then pause.)

Chief: (To **aspirant**) "Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the Sign of Osiris Slain."

(**All** rise. **Second** and **Third Adepts** raise **aspirant**, and extend his arms in a cross. He then recrosses his arms on his breasts and turns him to face west. **Chief** advances within reach of **aspirant**. **Third Adept** northwest. **Second Adept** southwest. They both join wands over his head and Cruces a little lower).

All: "We receive thee as an Adeptus Minor in the sign of rectitude and self-sacrifice." (Still keeping wands joined over the lower cruces, **Chief** touching base of brain, **Second Adept** left temple, **Third Adept** right temple.)

Chief: "Be thy mind opened unto the Higher. (**Chief** places Crux against spine between shoulder blades. **Second Adept** against left breast, **Third Adept** against right breast.)

Second: "Be thy heart a center of Light." (**Chief** places Crux at the base of the Spine. **Second** at left hip. **Third** at the right hip.)

Third: "Be thy body the Temple of the Rosy Cross. (**Aspirant** is faced to east, and **Adepts** return to former positions. Crook and Scourge are laid on altar over dagger, crossing at yellow bands.)

Chief: "Repeat with us the following words which are the signs of the hidden wisdom of our Order." (**Aspirant** is made to repeat each word after the officer.)

Chief: "I."

Second: "N."

Third: "R."

All: "I."

Chief: "y."

Second: "n."

Third: "r."

All: "y."

Chief: "Virgo, Isis, Mighty Mother."

Second: "Scorpio, Apophis, Destroyer."

Third: "Sol, Osiris, Slain and Risen."

All: "Isis, Apophis, Osiris, I.A.O. Let the Divine Light descend." (All separate wands and give the Sign of Osiris Slain.)

All: "The Sign of Osiris Slain."

Chief: "L - The Sign of the Mourning of Isis." (With tilted head to the side.)

Second: "V - The Sign of Typhon and Apophis." (Head facing upwards, arms stretched.)

Third: "X - The Sign of Osiris Risen." (Arms crossed upon chest.)

All: "L.V.X., LUX, the Light of the Cross." (They give the saluting sign with heads bowed. Then pause.)

Chief: "The Mystic Number of this grade is 21, the heptad multiplied by the triad; and from it is derived the Password of this grade which is hyha, which should be lettered separately when given thus:

Chief: "a."

Aspirant: "h."

Chief: "y."

Aspirant: "h."

Chief: "The Keyword is I.N.R.I. which is inscribed with its correspondences upon this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: JESUS NAZARENUS REX JUDECORUM, whence it symbolizes the Grand Word of this grade which is $\text{h}\text{u}\text{c}\text{h}\text{y}$ or the Hebrew name of Jesus, formed of the Holy letter c , representing the $\text{\textbackslash}y\text{h}\text{l a j}\text{\textbackslash}$, placed within the center of the name

Tetragrammaton. Also, it has been interpreted as: **Igne Natura Revovatur Integra; Igne Natura Renovando Integrat; Igne Nitrum Roris Invenitur; Intra Nobis Regnum Dei."**

Chief: (Indicating diagram of the Minutum Mundum.) "Behold the diagram **Minutum Mundum sive Fundamental Coloris** - the Small Universe or Foundation of Color. Treasure it in thy heart, and mark it well, seeing that herein is the key of nature. It is, as thou seest, the diagram of the sephiroth and the paths, with the colors appropriately attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries."

"r_{tk} is the highest of all, and herein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully. h_mk_j is gray, the mixture of colors. h_{ny}b is darkness, the absorption of colors. And thus, is the Supernal Triad completed. In r_{tk} is the root of the golden glory, and thence is the yellow reflected into t_{rapt}. In h_mk_j is the root of blue, and this is reflected into d_{sj}; In h_{ny}b is the root of red, and this is reflected into h_{rwb}g. And thus is the first reflected triad completed. The beams of d_{sj} and t_{rapt} meet in j_{xn} and yield green. The beams of h_{rwb}g and t_{rapt} meet in d_{wh} and yield a tawny orange. The beams of d_{sj} and h_{rwb}g fall in d_{wsy} and yield purple. And thus is the third triad completed. And from the rays of the third triad are these three colors shown in t_{wklm}, together with a fourth which is the synthesis. For from the orange tawny of d_{wh} and the greening nature of j_{xn} is reflected a certain greenish citrine, citron; from the orange tawny mixed with the puce of d_{wsy} proceedeth a red russet brown, russet; and from the green and the puce cometh a certain other darkening green, olive, the synthesis of all these is blackness and bordereth on the t_{wpyl} q."

"But the colors of the 22 paths are derived from and find their roots in those of the first reflected triad of the Sephiroth, the Three Supernals not otherwise entering into their composition, and thus are their positive colors found. Unto the A is ascribed the yellow color of t_{rapt}. Unto the C is ascribed the blue color of d_{sj}. Unto the D is ascribed the red color of h_{rwb}g. The colors of B are to be found in t_{wklm}. Those of the planets are in the Rainbow Scale; thus: L-indigo; K-violet; F-red, A-orange; B-yellow, C-green; 5-blue."

"Unto the signs of the zodiac are ascribed the following: a-scarlet; b-red-orange; c-orange; d-amber; e-greenish yellow; f-yellowish green; g-emerald; h-greenish blue; i-blue; j-indigo; k-purple; l-crimson.

Planets are in the Rainbow Thus:

t	L	INDIGO
k	K	VIOLET
m	F	SCARLET
r	A	ORANGE
d	C	GREEN
b	B	YELLOW

g	Y	BLUE
---	---	-------------

Unto the Signs of the Zodiac are ascribed the following:

h	a	SCARLET
w	b	RED ORANGE
z	c	ORANGE
j	d	AMBER
f	e	GREENISH-YELLOW
y	f	YELLOW-GREEN
l	g	EMERALD
n	h	GREENISH-BLUE
p	i	BLUE
u	j	INDIGO
x	k	VIOLET
q	l	CRIMSON

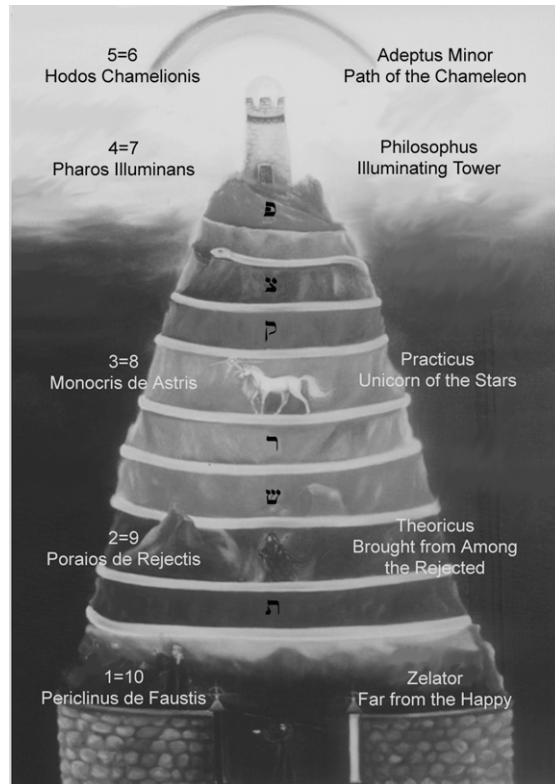
Further, thou wilt observe that the colors of the paths and the sephiroth form a mutual balance and harmony on the Tree. Colors are forces, the signatures of the forces; and the child of the children of the forces art thou."

"Therefore about the throne of the Mighty One is a rainbow of glory and at his feet is the crystal sea. But there are many other attributions of color also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the Mystic Title of Hodos Chamelionis, the 'Path of the Chamelion,' the path of mixed colors, and I give thee the symbol of Hiddekel, the third river which floweth towards the east of hycu."

(They return to altar, and **Second Adept** indicates Crook and Scourge thereon).

Second: "The colors of the Crook and Scourge are taken from those of the Minutum Mundum diagram, and they thus represent the just equilibrium between mercy and severity on the Tree of Life. The Crook therefore is divided into the colors symbolic of: rtk, a, hmkj, b, dsj, e, trapt, a, dwh, j. And the Scourge into those symbolizing: j xn, h, trapt, c, hnyb, d, hrwbg, m."

Third: (Indicates Sword and Serpent.) "The colors of the Minutum Mundum are also the key to those which compose the admission badge of the Sword and Serpent; and thus, by their aid it may be the better examined and comprehended. The one is ascending, the other is descending; the one is fixed, the other is volatile; the one unites the sephiroth, the other the paths. Furthermore, in the Serpent of Wisdom is shown the ascending spiral, and in the sword the rush of the descending White Brilliance from beyond rtk, differentiated into various shades and colors, darkening more and more as they near twklm."

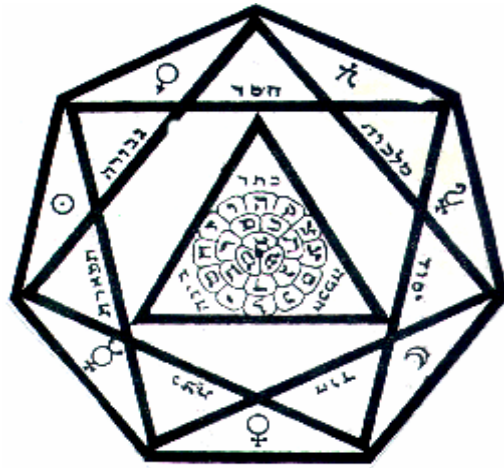


Mountain of Abiegnus

Chief: (Indicates Diagram of Mountain) "This is the symbolic Mountain of God in the center of the universe, the sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of Abiegnus. Below and around it are darkness and silence, and it is crowned with the Light ineffable. At its base is the wall of enclosure and secrecy, whose sole gateway, invisible to the profane, is formed of the two Pillars of Hermes. The ascent of the Mountain is by the spiral path of the Serpent of Wisdom. Stumbling on between the pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that grade is shown by the $0 = 0$, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the pathway to the other grades, until at length he attains to the summit."

"I now proceed to instruct you in the mystic symbolism of the Tomb itself. Let the altar be moved aside. (Done.) It is divided into three parts, the ceiling which is white; the heptagonal walls of seven rainbow colors, and the floor whose prevailing hue is black; thus showing the powers of the heptad between the Light and the Darkness. On the ceiling is a triangle enclosing the Rose of 22 petals, within a heptangle formed of a heptagram reflected from the seven angles of the wall. The triangle represents the three Supernal sephiroth; the heptagram, the lower seven; the Rose represents the 22 paths of the Serpent of Wisdom."

"The floor has upon it also the symbol of a triangle enclosed within a heptagram, bearing the titles of the averse and evil sephiroth of the $\tau\omega\pi\gamma\lambda\ \eta$, the Great Red Dragon of seven heads, and the inverted and evil triangle. Thus, in the Tomb of the Adepti do we tread down the evil powers of the Red Dragon (**Chief Adept** stamps thrice on diagram), and so tread thou upon the evil powers of thy nature."



Ceiling of the Vault



Floor of the Vault

"For there is traced within the evil triangle the rescuing symbol of the Golden Cross united to the Red Rose of seven times seven petals. As it is written, 'He descendeth into hell.' But the whiteness above shines the brighter for the blackness which is beneath."

"Thus mayest thou comprehend that the evil helpeth forward the good. and between the Light and the Darkness vibrate the colors of the rainbow, whose crossed and reflected rays, under the planetary presidency are shewn forth in these seven walls."

"Remember that thou hast entered by the door of the planet C, whose symbol includes the whole ten sephiroth of the Tree of Life. Each wall of the Tomb is said mystically to be in breadth five feet and in height eight feet, thus yielding forty squares, of which ten are marked and salient, representing the ten sephiroth in the form of the Tree of Life, acting throughout the planet. The remaining squares represent the $\gamma\beta\omega\rho\kappa$ and the eternal M, the three alchemical principles, the three elements, the seven planets, and the twelve signs, all operating in and differentiating the rays of each planet. Note that in all, the

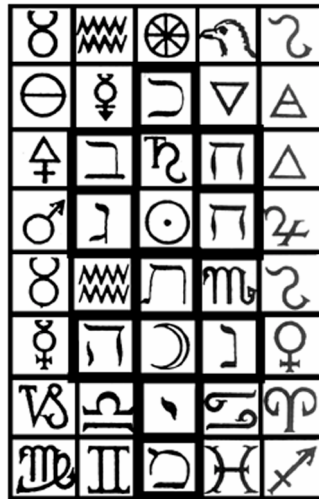
central upper square alone remains white and unchanged, representing the changeless essence of the Divine Spirit, thus developing all from the One, through the many under the government of One."

"The colors of the varying squares may be either represented by the color of the planet and the color of the force therein mixed together, or by these colors being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum Mundum Diagram."

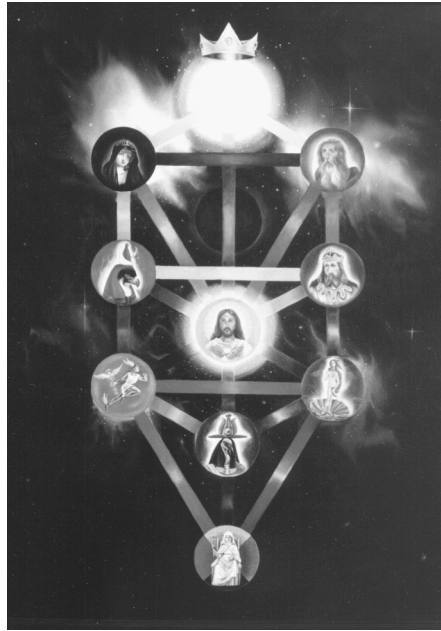
"The symbolism of the altar was briefly explained to you in the second point. Upon the altar stands a Black Calvary Cross, charged with a rose of five times five petals, representing the interchanging energies of M and the elements." (**Chief** leads **aspirant** out of Tomb. Two Adepts replace altar, and all resume their places as at beginning of third point.)

Chief: "The head of the Pastos is white, charged with a Golden Greek Cross and Red Rose of 49 petals. The foot is black with a White Calvary Cross and circle placed upon a pedestal of two steps. On the sides are depicted the 22 colors of the paths, between Light and Darkness." (**Aspirant** is placed between lid and Pastos. **Chief** stands facing him on opposite side of the Pastos.)

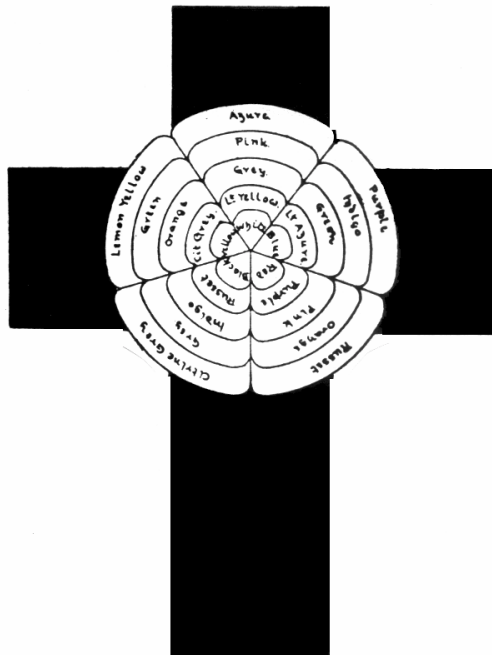
Chief: "Now is the final consecration in the tradition of the ancients. We seal this rite with the most mystical mark, the mark of membership of the Roseae Rubeae et Aurea Cruces."



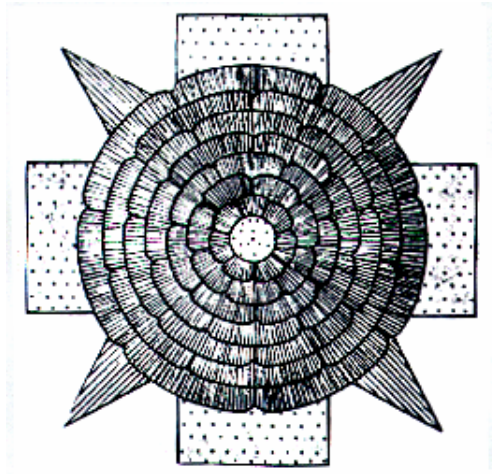
Wall of the Vault



Minutum Mundum



Cross of Victory



Rose & Cross at head of Pastos (49 petals)



Foot of the Pastos

White		
Scarlet	Scarlet	Scarlet
Red Orange		
Orange	Orange	
Amber		
Green Yellow	Yellow	Yellow
Yellow Green	Green	
Emerald		
Green Blue	Blue	Blue
Blue		
Indigo	Indigo	
Violet	Violet	
Crimson		
Black		

Side of the Pastos

(Hodos removes the **aspirant's** robe to let him receive the mark. **Third Adept** hands the razor blade to the Chief.)

Chief: "The cut that you are to receive upon your clavicle is symbolic of the neck, which is also symbolic of the void that you must cross for the achievement of the Great Work and the uniting with your Higher Genius. It is also symbolical of the blood that you are willing to shed to defend this Order and the principles of Divine Light. Let the blood that drips from your wound symbolically mix with the blood that has been previously shed by the Adepti that have gone before you. May it also be the reminder that you must never shed the blood of any of your Brethren of the R.R et A.C. either by word, action or by the sword. Finally, let the blood that pours forth from the wound be a reminder that should you ever turn against what you know to be is your True Will, the Brethren of the R.R. et A.C., the Chiefs of the Second Order and the Guardians both Angelic and physical that guard the Order, may all of your magical powers cease and may your blood be shed. Do you understand, and do you agree to this most solemn pledge?"

(**Chief** places the cut upon the **aspirant**).

Chief: "I now greet you with the Grip of this grade." (Does this).

The fingers of the right hand are to form the letters L.V.X. The first and middle fingers are stretched to suggest the V, the little finger is crossed over the third to make an X. This may be done with both hands and is always exchanged with the fingers thus arranged over the wrist of the Frater or Soror being greeted. This Grip must never be exchanged except for across the Pastos."

"The second greeting may be exchanged between two Adepts amongst the Inner Order members only. It is never exchanged before the members of the Outer Order or non-initiates. It is performed thusly:"

"The right hand is stretched outward and grasps the wrist of the second's right hand while making with the left hand the Sign of Silence."

"The Sign and Password has already been received. Finally, you must understand that you are never permitted to say to anyone even as a member of the Outer Order that you are a Rosicrucian. Let the Pastos be replaced within the Vault."

(The Adepti replaces Pastos as before and all resumes places as in the beginning of the ceremony. The **aspirant** is allowed to robe and the sash of the grade is bestowed.)

CLOSING

(**Chief Adept** knocks. All rise.)

Chief: Knocks.

Second: Knocks.

Third: Knocks.

Chief: Knocks.

Third: Knocks.

Second: Knocks.

Second: "Roseae Rubeae."

Third: "Et Aureae Cruces."

Chief: "Very honored Fraters and Sorors, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?"

Third: "It is written in the 'Book of Daniel' that there were one hundred and twenty."

Chief: "Mighty Adeptus, how is that number formed?"

Second: "By the continued multiplication of the first five numbers of the decimal scale."

Chief: "Post Centum Viginti Annos Patebo. Thus have I closed the Tomb of the Adepti in the Mystic Mountain of Abiegnus." (**Chief** closes door of Vault).

Third: "Ex Deo Nascimur."

Second: "In hūchy Morimur."

Chief: "Per Spiritum Sanctum Reviviscimus."

(**All** present make L.V.X. Signs in silence.)

RC

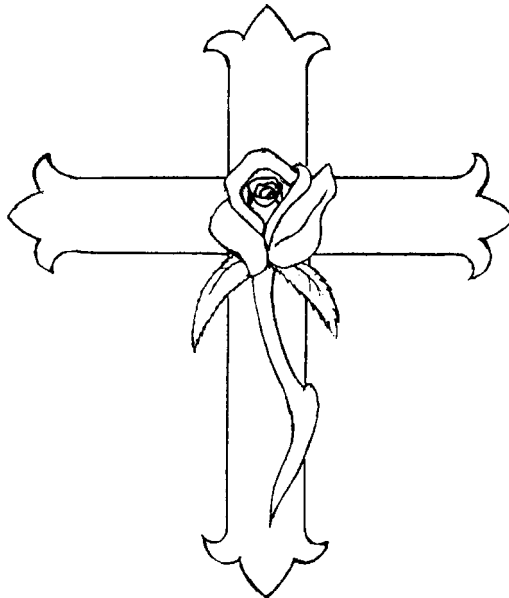
A

General Orders

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

Preface

General Orders and Index

Avete Fraters et Sorors. The following is an index to the Z.A.M. subgrade of the Adeptus Minor grade. The Z.A.M. grade is divided into subsections and testing is required on each subsection by the current Greatly Honored Chief of the Second Order. Upon passing a particular section of study, an additional section will be delivered to the Z.A.M. Any advance work or study within the R.R. et A.C. material (received or not of a latter portion of the sub-grade) is discouraged by the Greatly Honored Chiefs of the Second Order. The minimum time limit in this grade is twenty-four months. When the Z.A.M. has completed the required study, only then by privilege and not by right, will the Z.A.M. be advanced to the subgrade of Theoricus Adeptus Minor.

The circulation of study for all grades and sub-grades of the R.R. et A.C. has been revised and expanded since the founding of our Order in Anglia. We expect that years from now the Second Order requirements will again be revised and expanded. Whenever possible, the manuscript or lesson has been labeled with the code of the original document. Some lessons written one hundred years ago were actually broken into several parts. In many instances a letter and a numeral such as A1, B2, C3. is used. The reason the documents were coded this way was because the Fraters and Sorors of one hundred years ago had to transcribe everything by hand. This included both drawing and coloring the diagrams. It was much easier to work on one notebook at a time rather than two or three notebooks. Hence one individual would work on the documents categorized under the heading of A while another member would be responsible for B and so on. It also safeguarded the Order because only a small portion of the grade material was in the hands of any one person at any moment. If an Order member fell or moved, then only a small portion of material was lost.

Today's society is accustomed to working with much more information than people one hundred years ago. There is much to be said about someone so dedicated that he or she would be willing to hand write every lecture and every diagram from 0=0 to 5=6 and beyond. This type of effort shows great persistence and determination. There is also a greater likelihood that a deeper understanding is acquired when one must earn his or her wings with such efforts. Let the Adepts of this era therefore develop the courage to patiently learn and understand the material given to him or her. Do not just learn the material on a memory basis, but allow it to penetrate deep within your heart so that each letter, each color, and each symbol gives life to a profound meaning and a deeper experience.

G.H. Frater P.C.A. 7=4
Chief of the Second Order
R.R. et. A.C. 1995

Issued by the Chief Adepts 'Britannia'

Revised 1895

(Additional Notes 1995)

G.H. Frater P.C.A.

V.H. Soror R.D.

V.H. Frater B.H.

Every member has been admitted by the permission of the Chief Adepts. Every member only retains his membership by the continued approval of the Chief Adepts in Britannia.

There is no admission fee, nor annual subscription, but inasmuch as the Chiefs have made themselves liable for certain expenditure by establishing and maintaining a home for the Order in London. They anticipate that each member will assist, in accordance with his means, in supporting the Order, and supplying the funds necessary for the general maintenance of the home, the expenses of assemblies, and the extension of the Library.

The Chief Adept, the G.H. Frater D.D.C.F. is now the source of all official instruction. The Chief Adept in charge, G.H. Frater N.O.M. is his executive officer; he also now holds the office of Registrar of the Second Order, and to him all communications and appeals are to be addressed.

The V.H. Soror Shemeber acts as Assistant Registrar to supervise the circulation of Rituals etc..

Continuance of membership of the Second Order implies a contract to return to the Registrar on demand, or upon resignation, demission or expulsion, all documents, rituals, roles, implements, and insignia possessed as a 5=6 Adept.

Membership also implies an assent to the right of the Chief Adepts to publish to all other members, the fact and cause of any suspension, resignation, demission and expulsion from the Second Order.

Every member is expected to attend the Annual Ceremony on the Days Corpus Christi, or to send to the Registrar before the date of assembly a reasonable excuse for absence. The fact of the existence of a home for the Second Order as well as the address thereof, is to be preserved as a secret from every member of the Outer Order of the Golden Dawn as much as from those outside the pale of the Order.

The Adepts assembled at the home form a Council which may take cognisance of all matters affecting the welfare of the Order of the Golden Dawn, and of the Second Order, and may report any Resolution arrived at by a majority of two thirds of those present at any Council to the Registrar, who shall place the Resolution before the Chief Adepts, but such Council must be a representative one.

Membership of the Second Order implies a desire, and an effort to make progress in the special studies therein taught. As in the Outer Order, the Role will be revised once a year, and if the G.H. Chiefs consider that any member has failed to make such efforts at progress as might be reasonably expected they may call upon any member for an explanation, which if not deemed satisfactory may be followed by suspension, or an edict of degradation to the rank of a Lord of the Portal, or of cessation of membership.

Offenses against the terms of the Adept, obligation are deemed of the utmost gravity, while infraction of executive regulations unless repeated and indefensible, will be deemed of less grave importance. The Chiefs hope that private differences between members will be amicably arranged in private, as they have no wish to interfere in such matters. Members should at all times be very careful not to show any disrespect to the personal religious feelings of other members.

Notices will be from time to time posted in the Library, in references to minor regulations, use of the books, and to the holding of classes for instruction.

Whenever one Adept writes to another Adept on Second Order matters, he must stamp the envelope with a peculiar manner: viz. in the usual corner, but with the stamp turned around, so that the face looks upwards like C.R. in the Pastos.

You are particularly requested to think and speak at all times with tolerance and respect of all other schools of True Occultism, and of the Eastern Philosophy as contrasted with Hermeticism and the Rosicrucian Fraternity.

The works of the Lake Harris school are better avoided: the Hermetic Brotherhood of Luxor is condemned, as of course are Luciferian or Palladistic teachings: the so-called Rose Croix of Sar Peladan, is considered as an ignorant perversion of the Name, containing no true Knowledge and not even worthy of the title of an Occult Order: The Black Mass is naturally by its own confession of the Evil Magic School: the Martinists, as long as they adhere to the teachings of their Founder, should not be out of harmony with the R.R. et A.C. (Other schools to avoid are all Thelemic schools.)

Additional Notes 1995

The Chiefs of the Second Order now reside in America where we hold the lamp of the Golden Dawn and the R.R. et A.C. The current Chief of the Order is G.H. Frater P.C.A. 7=4 and the Co-Chiefs are G.H. Frater B.H. 5=6 and G.H. Soror R.D. 7=4.

Each Adept contributes whatever he or she can to the Order. The contributions are used to maintain both the Golden Dawn and the R.R. et A.C. as well as to provide an income for the G.H. Chief of the Order; thus allowing him to act as a full time viceroy for the Order.

When writing to a fellow member, please use the R.R. et A.C. letterhead. A stamp on the letterhead is not necessary.

Regulations

Index and Requirements for Advancement from Z.A.M. to Th.A.M.

- | | |
|-----|------------------------------------|
| 1. | Full Moon Rite |
| 2. | Send Back Ritual |
| 3. | Spiritual Initiation Body of Light |
| 4. | Second Order Eucharist |
| 5. | Ritual I |
| 6. | Ritual 5 |
| 7. | The Bornless Ritual |
| 8. | Bornless Middle Pillar |
| 9. | Invocation of Thoth |
| 10. | Invocation of Isis |
| 11. | Jupiter Talisman Ritual |
| 12. | Ritual of Spiritual Alchemy |
| 13. | Equinox Ceremony |
| 14. | Requiem Ceremony |
| 15. | Sol Talisman Ritual |

1. Admission Index (General Orders) [A]
2. Obligation (To be committed to memory with understanding of each section of the oath as it corresponds to the Sephiroth on the Tree of Life.) [J]
3. The complete Analysis of the Keyword Lecture and Ritual.
4. The Pentagram Ritual (Commit to memory.) [B]
5. Lesser Ritual of the Hexagram (Commit to memory.) [C]
6. S.I.R.H./S.B.R.H. (Commit to memory.) [C1]
7. The Secret Wisdom of the Lesser World or Microcosm [U]
 1. Secret Wisdom of the Microcosm
 2. Evil Persona
 3. Task of the Adeptus Minor
 4. Of Traveling in the Spirit Vision Concerning Other Microcosms
 5. How the Spiritual Consciousness can act around and beyond the Sphere of Sensation.
 6. Of Obsession, Trance, and Death
 7. Liber Hodos Chameleonis. (U-7)
8. Receive Z1 and Z3 (To be tested on knowledge and understanding.)
9. Make and consecrate the Lotus Wand [D]
10. The Rose Cross Ritual (Commit to memory.)
11. Make and consecrate the Rose Cross Lamens [E] and [F]

12. Make and consecrate the Sword and Four Elemental Weapons. [G]
13. Consecration Ceremony of the Vault of the Adepti [K]
14. Hermes Vision
15. Lineal Figures
16. Minutum Mundum (Commit to Memory.) [W]
17. Z.A.M. First Stage Lectures
 1. Lecture on Sigils (Sigils by G.H. Frater D.D.C.F. Comentary and Addition by G.H. Frater P.C.A.)
 2. Concerning the Ceremony of Consecrating the Vault of the Adepti
 3. Analysis of the 5=6 Initiation by G.H. Frater P.C.A.
 4. Symbology of the Banners
 5. Telesmata and Flashing Tablets
 6. The Canopic Gods Symbolism of the four Genii of the Hall of the Neophyte
 7. Evil and Unclean Spirits - by G.H. Frater D.D.C.F.
18. Full Moon Healing Vigil (To be performed monthly on the Full Moon.)
19. Ritual of Spiritual Alchemy (*Astral Projection, Ritual Magick and Alchemy* By Francis King)

The Adept must now pass an examination on the above.

20. Z.A.M. Second Stage Lectures
 1. Rosary of the R.R.et.A.C.
 2. Archangels on the Paths
 3. Practical Workings with the Schemhamphoresch
 4. Telesmatic Figures
 - 5.
 - 6.
 - 7.
 - 8.
21. The Advanced Meditation of {rah ynda

End of Second Stage. The Adept must now pass examination on [C] and [E].

Tarot

[N] [N1] [P] [O] [Q] [R] [F]

21. Tarot Description of 78 Cards. (Symbology and meaning.) [N]
22. Major Arcana Series [N1]
23. Tarot: Tabular View of Dominion of Symbols of Book T in the Celestial Heavens, and Operation and Rules of the Tree of Life as Projected in a Solid Sphere [P]

24. Tarot: The Astronomical Correspondences [O]
25. Tarot: Method of Divination (Opening of the Key.) [Q]
26. Tarot: Tabulated Rules [R]

The Adept must now pass an examination on.

Concourse of Forces

[T] [X] [S] [H] [Y]

27. Forty-eight Enochian Calls [T]
28. Attributions of the Enochian Tablets - N.O.M. - Official Attributions [S]
29. Document - not given out - History of R.R. et A.C. [L]
30. Key of Governance of Combinations of the Square of Tablets (Egyptian God Forms, Pyramids, and Gods as applied to the Enochian Squares.) [X]
31. Enochi Clavis or Tablets of Enoch or Clavicula Tabularum [H]
32. Ancient Instruction on Chess Men and Tarot. Note by D.D.C.F.. [Y]
33. Enochian Dictionary

The Adept must now pass an examination on [F].

34. Z2 Consecration and Invocation

The Adept must now pass an examination on [H].

The Adept must now pass an examination on assigned ritual work [H1].

Reading List for Z.A.M.

- *1. *Astral Projection, Ritual Magick and Alchemy* By Francis King
- *2. *Fama Fraternitas* (Provided)
- *3. *Confessio* (Provided)
4. *The Middle Pillar* By Israel Regardie
5. The Gospel of John - New Testament
6. The Book of Revelations - New Testament
7. Genesis - Old Testament
8. Ezekiel - Old Testament
9. *The Philosopher's Stone* - By Israel Regardie
10. *Catena* - By Homeri
11. *Lexicon of Alchemy* - By Rulandus
12. *Philosophy of Natural Magic* - By Agrippa
13. *Egyptian Magic* - By Florence Farr
14. *The Kabbalah Unveiled* - By S.L. Mathers

15. *Zanoni* - Bulwer Lytton
16. History - *Sword of Wisdom* - By Ithell Colquhon

It is not required that the Z.A.M. read each book, but the Z.A.M. must furnish a report of at least two pages on at least five of the books suggested.

The books which have an asterisk (*) are required reading.

RC

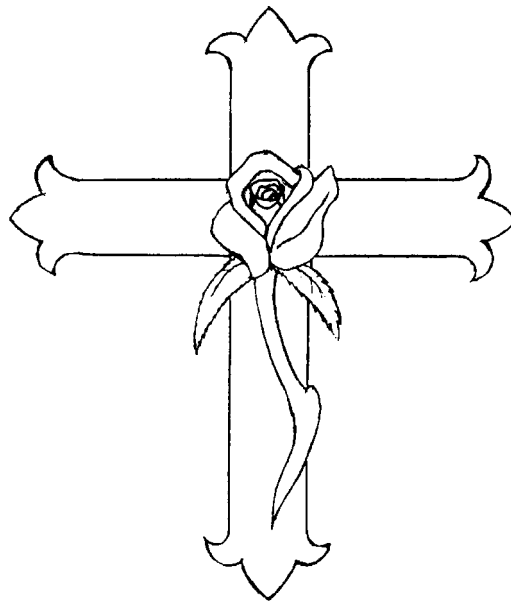
B

The Pentagram Rituals and Complete Symbolism of the Pentagram

R . R . E T A . C .



Z E L A T O R A D E P T U S M I N O R


⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

The complete symbol of the pentagram is given to the Z.A.M. as a tool and symbol for traveling and skrying in the Spirit Vision. This complete symbol should be constructed by the Z.A.M. and each portion of it studied and committed to a deep understanding. The instruction on the complete pentagram diagram remains unpublished and available only to our Order.

First, you will observe that the  portion (the top point) is attributed to the Scepter of Hermes, the rays of C, and the . This is the point of Quintessence, the alchemical B. The color is of purity and is therefore colored white. The sephiroth attributed unto its two angles are rtk and hmkj. The two side points or arms of the pentagram are attributed unto M on the left and N on the right. The left arm attributed to the element of M is represented by the sword, z, and Man. The Kerubic emblem of k is also attributed to the left arm. This arm is colored yellow. The top horizontal line which partly forms the arm is attributed to t w k l m. t w k l m is of the center pillar of which all the above sephiroth are of the sephirotic element of M. In addition, the top portion of t w k l m is attributed to M. This is represented by the top portion being of a citrine color. This alludes to a deep and profound mystery. The mystery is that the Macroprosopus is represented by hyha and is contained, yet hidden, within the symbol of the Microprosopus. The symbol of the Microprosopus is the pentagram, while the symbol of the Macroprosopus is the hexagram. The pentagram is a most potent symbol and is the Signet Star of the Microprosopus. It represents the operation of the eternal and Divine Spirit and the four elements under the Divine presidency of the name, h w c h y. To understand this profound mystery is of the greatest importance to the Adept.

The right arm of the pentagram is attributed to the element of N. It is represented by the Kerubic , h, and the cup. The color of this point of the pentagram is blue. The horizontal line forming the top portion of this point is attributed to the sephiroth of h n y b. This is because h n y b is the sephira from which the clear eternal waters spring forth.

The bottom two lines forming the M point of the pentagram and the N point of the pentagram are:

M d w s y

N d s j

Observe closely that d w s y is conjoined unto t w k l m and d s j is conjoined unto h n y b. N to N, M to M.

The bottom left point of the pentagram is attributed unto the element of L.

This point of the pentagram is attributed to the Kerubic emblem b, h final and the pantacle. The color of this point in the pentagram is to be colored russet. The two angled lines forming this point in the pentagram are attributed unto the sephiroth of d w h and j x n.

The bottom right foot or point of the pentagram is attributed unto the element of O. This point of the pentagram is attributed to the Kerubic emblem of e, y, and to the wand. The color of this point is a bright scarlet. The two lines drawn at an angle to

formulate this point are attributed to the sephiroth of hrwbg and trap t. It is here that the O and M dependency is revealed.

The pentagram under the presidency of the name hꞛchy is formulated in two ways in the hexagonal center. These letters should be painted in the white color of ☉ on the black background on which the entire pentagram symbol is painted.

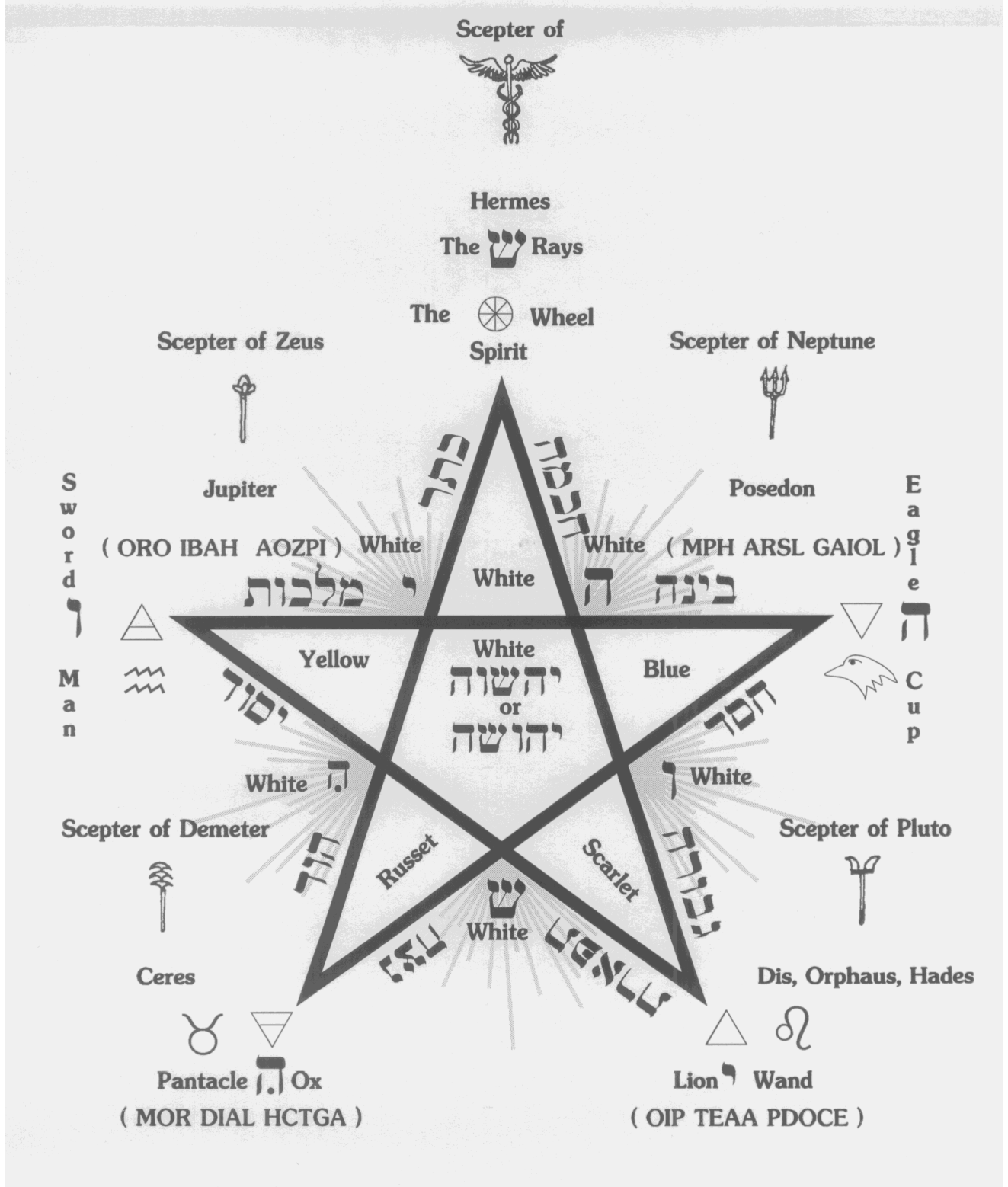
The top portion of the pentagram is symbolized by the Scepter of Hermes, the letter C, and the rays which issue forth from the five corner angles of the pentagram.

The Scepter of Zeus, or Jupiter, is emblematic of the left side, while the Scepter of Neptune and Poseidon is emblematic of the right side of the pentagram.

Beyond the bottom two feet of the pentagram are the Scepter of Pluto, Dis, Orphaus Hades in the O angle, and the Scepter of Demeter or Ceres in the L angle.

The letters of the Pentagrammaton are drawn in their appropriate colors over the white rays which issue forth from the five corner angles.

Study the diagram well and let the Z.A.M. construct his own full color diagram on a black background. This way, each corridor of the pentagram may be explored by methods of traveling and skrying in the Spirit Vision.



The Pentagram Ritual

(S.B.R.P. and S.I.R.P.)

The pentagram is under the presidency of $\text{h}\omega\text{ch}\gamma$. The four elements form a cross in the pentagram and are governed by $\text{h}\omega\text{h}\gamma$ with the \otimes point uppermost. It is a fitting symbol of the Microprosopic Man stretched out in perfect balance and harmony before the Divine. The letter c is the symbol of the "Fires of Life," the $\text{\textbackslash}yhl a j \omega r$, the Divine Spirit that hovered over the Waters of Creation. When the letter c is added to the Tetragrammaton, it forms the name $\text{h}\omega\text{ch}\gamma$, $\text{h}\text{c}\omega\text{h}\gamma$. The latter name is the formation when the letter c is placed between the three letters of the Tetragrammaton and ruling L . As one can observe from the diagram of the complete pentagram, a ray representing the Divine issueth forth from each angle. Therefore, the true name of the pentagram is called the "Flaming Pentagram" or "Star of Great Light." This affirms the power and force of the Divine Light to be found within this most sacred symbol.

The pentagram must be traced with the single point upward. It is a symbol of Spirit ruling over matter. When it is traced in an adverse fashion with the single point down, it becomes an "evil" symbol affirming the empire of the mundane and matter over the Divine Spirit. See that thou dost not trace it adversely except in rare circumstances when it is absolutely necessary for the working and conversing with an evil spirit. This is done only so that the evil natured spirit may be retained before thee without causing the spirit undo torment. "Know well that thou hast no right to injure or hurt even 'evil spirits' to gratify thine own curiosity."

When the need shall arise for such a working with an evil-natured spirit, thou shalt hold the blade of thy sword upon the spirit until such a time when thou shalt give him the license to depart.

Let the Adept draw the complete pentagram as taught in the first portion of this lesson and have it near during all important workings.

It is vital when tracing a circle for an area of working that thou complete the circle. The circle must be complete before any invocational work commences.

Within the pentagram there are invisible currents. From O to M , and from L to N . The currents are that of \otimes as represented by the letter c .

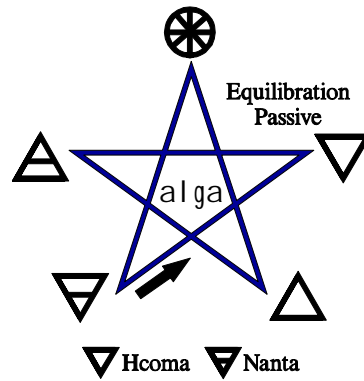
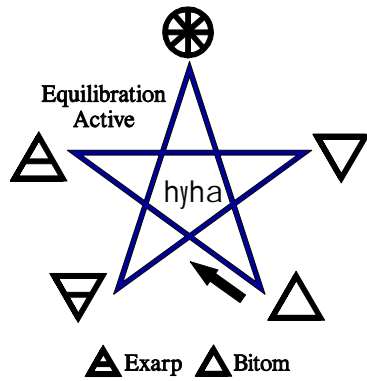
It is the currents of \otimes that are symbolized by the Active and Passive Pentagrams of \otimes . These pentagrams should proceed and close all invocations and evocations. It is the tracing of these important pentagrams that allows the elements to be in a state of equilibrium and harmony. In closing, these currents are reversed.

Note: Herein is a great secret and blind hidden from the uninitiated practitioner of our science. In the Watchtower Ritual, the Invoking Pentagrams of \otimes should be traced over the altar in the center of the working in the opening and in the closing as well. The uninitiated will be performing a ritual and possibly working with elements not in harmony with each other.

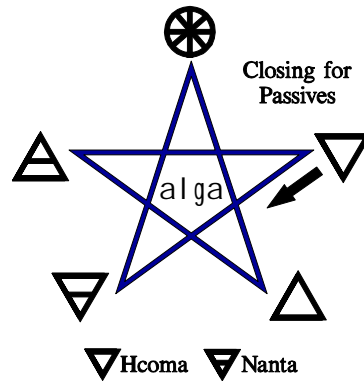
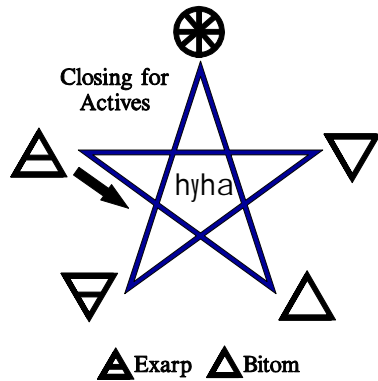
The L.B.R.P. is taught in the Outer Order so it will not be covered in this lesson. The L.B.R.P. is for general work and unimportant matters.

The following are Banishing and Invoking Spirit Pentagrams, both Active and Passive.

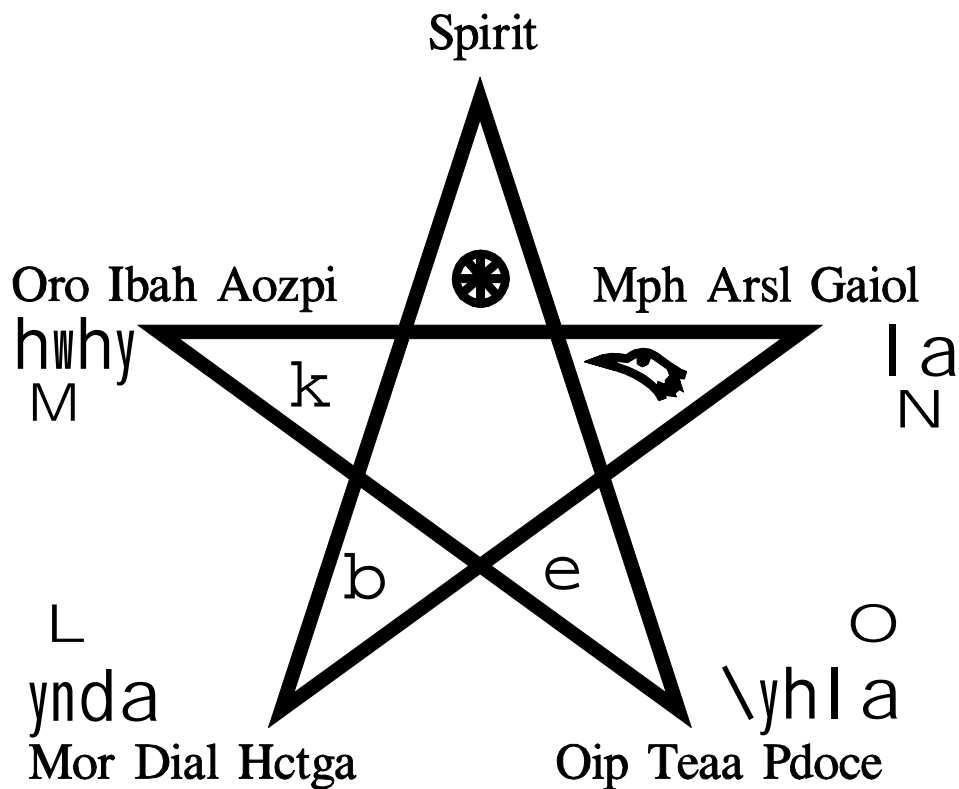
SPIRIT INVOKING PENTAGRAMS



SPIRIT BANISHING PENTAGRAMS



The sigil of the "Wheel of Spirit" should be traced in the center.



The following are the names from the Tablet of Union used in the Supreme Ritual of the Pentagram.

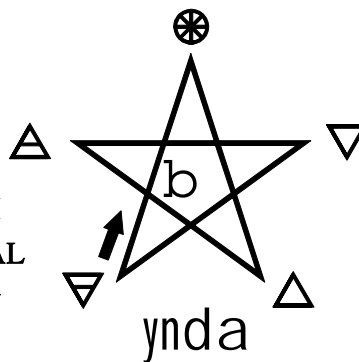
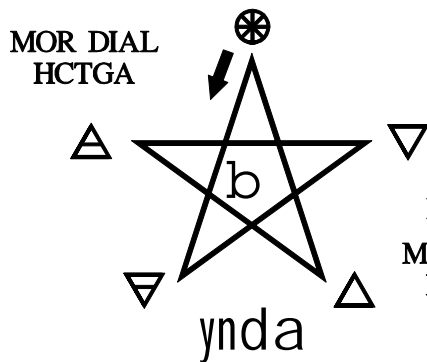
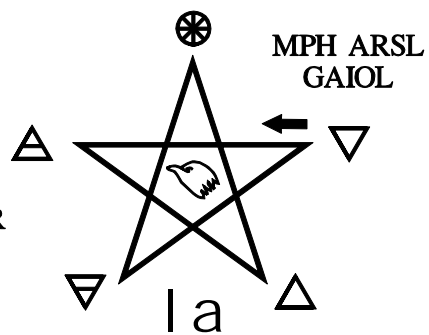
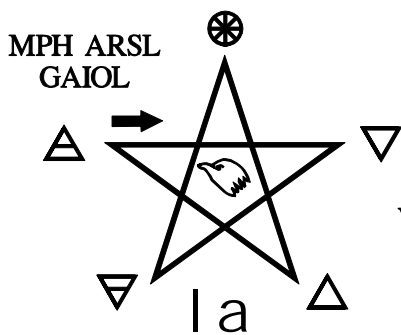
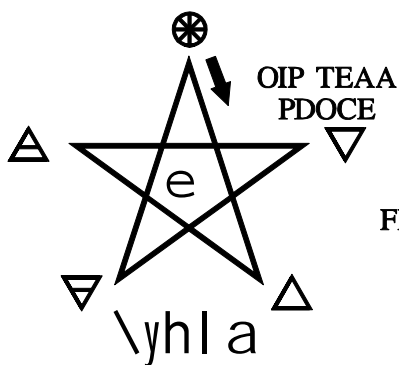
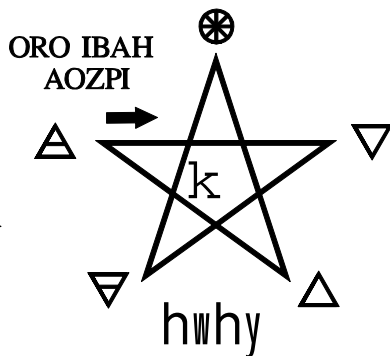
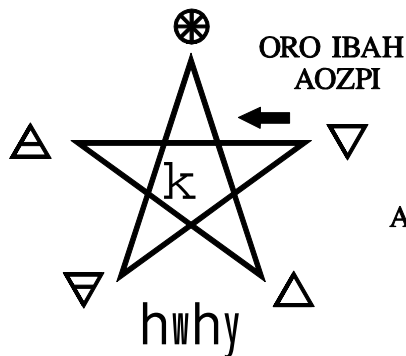
E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

Note: These names are not vibrated when one is performing the Supreme Ritual of the Pentagram without a Tablet of Union. As a rule, Enochian names are only vibrated when a Tablet of Union and the four Watchtower Tablets are present.

The following are the elemental pentagrams, both invoking and banishing.

INVOKING

BANISHING



Observe that the currents descendeth from the ☉ to the L in the Invoking Pentagram of L. In the Banishing Pentagram, the current is reversed.

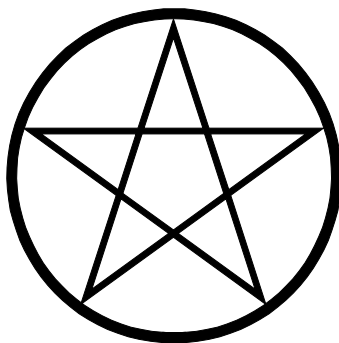
The Kerubic sigil of ♄ should be drawn in the center of the pentagram.

Let the Adept be aware that the Banishing Pentagram of L may be traced as a potent symbol of protection between thee and any opposing astral force by simply tracing it in the air before the opposing force. Let the Adept take due care, to in all cases make certain the pentagram is proportional, and the ends fully closed.

Observe that the Invoking Pentagram of M begins from N and N begins from the angle of M. O, like L, begins with ☉. The Adept should take notice that an Active-Passive elemental relationship exists within the symbol of the pentagram.

Trace the Kerubic sign of the element in the center of the pentagram.

Should you need to limit or confine the elemental energy as in talisman working, then draw a circle clockwise around the pentagram; otherwise, do not draw a circle around it.



The basic rule is that thou shall invoke toward and banish from the point to which the element is attributed.

M has a watery symbol, ♋. It is the container of rain and moisture.

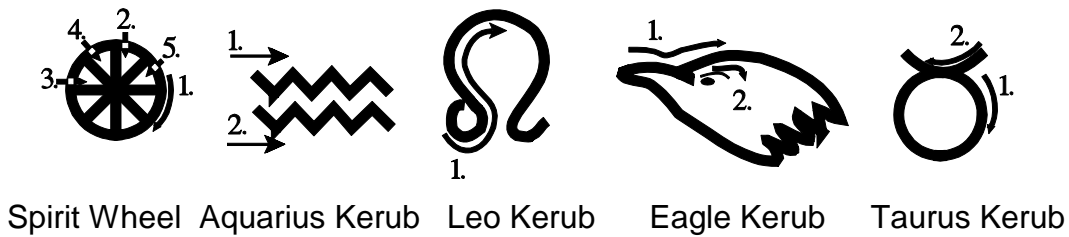
O is symbolized by the sign of ♌. ♌ is the sign when the hot sun is most fiery upon the Earth.

N is represented by the symbol ♍. It is a symbol of alchemical distillation.

L hath the laborious ♎.

The following manner is the correct way to trace the Kerubic emblems in the center of their respective pentagrams.

Symbols:



The attributions of the elements in their respective position are derived from the winds:

East wind is attributed to M.

Southern wind bringeth into action the nature of heat and O.

West wind bringeth rain and moisture, N.

North winds are cold and dry like the L .

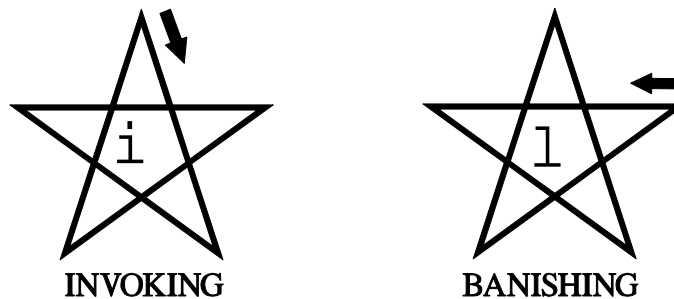
The natural positions of the elements in the zodiac are different.

O is in the east, L is in the south, M is in the west, N is in the north.

Let the Adept be aware that when invoking, it is better to look toward the position of the winds. The Earth is ever turning on her poles and thus more subject to their influence. But if the Adept shall venture unto their abodes as in traveling in the Spirit Vision, it is better to take their position in the zodiac.

When tracing the Pentagram of ☸, thou shall give the 5=6 Sign, for L, the Zelator Sign, for M, the Theoricus Sign, for N, that of Practicus, and for O, the Sign of the Philosophus.

The pentagram may be used for invoking or banishing zodiacal forces. Each zodiacal sign has an elemental quality. Let the Adept use the pentagram that contains the elemental quality of the sign to be invoked or banished. Take note of the following example:



When tracing a symbol, commence in the left-hand position and follow the direction of the A.


When invoking the forces of the zodiac, make certain to erect an astrological scheme of the heavens for the time of working so that the Adept will know what quarter or direction to face. The use of an ephemeris can be invaluable for this task.

When working with the planets and in stubborn zodiacal cases, it may be more effective to use the Hexagram Ritual.


The pentagram, when performed effectively, unites a force, a current, a color and a sound. Each angle of the pentagram is assigned certain Hebrew Divine names from the Angelic Tablets. This can be seen in the expanded diagram at the beginning of this lesson. These Divine names must be vibrated with the Invoking and the Banishing Pentagram.

Let the Adept again be reminded that the Enochian names are not vibrated without the presence of the Tablet of Union and the four Watchtower Tablets.


Remember to invoke the forces of the four elements in the four quarters, beginning in the east, then moving to the south, the west and then the north, taking due care to complete the circle in the east. All invocations and banishings are to be opened and closed with the Qabalistic Cross. In some cases, certain other names that pertain to the quarter may also be vibrated.

Make certain that the following Pentagrams of  are utilized in conjunction with the proper Elemental Pentagram; either invoking or banishing, according to the work you are doing, and take due caution to vibrate the proper names with the proper pentagram.

- O - Active Spirit Pentagram
- M - Active Spirit Pentagram
- N - Passive Spirit Pentagram
- L - Passive Spirit Pentagram

This ritual requires that the Adept be fully competent with the L.B.R.P. before advancing on with the S.B.R.P./S.I.R.P.. Remember that the points of the pentagram represent the five magical elements, beginning with  at the apex, and moving clockwise within the pentagram symbol to N, O, L, and then M.

In the L.B.R.P., the pentagrams begin from the lower left point, moving toward the apex. This is the Banishing Earth Pentagram. To perform the L.I.R.P., the pentagram is drawn in the reverse, beginning from the top apex and moving toward the lower left. This is known as the Invoking Pentagram of L. Here, then, is a simple concept that the energy of an element may be invoked or banished using the same line, putting into consideration the starting point of invoking or banishing.

In the S.B.R.P./S.I.R.P., there are four pentagrams associated with the element of , two invoking, and two banishing. The two that refer to Invoking Pentagrams are called Equilibrating Pentagrams, the two Banishing Pentagrams are called Closing Pentagrams. These are both divided into two categories, Active and Passive. See the diagram.

Aside from the four pentagrams of ☉, there are also the eight Elemental Pentagrams, giving the total of twelve altogether. This is contributing two pentagrams to each element. Refer to the diagram.

It should be noted that in using the S.B.R.P./S.I.R.P., the Adept is dealing with stronger energies than those used in the L.B.R.P.. Once again, this ritual is suggested to be practiced only if the Adept is fully competent in the L.B.R.P..

In the L.B.R.P., only one figure, the Earth Pentagram, is drawn in the air. However, in the S.B.R.P./S.I.R.P. four figures in each quadrant are drawn in consecutive order. For example, using the S.B.R.P.:

- 1) The Closing Passive Pentagram.
- 2) The Spirit Wheel.
- 3) The Banishing Elemental Pentagram of that quadrant.
- 4) The Kerub of the element.

Each of the figures are drawn one on top of the other. The Spirit Wheel and the Kerub both are drawn in the center of the pentagrams. The Spirit Wheel is drawn as a circle with eight spokes within. The Kerubs are attributed as thus:

☉	Spirit Wheel
κ	Aquarius Kerub
e	Leo Kerub
☊	Eagle Kerub
b	Taurus Kerub

In the Supreme Ritual of the Pentagram, both the Hebrew and Enochian words and energies are used; the Hebrew you should already be familiar with ever since the Neophyte grade. The Enochian system finds its origins in the work handed down from John Dee and Edward Kelly. Their works were made into a tangible and more workable system by modifications made by G.H. Frater D.D.C.F..

Below are the Enochian or angelic names of the elements.

Element	Enochian	Pronunciation
M	Exarp	Ex-ahr-pey
O	Bitom	Bee-toh-em
N	Hcoma	Hah-koh-mah
L	Nanta	Nah-en-tah

Divine Name	Pronunciation
Oro Ibah Aozpi	Oh-row Ee-ba-ha Ah-oh-zoad-pee
Oip Teaa Pdoce	Oh-ee-peh Tay-ah-ah Peh-doh-kay
Mph Arsl Gaiol	Em-pay-hay Arsel Gay-ee-ol

Supreme Banishing Ritual of the Pentagram

Step 1

Perform the Qabalistic Cross.

Step 2

A) Move to the east, and holding your Magical Sword in your right hand, make the Closing Active Spirit Pentagram. Visualize it bright white while vibrating the word, "Exarp" (pronounced Ex-ahr-pey), stabbing the pentagram with the Sign of the Enterer on the last syllable of the name.

B) Feel the energies, and then draw the white Spirit Wheel in the center of the Closing Active Spirit Pentagram while vibrating, "hyha." Stab it at the center on the last syllable. Perform the 5=6 Signs.

C) Draw the Banishing Pentagram of M. Visualize the pentagram bright yellow while vibrating, "Oro Ibah Aozpi" (Oh-row Ee-ba-ha Ah-oh-zoad-pee). Stab the center on the last syllable.

D) Draw the sign of κ , visualizing it bright purple in the center of the Banishing Air Pentagram. As you do this, vibrate, "hwhy." Again, stab at the center on the last syllable. Perform the Theoricus grade sign.

Step 3

A) Move to the south, drawing the white connecting line as done in the L.B.R.P.. Draw the Closing Active Spirit Pentagram and vibrate, "Bitom" (pronounced Bee-tohem) while stabbing the pentagram on the last syllable.

B) Draw the Spirit Wheel in the center of the pentagram. Vibrate, "hyha" while stabbing on the last syllable. Perform the 5=6 Signs.

C) Draw the Banishing Fire Pentagram, visualizing it a bright scarlet red. Vibrate the names, "Oip Teaa Pdoce" (Oh-ee-peh Tay-ah-ah Pay-doh-kay). Stab the pentagram on the last syllable.

D) Draw the sign of e in the center of the pentagram, visualizing it in a bright green. Vibrate the name, "\yhl a." Once again, stab it on the last syllable. Perform the Philosophus grade sign.

Step 4

A) Move to the west and be sure to draw the bright white connecting line going from the south to the west. Draw the Closing Passive Pentagram while visualizing it in bright white. Vibrate the name, "Hcoma" (Hah-koh-mah). Stab the pentagram in the center on the last syllable.

B) Draw the white ☉ in the center of the pentagram, and vibrate the name, "al ga", stabbing it on the last syllable. Perform the 5=6 Signs.

C) Draw the Banishing Water Pentagram, visualizing it flaming blue. Vibrate the names, "Mph Arsl Gaiol" (Em-pay-hay Arsel Gay-ee-ol). Stab the pentagram on the last syllable.

D) Draw the sign of ☊ in the center of the pentagram, visualizing it orange. Vibrate the name, "I a", stabbing it on the last syllable. Perform the Practicus grade sign.

Step 5

A) Move to the north while drawing the white connecting line from the west to the north. Make the bright white Closing Passive Pentagram. Vibrate the name, "Nanta" (Nah-en-tah). Be sure to stab the pentagram on the last syllable.

B) Draw the white Spirit Wheel in the center of the pentagram. Vibrate the name, "al ga." Stab it on the last syllable. Perform the 5=6 Signs.

C) Draw the Banishing Earth Pentagram, visualizing it russet. Vibrate the names, "Mor Dial Hctga" (Ee-more Dee-ahl Heck-tay-gah). Stab it on the last syllable.

D) Draw the sign of ♃ in the center of the pentagram, visualizing it olive. Vibrate the name, "ynda." Stab it on the last syllable. Perform the Zelator grade sign.

Step 6

Perform the evocation of the Archangels and finish with the Qabalistic Cross.

RC

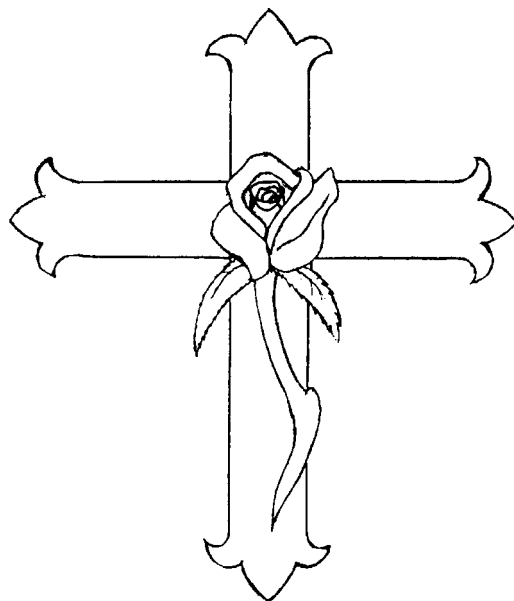
C-C1

The Hexagram Ritual and the Complete Hexagram Symbol

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

As in the manuscript on the Pentagram, let the Z.A.M. study well the complete symbol of the Hexagram. As of the time of this writing, the complete symbol of the Hexagram, as taught by our Order, remains unpublished and unavailable to the uninitiated.

Let the Z.A.M. study well this lesson and not confuse the material herein with the current published material available.

The Z.A.M. should create the symbol in its various colors on a black background. This symbol then should be studied and utilized for "Skrying in the Spirit Vision." It should also be utilized in all important magical operations in which the hexagram must be employed.

The hexagram is a potent magical symbol that represents the operation of the seven planets under the presidency of the sephiroth and the letters of the seven lettered notarikon or name: atyrara. As the pentagram is the Signet Star of the Microcosm, the hexagram is the Signet Star of the Macrocosm.

(See Full Page Diagram of Complete Hexagram)

Ararita atyrara

atyrara is a notarikon that forms the Divine Name of seven letters with the Hebrew initials of the sentence: dj a wtrwmt wtwdj yy car wtwdj a car dj a

"One beginning of His unity, One beginning of His individuality, His permutation is one."

Observe the diagram on the following page and you will notice, that like the pentagram, each re-entering angle of the Hexagram issueth a ray. These rays are the radiation from the Divine. Therefore, like the Pentagram, the Hexagram is called the "Flaming Hexagram" and also the Six Rayed Signet Star. In most cases, the hexagram is traced with a single point uppermost. The hexagram is not an evil symbol when traced with the two points upward.

The diagram of the complete Hexagram should be traced on a black background. Thou shall make it in the colours already taught in earlier grades.

Uppermost Point	L	Indigo
Lowermost Point	Y	Violet
Right Upperhand	K	Blue
Right Lowerhand	C	Green

Left Upperhand	F	Scarlet
Left Lowerhand	B	Orange
Center of Hexagram	A	Golden Yellow



The uppermost arm is indigo and touches tud. tud, being a non-sephira, has the planet of ♃ attributed to it. In esoteric thought, ♃ is the oldest of all the planets. Above the top point of the hexagram are the Sickles of ♃. The three sephiroth of the Divine Supernals are attributed and written above: rtk, hmkj, hnyb, also written is tud. In the center of the top point is the letter a, the first letter from the name atyrara.

The right uppermost arm is blue. This arm is attributed to dsj and is represented by the Kingly Scepter of κ. In the center of the right upper arm is r which corresponds unto the second letter of the name atyrara.

The left uppermost arm is scarlet. This arm is attributed to hrwbg and is represented by the Sword and Spear of ♁. In the center of the left upper arm is the letter a which corresponds unto the third letter of the name atyrara.

The center of the hexagram is represented by the hexagon. It is to be colored a golden yellow and is represented by the Bow and Shaft of the Greek god Apollo. The center portion of the hexagram is attributed unto trapt. In the center is the letter r which corresponds unto the fourth letter of the name atyrara.

The right lower point is green. This arm is attributed to jxn and is represented by the Girdle of Venus. In the center of the right lower arm of the hexagram is the letter y, the fifth letter of the name atyrara.

The left lower point is orange. This arm is attributed unto dwh and is represented by the Caduceus of Hermes. In the center of the left lower arm of the hexagram is the letter t. This is the sixth letter of the name atyrara.

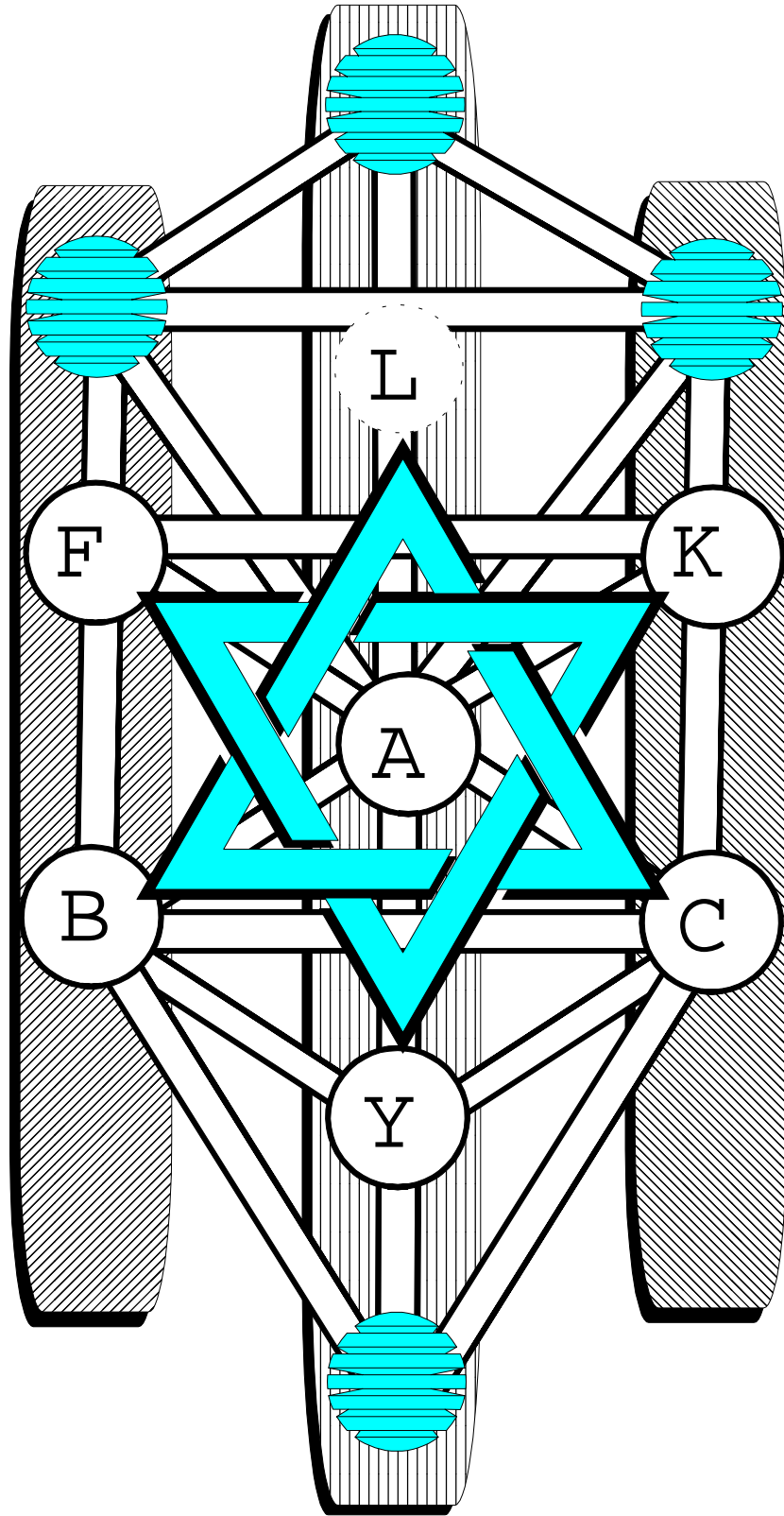
The bottom point is colored violet. This arm is attributed to dwsy and is represented by the Bow and Shaft of Luna. In the center of the lowest point of the hexagram is the letter a, the seventh letter in the name atyrara.

Around the outside of the Flaming Hexagram is written, "One beginning of His unity, One beginning of His individuality, His permutation is one." This is expressed in English. In Hebrew at the angles from which the Divine issueth its rays are the seven letters of the name atyrara.

The Hexagram Rituals

In the Supreme Ritual of the Hexagram, the hexagram is traced in accordance with the attributions of the sephiroth on the Tree of Life.

The uppermost point or angle alludes to the Supernals, but its point answereth to tud. The bottom angle answereth unto dwsy, and the remaining points of the hexagram or angles unto the remaining sephiroth of the Microprosopus. The Hexagram combines the two most opposing forces; that of Fire \triangle and Water ∇ .



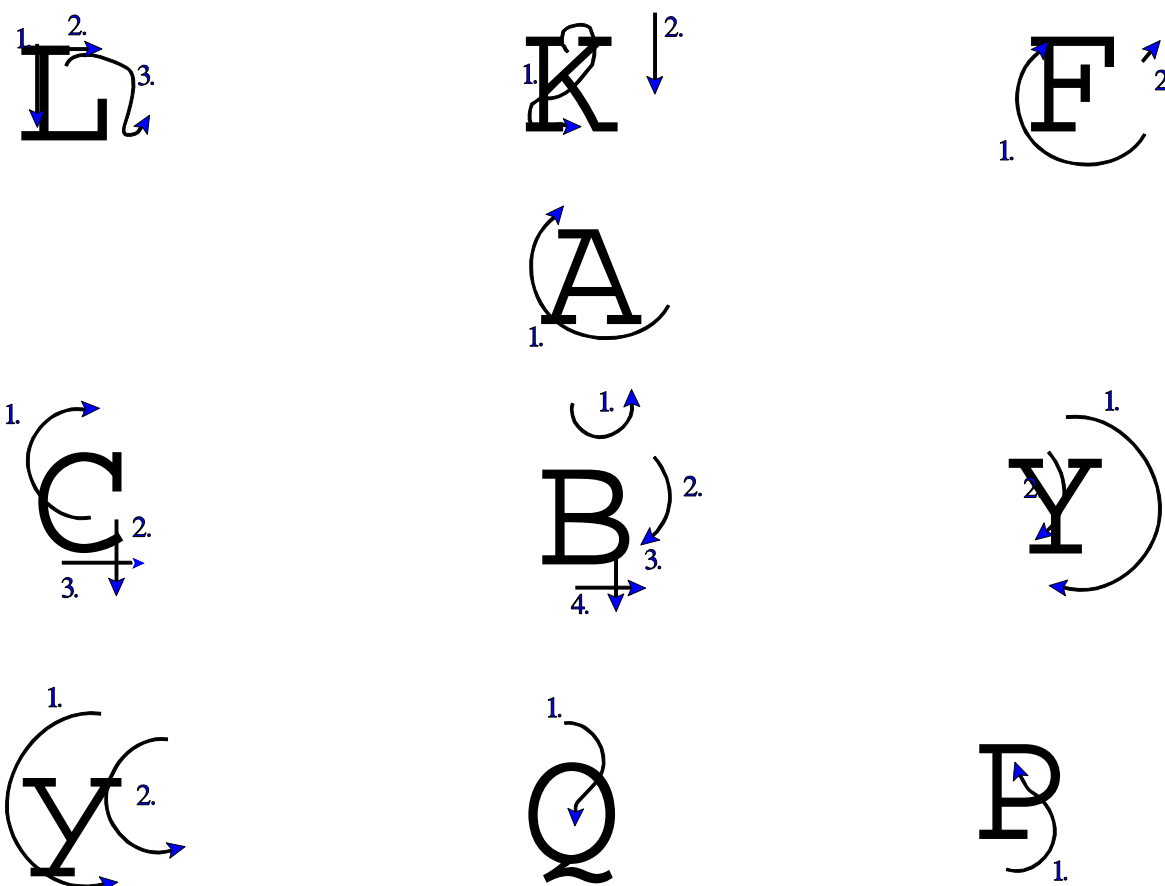
The Hexagram on the Tree of Life

The hexagram, unlike the pentagram, is not traced in one continuous line. The Unicursal Hexagram, which was developed by G.H. Frater S.R.M.D. is used for specific Enochian workings where a continuous line is to be employed.

Let the Adeptus Minor be aware that in all workings of our Order, in group or privately, the classical hexagram is preferred.

All invoking hexagrams are to be traced following the course of the Sun. Therefore, trace the line from left to right. Banishing hexagrams are traced contrary to the course of the Sun.

When the Adept is invoking a planet using the hexagram, it is traced in two triangles. The first triangle commences from the angle of the planet. Put simply, begin from the sephira the planet is assigned to. The second triangle of the hexagram commences from the opposite angle of the first triangle. The symbol of the planet is traced in the center. The Order has a very specific way of tracing the planetary symbols. This information appears in unpublished material written by S.L. MacGregor Mathers, G.H. Frater S.R.M.D..



As stated earlier, the two triangles are traced from opposite angles on the Tree.

For the first triangle
begin with:

Saturn L
Jupiter K
Mars F
Venus C
Mercury B
Luna Y

For the second
triangle begin with:

Luna Y
Mercury B
Venus C
Mars F
Jupiter K
Saturn L

Note: L takes the place of the t ud on the Tree. A and the Supernals are treated differently.

Method of Invoking or Banishing A

The Sun is treated in a different manner. When thou wishes to invoke the Sun, all of the six Invoking Hexagrams of the planets must be traced in their regular planetary order. The symbol of A shall be traced in the center. For banishing A draw the Banishing Hexagrams of each planet in the regular order (not reverse order), and trace the symbol of A therein. (See diagrams on pages 12 and 13.)

Special Consideration when Invoking 5

The primary method of invoking and banishing 5 is the same with some important considerations. Luna changes, so let the Adept be certain to invoke or banish the correct aspect of Luna. In most cases, the symbol of 5 should be traced thus: Y. It symbolizes Luna in her increase and is thus favorable. When traced thus: 2, it symbolizes Luna in her decrease. This means limitation and restriction, which is not favorable. Luna at the full moon is traced thus: . . . At the new Moon, it is a dark circle: 3. These last two forms are seldom employed and are not good in most cases.

Should the Adept desire to invoke the Head of the Dragon, the North Node of the Moon, Caput Draconis, let him/her trace it thus: P. The Tail, Cauda Draconis, is traced thus: Q. These forces are most easily invoked when the Sun or Moon is within them in the Zodiac or in conjunction.

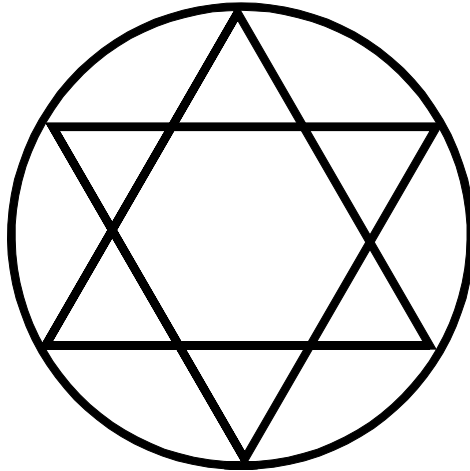
Remember, from your study of Geomancy, P is benevolent, and Q is malefic, except in very few cases.

When invoking either of these two forces, thou shall vibrate the names and letters as given with a standard 5 Hexagram.

(Caution: It is of great concern and care that the Z.A.M. observes with due caution that P and Q are invoked during an eclipse, for they are the powers of the eclipse.

In order for an eclipse to occur, both the Sun and the Moon must be in conjunction with them in the Zodiac. The Sun and the Moon, thus, being at the same time either in conjunction or in opposition with each other.

When performing the Hexagram Rituals, it is important to complete the circle in the Temple or working area. Do not trace a circle around each hexagram unless you wish to confine its force to one place as in the charging of Telesmata.



Superior and Inferior Triads

Each angle of the hexagram is in sympathy with either a Superior Planet or an Inferior Planet. The word "Inferior" and "Superior" denote a higher Triad or a lower Triad on the Tree of Life.

The Superior Planets are L , K , F . The Inferior Planets are C , B , and 5 . Each hexagram is counter charged with its exact opposite. Thus, K Superior is counter charged with B Inferior. Let the Adept study closely the diagram of the hexagram on the Tree of Life. In the center is placed the Fire of the Sun.

Superior	Inferior
L	5
K	B
F	C

Let the Z.A.M. take due care not to become sloppy in his or her workings as so many of the uninitiated, and give the 5=6 Signs when doing the Supreme Ritual of the Hexagram. These Signs work in harmony with the hexagram, and in fact, add force and power to the ritual.

As the pentagram is the Signet Star of the Microcosm, the hexagram is the Signet Star of the Macrocosm. Therefore, the hexagram is to be employed in all invocations of the sephiroth in order to invoke their force.

When you have need to invoke the Supernal Triad of the sephiroth, the use of the L hexagram is to be employed. In this case, you will perform the Supreme Invoking

Ritual of the Hexagram of 1, and in addition, you shall vibrate all the Divine Names of rtk, hmkj and hnyb. To invoke dsj, use the K hexagram, for hrwbg, F, for trapt, A, for jxn, C, for dwh, B, and dwsy and twklm, use the 5 hexagram.

This should point out a big difference between pathworking of the Outer and true traveling in the Spirit Vision in the Inner. When the Adept wishes to venture into the abodes of the sephiroth, he/she shall employ the proper invoking hexagram.

Let the Adept take notice and caution that the sephiroth are not to be invoked on every slight occasion. Due care and solemnity must be used. This is especially true with the invoking of hmkj, rtk, and the Supernals in general.

See that thou use the Divine Names with reverence and humility: "For cursed is he that taketh the name of the Vast One in vain."

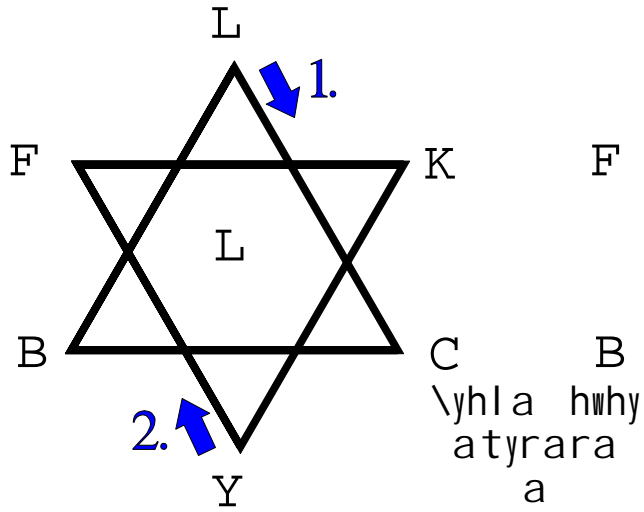
When invoking a planet, or planets, draw the Hexagram in the quarter of the Zodiac where the planet thou invokest is.

It is a good investment for the Adept to purchase an Ephemeris.

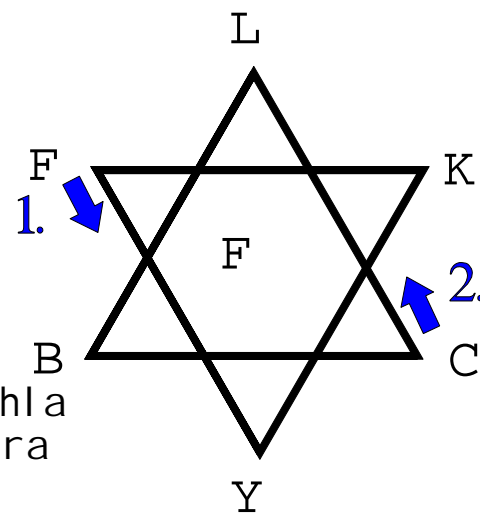
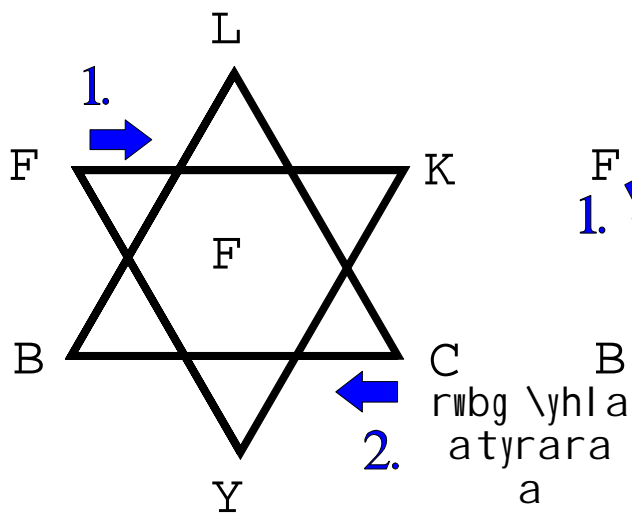
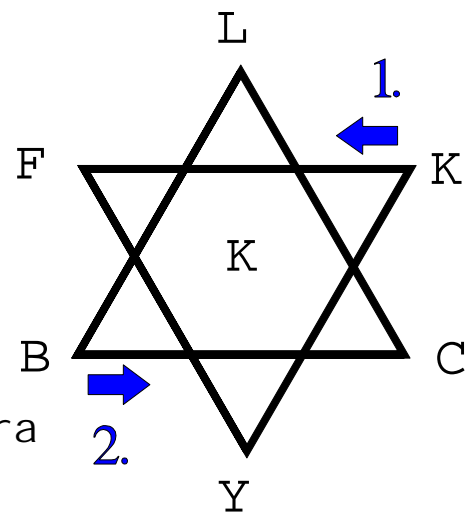
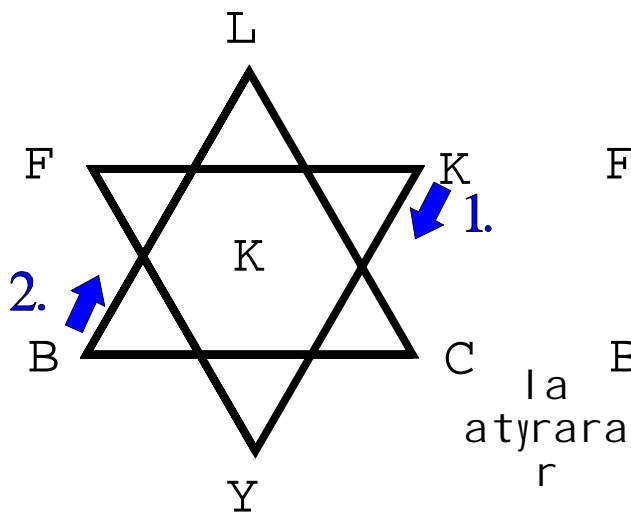
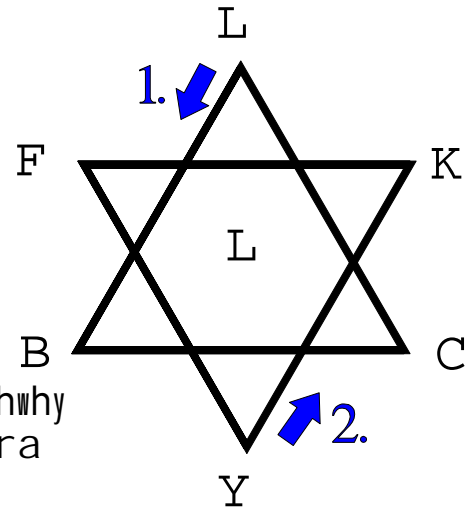
Let the Adept, therefore, erect an astrological figure of the positions of the planets in the heaven at the actual time of working. The time when the planet rises above the horizon on its day of working is the most potent. In any event, the correct day and planetary hour must be employed for maximum effect.

In general, the Waxing Moon is the time best suited for invoking the planets to use their force to attract, and the Waning Moon is best to repel planetary force.

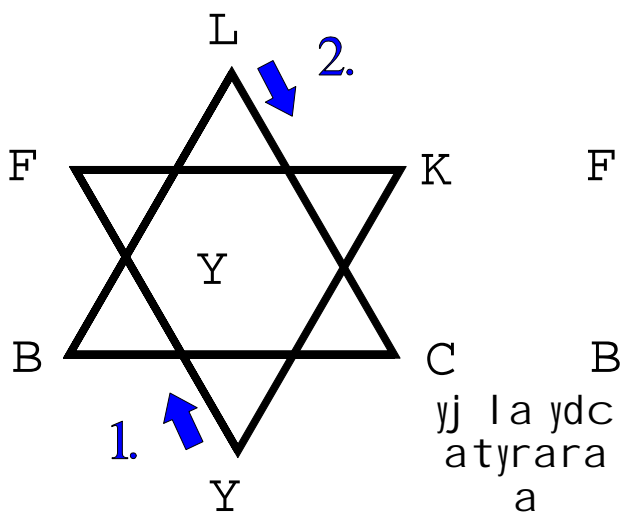
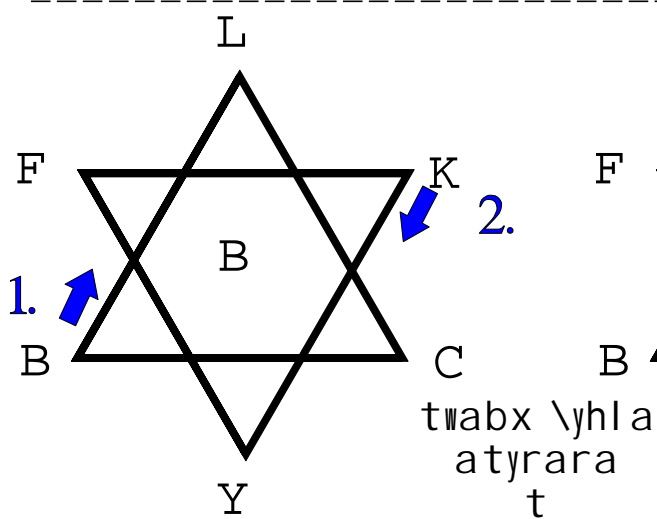
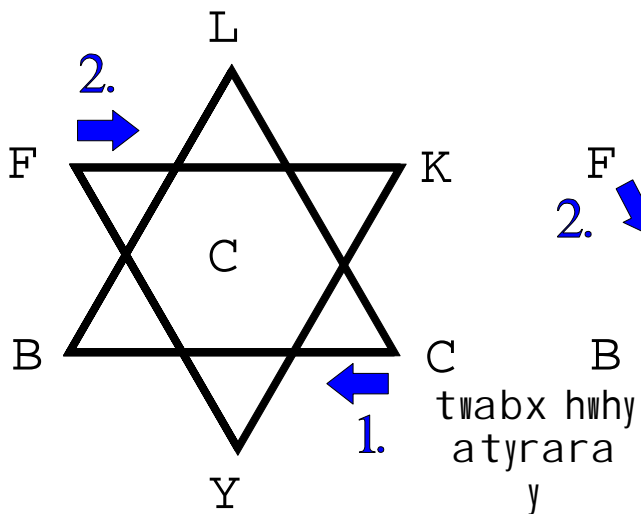
Invoking



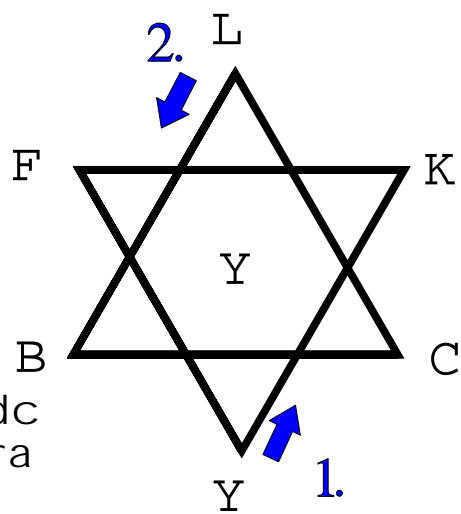
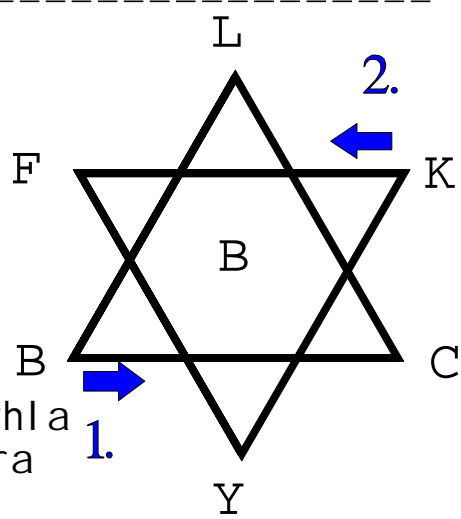
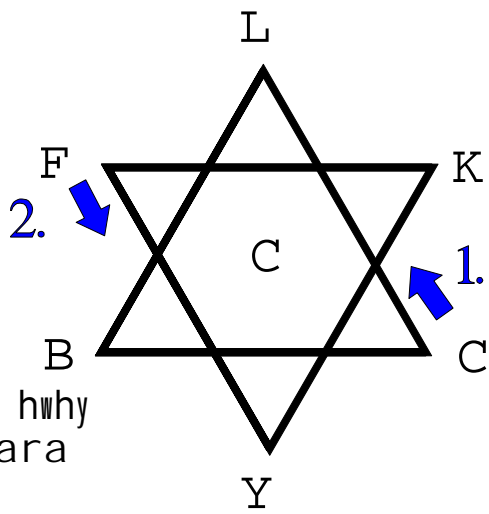
Banishing



Invoking

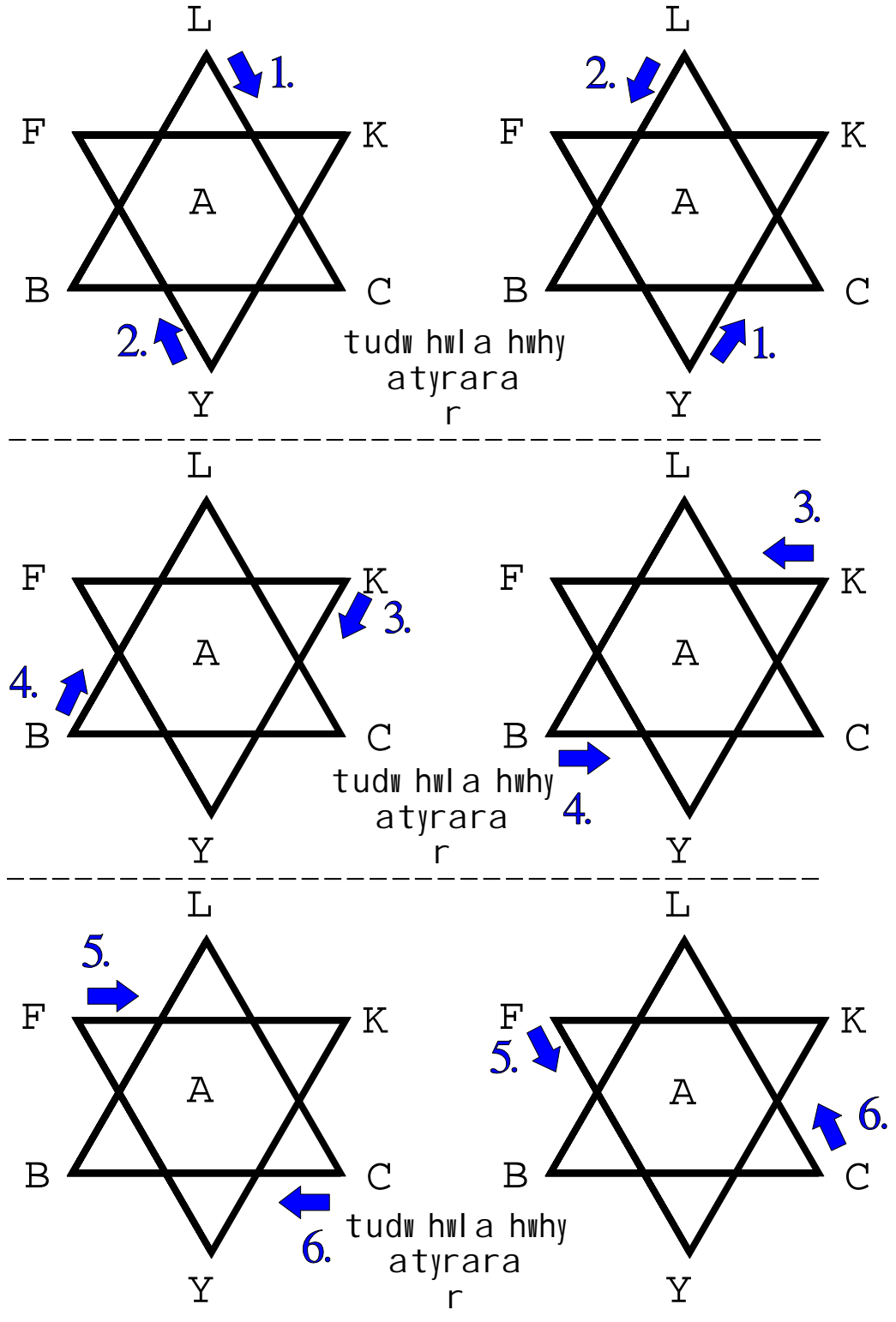


Banishing

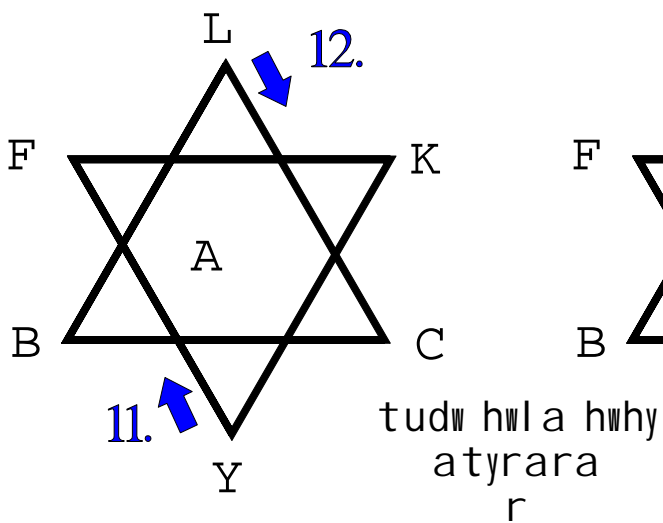
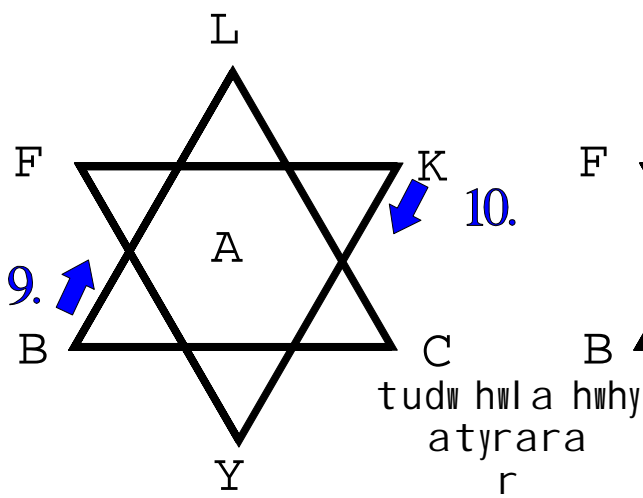
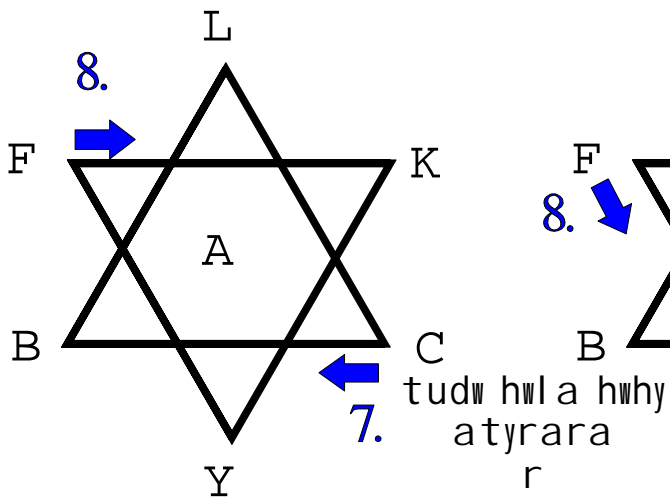


Invoking

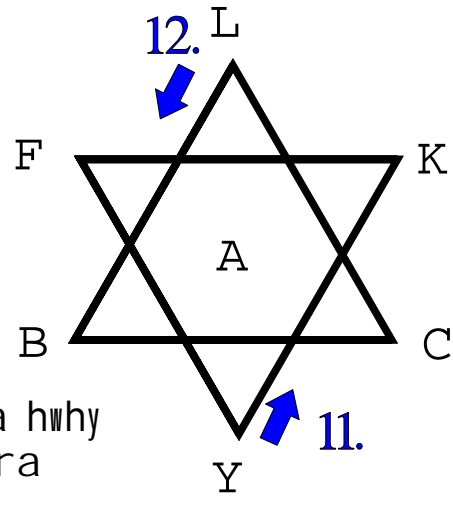
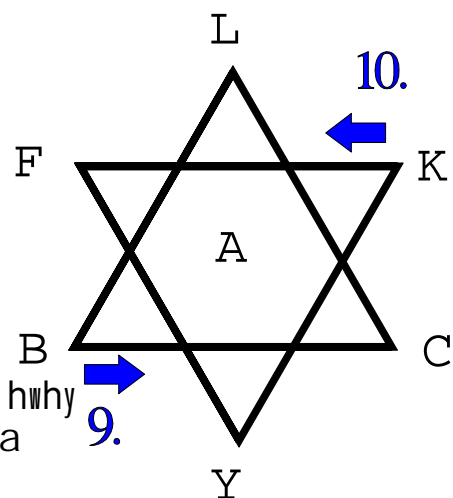
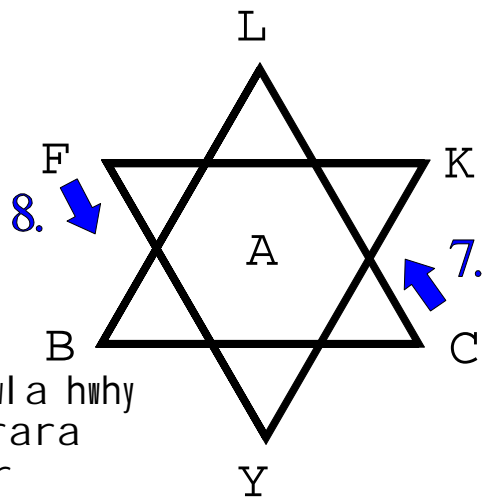
Banishing



Invoking



Banishing

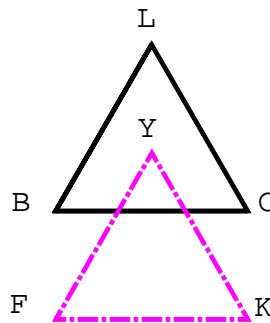


When it is necessary to purify and consecrate any place, use the Lesser Banishing Ritual of the Hexagram (B.R.H.). This may be done in conjunction with the L.B.R.P.. Remember the Lesser Ritual of the Hexagram is better suited to banishing unwanted planetary forces. In most cases, the standard B.R.H. of \perp is appropriate, but there may be circumstances to use other specific Hexagrams of a particular planet.

Another important reason for the B.R.H. is to banish unwanted forces that may not be evil or hostile, but may not be in harmony with the work undertaken.

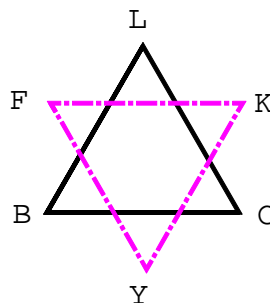
The Four Forms

These are the four good forms created by tracing the two triangles of the hexagram. The Lesser Ritual of the Hexagram is based on these four forms.

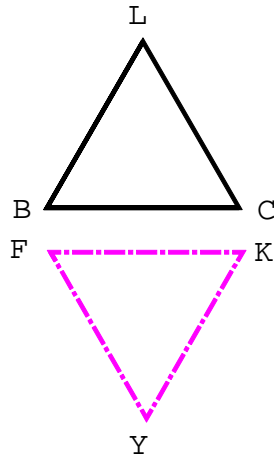


This is the Fire Hexagram. Its affinity is with the Eastern Quarter, the position of Fire in the Zodiac (Notice F , and K do not change sides).

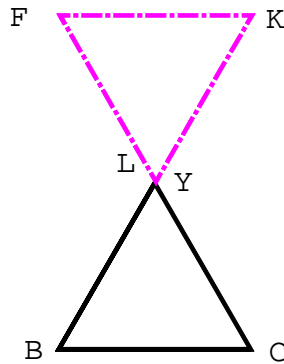
To achieve this from the basic Hexagram, lower the inverted triangle, then reverse it by throwing the Lunar angle up to the top from being lowest.



The second form is the classical hexagram with the attribution of the angles as usual. The hexagram has an affinity with Earth and is traced in the Southern Quarter. This is the position of Earth in the Zodiac, and the Sun at noon when it is at its culmination.



The third form has its affinity with Air and is in the Western Quarter. This is in the position of Air in the Zodiac.



This is Water in the position of the Zodiac. It has an affinity with the Northern Quarter.


With each of these forms, the name *atyrara* is to be pronounced.

The Adept must be aware that there are six modes or ways of tracing each of these four forms. This will be determined by the particular planet that you are working with.

In the lesser forms, thou can banish and invoke all of the planets.

The traditional B.R.H. with the hexagram of \perp is used in general workings and unimportant operations. Through the use of competent divination, the Adept can determine which forms are to be invoked or banished.

When performing the B.R.H. or the I.R.H. using the four forms, thou shall trace them beginning at the angle of the planet under whose regimen thou art working, following the course of the Sun to invoke and reversing the course to banish.

In addition, it is important that the symbols of the elements are not usually traced on as sigils but are represented by the Kerubic Emblems of k, e, b, and .

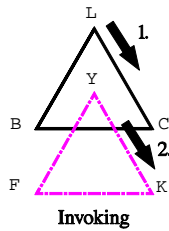
The Lesser Ritual of the Hexagram (I.R.H./B.R.H.)

Step 1

Always begin with the Qabalistic Cross. According to the work you are doing use whatever magical tool may be necessary. In most cases, the Lotus Wand or the Magical Sword is appropriate.

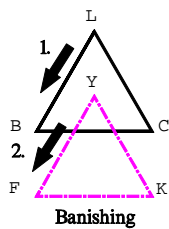
Step 2

Stand facing East. To invoke, trace the figure thus:



Vibrate the name atyrara and bring the point of the magical implement to the center of the figure.

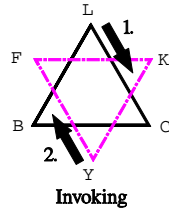
To banish, trace the form thus:



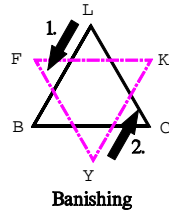
Vibrate the name atyrara.

Step 3

Using the magical implement, trace a line to the South and trace the figure thus:



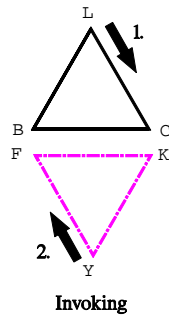
To banish, trace the form thus:



Vibrate the name a tyrara while stabbing the center of the figure.

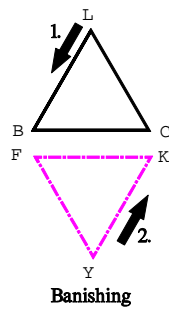
Step 4

With the magical implement, trace a line to the West and form the figure thus:



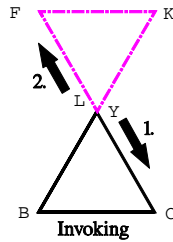
Vibrate the name a tyrara while stabbing the center of the figure.

To banish, trace the form thus:



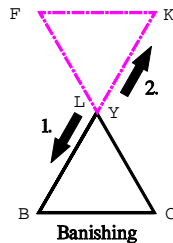
Step 5

Using the magical implement, trace a line to the North and make the figure thus:



Vibrate the name a tyrara while stabbing the center of the figure.

To banish, trace the form thus:

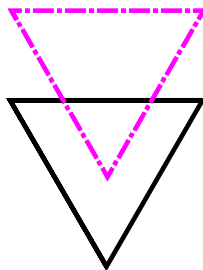


Vibrate the name a tyrara while stabbing the center of the figure.

Step 6

Pass around back to the East so as to complete the circle of the place where thou art standing. Perform the Analysis of the Keyword. Thou may wish to perform the Analysis of the Keyword in the beginning before tracing the forms. This is acceptable, but as the place of working will be better suited after the B.R.H. or I.R.H., it is most appropriate at the end.


The Fifth Form of an Evil Nature



This form remains unpublished and for good reason. The following is from an early manuscript dated 1895 by G.H. Frater S.R.M.D.

"The last fifth form is of a more evil nature and should only be employed with the very greatest care, and in cases of communications with an evil force working thereunder. And in these cases, thou shalt keep the point of the Magical Sword upon the apex thereof, as with the case of working with the evil and reversed Pentagram.

And see that thou workest not with evil forces, save in a few instances as if thou art endeavouring to heal another from sickness and misfortune and thou art thus obliged to deal with the evil force which is injuring him. And even so, it will be better for thee not to do even this until thou hast arrived at a higher grade than that of Z.A.M..

Remember, also, that the \triangle , if the apex is downward, is an extremely evil and hurtful symbol. And for this reason is it that the symbols of the elements are not usually traced as sigils, but are replaced by Kerubic Emblems of k, e, b, and the ."

Addendum: Important Points

1. When you desire to attract the force of the Zodiac in the Supreme Ritual, trace in the center of the hexagram the planet that rules the Zodiacal force desired and the Sign of the Zodiac beneath the planetary sign.

2. If the desired force is not sufficient, trace also the invoking pentagram of the sign.

3. When invoking a planet, vibrate the Divine Name of the sephira which rules the planet, the seven lettered name a tyrara, and also the particular letter of that name which corresponds to that specific planet.

Illustrations:

A	a	⌚
R	r	"
A	a	?
R	r	A
I	y	!
T	t	-
A	a	5

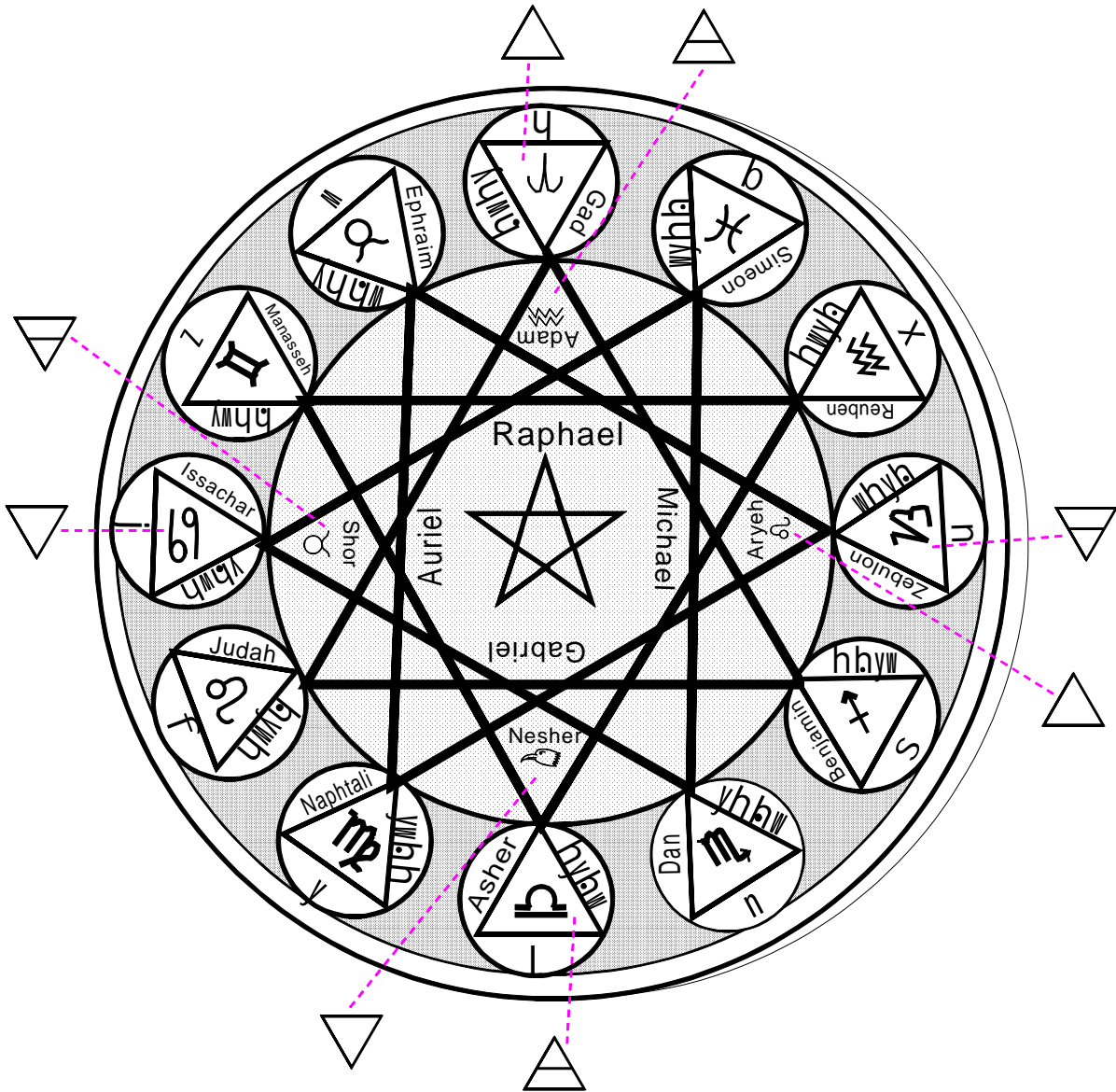
4. When invoking a planetary force, find the quarter of the heavens that the planet is situated at the time.

5. Always consecrate and guard your place of working by using the B.R.H..
 6. After performing the B.R.H., then perform the L.I.R.H., tracing the four forms for the specific angle of the planet that is required (Remember, for each planet the mode of tracing varies).
 7. When dealing with Δ , use all six planetary methods of tracing for each form. Also, trace the planetary symbol within the center of each, and then vibrate the name atyrara.
 8. Then, after the above planetary work has been done, turn unto the quarter of the planet of the heavens and trace the invoking hexagram and pronounce the proper names. Also, thou may invoke what angels and forces of that nature that may be required. Trace their sigils in the air in the center of the Supreme Hexagram.
 9. When thou art finished, perform the Banishing Ritual of that planet, and give them the license to depart.
 10. If you are charging a talisman, remove the talisman from the working space before banishing so as not to dis-empower the talisman.
 11. In the case where you may wish to invoke all the planetary forces, perform the L.I.R.H. using \perp , then turn to the quarter of the respective planets and use the Supreme Ritual of the Hexagram to invoke their forces.
- Remember always to properly banish planetary forces when you are done working, using the Lesser Banishing Ritual of the Hexagram.
12. In all cases, remember to complete the circle of working following the course of the Sun.

Special Note on Elemental Directions

Take notice that the positions of the elements are different in the Zodiac, which equates to the Macroprosopus, than that of the four winds. The Zodiac is utilized for the Hexagram Rituals and the winds are used for Pentagram Ritual.

Repeated here is the Tablet of Shewbread. Notice within it is hidden both the Macrocosmic direction within the Zodiacal and the direction of the four winds, the Microcosm.



Twelve Tribes & Their Astrology

In the Macrocosm in the East is a, which is \triangle .

In the South j, which is ∇ .

In the West is g, which is \triangle .

In the North is d, which is ∇ .

Now look at the inside angles and observe these as the angles of the four elements in the Microcosm. *k*, the Kerubic of Air in the East, *e*, the Kerubic of Fire in the South, *h*, the Kerubic of Water in the West, and *b*, the Kerubic of Earth in the North.

RC

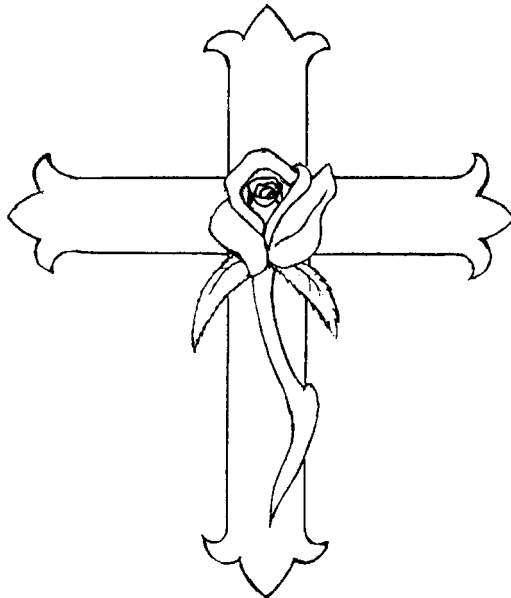
D

Tools of the Inner Order

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

The Lotus Wand should be carried by the Zelator Adeptus Minor at all meetings of the Second Order in which he has the right to be present. The Lotus Wand must be consecrated by himself alone. He can not have the help or assistance of any other individual.

We use a temporary or simplified consecration in the Zelator grade. Remember, at one time, the Lotus Wand was strictly for the Inner Order, for Zelator Adeptus Minor on up. But in the Hermetic Order of the Golden Dawn in the Outer, we do teach the building of the Lotus Wand and give the student a simplified method of consecrating the wand. Many times, this is done by the help or assistance of an Adept in the Order. Again, however, all Inner Order members must consecrate the wand by him or herself alone. It must remain untouched by any other person once it is consecrated, be wrapped in white silk or linen, and must be free from all other external influences. It is acceptable, perhaps, that an uninitiated individual or a member of the Outer Order might have their wand wrapped in the inappropriate colors, but it is not acceptable once a person has entered the Second Order to have their wand in anything other than in white silk or linen of some sort.

This particular lesson will not emphasize the building of the wand, for information on that, you can look in the Zelator grade manual. However, I will point out that the bands which separate the colors should be white. Now, in the past, people have painted them black, gray, gold and any number of colors, but because we are talking about a rainbow of colors, it is important that the white be emphasized between the colors as the white permeates through all things. So, if your wand does not have the white stripes, please correct it as soon as possible, (The lotus flower is taught in the Zelator manual, and the center is orange or gold, or a brass bolt may be used to hold it together). Again, we will not emphasize the building of the wand itself as there are several different methods that people have employed and all of them are very good.

When the Adept wishes to banish in the Microcosm as in the L.B.R.P. he should hold the black end, When you wish to banish in the Macrocosm as in the B.R.H., hold the wand by the white end afterwards point the black end and draw the banishing forms thereof.

In addition to the other symbology of the wand, the white end is more akin to the Macrocosm, the black end is more akin to the Microcosm.

Let us emphasize that the white portion of the Lotus Wand is generally for invoking, and the black portion is used for banishing, but this is not always the case and many immature Adepts believe that the white end is always used for invoking and the black end is always used for banishing. A general rule, this will stand fast. The white end may be used to banish by tracing the opposing banishing symbol of the force of which you are trying to banish. So, for example, when banishing a tough elemental of O, the opposing elemental force would be that of N. Let the Adept also realize that the white portion is always pointed toward the direction or quarter that you are invoking from. So, if you are invoking, for example, element of O, and you are holding a or e, you then face their particular direction. If you are invoking the higher spiritual natures, it is important to hold the white band upwards. As a matter of fact, it is a sacrilege to hold the white band downwards, for that would provide the infiltration of evil forces through the Lotus Wand and into the Adept's Sphere of Sensation. So, the white end must always be higher than the black end. When you are banishing, you would point the

black end to the quarter that you are banishing from. For example, even if you were to use your Lotus Wand in the Lesser Banishing Ritual of the Pentagram, you would use it to trace the particular pentagrams that are attributed. Remember to always keep the white end a bit higher than the black end. This is why we emphasize a smaller wand of 24"-36". It should not be any larger than about 36", because if it is, it becomes difficult to work with. If it becomes awkward and difficult to work with, it draws the Adept out of consciousness since now he is now straining his muscles and his concentration on keeping the white end higher due to the weight of the wand. Consequently, he is not making the impact with the ritual work necessary to cause the invocation or the banishment to take place as desired. Remember that the wand, when using the colored band, should generally be held by the thumb and by two fingers to give it a stable foundation in the hand. It is important that the wand never be leaned or placed in a position where it can easily be knocked over or damaged during Temple work.

Remember, it is necessary in planetary workings to use the proper house for invocation. This was covered in the Outer Order material, but it is re-emphasized here. Again, we will list these as:

PLANET	DAY	NIGHT
L	k	j
K	i	l
C	g	b
5	d	d
B	c	f
F	a	h
A	e	e

Now, when working with triplicities it is important that we understand the first zodiacal sign of the triplicity or Kerubic emblem. The Kerubic is always the most powerful action of that particular element in the triplicity. For example, in L, we would have b, and in O, we would have e. e would bring violent heat, the heat of Summer. a, however, would be good for beginnings, of warmth and Spring. i would be good for the waning of heat and the entering of the cool period of Autumn. So again, it is important that the Adept study the Zodiacal natures in the Outer Order grade material, so that if he would want to invoke a particular elemental based on the zodiac, or in other words, infused with zodiacal energies, he can become more specific. This gives the Adept many more specifics than it does for an Outer Order member, for the Outer Order member is only taught the elementals of M, L, N and O. The Adept can actually create elementals that have the nature of b, the nature of e, the nature of l, etc.. Remember, when doing this kind of work it is vital, that the white portion be used for all Divine and spiritual matters and for all sephirothic influences as well. Let us never confuse a sephiroth with one of the heavens of Assiah, or with a planet or a zodiacal. All sephirothic influences should be invoked with the white band held on high. The white band is also employed for rising in the planes.

When working with mundane matters, you will use the black portion of the Lotus Wand, as this deals with the material and the physical world.

The Symbology of the Lotus

The inner ten petals refer to the purity of the ten sephiroth. Understanding the symbology of the Lotus itself is very important. This is, of course, why we hold the white portion of the Lotus Wand when working with the nature of the sephiroth directly. The middle eight refer to the counter charged or natural and spiritual forces of M and O. The lower and outer eight refer to the powers of L and N, or the passive elements. The center and amber portion refer to the spiritual Δ , while the outer calyx of the four orange sepals show the action of the Δ upon the life of things by differentiation. This is an alchemical process that can be studied in great length by those interested in pursuing alchemy. The wand, again, we will emphasize must never be inverted. The lotus flower is to never be touched in working. So, it is incorrect to pick up your wand by the lotus itself. It is really the most pure part of the wand. It is the crown, if you will, of Kether. In spiritual or sephirotic workings, or even in workings where you are rising up in the planes, the lotus is to be inclined toward the forehead.

Consecration of the Lotus Wand

The tools necessary for the consecration of the Lotus Wand are:

- ◆ A private room.
- ◆ The White Triangle.
- ◆ The Red Cross of Six Squares.
- ◆ Incense (Frankincense or Myrrh).
- ◆ A rose, representing M.
- ◆ A cup of wine, representing N.
- ◆ A lamp, representing O.
- ◆ Bread and salt, representing L .
- ◆ The altar draped in black.

It is also important to get an astrological figure of the position of the heavens at the time of consecration. However, the zodiacal wheel is also appropriate for the consecration of the Lotus Wand. To be more specific, an actual time figure of the constellations will aid the Adept should he or she wish to chose to utilize this method. You may want to mark off your area of which you are going to do the consecration with some type of border line using masking tape or chalk and bordered with the symbols of the zodiac in its appropriate direction. Have the Lotus Wand wrapped immediately following the end of the ceremony in white silk or linen.

Step 1

Begin in the east facing west, and while holding your Lotus Wand by the black end, say the proclamation of the Kerux. You will then face east and perform the L.B.R.P., creating a positive environment free from negative influence in which to do your consecration.

Step 2

After performing the L.B.R.P., purify the room with N, then O. This is best done as in the 0=0 ceremony when you come to the east and purify in the east saying, "I purify thee with water," and facing west and doing the same. Then you take the incenser and perform the same procedure with O. Another method may be done by purifying each elemental quarter with N and O, beginning in the east and ending in the east. So, as you go to the east, sprinkle or swing to the left, right, center, and draw a cross in the air with the tool and say, "I purify/consecrate thee with N/O," then move on to each of the other quarters repeating the same. After you have performed these banishings and purification's with N and O, you will then say the call from the Chaldean Oracles.

For Nit is:

"So therefore first, the priest who governeth the works of Fire must sprinkle with the lustral waters of the loud resounding sea."

For O it is:

"And when all the phantoms have vanished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire."

These could be said while you are circumambulating around the Temple after you have purified each quarter and have ended in the east. So, for example, after you have purified all four quarters with N and have ended in the east, circumambulate one complete time saying the call of N, Upon completing this continue on with consecrating all four quarters with O, ending in the east, circumambulating once around while saying the call for O.

Step 3

Now the Temple area has been cleansed with banishings so that you have a favorable working environment for the consecration of the Lotus Wand. Take up the Lotus Wand by the white end, and circumambulate around three times, beginning in the east, and ending in the east. After you have done this, return to the west behind the altar, facing east, and make the 0=0 saluting sign while saying the Adoration to the Lord

of the Universe. Pause for a moment after you have made the Sign of Silence, and allow yourself to feel the energy in the Temple.

Step 4

Perform the Supreme Invoking Ritual of the Pentagram at the four quarters of the room, tracing the proper pentagram in each quarter with the appropriate Divine names. Be sure to give the correct grade sign after each element. Since you are invoking, you will use the white portion of your Lotus Wand. After you are done with the S.I.R.P., you will now move back to the eastern quarter, facing east, and holding your Lotus Wand by the white portion give the 5=6 grade sign. Then, looking upwards to the heavens while holding your wand up high, close your eyes and say, "O Harpocrates, Lord of Silence who art enthroned upon the lotus, twenty-six are the petals of the lotus flower of thy wand. O Lord of Creation, they are the numbers of thy name. In the name hwhy (vibrate), let the Divine Light descend."

Step 5

Now, here you will begin to consecrate the sections of the Lotus Wand. Facing the quarter attributed to the particular band that you are consecrating, according to the Horary or using the zodiacal wheel, repeat the invocation for each of the bands individually. Be sure to observe the Divine name, angelic names and letters specifically attributed to each one. Begin with *a* and work your way down the band. It is important to invoke and enflame yourself in this consecration with as much energy and internal force that you can muster, for this will enliven your Lotus Wand. Make sure you are holding the wand by the appropriate band while performing each individual invocation. During each separate invocation, hold the appropriate elemental tool in the left hand. For example, for *a*, you would be holding the lamp, for *b*, you would be holding the bread and salt etc.. Here is the invocation that is used for all twelve. Refer also to the chart on the next page to fill in the names of each zodiacal band.

Sign	Divine Name	Hebrew	Tribe	Angel	Color
a	hwly	h	Gad	Melchidael	Red
b	whly	w	Ephraim	Asmodel	Red-Orange
c	hhwy	z	Manasseh	Ambriel	Orange
d	yhw	j	Issachar	Muriel	Amber
e	hywh	f	Judah	Verchiel	Lemon-Yellow
f	ywhh	y	Naphthali	Hamaliel	Yellow-Green
g	hyhw	l	Asshur	Zuriel	Emerald
h	yhhw	n	Dan	Barchiel	Green-Blue
i	hhwy	s	Benjamin	Advachiel	Blue
j	whyh	u	Zebulun	Hanael	Indigo
k	hwyh	x	Reuben	Cambriel	Violet
l	wyhh	q	Simeon	Amnitziel	Crimson

"The heaven is above and the Earth is beneath. Betwixt the Light and the Darkness do vibrate the colors of life. I supplicate those powers and forces governing the powers and forces of the nature, place and authority of the sign (Zodiacal) by the majesty of the Divine name (Divine name) with which in Earth, life and language I ascribe the letter (Hebrew letter) to which is allotted the symbolic tribe of (Hebrew Tribe) and over which is the angel (angelic name)) to bestow this present day and hour and confirm their mystical and potent influence upon the color (zodiacal color) of this Lotus Wand which I hereby dedicate to purity and occult work. May my grasp upon it strengthen me in the work of the nature and attributes of (zodiacal Sign) .

NOTE: As you are reciting the invocation at each quarter, it is important that you trace in the air with your Lotus Wand, the invoking pentagram of the sign required. So, if you are dealing with a, you will use the invoking pentagram of O. After you have sufficiently charged all twelve bands, then you will lay your wand on your altar with the lotus facing east, you will stand in the west, raise both of your hands, and enflame yourself with the following prayer:

"Oh Isis, great goddess of the forces of nature, let thine influence descend and consecrate this wand which I dedicate unto thee for the performance of the works of the magic of Light."

Step 6

Wrap your Lotus Wand in the appropriate silk or linen.

Step 7

Purify the room by N and O just as you did in the beginning; leave nothing out here.

Step 8

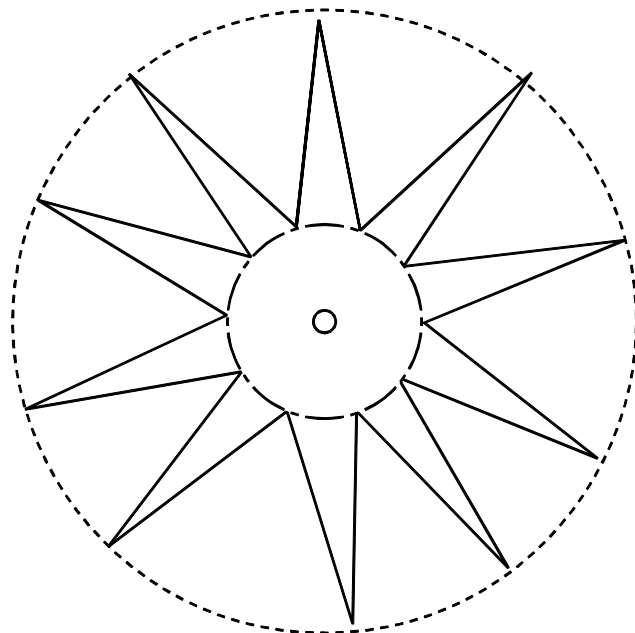
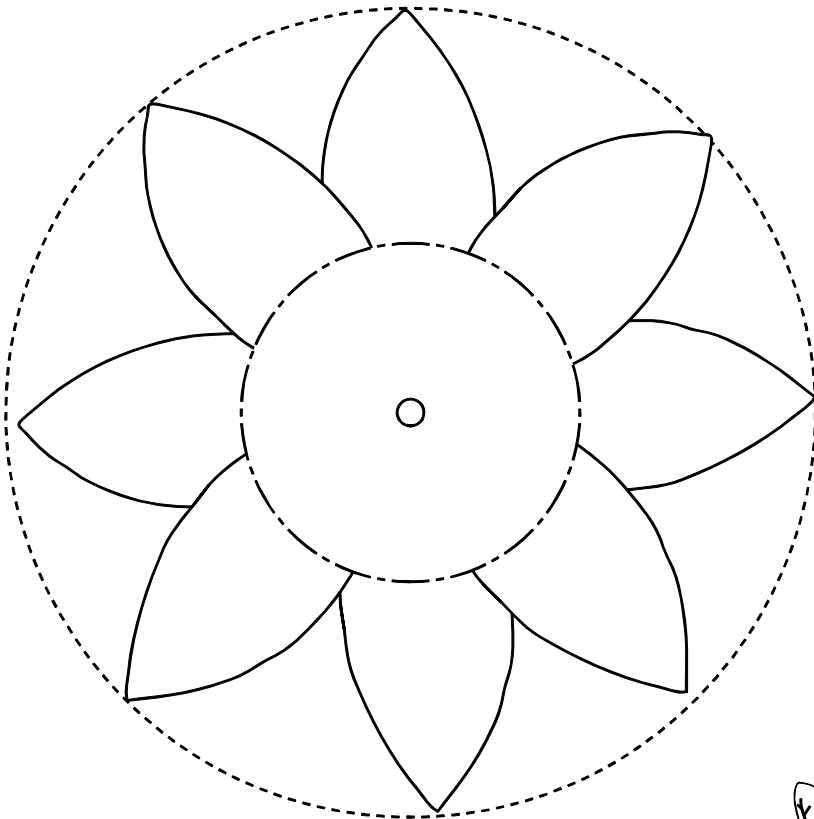
Perform the reverse circumambulation to break up the forces. Remember, going in reverse breaks up the vortex.

Step 9

Place your Lotus Wand just outside the precincts of your magical circle and perform the L.B.R.P. and B.R.H.. Placing the wand outside of the circle ensures that the newly bestowed energies are not discharged.

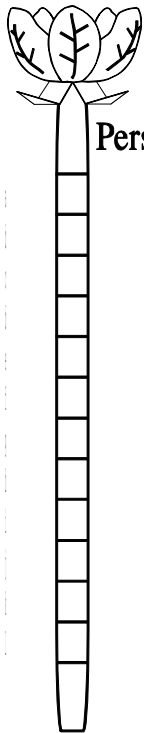
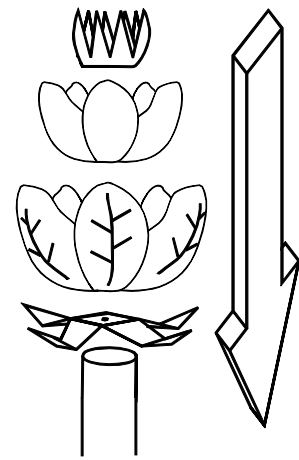
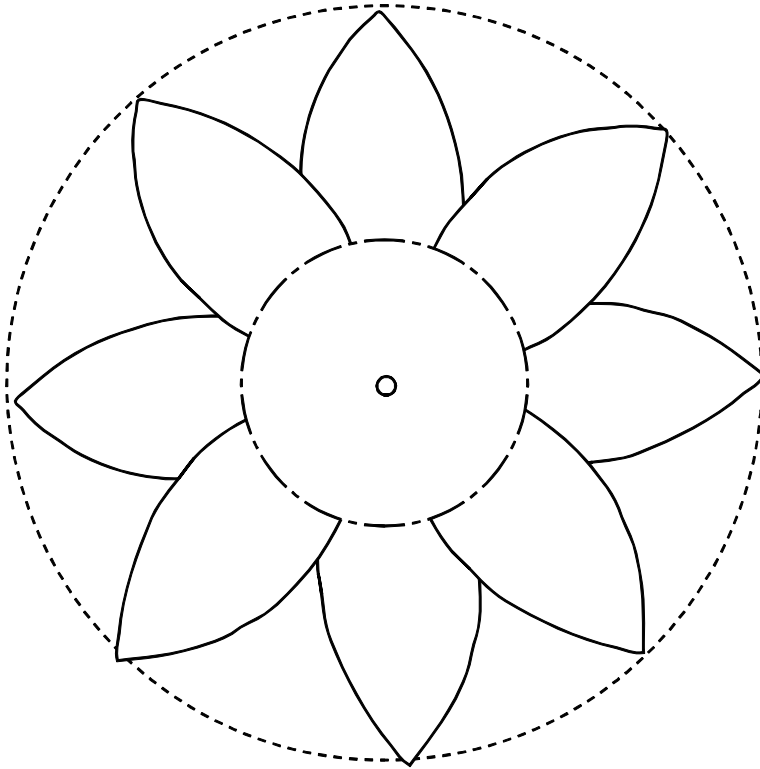
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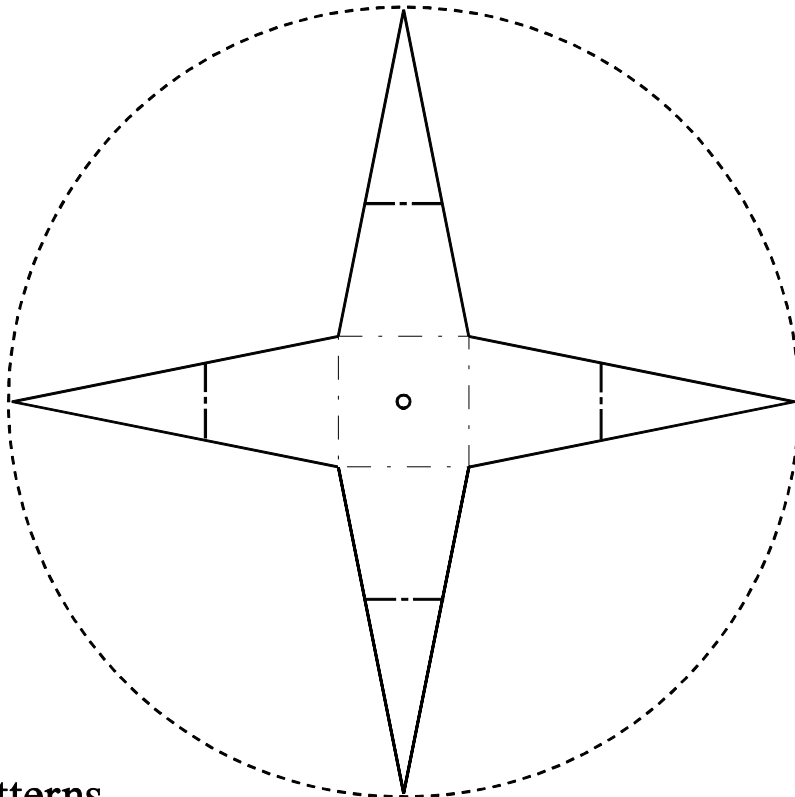


Spirit	White
Aries	Red
Taurus	Red-Orange
Gemini	Orange
Cancer	Amber
Leo	Lemon-Yellow
Virgo	Yellow-Green
Libra	Emerald
Scorpio	Green-Blue
Sagittarius	Blue
Capricorn	Indigo
Aquarius	Violet
Pisces	Crimson
Earth	Black

These are the patterns for making your lotus.



Personal Motto



These are the patterns for making your lotus.

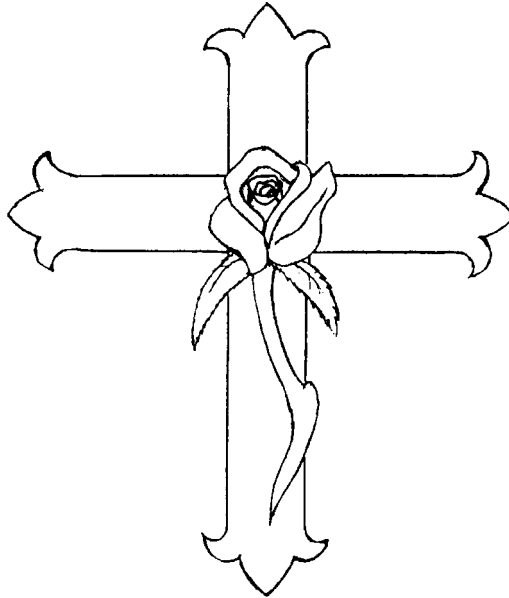
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The Rose Cross Lamén

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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The Rose Cross Lamén is a sacred symbol of our Rosicrucian Fraternity. It must be made and consecrated by each individual Adept alone. It must never be touched by any other person, and it should be wrapped up in white silk or linen. The Adept motto is to be painted on the reverse side. This lamén must be worn at all Adept meetings, but never worn before the Outer Order or non-members.

The lamén is a complete synthesis of the masculine or what we refer to as the positive rainbow scale of colors. The scale of colors employed is the King scale.

The cross is divided into four parts. Each arm of the cross belongs to one of the four elements.

Top	M
Bottom	L
Right	N
Left	O

The white portion of the cross belongs to ☉, the Ruach Ha Kadosh (The Holy Spirit), and unto the planets.

There are twenty-two petals on the rose. The twenty-two petals relate to the twenty-two paths of the Tree of Life. The twenty-two petals sit on the cross in trapt. trapt is the receptacle of the forces of the ten sephiroth and the twenty-two paths of the Tree of Life.

The center of the rose is white and this looks no more than just a small dot. It is the reflected spiritual brightness and the unity of rtk. Beneath the white center of rtk is the Red Rose of Five Petals and the golden Cross of Six Squares with four brightly painted green rays projecting out at the angles of the cross. Thus, we have our Order, the Rosea Rubea et Aurea Crucis. Combined together, they are the symbols of the "receiving force." Just below the rose and above the bottom L arm is a white section. On it is placed a hexagram with the symbols of the planets. They are placed in the order of the Supreme Ritual of the Hexagram.

Each arm has an appropriate colored pentagram on it. At the apex of the pentagram is drawn the symbol of ☉, followed by the four Kerubic symbols on the lower arms. These are in the order as in the Supreme Ritual of the Pentagram. On each of the floriated ends of the crop are the three alchemical principles. They are in different orders for each element. This shows their different operations within each element. The upper arm is allotted to the element of M, the lowest arm to L, the right arm to N, and the left arm to O. You will observe that active and passive are in perfect harmony.

M Arm

The background color is yellow on the M arm and represents the flowing philosophic mercurial nature without hinderance of mobility or movement. This alludes to the ever flowing nature of M.

L Arm

This is composed of the four colors of t w k l m, and shows the L being the receptive container of all the four elements.

Citrine is attributed to the airy aspect, olive to the watery, russet to the fiery aspect and black to the lowest earthy aspect. Here, also, is the mercurial force chief (as in the M arm), but in t w k l m, it is hindered by the compound nature. Thus, it is more germinative rather than mobile. The Q and P are respective from the sides of N and \triangle on the L Arm which almost neutralizes their function and operation. Together, they bring about the fixedness and immobility of L .

O Arm

Here the color is scarlet, and unlike the M and L arms, the sulfurous nature is chief and ruler. In this arm , the P is from the side of L . B is from the side of M.

N Arm

The N arm is colored blue. Here, the saline side is chief. This can be easily understood if we think about the fact that almost 3/4 of our planet is covered in salt water. The mercurial part is from L , and thus, we have the force of flux and re-flux. The sulfurous part is from M, relating to waves and storms.

Each arm shows us the three alchemical principles of Nature acting within the alchemical operations of the elements.

The white rays shining forth from behind the angles (between arms) is as the Divine Light coming forth from r t k in its center. The letters painted on the angles refers to the Analysis of the Keyword. Remember, it is through the Analysis of the Keyword that our sacred Vault is opened.

Next we have the twelve signs of the zodiac on the twelve petals. They follow the standard order:

Uppermost

h	a
w	b
z	c
j	d
f	e
y	f

Lowermost

l g
n h
s i
u j
x k
q l

The seven double letters located in the middle row under the outer circle of the zodiac are allotted to the planets. They are listed in order of exaltation. These are as follows:

1. p
2. r
3. b
4. d
5. g
6. t
7. k

Please note that t and k are incorrect in Regardie's, *The Golden Dawn*.

The inner three petals allude to the Three Mother Letters. These relate to the three elements of M (a), O (c), N (m). Notice that O and N are counter changed with M as the reconciler. This gaurantees that the forces of the arms should not over ride the planetary and zodiacal forces in the Rose of Creation. In other words, the petals of the elements are on the opposite side of the arm elements.

The rose is a perfect symbol. The Hermetic Rose is a fitting symbol of the entire, manifested Universe.

In another Adept manuscript, we will cover the proper method of extracting sigils from the rose. It is a perfect emblem to extract sigils in that it represents the entire Universe.

Back of the Rose Cross Lamén

The back bears the inscription in Latin: "The Master Jesus Christ, God and Man." This is written between four Maltese Crosses which allude to the exploding or

manifesting outwards of the four elements. The Adept should place this on the top arm because it affirms the descent of the Divine Will into trapt. trapt alludes to the heart center on the body, the place where the Rose Cross Lamén rests when worn.

The lowest portion is written the name or motto of the Adeptus Minor. This alludes to becoming "more than human." This is an impossible task without the aid of the Divine Will and assistance from rtk. This now explains why on the face of the cross, the portion above tklm is white. It is a reminder that the ⊗ must be rescued from the material.

In the center on the back side, written in Latin, and between the alchemical symbols is:

"Blessed be the Lord our God who hath given us the symbol signum."

Both the words "symbol" and "signum" consist of six letters which relate to trapt, where the Rose Cross hangs on the body, and to the six creative periods in the Universe. Also, if we add the six letters of each word together, we end up with twelve, $1+2=3$, the Supernals from which the Light shineth.

The lamén may be made of heavy cardboard or wood that has been cut. The colors must be bright, clear and vivid, but do not use florescent paints. The symbol must always be clean and bright, and Adepts attending Corpus Christi will have their laméns inspected before the ceremony as they enter the Temple.

We suggest acrylic paints for vividness and the use of a white undercoating before applying the colors. If you make your lamén out of wood, apply gesso before painting.

Petals of the Rose

Colors

	Background	Letter
a	Yellow	Violet
b	Yellow	Violet
g	Blue	Orange
d	Green	Red
h	Red	Green
w	Red-orange	Blue-green
z	Orange	Blue
j	Amber	Blue-violet
f	Yellow	Violet
y	Yellow-green	Red-violet
k	Violet	Yellow
l	Green	Red
m	Blue	Orange
n	Blue-green	Red-orange
s	Blue	Orange
u	Indigo	Yellow-orange
p	Red	Green
x	Violet	Yellow
q	Crimson	Yellow-green
r	Orange	Blue
c	Red	Green
t	Indigo	Yellow-orange

The back portion should be black on white. The edges along the side may be gold.

Before moving on, it should be noted that the Adept should have an understanding of the position of the letters on the petals.

(See the diagram with this lesson.)



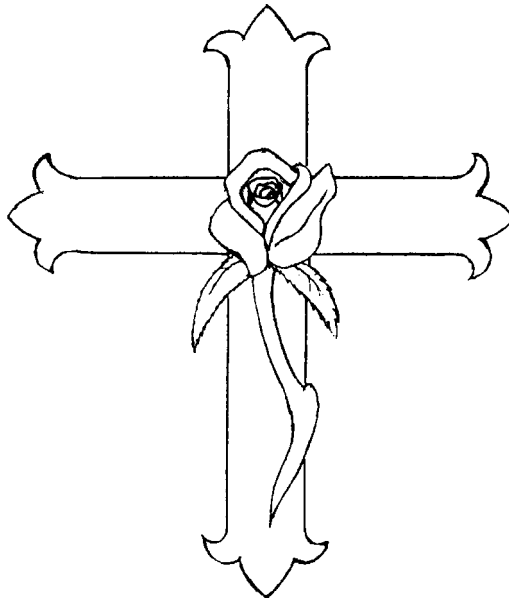
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Consecration of the Rose Cross Lamén

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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Even after you have carved, cut, and painted your Rose Cross Lamén, it is still incomplete until it is empowered, consecrated and charged by the following ritual.

It is a well known axiom that "practice makes perfect." One of the secrets of a true Adept is that he or she does not just consecrate and empower his magical implements once, but rather several times. Some Adepts have been known to set an anniversary date and such as once a year, for example, on the Solstice, to reconsecrate and re-empower their tools. Others have been known to empower and reconsecrate their tools up to a hundred times and even more. It only makes sense that the more you empower a tool, the more effective it will be for you in your magical workings.

The Adept should have an altar that is draped in black. Upon the altar is the Red Cross and the White Triangle as in the Neophyte grade in the Hall of the Neophyte. In addition to the cross and triangle upon the altar a rose is placed as a symbol of M, a lamp or small censer as a symbol of O a chalice to symbolize N, and bread and salt to represent types of L. The chalice filled with wine representing the element of N should be placed between the triangle and the cross as the mystical repast of the four elements of the 0=0 Initiation.

The Adept should be dressed in the regalia of the Second Order. In addition to the implements that are set on the altar, there should be some incense (preferably a rose amber blend) and a second chalice of N placed in the south and north part of the Temple or working area. (Our Rosicrucian Order highly recommends the use of a pure rose incense mixed with amber. It should be about a fifty/fifty blend.) In addition to the tools mentioned, the Adept will also need his or her consecrated Lotus Wand.

Step 1

The new unconsecrated Rose Cross Lamén should be placed in the triangle on the altar. The Adept, holding the black band of the Lotus Wand, goes to the northeast portion of the Temple and says:

"Hekas, Hekas, Este Bebeloi!"

The Adept will then circumambulate back to behind the altar in the center of the Temple.

Step 2

Perform the L.B.R.P..

Step 3

Perform the B.R.H..

At the conclusion of the B.R.H., the Adept should place his Lotus Wand on the altar.

Note: When the Lotus Wand is set on the altar, the Lotus should always be facing east.

If the Adept is working in a confined space, he may then place it in a holder which is upon his body or set it along this side of the altar.

Step 4

Let the Adept pick up the second Nchalice which is in the north. Beginning in the north, consecrate the four quarters with the element of N. This may be accomplished by sprinkling N from the left to the right to the center and tracing a large cross. Let the Adept now recite the following:

"So therefore first the priest who would governeth the works of Fire must sprinkle with the lustral waters of the loud and resounding sea."

Beginning in the south, do likewise with O, consecrating the four quarters, and again incensing with the movements of left, right and center and a large cross. Let the Adept then recite the following:

"And when after all the phantoms have vanished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire."

Step 5

Let the Adept now taking up the wand by the white band, circumambulate (in the direction of the Sun) and desoil three times.

Step 6

Upon completion, let the Adept now return to the west of the altar, facing east, and recite the adoration to the Lord of the Universe. Let the Adept include the Sign of the Enterer and the Sign of Harparcrates at the end.

"Holy art Thou Lord of the Universe, Holy art Thou which Nature hath not formed, Holy art Thou, the Vast and Mighty One, Ruler of the Light and of the Darkness."

Step 7

Let the Adept now perform the S.I.R.P at the four quarters. Be sure to utilize the proper grade sign in each quarter.

Let the Adept be certain, that when using the Lotus Wand, to hold it by the white portion when performing the Qabalistic Cross, and in addition, holding the Kerubic bands that apply to each of the elements.

Step 8

Upon completion of the S.I.R.P., let the Adept move to the west of the altar and face east, holding the Lotus Wand by the white band. Trace in the air over the Rose Cross, as if one was standing in the center of the rose, the symbol of the circle and the cross (This is a solar cross with a circle around it).

At the same time, invoke all of the Divine and Angelic names of trapt, saying the following (While reciting the prayer, raise your hands and eyes skyward, and lower them as you finish.):

"O Thou most sublime majesty on high, who art at certain seasons worthily represented by the glorious sun of trapt, I beseech Thee to bestow upon this symbol of the Rose and the Cross, which I have formed to Thy honor, and for the furtherance of the Great Work, in a spirit of purity and love, the most excellent virtues, by the Divine name of hwhy, and the great name of tudw hwl a hwhy. Deign, I beseech Thee, to grant that the Great Archangel I apr, and thy Mighty Angel I akym may, with their power, strengthen this emblem, and through the sphere of the splendid Orb of Shemesh, may confer upon it such power and virtue, as to lead me by it towards the solution of the Great Secret. I invoke I apr, Great Archangel of trapt and I akym ruling the Sun to aid and empower me in this work of art."

Step 9

Let the Adept recite the following from the book of Genesis:

"And a river Nahar went forth out of Eden to water the Garden and from whence it was parted and came into four heads."

Let the Adept invoke the hexagram of the planets over the white portion of the Rose Cross. The hexagrams should be encircled. Let the Adept also vibrate the necessary names during the invocation of the hexagrams.

Take caution to use both the portion representing either the day or night house of the planet when holding the Lotus Wand. When invoking the hexagrams of the planets, begin with L, ending with 5, and then perform the Invoking Hexagrams of A, holding the Lotus Wand by the e band.

Step 10

Let the Adept, holding the Lotus Wand by the white portion, trace the Equilibrating Active and Passive Spirit Pentagrams along with the Spirit symbols over

the lamén. Let the Adept also make certain to trace a circle around the pentagram, thus, containing it to the lamén itself. Vibrate:

"Exarp, hyha, Bitom, hyha (For the Active Spirit)."
Hcoma, al ga, Nanta, al ga (For the Passive Spirit)."

Step 11

Holding the Lotus Wand by the e band over the red O arm of the Hermetic Rose Cross Lamén, recite the following:

"And the name of the first river is Pison, the one that winds throughout the whole land of Havilah, where the gold is. The gold of that land is good; Bdelium is there, and Lapis Lazuli."

Now trace over the O arm of the Cross, the Invoking Active Spirit Pentagram vibrating:

"Bitom, hyha."

Perform the L.V.X. Signs.

Trace the Invoking Fire Pentagram while vibrating the names of God borne upon the banner of the south.

"Oip Teaa Pdoce, \yhl a."

Finish by giving the Philosophus grade sign.

Step 12

Hold the Lotus Wand by the h band over the blue arm of the Hermetic Rose Cross, and recite the following:

"The name of the second river is Gihon, the one that winds through the whole land of Kush."

Trace over the blue arm of the cross, the Invoking Active Spirit Pentagram vibrating:

"Hcoma, al ga."

Give the L.V.X. Signs.

Trace the Invoking Water Pentagram while vibrating the names of God borne upon the banner of the west:

"Mph Arsl Gaiol, I a."

Give the Practicus grade sign.

Step 13

Hold the Lotus Wand by the κ band over the yellow top arm of the cross and recite the following:

"The name of the third river is called Hiddekel, the one that flows east of Asshur."

Trace over the yellow arm, the Invoking Active Spirit Pentagram vibrating:

"Exarp, hyha."

Give the LVX Signs.

Trace the Invoking Pentagram of M while vibrating the names of God borne upon the banner of the east:

"Oro Ibah Aozpi, hwhy."

Give the Theoricus grade sign.

Step 14

Over the L arm of the Hermetic Rose Cross, hold the Lotus Wand by the \mathfrak{b} band and recite the following:

"And the fourth river is Euphrates."

Trace a circle over the arm and draw the Invoking Passive Spirit Pentagram and vibrate the names:

"Nanta, al ga."

Give the L.V.X. Signs.

Trace the Invoking Earth Pentagram, intoning and vibrating the names of God borne upon the banner of the north.

"Mor Dial Hctga, ynda."

Finish by giving the Zelator grade sign.

Note: Each pentagram of Spirit Active and Passive and Invoking Elemental Pentagrams should be traced within a circle. The Rose Cross Lamén is one of the most powerful pieces of spiritual telemata that the Adept possesses. It is important to draw a circle around the lamén, to contain the energy to that particular location or talisman.

Step 15

Holding the white portion of the Lotus Wand, trace a circle over the outer twelve petals of the rose while vibrating:

"ynda"

Step 16

Trace a smaller circle over the seven middle petals of the rose while vibrating:

"atyrara"

Step 17

Trace an even smaller circle over the innermost petals of the rose and vibrate the Divine name:

"hwhy"

Step 18

From the top of the Rose Cross Lamén to the bottom, draw a vertical line while vibrating:

"hyha"

From the left of the Rose Cross Lamén to the right, draw a horizontal line while vibrating:

"\yhl a"

Step 19

Wrap the newly consecrated Rose Cross Lamén in white silk or linen. Then proceed to purify and consecrate the Temple with N and O as in the beginning of the Consecration Ceremony.

Step 20

Close the vortex by performing the reverse circumambulation, widdershins, three times.

Step 21

Move to the west of the altar, facing east, and perform the final release:

"I now release any spirits that may have been imprisoned by this ceremony. Depart in peace to your abodes and habitations with the blessings of h̄w̄chy and h̄c̄w̄hy."

Step 22

Remove the Rose Cross Lamén now from within the precincts of the circle and perform the L.B.R.P. and B.R.H.. Say:

"I now declare this rite duly ended."

Ring bell: \\\ ||| ///

Special Note

The Rose Cross Lamén, as directed by the Chiefs of the Third Order, is revealed to distinguish the Adepti. It should be handled with reverence and with care and should always be kissed upon removing it from its chamber and placing it around one's neck. It should be kissed in the center of the rose when replaced back into its keeping place, as well. Most Adepti have found that keeping a special box for the Rose Cross Lamén is appropriate. Some have even found that coating the box with rose oil gives it a rosy smell, and thus, enlivens and invokes even deeper into the mind the importance and power of the Rose Cross.

Let the Adept, therefore, never forget to kiss the Rose Cross Lamén upon placing it upon him or herself and upon removing it.

Biblical text Genesis 2:11-14 King James Version:

"The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

And the gold of that land is good: there is bdellium and the onyx stone.

And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

RC

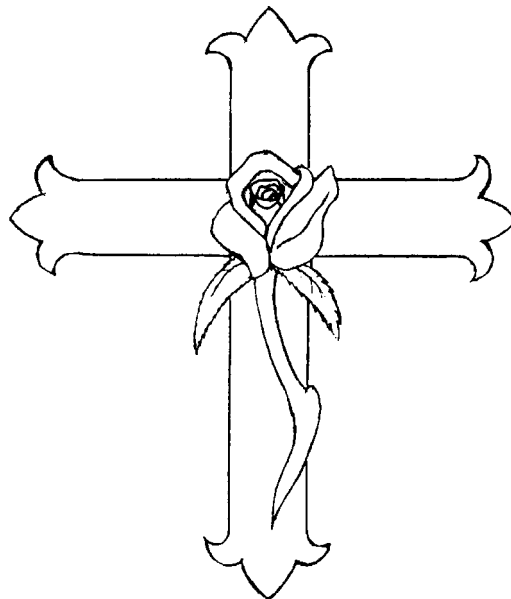
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Empowerment and Consecration Ritual for the Four Elemental Weapons of the Adeptus Minor

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥



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Necessary Requirements

1. All four newly made elemental weapons to be placed on the altar in their respective quarters.
2. The Cross and Triangle of the Neophyte grade.
3. The Tablet of Union.
4. A rose, incense, candle, chalice of water and paten of salt and bread.
5. The four elemental tablets placed in their proper quarter in the working area.
6. The Adept's regalia of the Second Order, wearing the Rose Cross Lamén, holding and utilizing the consecrated Lotus Wand and Magical Sword of the Art.

It is possible to consecrate all four tools on the same day. However, we recommend, if possible, consecrating them on different days. At least there should be an approximate twenty-four minute interval between each consecration. The Adept will be wise in determining the Tattwa hour for each element and consecrating each element in that hour. For example, you would consecrate the Fire Wand within the hour of the \circ Tattwa.

Special Note: The easiest way to determine the Tattwa hour is to find the time of sunrise. Remember, Akasha will always begin with sunrise and last for twenty-four minutes, followed by Vayu, Tejas, Apas and Prithivi. This cycle will last throughout the day until the next sunrise.

Should the Adept decide to consecrate all four of the tools at the same time, the same opening may be utilized once. Should the Adept decide to consecrate each tool on a separate day in accordance with its elemental nature, then the Adept must repeat the entire opening and closing.

Please note that if you are utilizing one of the several books on the Golden Dawn, the names utilized on the tablets may be different. We used the revised version of I apr. This, in fact, was the correct set of tablets used by S.L. MacGregor Mathers of the Golden Dawn. It was only later that the Stella Matutina altered the tablet letter construction with multiple letters. So therefore, the names in this lesson will not match some of the public work.

General Opening

Step 1

Let the Adept hold the Lotus Wand by the black portion, move to the northeast section of the Temple and vibrate:

"Hekas, Hekas, Este Bebeloi."

Step 2

Setting down the wand and picking up the Magical Sword of the Art, the Adept shall now perform the L.B.R.P..

Step 3

Laying down the sword, let the Adept take up the chalice of water and purify the Temple in all four quarters by the formula of tracing a cross and sprinkling thrice in the form of the N triangle. Recite the following:

"So therefore first, the priest who governeth the works of Fire must sprinkle with the lustral waters of the loud and resounding sea."

Step 4

Replacing the chalice, let the Adept take the incense (We recommend that our Rosicrucian Fraternity use the traditional rose and amber incense blend).

Consecrate the four quarters by O, tracing a cross in each quarter and waving the censer thrice in the form of the O triangle. Recite the following:

"And when after all the phantoms have vanished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire."

Step 5

Setting down the censer, let the Adept hold the Lotus Wand by the white portion and circumambulate, desoiling three times, giving the Signs of the Neophyte when passing in the east (The Rending of the Veil is also acceptable).

Step 6

Moving to the west of the altar and facing east, recite the adoration to the Lord of the Universe:

"Holy art Thou Lord of the Universe, Holy art Thou which Nature hath not formed, Holy Art Thou the Vast and Mighty One, Ruler of the Light and of the Darkness."

(Follow this adoration with the usual Sign of the Enterer, followed by the Sign of Harpocrates.)

Step 7

Let the Adept perform the S.I.R.P. of the specific element required, utilizing the Lotus Wand and holding the appropriate band of the Kerubic figure.

Draw the appropriate Invoking Spirit Pentagram and Invoking Elemental Pentagram for the particular element that is being used. End with the Qabalistic Cross, holding the Lotus Wand by the white band.

Step 8

As the Adept begins to consecrate each individual tool after the opening, he or she shall stand facing the altar and the quarter of the element whose implement is being consecrated and empowered.

Step 9

Let the Adept hold the Lotus Wand by the appropriate corresponding Kerubic band. Trace in the air over the implement that is being consecrated a circle followed by the appropriate Spirit Pentagram and the appropriate Invoking Pentagram for that particular element. This should almost be an imaginary astral type of experience, as if you were standing in the center of that tool itself.

Step 10

Now invoke the Divine and angelic names already engraven or painted upon the implement. Be certain to vibrate the names with full meaning and intensity. Draw the Hebrew letters and sigils over the implement in the air with the Lotus Wand, holding the wand by the appropriate band.

(It is appropriate for the Adept to place the names of the Divine, the angelic names, and the Hebrew spelling on a separate 3x5 card so that as you are reciting the script, you may simply look at the 3x5 card of the element that you are consecrating. At the end of this lesson, see the chart with the Divine and angelic names in Hebrew.)

Recite the following and insert the proper Divine or angelic name in the space provided:

"O Thou who art from everlasting, Thou who hast created all things, and doth clothe Thyself with the forces of Nature as with a garment. By the holy and Divine name _____ (Trace the letters in the air while vibrating appropriate Divine name), whereby Thou art known especially in the quarter we name _____ (Trace the letters in the air while vibrating appropriate quarter). I beseech Thee to grant unto me the strength and insight for my search after the hidden Light and wisdom. I entreat Thee to cause Thy powerful Archangel _____ (Trace the letters in the air while vibrating the appropriate Archangelic name.), who governeth the works of _____ (Name of the element), to guide me in the pathway and furthermore to direct

Thine Angel _____ (Trace the letters in the air while vibrating the appropriate angelic name.) to watch over my footstep therein. May the Ruler of _____ (Name of the element), the powerful Prince _____ (Trace the letters in the air while vibrating the appropriate name of the Prince), by the gracious permission of the Infinite Supreme, increase and strengthen the hidden force and occult virtue of this _____ (Name of the implement), that I may be enabled with it to perform those magical operations for which it has been fashioned for which purpose I now perform this mystic rite of consecration in the Divine presence of _____ (Trace the letters in the air while vibrating the appropriate Divine name).

Step 11

Lay aside the Lotus Wand and take up the Magical Sword of the Art. Recite the invocation to the King while tracing in the air the appropriate Invoking Spirit Pentagram followed by the Invoking Pentagram of the element involved.

"In the three great secret names of God borne upon the banner of the _____ (State the quarter and vibrate the three secret names of the appropriate quarter), I summon thee thou great King of the _____ (State the quarter and vibrate the name of the King), to attend this ceremony and by thy presence increase its effect whereby I do now consecrate this magical _____ (Name of the implement). Confer upon it the utmost occult might and virtue that thou mayest judge it to be capable in all works of the nature of _____ (Name of the element), so that in it, I may find a strong defense and a powerful weapon wherewith to rule and direct the ⊗ of the elements."

Step 12

Let the Adept take up the sword, trace over the implement in the air the Hexagram of L, and recite the following invocation to the six Seniors:

"Ye mighty Princes of the _____ (Name of the quadrangle), I invoke thee who art known to me by the honorable title and position and rank of Seniors. Hear my petitions O ye mighty Princes, the six Seniors of the _____ (Name of quadrangle), of the quarter of _____ (Name of the element) who bear the names of _____ (Names of the six Seniors of the appropriate element).

L	M	O	N
Laidrom	Habioro	Aaetpio	Lsrahpm
Alhctga	Ahaozpi	Aapdoce	Slgaiol
Aczinor	Aaozaif	Adoeoet	Saiinou
Ahmlicv	Avtotar	Anodoin	Soniznt
Lzinopo	Htmorda	Alndvod	Laoaxrp
Liiansa	Hipotga	Arinnap	Ligdisa

(Please see pronunciation guide for the Seniors at the end of this lesson.)

Be this day present with me. Bestow upon me _____ (Name the element), the strength and purity whereof ye are masters in the elemental forces which ye control, that its outward and material form may remain a true symbol of the inward and spiritual force."

Fire Wand

Empowering the Lesser Angle of O

Let the Adept take up the Magical Sword of the Art and recite the following:

"O thou mighty Angel Bziza who art ruler and president over the four angels of the fiery lesser quadrangle of O, I invoke thee to impress into this weapon the force and fiery energy of thy kingdom and servants, that by it, I may control them for all just and righteous purposes."

Using the sword, trace over the Fire Wand the Invoking Active Spirit Pentagram and the Invoking Fire Pentagram with the Lion Kerub within a circle.

Note: When using the Magical Sword of the Art in this case, use the pommel and not the point to do the tracing.

Empowering the Lesser Angle of N

Holding the chalice on high, and recite the following:

"O thou mighty Angel Banaa, ruler and president over the four angels of fluid O, I beseech thee to impress into this weapon thy magic power, that by it, I may control the spirits who serve thee for all just and righteous purposes."

Let the Adept trace with the chalice above the Fire Wand, the Invoking Active Spirit Pentagram and Invoking Fire Pentagram with the Kerub in a circle as before.

Empowering the Lesser Angle of M

Let the Adept take up the Air Dagger and recite the following:

"O thou mighty Angel Bdopa, ruler and president over the four angels and Governors of the subtle and aspiring etheric O, I beseech thee to bestow upon this weapon thy strength and fiery steadfastness, that with it I may control the spirits of thy realm for all just and righteous purposes."

With the dagger held over the wand, trace the Invoking Active Spirit Pentagram and the Invoking Pentagram of O within a circle with the Kerub in the center.

Empowering the Lesser Angle of L

Let the Adept hold the pantacle on high and recite the following:

"O thou mighty Angel Bpsac, thou who art ruler and president over the four angels of the denser L of O, I beseech thee to bestow upon this weapon thy strength and fiery steadfastness that with it I may control the spirits of thy realm for all just and righteous purposes."

Pick up the pantacle and trace over the wand within a circle, the Invoking Active Spirit Pentagram and Invoking Fire Pentagram with the Kerub in the center.

Water Chalice Empowering the Lesser Angle of O

Let the Adept hold the Fire Wand on high, and recite the following:

"O thou powerful Angel Hnlrx, thou who art lord and ruler over the fiery waters, I beseech thee to endue this chalice with the magic powers of which thou art lord, that I may, with its aid direct the spirits who serve thee in purity and singleness of aim."

Holding the Fire Wand over the chalice, within a circle, trace the Invoking Passive Spirit Pentagram and the Invoking Pentagram of N with the Kerub in the center.

Empowering the Lesser Angle of N

Let the Adept hold the Magical Sword of the Art on high and recite the following:

"O thou powerful Angel Htdim, thou who art lord and ruler over the pure and fluid element of N, I beseech thee to endue this chalice with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim."

With the sword over the chalice, trace within a circle the Invoking Passive Spirit Pentagram, the Invoking Water Pentagram, and insert the Kerub in the center.

Note: With using the Magical Sword of the Art in this case, use the pommel and not the point to do the tracing.

Empowering the Lesser Angle of M

Let the Adept hold the Air Dagger up high and recite the following:

"O thou powerful Angel Htaad, thou who art lord and ruler of the etheric and airy qualities of N, I beseech thee to endue this chalice with the magic powers of which thou art lord, that I may, with its aid, direct the spirits who serve thee in purity and singleness of aim."

With the dagger held over the chalice, trace within a circle the Invoking Passive Spirit Pentagram and the Invoking Water Pentagram with the Kerub.

Empowering the Lesser Angle of L

Let the Adept hold the pantacle on high and recite:

"O thou powerful Angel Hmagl, thou who art lord and ruler of the more dense and solid qualities of N, I beseech thee to endue this chalice with the magic powers of which thou art lord, that with its aid I may direct the spirits who serve thee in purity and singleness of aim."

With the pantacle held over the Chalice, trace within a circle the Invoking Passive Pentagram of Spirit and the Invoking Pentagram of N with the Kerub.

Air Dagger Empowering the Lesser Angle of O

Let the Adept hold the Fire Wand on high and recite the following:

"O thou resplendent Angel Exgsd, thou who governest the fiery realms of M, I conjure thee to confer upon this dagger thy mysterious and magical powers,

that by its aid, I may control the spirits who serve thee for such purposes as be pure and upright."

Holding the Fire Wand over the Air Dagger, trace within a circle the Invoking Active Spirit Pentagram and the Invoking Air Pentagram with the Kerub in the center.

Empowering the Lesser Angle of N

Let the Adept hold the chalice on high and recite the following:

"O thou resplendent Angel Eytpa, thou who governest the realms of fluid M, I conjure thee to confer upon this dagger thy mysterious powers, that by its aid, I may control the spirits who serve thee for such purposes as be pure and upright."

Holding the chalice over the Air Dagger, trace within a circle the Invoking Active Spirit Pentagram and the Invoking Air Pentagram with the Kerub in the center.

Empowering the Lesser Angle of M

Let the Adept hold the Magical Sword of the Art on high and recite the following:

"O thou resplendent Angel Erzla, thou who rulest the realms of pure and permeating M, I conjure thee to confer upon this dagger the magic power of which thou art master, whereby I may control the spirits who serve thee for such purposes as be pure and upright."

Holding the sword over the dagger, trace within a circle the Invoking Active Spirit Pentagram and Invoking Pentagram of M with the Kerub in the center.

Note: With using the Magical Sword of the Art in this case, use the pommel and not the point to do the tracing.

Empowering the Lesser Angle of L

Let the Adept hold up the pantacle on high and recite the following:

"O thou resplendent Angel Etnbr, thou who rulest the denser realms of M symbolized by the lesser angle of L , I conjure thee to confer upon this dagger the magic powers of which thou art master, whereby I may control the spirits who serve thee for such purposes as be pure and upright."

Holding the pantacle over the dagger, trace within a circle the Invoking Active Spirit Pentagram and the Invoking Air Pentagram with the Kerub in the center.

Earth Pantacle Empowering the Lesser Angle of O

Let the Adept hold the Fire Wand up on high and recite the following:

"O thou glorious Angel Naaom, thou who governest the fiery essences of L , I invoke thee to bestow upon this pantacle the magic powers of which thou art sovereign, that by its help, I may govern the spirits of whom thou art lord, in all seriousness and steadfastness."

Holding the Fire Wand over the russet portion, trace within a circle the Invoking Passive Spirit Pentagram and the Invoking Earth Pentagram with the Kerub in the center.

Empowering the Lesser Angle of N

Let the Adept hold the chalice up high and recite the following:

"O thou glorious Angel Nphra, thou who governest the moist and fluid essences of L , I invoke thee to bestow upon this pantacle the magic powers of which thou art sovereign, that by its help, I may govern the spirits of whom thou art lord, in all seriousness and steadfastness."

Holding the chalice over the olive portion, trace within a circle the Invoking Passive Spirit Pentagram and the Invoking Earth Pentagram with the Kerub in the center.

Empowering the Lesser Angle of M

Let the Adept hold the dagger up on high and recite the following:

"O thou glorious Angel Nboza, thou who governest the airy and delicate essence of L , I invoke thee to bestow upon this pantacle the magic powers of which thou art master, that with its help, I may govern the spirits of whom thou art lord, in all seriousness and steadfastness."

Holding the Air Dagger over the citrine portion of the pantacle, trace within a circle the Invoking Passive Spirit Pentagram and the Invoking Earth Pentagram with the Kerub in the center.

Empowering the Lesser Angle of L

Let the Adept hold the Magical Sword of the Art on high and recite the following:

"O thou glorious Angel Nroam, thou who governest the dense and solid L , I invoke thee to bestow upon this pantacle the magic powers of which thou art master, that with its help, I may govern the spirits of whom thou art lord, in all seriousness and steadfastness."

Holding the Magical Sword of the Art over the black portion of the pantacle, trace within a circle the Invoking Passive Spirit Pentagram and the Invoking Earth Pentagram with the Kerub in the center.

Note: With using the Magical Sword of the Art in this case, use the pommel and not the point to do the tracing.

Final Notes

Let the Adept take the newly consecrated implement and perform the S.I.R.P of its particular element in the four quarters. The Adept must precede each pentagram with the Equilibrating Pentagram of ☉ .

Let the Adept be attentive to reciting all of the Divine names associated with the tool. Close with the Qabalistic Cross and prayer.

When the consecration and empowerment of the implement is complete, let the Adept keep his or her tool wrapped in white silk or linen.

Step 13

Purify the Temple with N and consecrate with O, exactly as in the opening of the ceremony.

Step 14

Perform the reverse circumambulation, closing the vortex by utilizing the Closing of the Veil.

Step 15

Standing west of the altar facing east, say:

"I now release any spirits that may have been imprisoned by this ceremony, return back to thine own abodes and habitations with the blessings of hꜛꜛchy, hꜛꜛhy.

Step 16

Perform the L.B.R.P..

"I now declare this Temple and rite duly ended."

Note: If you are consecrating only one tool and not all of them at one time, you may close with the Supreme Banishing Ritual of the Pentagram of the specific element that you are working in. For example, if you have consecrated the Fire Wand only, you may close with the Supreme Banishing Ritual of Fire.

Although the above ceremony may seem like an extreme amount of work, the proper empowerment of any magical tool is absolutely critical for future working. The tool, when at all possible, should not be held like a baseball bat or like one would hold a hammer, but held with two fingers extending forward, thus, giving the feeling and impression that the tool is an extension of one's own self. Consequently, the more time, effort and energy we place into the empowerment and consecration of our tools, the more effective they will be when it is critical to utilize them.

G.H. Frater P.C.A. 7=4
R.R. et A.C.

Phonetic Pronunciation of the Seniors

L	Phonetic Pronunciation
Laidrom	Lah-ee-dah-roh-meh
Alhctga	Ah-el-hec-tay-gah
Aczinor	Ah-kah-zoad-ee-noh-ray
Ahmlicv	Ah-hay-meh-lee-coh-vah
Lzinopo	El-zoad-ee-noh-poh
Liansa	Lee-ee-ah-nah-ess-ah

M	Phonetic Pronunciation
Habioro	Hah-bee-oh-roh
Ahaozpi	Ah-hah-oh-zoad-pee
Aaozaif	Ah-ah-oh-zoad-ah-ee-ef
Avtotar	Ah-vah-toh-tah-ray
Htmorda	Hay-tay-moh-ar-dah
Hipotga	Hay-ee-poh-tay-gah

O	Phonetic Pronunciation
Aaetpio	Ah-ah-ay-tay-pay-ee-oh
Aapdoce	Ah-ah-pay-doh-kay
Adoeoet	Ah-doh-ay-oh-ay-tay
Anodoin	Ah-noh-doh-ee-noo
Alndvod	Ah-leh-noo-dah-voh-dah
Arinnap	Ah-ree-noo-nah-peh

N	Phonetic Pronunciation
Lsrahpm	El-ess-rah-hay-pay-mee
Slgaiol	Ess-el-gah-ee-ol
Saiinou	Sah-ee-ee-noh-oo
Soniznt	Soh-nee-zoad-nay-tay
Laoaxrp	Lah-oh-ah-ex-ray-pay
Ligdisa	El-ee-gah-dee-sah

RC

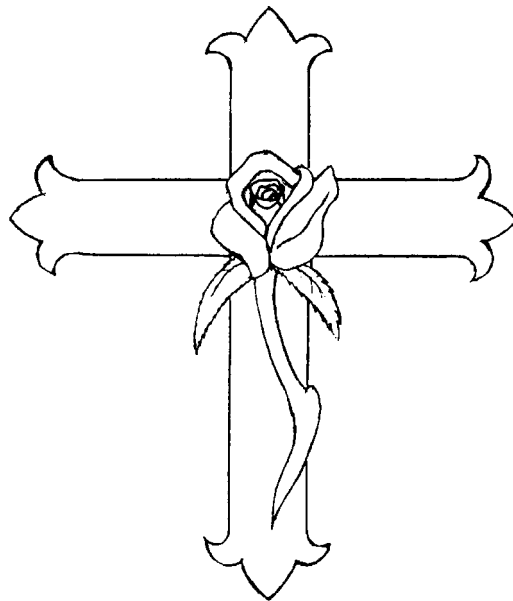
J

**Sacred Oath as it Relates to the Tree of
Life**

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥



Obligation

"r tk: I, Frater/Soror _____, a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering.

hmkj: That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order.

hnyb: That I will keep secret all things connected with the Order, and its secret knowledge from the whole world, equally from one who is a member of the First Order of the Golden Dawn as from an uninitiated person, and that I will maintain the veil of strict secrecy between the First and the Second Orders.

dsj: That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorization and permission; that I will neither recommend a candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great a confidence and honor, nor unduly press any person to become a candidate; and that I will superintend any examination of members of lower grades without fear or favor in any way, so that our high standard of knowledge be not lowered by my instrumentality.

hrwbg: Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our magical implements, nor reveal the use of the same, but will keep secret this inner Rosicrucian knowledge even as the same hath been kept secret through the ages; that I will not perform any ritual of the Rosea Rubea et Aurea Crucis before the eyes of any person save for the permission of the Chiefs of the Order.

trapt: I further promise and swear that with the Divine permission, I will, from this day forward, apply myself to the Great Work, which is to purify and exalt my spiritual nature so that with the Divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

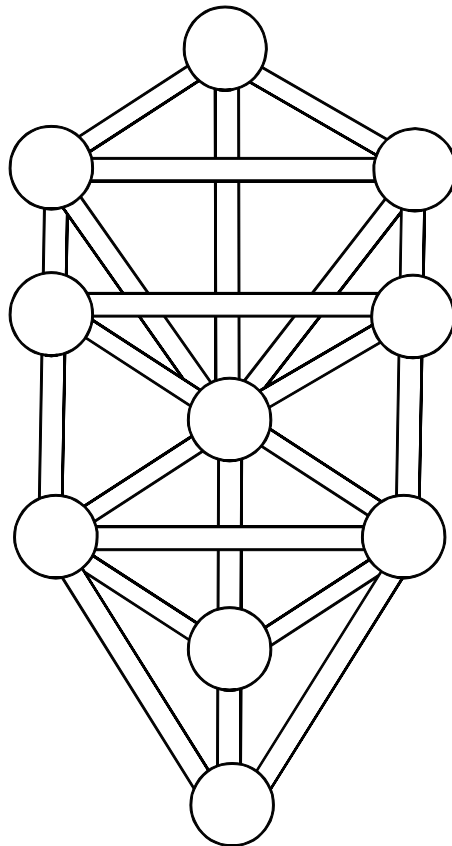
j xii: I furthermore solemnly pledge myself never to work at any important symbol without first invoking the highest Divine names connected therewith, and especially not to debase my knowledge of practical magic to purposes of evil and self-seeking and low material gain or pleasure. If I do this, notwithstanding this my oath, I invoke the Avenging Angel Hua, that the evil and material may react on me.

dwh: I further promise to support the admission of both sexes to our Order on a perfect equality, and that I will always display brotherly love and forbearance toward the members of the whole Order, neither slandering, nor evil-speaking, nor repeating, nor tale-bearing, whereby strife and ill-feeling may be engendered.

dwsy: I also undertake to work unassisted at the subjects prescribed to study in the various practical grades from Adeptus Minor to as high as my aspirations will take me.

twklm: Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him or her with due care before acknowledging him or her to be such.

Such are the words of this my obligation as an Adeptus Minor, whereunto I pledge myself in the presence of the Divine One, and of the Great Avenging Angel, Hua, and if I fail herein, may my Rose be disintegrated and my power in magic cease."



Sacred Oath as it Relates to the Tree of Life

Let the Adept, to the best of his ability, memorize and contemplate the sacred oath he or she took upon the Cross of Suffering. Let the Adept understand the relationship between the ten parts of the oath and their relationship to the Tree of Life.

As a meditational aid, let the Adept dress in a black robe with a twenty-two link chain about his or her neck, and in a dark room, recite the oath with this contemplation on the ten sephiroth.

rtk: Let us bind ourselves to our "Eternal" Light - the Light of Purity and Unity.

hmkj: Only through wisdom can we prove ourselves a devoted servant to our sacred Order and Fraternity.

hnyb: Through deep understanding of the inner mysteries, we become aware of our need to maintain a strict veil between the "truly initiated" and those beginning the path.

dsj: Here we see the importance of becoming the benevolent king to those in the lower grades, while at the same time, maintaining the hierarchy of our Order in that Mercy will abound and not lead to strife and schism as in the past.

hrwbg: Let the Adept be strict and stern in protecting his personal magical secrecy and the secrecy of our knowledge. Even if portions are printed in books, there is no excuse for a loose tongue. It does not benefit oneself or humankind to throw "pearls before swine."

trapt: Be as Christ. Be Osiris. Live in the world, not of the world. Become more than human, be Divine.

jxn: Let your desire always be not unto the elementals, spirits, or angels, but "Unto the Lord of the Universe." Do no workings without first invoking the Divine.

dwh: Let the Adept realize the need to control his or her own thoughts first. Expect change not from others, but from yourself. Your mind is the Great Chief of your heart and tongue.

dwsy: The true Adept does not require external motivation but only a strong hunger to unite with the Divine.

twklm: "By their fruits ye shall know them."

RC

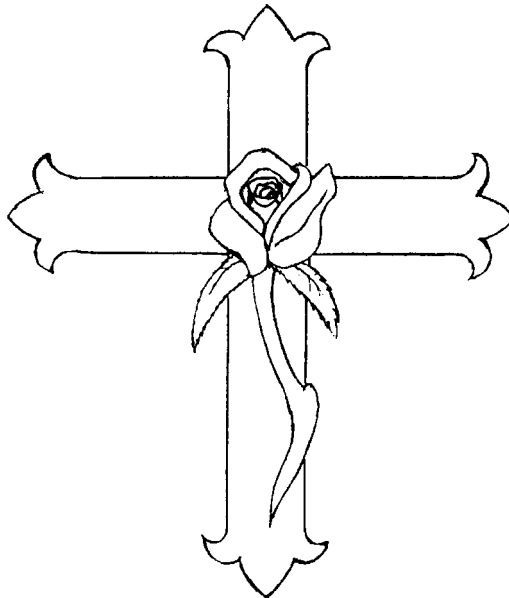
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Ritual of the Consecration of the Vault of the Adepti

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

Chief Adept - Winged Globe Wand and Crux Ansata

Second Adept - Phoenix Wand and Crux Ansata

Third Adept - Lotus Wand and Crux Ansata

Pastos

Circular Altar with Elemental Tools

Cross of Obligation

Written Oath of Obligation

(This ritual is to be used for a new Vault and on each day of Corpus Christi.)

(Members assemble and wear regalia. The three Chiefs are robed and seated as in opening of 5=6. The Vault door is closed; the Pastos remains inside the Vault, but the Circular Altar is placed in the outer chamber, in the center. Upon the altar are the cross, cup, dagger, and chain as usual, as well as the crossed Scourge and Crook. The Incense burner is also placed over letter Shin. Water is placed in the cup.)

CHIEF ADEPT: "Associate Adeptus Minor, see that the Portal of the Vault is closed and guarded." (Done.)

CHIEF ADEPT: (Advances to the altar, and lifts his wand on high.) "Hekas Hekas Este Bebeloi! Associate Adeptus Minor, let the chamber be purified by the Lesser Banishing Ritual of the Pentagram."

(**Chief Adept** returns to place. **Third Adept** performs the ritual with the black end of the Lotus Wand; holds it by the white band afterwards and resumes position.)

CHIEF ADEPT: "Mighty Adeptus Major, let the place be purified by the Lesser Banishing Ritual of the Hexagram."

(**Second Adept** performs this with black end of wand, holding it by the white band. On completing the circle in the east, he gives the 5=6 Signs, and the Analysis of the Keyword.)

CHIEF ADEPT: (Advances to the altar without his wand, taking the cross from the altar, goes to the south, raises the cross above his head and slowly circumambulates the chamber with Sol, repeating.) "And when, after all the phantoms have vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire."

CHIEF ADEPT: (On reaching the south, he faces south, and makes with the cross the Invoking Pentagram of Fire, saying:) "OIP TEAA PEDOCE. In the names and letters of the Great Southern Quadrangle, I invoke ye, ye angels of the Watchtower of the south."

(**Chief Adept** replaces the cross on the Lion. Takes the cup, goes to the west, sprinkles water, and circumambulates with Sol, saying:)

"So therefore first the priest who governeth the works of Fire must sprinkle with the Lustral Water of the loud, resounding sea."

(On reaching west, he faces west, and makes the Invoking Pentagram of Water with the cup, saying:)

"EMPEH ARSEL GAIOL. In the names and letters of the Great Western Quadrangle, I invoke ye, ye angels of the Watchtower of the west."

(Replaces the cup on Eagle's head. Takes the dagger and strikes forward with it, then circumambulates with Sol, repeating:)

"Such a Fire existeth, extending through the rushing of Air, or even a Fire formless, whence cometh the image of a voice, or even a flashing light, abounding, revolving, whirling forth, crying aloud."

(On reaching the east, he strikes forward with the dagger, makes Invoking Air Pentagram, and repeats:)

"ORO IBAH AOZPI. In the names and letters of the Great Eastern Quadrangle, I invoke ye, ye angels of the Watchtower of the east."

(Replaces the dagger on the head of the man. Takes the chain, goes to the north, raises it on high, shakes thrice, circumambulates with Sol and says:)

"Stoop not down into the darkly splendid world wherein lieth continually a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding a black, ever-rolling abyss, ever espousing a body un luminous, formless, and void."

(Reaches north and facing it, shakes chain thrice and draws the Invoking Earth Pentagram, saying:)

"EMOR DIAL HECTEGA. In the names and letters of the Great Northern Quadrangle, I invoke ye, ye angels of the Watchtower of the north."

(Replaces the chain upon the ox head. Takes the incense, goes to the west of altar, faces east, raises it, and draws Equilibrium Spirit Pentagrams, saying:)

"EXARP BITOM (Draw Active Pentagram.) HCOMA NANTA. (Draw Passive Pentagram.) In the names and letters of the mystical Tablet of Union, I invoke ye, ye Divine forces of the Spirit of Life. I invoke ye, ye angels of the Celestial Spheres whose dwelling is in the Invisible. Ye are the Guardians of the Gates of the Universe! Be ye also the Watchers of our mystic Vault. Keep far removed the evil and the unbalanced; strengthen and inspire the Initiates, so that we may preserve unsullied this abode of the

Mysteries of the Eternal Gods. Let this place be pure and holy, so that we may enter in and become partakers of the secrets of Divine Light."

(He replaces the incense upon cand resumes his place saying:)

"The Sun daily returning is the dispenser of Light to the Earth. Let us thrice complete the circle of this place, the abode of the Invisible Sun."

(**Chief Adept** leads, **Second Adept** follows, then all the others, and the **Third Adept** last. They circumambulate thrice, saluting the east with 5=6 Signs as they pass. Upon finishing, all resume places. **Chief Adept** extends his arms like a cross facing west while all others face east and all say adoration to the Lord of the Universe:)

ALL: "Holy art Thou Lord of the Universe. Holy art Thou which nature has not formed. Holy art Thou the Vast and Mighty One, ruler of the Light and the Darkness."

(**Chief Adept** changes place with **Third Adept**. **Third Adept** as Hierophant Inductor performs the ceremony of the opening of Portal. Any other Adept can take the place of the Associate Officer in west.)

THIRD ADEPT: *//// /*. Very Honored Fraters and Sorors, assist me to open the Portal of the Vault of the Adepti. Give the Signs of a Neophyte, Zelator, Theoricus, Practicus, and Philosophus. (Done.) Very Honored Associate Adept, what is the additional Mystic Title bestowed on a Philosophus as a link with the Second Order.

ASSOCIATE ADEPT: "Phrath."

THIRD ADEPT: "To what does it allude?"

HODOS: "To the Fourth River of Eden."

THIRD ADEPT: "What is the Sign?"

HODOS: "The Sign of the Rending Asunder of the Veil."

THIRD ADEPT: "What is the Word?"

HODOS: "Peh."

THIRD ADEPT: "Resh ."

ASSOCIATE ADEPT: "Kaph."

THIRD ADEPT: "Tav."

HODOS: "The whole word is Paroketh, meaning the Veil of the Tabernacle."

THIRD ADEPT: "In and by that word, I declare the Portal of this Vault of the Adepti duly opened." (Makes Qabalistic Sign of Cross.) "Unto thee, O Tetagrammaton, be ascribed Malkuth, Geburah, and Gedulah (Crossing fingers.) unto the ages, Amen."

ALL: (Makes Qabalistic Sign of Cross.) "Unto thee, O Tetagrammaton, be ascribed Malkuth, Geburah, and Gedulah (Crossing fingers.) unto the ages, Amen."

(**Fourth Adept** replaces the altar within the Vault, leaving the cross, cup and dagger in place outside for use in the Obligation. Close the door of the Vault. The **Chief**, **Second** and **Third Adepts** take their places and open in the 5=6 grade.)

SECOND ADEPT: /

THIRD ADEPT: /

CHIEF ADEPT: /

SECOND ADEPT: /

CHIEF ADEPT: "Avete, Fratres et Sorors."

SECOND ADEPT: "Rosea Rubea."

THIRD ADEPT: "Et Aurea Crucis."

CHIEF ADEPT: "Very Honored Fratres et Sorors, assist me to open the Vault of the Adepti. (Knocks.) Very Honored Hodos Chamelionis, see that the Portal is closed and guarded."

HODOS: (Having done so, saluting with the LVX Signs.) "Merciful Exempt Adept, the Portal of the Vault is closed and guarded."

CHIEF ADEPT: "Mighty Adeptus Major, by what Sign hast thou entered the Portal?"

SECOND ADEPT: "By the Sign of the Rending Asunder of the Veil." (Gives it.)

CHIEF ADEPT: "Associate Adeptus Minor, by what sign hast thou closed the Portal?"

THIRD ADEPT: "By the Sign of the Closing of the Veil." (Gives it.)

SECOND ADEPT: "Peh."

THIRD ADEPT: "Resh."

SECOND ADEPT: "Kaph."

THIRD ADEPT: "Tav."

SECOND ADEPT: "Paroketh."

THIRD ADEPT: "Which is the Veil of the Sanctum Sanctorum."

CHIEF ADEPT: "Mighty Adeptus Major, what is the Mystic Number of this grade?"

SECOND ADEPT: "Twenty one."

CHIEF ADEPT: "What is the Password formed therefrom?"

THIRD ADEPT: "Aleph."

CHIEF ADEPT: "Heh."

THIRD ADEPT: "Yod."

CHIEF ADEPT: "Heh."

THIRD ADEPT: "Eheieh."

CHIEF ADEPT: "Mighty Adeptus Major, what is the Vault of the Adepti?"

SECOND ADEPT: "The symbolic burying place of our founder Christian Rosenkreutz, which he made to represent the Universe."

CHIEF ADEPT: "Associate Adeptus Minor, in what part of it is he buried?"

THIRD ADEPT: "In the center of the heptagonal sides and beneath the altar, his head being towards the east."

CHIEF ADEPT: "Mighty Adeptus Major, why in the center?"

SECOND ADEPT: "Because that is the point of perfect equilibrium."

CHIEF ADEPT: "Associate Adeptus Minor, what does the Mystic Name of our founder signify?"

THIRD ADEPT: "The Rose and Cross of Christ; the Fadeless Rose of Creation; the Immortal Cross of Light."

CHIEF ADEPT: "Mighty Adeptus Major, what was the Vault entitled by our more ancient Fraters and Sorors?"

SECOND ADEPT: "The Tomb of Osiris Onnophris, the Justified One."

CHIEF ADEPT: "Associate Adeptus Minor, of what shape was the Vault?"

THIRD ADEPT: "It is that of an equilateral heptagon, or figure of seven sides."

CHIEF ADEPT: "Mighty Adeptus Major, unto what do these seven sides allude?"

SECOND ADEPT: "Seven are the lower sephiroth, seven are the palaces, seven are the days of creation, seven in the height above, seven in the depth below."

CHIEF ADEPT: "Associate Adeptus Minor, where is the Vault symbolically situated?"

Third: "In the center of the Earth, in the Mountain of Caverns, the Mystic Mountain of Abi-Agnus."

CHIEF ADEPT: "Mighty Adeptus Major, what is this Mystic Mountain of Abi-Agnus?"

SECOND ADEPT: "It is the Mountain of God in the center of the Universe, the Sacred Rosicrucian Mountain of Initiation."

CHIEF ADEPT: "Associate Adeptus Minor, what is the meaning of this title, Abeignus?"

THIRD ADEPT: "It is Abi-Agnus, Lamb of the Father. It is by metathesis Abi-Genos, born of the Father, Bia-Genos, Strength of our Race, and the four words make the sentence, Mountain of the Lamb of the Father, and the strength of our race. IAO. hichy. Such are the words."

(All salute with 5=6 Signs.)

CHIEF ADEPT: "Mighty Adeptus Major, what is the Key to this Vault?"

SECOND ADEPT: "The Rose and Cross, which resume the Life of Nature and the powers hidden in the word I.N.R.I.."

CHIEF ADEPT: "Associate Adeptus Minor, what is the emblem which we bear in our left hands?"

THIRD ADEPT: "It is a form of the Rose and Cross, the ancient Crux Ansata or Egyptian Symbol of Life."

CHIEF ADEPT: "Mighty Adeptus Major, what is its meaning?"

SECOND ADEPT: "It represents the force of the ten sephiroth in nature, divided into a hexad and a tetrad. The oval embraces the first six sephiroth and the Tav Cross, the lower four, answering to the four elements."

CHIEF ADEPT: "Associate Adeptus Minor, what is the emblem which I bear upon my breast?"

THIRD ADEPT: "The complete symbol of the Rose and Cross."

CHIEF ADEPT: "Mighty Adeptus Major, what is its meaning?"

SECOND ADEPT: "It is the Key of sigils and of rituals, and represents the force of the twenty-two letters in nature, as divided into a three, a seven, and a twelve; many and great are its mysteries."

CHIEF ADEPT: "Associate Adeptus Minor, what is the wand which thou bearest?"

THIRD ADEPT: "A simple wand having the colors of the twelve signs of the zodiac between the Light and the Darkness, and surmounted by the Lotus flower of Isis. It symbolizes the development of creation."

CHIEF ADEPT: "Mighty Adeptus Major, thy wand and its meaning?"

SECOND ADEPT: "A wand terminating in the symbol of the binary and surmounted by the Tav Cross of Life, or the head of the phoenix, sacred to Osiris. The seven colors between Light and Darkness are attributed to the planets. It symbolizes rebirth and resurrection from death."

CHIEF ADEPT: "My wand is surmounted by the Winged Globe, around which the Twin Serpents of Egypt twine. It symbolizes the equilibrated forces of the Spirit and the four elements beneath the everlasting wings of the Holy One.

Associate Adeptus Minor, what are the words inscribed upon the door of the Vault, and how is it guarded?"

THIRD ADEPT: "Post Centum Viginti Annos Patebo. After one hundred and twenty years I shall open, and the door is guarded by the Elemental Tablets and by the Kerubic emblems."

CHIEF ADEPT: "The one hundred and twenty years refer symbolically to the five grades of the First Order and to the revolution of the powers of the pentagram; also to the five preparatory examinations for this grade. It is written, 'His days shall be one hundred and twenty years; and one hundred and twenty divided by five yields twenty-four, the number of hours in a day and of the Thrones of the Elders in the Apocalypse. Further, one hundred and twenty equals the number of the ten sephiroth multiplied by that of the zodiac, whose key is the working of the Spirit and four elements typified in the wand which I bear."

(**Chief Adept** knocks four times. **All** face east. **Chief Adept** opens the Vault wide, enters, passes to the eastern end, or place of the head of the Pastos, the coffin of

Christian Rosenkreutz, and then faces west. **Second Adept** enters and passes to the south. **Third Adept** goes to the north. Other members remain standing as before. The three officers each with a special wand in his right hand and Crux Ansata in the left, then stretch out their wands to form a pyramid above the altar, and also each join the Crux Ansata below.)

CHIEF ADEPT: "Let us Analyze the Keyword. I."

SECOND ADEPT: "N."

THIRD ADEPT: "R."

ALL: "I."

CHIEF ADEPT: "Yod."

SECOND ADEPT: "Nun."

THIRD ADEPT: "Resh."

ALL: "Yod."

CHIEF ADEPT: "Virgo, Isis, Mighty Mother."

SECOND ADEPT: "Scorpio, Apophis, Destroyer."

THIRD ADEPT: "Sol, Osiris, Slain and Risen."

ALL: "Isis, Apophis, Osiris, IAO."

(All then simultaneously separate wands and cruces, and say:)

ALL: "The Sign of Osiris Slain." (Gives it.)

CHIEF ADEPT: (Giving the L sign with a bowed head.) "The Sign of the Mourning of Isis."

SECOND ADEPT: (Giving the V sign with the head back.) "The Sign of Typhon and Apophis."

THIRD ADEPT: (With bowed head gives the X sign.) "The Sign of Osiris Risen."

(All together with the Saluting Sign and bowed head.)

ALL: "LVX, Lux, the Light of the Cross."

(All quit the Vault and return to previous places.)

CHIEF ADEPT: "In the Grand Word Yehashuah, by the Keyword I.N.R.I., and through the concealed word LVX, I have opened the Vault of the Adepti."

(All give LVX Signs.)

SECOND ADEPT: "Let the Cross of the Obligation be set in its place."

SECOND ADEPT: "It is written: 'Whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest, shall be the servant of all.' I therefore, on behalf of the Second Order, do require of you to divest yourself of your robes and insignia as a Chief Adept, to clothe yourself with the black Robe of Mourning, and to put the Chain of Humility about your neck."

(Chief Adept disrobes, puts on the chain and is fastened to the cross by the **Fourth and Fifth Adepts.**)

CHIEF ADEPT: "Upon this Cross of Obligation, I freely and unasked, on behalf of the Second Order, do hereby pledge myself to the due performance and fulfillment of the respective clauses of the oath taken by each member on the Cross of Suffering at his admission to the grade of Adeptus Minor."

CHIEF ADEPT: (While still bound) "I invoke thee, the Great Avenging Angel Hua to confirm and strengthen all the members of this Order during the ensuing revolution of the Sun to keep them steadfast in the path of rectitude and self-sacrifice, and to confer upon them the power of discernment, that they may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment."

OBLIGATION

"Kether: I, Frater _____, a member of the Body of Christ, do this day spiritually bind myself, *on behalf of the whole Second Order*, even as I am now bound physically upon the Cross of Suffering.

Chokmah: That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order.

Binah: That I will keep secret all things connected with the Order, and its secret knowledge from the whole world, equally from one who is a member of the First Order of the Golden Dawn as from an uninitiated person, and that I will maintain the veil of strict secrecy between the First and the Second Orders.

Chesed: That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorization and permission; that I will neither recommend a candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great a confidence and honor, nor unduly press any person to become a candidate; and that I will superintend any examination of members of lower grades without fear or favor in any way, so that our high standard of knowledge be not lowered by my instrumentality.

Geburah: Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our magical implements, nor reveal the use of the same, but will keep secret this inner Rosicrucian knowledge even as the same hath been kept secret through the ages; that I will not perform any ritual of the Rosea Rubea et Aurea Crucis before the eyes of any person save for the permission of the Chiefs of the Order.

Tiphareth: I further promise and swear that with the Divine permission, I will, from this day forward, apply myself to the Great Work, which is to purify and exalt my spiritual nature so that with the Divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

Netzach: I furthermore solemnly pledge myself never to work at any important symbol without first invoking the highest Divine names connected therewith, and especially not to debase my knowledge of practical magic to purposes of evil and self seeking and low material gain or pleasure. If I do this, notwithstanding this my oath, I invoke the Avenging Angel Hua, that the evil and material may react on me.

Hod: I further promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance toward the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered.

Yesod: I also undertake to work unassisted at the subjects prescribed to study in the various practical grades from Adeptus Minor to as high as my aspirations will take me.

Malkuth: Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him or her with care before acknowledging him or her to be such."

SECOND ADEPT: "Let the **Chief Adept** descend from the Cross of Suffering."

(**Fourth** and **Fifth Adepts** release him from the cross.)

SECOND ADEPT: "Merciful Exempt Adept, I, on behalf of the Second Order, request you to re-invest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the High Powers as surety for the Order."

(**Chief Adept** re-clothes, assisted by **Fourth** and **Fifth Adepts**. **Three Adepts** enter the Vault, roll the altar aside, open the lid of Pastos, and put Book "T" upon the table. **Chief Adept** steps into the Pastos, and stands facing the door. The **Three Adepts** join wands and cruces.)

CHIEF ADEPT: "I invoke thee Hru, the great angel who art set over the operations of this secret wisdom, to strengthen and establish this Order in its search for the Mysteries of the Divine Light. Increase the spiritual perception of the members and enable them to rise beyond that Lower Self-hood which is nothing, unto that Highest Self-hood which is in God the Vast One."

(The **Three Adepts** disjoin their wands and lower them into the Pastos, joining them together at the black ends, and directing them toward the center of the floor. They hold cruces as before.)

CHIEF ADEPT: "And now, in the tremendous name of strength through sacrifice, Yehashuah, Yehovasha, I authorize and charge ye, ye forces of evil that be beneath the Universe, that, should a member of this Order, through will, forgetfulness, or weakness, act contrary to the obligation which he hath voluntarily taken upon himself on admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of the Great Work through the Order. Thus, therefore, do I charge and authorize ye through Yehashuah, Yehovasha, the name of sacrifice."

(**Three Adepts** disjoin wands and cruces. **Chief Adept** steps out of Pastos.)

CHIEF ADEPT: "Let the Pastos be placed without the Vault as in the third point of the ceremony of Adeptus Minor."

(The Pastos is carried out by the **Fourth** and **Fifth Adepts** into the outer chamber. The lid is removed and placed beside it. The **Chief Adept** stands between the Pastos and the lid facing the door of the Vault with his arms crossed. **Second Adept** stands at the head of Pastos and the **Third Adept** at the foot. Other Adepts form a circle around, and join wands over the head of Chief, then they separate wands from head and give the Sign of 5=6 grade.)

CHIEF ADEPT: (Slowly and loudly.) "I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. I am the First and I am the Last. I am he that liveth but was dead and behold I am alive forevermore, and hold the keys to Hell and of Death."

(**Chief Adept** quits the circle, the **Second Adept** follows, then the other members, with the **Third Adept** last. All enter the Vault and proceed around the altar with the Sun. **Chief Adept** reads the following sentences, and all halt in the former positions, **Chief Adept** is in center, others are around.)

CHIEF ADEPT: "For I know that my Redeemer liveth and that He shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me. I am purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good. I have finished my work. I have entered into the invisible. I am the Sun in his rising. I have passed through the hour of Cloud and Night. I am Amoun the Concealed One, the Opener of the day. I am Osiris Onnophris, the Justified One. I am the Lord of Life, triumphant over Death. There is no part of me that is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light! Out of the Darkness, let the Light Arise."

(**All** exit the Vault at this point, and the **Chief Adept** reaches the center point between the Pastos and lid. He faces towards the Vault, with the other Adepts around him. They join wands over his head. He raises his face and hands, continues:)

CHIEF ADEPT: "I am the Reconciler with the Ineffable. I am the Dweller in the Invisible. Let the White Brilliance of the Divine Spirit descend."

(The **Chief Adept** lowers face and hands. Other Adepts withdraw their wands.)

CHIEF ADEPT: (Raising his hand) "In the name and power of the Divine Spirit, I invoke ye, ye angels of the Watchtowers of the Universe. Guard this Vault during this revolution of the Solar course. Keep far from it the evil and the uninitiated that they penetrate not into the abode of our Mysteries, and inspire and sanctify all who enter this place with the illimitable Wisdom of the Light Divine!"

(**Chief Adept** gives the Sign of 5=6. All others copy. Pastos is replaced inside the Vault, and the Circular Altar is placed on top. All resume positions as in the Opening of the Vault.)

Closing

CHIEF ADEPT: /

SECOND ADEPT: /

CHIEF ADEPT: /

SECOND ADEPT: /

THIRD ADEPT: /

CHIEF ADEPT: "Avete Fraters et Sorors."

SECOND ADEPT: "Rosea Rubea."

THIRD ADEPT: "Et Aurea Crucis."

CHIEF ADEPT: "Very Honored Fraters and Sorors, assist me to close the Vault of the Adepti. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?"

THIRD ADEPT: "It is written in the Book of Daniel that they were one hundred and twenty."

CHIEF ADEPT: "Mighty Adeptus Major, how is that number found?"

SECOND ADEPT: "By the continual multiplication of the first five numbers of the decimal scale."

CHIEF ADEPT: "Post Centum Viginti Annos Patebo. Thus, I have closed the Vault of the Adepti in the Mystic Mountain of Abiegnus."

THIRD ADEPT: "Ex Deo Nascimur."

SECOND ADEPT: "In Yehashuah Morimur."

CHIEF ADEPT: "Per Sanctum Spiritum Reviviscimus."

(All present give LVX Signs in silence.)

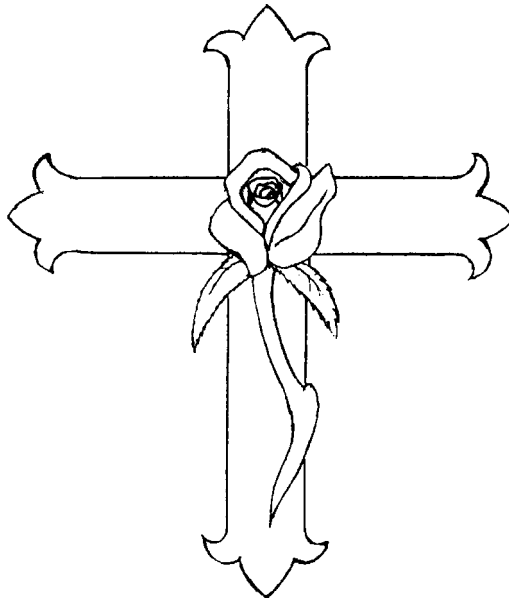
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Book T

R. R. ET A. C.

ZELATOR ADEPTUS MINOR

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

The Court Cards

There are sixteen court cards, they are called the Royal cards of the Tarot. S.L. MacGregor Mathers, one of the founders of our Order, described the Court Cards as not being on the sephiroth but, in a unique sense, beside them. It is here that Mathers was suggesting that these particular cards, the Royal cards, were not integral to the sephiroth but were an extension of the qualities of the sephiroth. The Court Cards represent the power and the elemental qualities of the Tetragrammaton, hwhy in the Four Worlds of the Qabalah. Generally, they represent specific elements although this is not always the case, and as such they refer to real people when they appear in a Tarot spread or divination where all seventy-eight cards are employed. This will, however, be determined a lot by the question being asked by the querent. Other times the Court cards may represent or even mean any event or situation having a certain kind of personality or a certain kind of energy. In addition, the Court cards can be said to represent certain kinds of decisions on our part, and many times on the part of others. The Court cards, in addition, can represent a karmic force, a reaction to the action of our particular decision that will bring about a blind force of energy or invoke a particular individual into a particular aspect of our lives. In addition, when the Court cards appear in a divination, many times they suggest a human type of controlling factor.

Another way of looking at the Court cards is to look at them as the choices of men and women. These are on our own physical plane of existence, while, many times, the trump cards are referred to as choices of the gods. Of course, in reality, these become our choices also. The Minor Arcana are the forces brought into play.

The Court cards may also be referred to the zodiac. The kings, queens and princes stand behind the deacons, while the princesses are said to link together the various signs. We will give you a more in-depth understanding of how these energies and figures relate to the world, and the two magnetic poles of the L , when we study the Tree of Life in a solid sphere.

The Kings

The four kings refer to the aspect of Abba or Father and are mounted on steeds representing the γ force in the name of each suit. They are the father and the commencement or the beginning of material forces. Their force can be many times swift and quick, appearing and then disappearing. Their force can be swift and violent in action, but as stated, their effect many times will quickly leave. They are generally depicted as clothed in armor, symbolic of their strength and power. It is important to understand and have knowledge of the scale of the king if one is to begin to have any magical workings. This explains one reason why the Divine name in twlyxa is vibrated first and foremost before any energies are invoked.

The Queens

The queens are depicted as sitting on the throne, representing the forces of h of the name in each suit. The queens represent Aima, the Mother, the bringer forth of life, the bringer forth of material forces. The queens are a force which help to develop and help to realize manifestation, the force brought in by the king. The queens represent a force that is unshaken, a force that is steady, a force that is solid. Their energy is not rapid and swift like the king's energy, but it is enduring. The queens, therefore, are symbolized by figures sitting on a throne, and they are clothed in armor.

The Princes

The princes are figures that are generally seated in chariots and thus they are moving forward. They represent the force of the name of each suit. They are the offspring of the king and the queen. They realize the influences of both the king force and the queen force. They are swift but not as swift as the king, they are steady but not as steady as the queen. Therefore, they are in movement like the king on the steed but not as fast. They are seated many times on a stable platform but not as stable as the Queen. They are depicted on a chariot and they too are clothed in armor. The power of the prince is illusionary unless it is set in motion by the king and the queen, Abba and Aima.

The Princesses

These are called the Knaves of the Tarot. They are also referred to in the Golden Dawn system as the "Four Princesses" or the "Figures of the Amazons", standing firmly by themselves. They neither ride on a horse nor are they seated on a throne nor are they carried on a chariot. They, without a doubt, represent the force of h final. They are the completion of the influences of the other scales, they represent the manifestation of the prince, king and queen. She is represented and symbolized by a figure standing firmly by itself, only partially draped and having little armor. Her power exists not by the reason of others but by the force of the spirit. Woe unto whom so ever shall make war upon her when thus established!

The Princesses rule over the four parts of the Celestial heavens which lie around the North Pole and above the respective Kerubic signs of the zodiac. It is from the Princesses that we form the throne and the power of the four aces. The four Kings, Queens and Princes rule the domination of the Celestial heavens between the realm of the four Princesses and the zodiac. It is through her that we link the various signs of the zodiac.

King of Wands

"The Lord of the Flame and the Lightning" "King of the Spirit and the Fire"

Riding a black horse with a flaming mane and tail is this winged warrior. The horse itself is not winged but rather the helmet of the rider is winged like an old Scandinavian or Gollish helmet, it also has a royal crown on it. The king wears a corset of scale mail and buckskin of the same and a flowing scarlet mantle showing the power of \odot and the power of the γ energy. Above his helmet, above his cuirass, and on his shoulders pieces of buckskins he bears as a crest, a winged black horses head. He grasps a club with flaming ends somewhat similar to that in the symbol of the Ace of Wands. The sigil of the scale is shown. He is truly a representative of the raw force of the spirit of \odot . Beneath the rushing feet of his steed are waves of flaming fire. He is generous, fierce, sudden, and swift. He is active, and he is powerful. He can represent the force of γ energy coming into one's life quickly and then moving onward or he can be a literal person depending on the reading. His hair can be red or gold, his eyes gray or hazel. He is generally more mature in behavior and in age.

If ill dignified, he is evil minded, he can be cruel as \odot can be. He is bigoted and he can be brutal.

The King of Wands rules the celestial heavens from above the twentieth degree of η to the first two deacons of ι . This also includes part of the constellation of Hercules. The King of Wands is \odot of \odot , King of the Salamanders.

Queen of Wands

"Queen of the Thrones of Flame"

A lady with long, red golden hair seated upon a throne with a beautiful crown represents the Queen of Wands who is steady, she is symbolic of the steady flames of \odot . She wears a corset and buckskin of scale mail, which later her robes disclose. Her arms are almost bare, on her cuirass and buckskins are a leopards head and wings, the same symbol surmounts her crown. At her side is a couchant leopard on which her hands rest. The leopard can also be represented as a symbol of power and \odot . She bears a long wand with a heavy conical head. Her face is beautiful and resolute. The Queen of Wands represents adaptability yet it is a steady force when applied to an object or problem. It is as steady as the fires that burn beneath her throne. The Queen of Wands has great attractive power, as well as the power to command. She can be kind and generous when she is not opposed.

If ill dignified she can be obstinate, vengeful, domineering, and tyrannical against another without probable cause.

The physical characteristics of the Queen of Wands are reddish gold hair and blue or brown eyes.

She rules the heavens from approximately the last deacon of 1 to about the twentieth degree of a including a part of Andromeda, N of O, Queen of the Salamanders or Salamandrines.

Prince of Wands

"The Prince of the Chariot of Fire"

He has large white wings, and is a kingly figure with a golden winged crown and, of course like a prince, he is seated on a chariot. Only one wheel of his chariot is shown. He wears a corset and buckskin of scale armor decorated with a winged lion's head which as a symbol surmounts his crown. His chariot is drawn by a lion, his arms are bare except his shoulder which has pieces of curselette and he bears a torch of a O Wand. Beneath his chariot are flames somewhat waved and somewhat salient, air is blowing on these flames.

He is strong, swift, rather violent, generous, noble, hasty and can be scorning. If ill dignified he can be cruel, prejudiced, intolerant and ill natured.

His physical characteristics are yellowish or light hair and blue or gray eyes. He is M of O and Prince and Emperor of the Salamanders.

Princess of Wands

"Princess of the Shining Star"

"The Rose of the Palace of Fire"

She has flowing red golden hair, she is very strong and extremely beautiful. She is attired like an Amazon. She wears no armor; her shoulders, arms, bosom, and knees are all bare. She wears a short kilt reaching to her knees. Around her waist is a broad belt of scale mail, narrow at the side, broad in the front and back and having a winged tigers head in front. She wears a Corinthian shaped helmet and is crowned with a long plume. It is also surmounted by a tiger's head, and the same symbol forms the buckle of her scale mail buckskins.

A mantle lined with tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen altar ornamented with a rams head and flames of fire leaping from it. Her left hand leans on a long and heavy club swelling at the lower end where the sigil is placed. It has flames of fire leaping from it the whole way down, but the flames are ascending. This club or torch is much longer than that carried by the king or the queen. It is definitely the club of final h and manifestation. Beneath her firmly placed feet are leaping flames of fire.

She is brilliant and beautiful, she has strong force, sudden in anger and or love. She is desire of power, enthusiasm, she can be vengeful but always courageous.

If ill dignified she can be superficial, theatrical, cruel, unstable and domineering.

Her physical characteristics are reddish or light colored hair and blue eyes. She rules the heavens over the quadrant of the portion around the North Pole. She is L of O, Princess or Empress of the Salamanders. She is the throne of the Ace of Wands.

King of Cups

"Lord of the Waves and the Waters"

"King of the Host of the Sea"

The King of Cups has flying hair. He is a beautiful, youthful, winged warrior riding upon a white horse. His equipment is similar to that of the Knight of Wands. Upon his helmet, cuirass and buckskins is a peacock with opened wings. He bears the sigil of the scale and he holds a cup in his hand. From the cup issues a crab and beneath his horse's feet is the sea.

He is graceful and poetic, indolent but enthusiastic if aroused.

When ill dignified he is sensual, idle and untruthful. He rules the heavens from the twentieth degree of κ to the twentieth degree of λ including the greater part of Pegasus.

His hair can be any color but generally it is lighter and his eyes can be gray to brown.

He is O of N, King of the Undines and of the Nymphs.

Queen of Cups

"Queen of the Throne of Waters"

She is a very beautiful, fair haired lady seated upon a throne beneath which flows water wherein lotus' are seen. Her general dress is similar to the Queen of Wands, but upon her crown, cuirass and buckskin is seen an ibis with open wings. Beside her is also the same bird. Of course, the ibis refers to the god Thoth. She holds a cup wherefrom a crayfish comes out, her face is dreamy and beautiful, and she holds a lotus in hand upon the ibis.

The Queen of Cups is poetic and kind, she is imaginative. At the same time she is aloof and not willing to take much trouble for another. She is good natured underneath a dreamy appearance. Her imagination is stronger than her feelings. She is much affected by other influences and therefore more dependent upon good influences.

When ill dignified she depends very much on the other symbols around her and that denotes her nature.

She has goldish brown hair and blue eyes. N of N, Queen of the Nymphs and the Undines.

Prince of Cups

"Prince of the Chariots of Waters"

He wears a winged crown, he is a winged kingly figure, seated in a chariot drawn by an eagle. On the wheel is the symbol of the scorpion. The eagle is shown as a crest upon his crown, cuirass and buckskins. His general attire is similar to that of the King of Wands. Beneath his chariot is the calm and stagnant water of the lake. The scale armor represents feathers more than scales. He holds in one hand the lotus and in the other the cup charged with the sigil of his scale. A serpent issues forth from the cup and his head tends down to the waters of the lake.

The Prince of Cups can be violent and yet subtle. He can be artistic and yet crafty, he has a fierce nature with a calm exterior. He is powerful for good or evil but more attracted by the evil if allied with apparent power or wisdom. (It should be noted in a Tarot reading which cards are along side of the Prince of Cups.)

If ill dignified he is intensely evil and merciless. He rules from the twentieth degree of ♁ to the twentieth degree of ♃.

He has fair hair and blue eyes. He is M of N, Prince and Emperor of the Nymphs and the Undines.

Princess of Cups

"Princess of Waters and the Lotus of the Palace of the Floods"

She is a beautiful Amazon like figure, softer in nature than the Princess of Wands. She is dressed in a similar fashion, she stands on the sea with a beautiful foaming spray of waves. To her right in the distance is a dolphin. She wears a crest on her helmet. The belt and buckskins are swarmed with opening wings. She bears in one hand the lotus and in the other an open cup from which a turtle comes forth. Her mantle is lined with swans down.

The Knave of Cups is poetry, gentleness and kindness. She is imagination and dreamy at times, indolent yet courageous if aroused.

If ill dignified she can be selfish and luxurious. She rules the quadrant of the heavens around rtk.

Her hair is brown, her eyes blue or brown. She is L of N, Princess and Empress of the Nymphs and Undines, Throne of the Ace of Cups.

King of Swords

"Lord of the Winds of the Breezes"

"King of the Spirit of Air"

The King of Swords wears a crown and winged helmet. He is a winged warrior mounted upon a brown steed. His general equipment is that of the King of Wands but he wears a crest and a winged six pointed star similar to those represented on the head of Castor and Pollux, the dioscouri-c. He holds a drawn sword with the sigil of the scales held high upon its pommel. Beneath his horse's feet are dark driving stratus clouds.

The King of Swords is clever, subtle, fierce, active, courageous, delicate, skillful, but inclines to be domineering. He is, also, inclined to value small things unless well dignified.

If ill dignified he is deceitful, tyrannical and crafty. He rules from the twentieth degree of b to the twentieth degree of c.

He has dark brown hair and dark eyes. He is O of M, King of the Sylphs and the Sylphides.

Queen of Swords

"Queen of the Thrones of Air"

She is a graceful woman with curly wavy hair like a queen seated on a throne and crowned. Beneath this throne are grayish cumulus type clouds.

Her general attire is similar to the Queen of Wands. Unlike the Queen of Wands she wears a crest, a winged child's head like the head of an infantile Kerub seen sculptured on tombs. She has a drawn sword in one hand and a large bearded, newly severed head of a man in the other.

She is keen in observations, subtle, quick, confident and intense. She often times can be preserveringly accurate in superficial things. She can be graceful, fond of dancing and balancing.

When ill dignified she is cruel, sly, deceitful, unreliable though with a good exterior.

Her hair could be light brown and her eyes blue. She is N of M, Queen of the Sylphs and the Sylphides.

Prince of Swords

"Prince of the Chariot of the Winds"

He is represented by a winged king with a winged crown seated in a chariot drawn by arch phase, archeons or archfairies, represented by winged youths very slightly draped with butterfly wings, heads encircled with a phillit with pentagrams thereon and holding wands surmounted by pentagram shaped stars. The general equipment is similar to that of the Prince of Wands but he bears as a crest a winged Angelic head with a pentagram on the brow. Beneath his chariot are gray ringed clouds or nimbi. He holds a drawn sword in one hand and a sickle in the other hand. He rules with the sword, and with the sickle he slays.

He is full of ideas and thoughts and designs, distressful, suspicious, firm in friendships and enmity, careful, slow and overcautious. He symbolizes Alpha and Omega, the giver of death who slays as fast as he creates.

When ill dignified he can be harsh, malicious, plotting, obstinate yet hesitating and unreliable.

He rules from the twentieth degree of j to the twentieth degree of k .

He has dark hair and dark eyes. He is M of M, Prince and Emperor of the Sylphs and Sylphides.

Princess of Swords

"Princess of Rushing Winds, Lotus of the Palace of the Air"

She is an Amazon figure with waving hair. Her attire is similar to the Princess of Wands. The feet seem springy, giving the idea of swiftness, weight changing from one foot to another and body swinging around. She resembles a mixture of Minerva and Diana. Her mantle resembles the agias of Minerva. She wears as a crown, like Medusa, serpent hair. She holds a sword in one hand and the other hand rests upon a small altar that projects gray smoke without fire. Ascending from it beneath her feet are white cirious clouds.

She is wisdom, strength, acuteness, subtleness in material things, grace and dexterity.

If ill dignified she can be cunning and frivolous, she rules the quadrant of heaven around r t k .

Her eyes and hair are dark. She is L of M, Princess and Empress of the Sylphs and Sylphides, Throne of the Ace of Swords.

King of Pentacles

"Lord of the Wild and Fertile Lands"

"King of the Spirits of Earth"

His image is that of a dark winged warrior with winged and crowned helmet mounted on a light brown horse. His equipment is the same as the Knight of Wands. He wears the winged stag head of an antelope as a crest. Beneath the horse's feet is fertile land with ripe corn. In his right hand he bears the scepter surmounted with a hexagram, in the other a pentacle. Unless very well dignified he is very heavy, dull, material, laborious, clever and patient in material matters.

If ill dignified he is avarice, grasping, dull, jealous, not very courageous unless assisted by other symbols. He rules from the twentieth degree of e to the twentieth degree of f .

He has dark hair and dark eyes. He is O of L and King of the Gnomes.

Queen of Pentacles

"Queen of the Thrones of the Earth"

She is symbolized by a woman with a beautiful face and dark hair seated upon a throne beneath which is dark sandy L. One side of her face is dark and the other side is light. Her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands but she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a scepter surmounted by a cube, in the other is an orb of gold.

She is impetuous, kind, timid, charming, great hearted, melancholy, truthful yet of many moods.

When ill dignified she is undecided, capricious, foolish, changeable. She rules from twenty degrees i to twenty degrees j.

She has dark hair and dark eyes. She is N of L, Queen of the Gnomes.

Prince of Pentacles

"Prince of the Chariot of Earth"

His image is that of a winged kingly figure seated in a chariot drawn by a bull. He bears as a crest the symbol and the head of a winged bull. The chariot is represented by land with many flowers. In one hand he bears an orb of gold and in the other a scepter surmounted by an orb and cross.

He is the increase of matter, increase of good and evil, solidifies, practically applies things steady and reliable.

If ill dignified he is animal nature, material and rather stupid, furious when aroused. He rules twenty degrees a to twenty degrees b.

He has dark hair and dark eyes. He is M of L, Prince and Emperor of the Gnomes.

Princess of Pentacles

"Princess of the Echoing Hills" "Rose of the Palace of the Earth"

She is symbolized by a strong, beautiful, Amazon type figure with red brown hair standing on grass and flowers. A grove of trees near her form suggests she is Ceres and Persephone. She bears a winged rams head as a crest and wears a mantle of sheep's skin. In one hand she carries a scepter with a circular disk and in the other a pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, preserving and pitiful.

If ill dignified she can be wasteful. She rules over one quadrant of the heavens from the North Pole of the ecliptic.

She has dark hair and dark eyes; she is L of L , Princess and Empress of the Gnomes, Throne of the Ace of Pentacles.

Synopsis

The King of Wands represents the y fire force of the Tetragrammaton and is O of O. This is y O of elemental O.

The Queen of Wands represents the h force, N of elemental O.

The Prince of Wands represents the w force, M of elemental O.

The Princess of Wands represents the final h force, L of elemental O.

The King of Cups represents the y force, O of elemental N.

The Queen of Cups represents the h force, N of elemental N.

The Prince of Cups represents the w force, M of elemental N.

The Princess of Cups represents the h final force, L of elemental N.

The King of Swords represents the y force, O of elemental M.

The Queen of Swords represents the h force, N of elemental M.

The Prince of Swords represents the w force, M of elemental M.

The Princess of Swords represents the final h force and is L of elemental M.

The King of Pentacles represents the y force, O of elemental L .

The Queen of Pentacles represents the h force, N of elemental L .

The Prince of Pentacles represents the w force, M of elemental L .

The Princess of Pentacles represents the final h force, L of elemental L .

It is very important to look at a court card and identify it according to its elemental nature. The Adept should memorize these attributes as well as a general description of the character and nature of the card as far as physical, magical, and symbolical views.

The Minor Arcana

"What thou seest write in a book, and send it unto the Seven Abodes that are in hīcu. And I saw in the right hand of Him that sat upon the Throne a book sealed with Seven Seals. And I saw a strong Angel proclaiming with a loud voice, 'Who is worthy to open the Books and to loose the seals thereof?'"

In *Book T*, the highlights of the Tarot are covered, including the Court cards. In this lesson we are going to examine the Minor Arcana. The following are the titles of the Tarot cards:

The Ace of Wands	Root of the power of O.
The Ace of Swords	Root of the power of M.
The Ace of Pentacles	Root of the power of L.
The Ace of Cups	Root of the power of N.

The following is a full list of the names and attributions of the remaining Minor Arcana as they apply to the Decan and the zodiacal sign.

Card	Lord of	Decan	Sign
5 Wands	Strife	L	e
6 Wands	Victory	K	e
7 Wands	Valor	F	e
8 Pentacles	Prudence	A	f
9 Pentacles	Material Gain	C	f
10 Pentacles	Wealth	B	f
2 Swords	Peace Restored	5	g
3 Swords	Sorrow	L	g
4 Swords	Rest from Strife	K	g
5 Cups	Loss in Pleasure	F	h
6 Cups	Pleasure	A	h
7 Cups	Illusionary Success	C	h
8 Wands	Swiftness	B	i
9 Wands	Great Strength	5	i
10 Wands	Oppression	L	i
2 Pentacles	Harmonious Change	K	j
3 Pentacles	Material Works	F	j
4 Pentacles	Earthy Power	A	j

5 Swords	Defeat	C	k
6 Swords	Earned Success	B	k
7 Swords	Unstable Effort	5	k
8 Cups	Abandoned Success	L	l
9 Cups	Material Happiness	K	l
10 Cup	Perpetual Success	F	l
2 Wands	Dominion	F	a
3 Wands	Established Strength	A	a
4 Wands	Perfected Work	C	a
5 Pentacles	Material Trouble	B	b
6 Pentacles	Material Success	5	b
7 Pentacles	Success Unfulfilled	L	b
8 Swords	Shortened Force	K	c
9 Swords	Despair and Cruelty	F	c
10 Swords	Ruin	A	c
2 Cups	Love	C	d
3 Cups	Abundance	B	d
4 Cups	Blended Pleasure	5	d

Aces

The Aces are the root of beginnings. They represent the forces of spirit acting in and through, binding together, the four scales of each element. They answer to the dominion of the letters of the name of r t k. For example, the Ace of Wands would answer to y; the Ace of Cups would answer to h; the Ace of Swords would answer to w; and the Ace of Pentacles would answer to inferior h. They represent the radical or root force that are said to be placed in the north pole of the Universe, wherein they are constantly revolving governing its revolution while acting as a ruler and connecting link between h r y x y and h i i c u.

We will now give you the Minor Arcana in order rather than the traditional method which follows the line of the Decants. For more information on these attributes, refer to *Book T* which was published in the *Golden Dawn* by Llewellyn Publications.

Ace of Wands

"The Root of the Powers of Fire"

"A white radiating Angelic Hand issuing from clouds and grasping a heavy club which has three branches in the colors and with the Sigils of the Scales. The right and left hand branches end respectively in three Flames and the center one in four Flames, thus yielding Ten the number of the sephiroth. Two and Twenty leaping Flames or y's surround it, answering to the paths of these. Three fall below the right branch for a, m and c. Seven above the central branch for the double letters. And between it and that on the right, twelve-six above and six below-about the left hand branch. The whole is a great and flaming torch. It symbolizes force, strength, rush, vigor, energy, and it governs according to its nature various works and questions. It implies natural as opposed to invoked force."

The Ace of Wands is ascribed to the scale of t w l y x a in r t k. It is the Primum Mobile acting in the Archetypal world of spirit. This card is attributed to the y of the Tetragrammaton. This energy generally represents a new beginning. This card is representative of basic and primal outpouring energies of the entire Universe. In the depiction of the Golden Dawn Tarot card, the ten root sections are painted with bands and colors of the ten sephiroth of the four worlds. The sigils that are on the wand are taken from the Rose Cross Lamén. More about the Rose Cross will be given in the next grade. The sigils come from the word Asch, which means O, Mayin, N, and j w r, M. There are twenty-two little y's which are representative of the paths on the Tree of Life.

The Ace of Wands will generally signify in a reading force, strength, rush, vigor and energy. It governs according to its nature and various works in question. This implies to both natural and invoked forces, or in other words, these forces are coming into being by natural means and not by any particular act of will.

Ace of Cups

"The Root of the Power of Water"

"A Radiant white Angelic Hand issuing from clouds and supporting on the palm thereof a Cup, resembling that of the Stolistes. From it rises a fountain of clear and glistening N; and spray falling on all sides into clear calm water below, in which grow lotus and water lilies. The great letter h of the Supernal Mother is traced in the spray of the fountain. It symbolizes fertility, productiveness, beauty, pleasure, happiness, etc.."

The Ace of Cups is the r t k of h a y r b. It refers to the letter h. This is the influence of r t k on a mental level, whereas the Ace of Wands is r t k on a pure Spirit level. The Ace of Cups represents a maternal force symbolized by water. The water is pouring out of the cup as if it were an endless fountain. In Golden Dawn symbology, there is a representation of the unfolding of Divine consciousness with the red lotus. This is to suggest that the origin of this Divine consciousness is that of O.

The Ace of Cups in a reading generally means the beginning of fertility or productiveness, the beginning of pleasure, joy and happiness.

Ace of Swords

"The Root of the Powers of M"

"A white radiating Angelic Hand, issuing from clouds, and grasping the hilt of a Sword, which supports a white radiant celestial Crown from which depends, on the right, the olive branch of Peace, and on the left, the palm branch of suffering. Six ♄'s fall from its point.

It symbolizes invoked as contrasted with natural force; for it is the invocation of the sword. Raised upward, it invokes the Divine Crown of Spiritual Brightness. But reversed it is the invocation of demonic force, and becomes a fearfully evil symbol. It represents therefore very great power for good or evil, but invoked. And it also represents whirling force, and strength through trouble. It is the affirmation of Justice, upholding Divine authority; and it may become the Sword of Wrath, Punishment and Affliction."

The Ace of Swords is the rtk in hryxy, or rather the influence of rtk in the astral plane. This is the world of illusion, the world of fleeting form. As stated in *Book T*, this card can be extremely good or extremely evil. It represents a force that is invoked rather than natural, such as the Ace of Wands. It is very important when this card comes up in a reading to observe its direction in the spread. The Golden Dawn symbology shows the sword passing through the Crown of rtk. The six ♄'s in the Golden Dawn card refer to trapt, or the j ♀r, which is the center of the Tree of Life (j ♀r in this case means M).

In a reading you can be sure that when the Ace of Swords appear, this would be referred to as a natural force. It can also generally represent a whirling force or strength through strife. It is important to know what cards surround it in a reading, for it will give you the nature of the card as either good, unjust, Divine authority or evil, punishment or affliction.

Ace of Pentacles

"Root of the Powers of Earth"

"A white radiant Angelic Hand, holding a branch of a rose tree, whereon is a large Pentacle, formed of five concentric circles. The innermost Circle is white, charged with a red Greek Cross. From this white center twelve rays, also white issue. These terminate at the circumference, making the whole something like an astrological figure of the Heavens.

It is surmounted by a small circle, above which is a large Maltese Cross, and with two white wings; four roses and two buds are shewn. The hand issueth from the clouds

as in the other three cases. It representeth materiality in all senses, good and evil, and is therefore in a sense illusionary. It shows material gain, labor, power, wealth, etc..

Here the Ace is represented as rtk in hmcu, the final h of the Tetragrammaton. This is rtk manifesting in the world of the material. This card can be either good or evil, depending a great deal on those cards that surround it. This is not necessarily a card of riches or wealth, but there should be some comparison to the ten of Pentacles to understand the difference. It can mean a financial beginning.

In the Golden Dawn card, an Angelic hand holds that rose surmounted by the Pentacle of five concentric circles. The outermost colors are of tklm, which are citrine, olive, russet and black, which refer to the four base elements.

In a reading, it generally means material gain, labor, power and some wealth. It represents material in all senses, good and evil. In this sense it can be illusionary.

A final note, the four Aces always refer to the sephira of rtk.

2 Wands

"Dominion"

F in a the first degree to the tenth degree.

"Hand grasping two Wands crossed. Flames issue from the point of junction. On two small wands, above and below with flames issues from them, are F and a."

Strength, dominion, harmony of rule and justice. Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate, according to dignity.

hmkj of y. (Influence over others. Authority, power, dominion.) Rule therein Vehooel and Deneyal.

The two of Wands is hmkj in twlyxa. It is the influence of hmkj, Wisdom, in the world of spirit. Here we have the fiery planet of F and a. This is a tremendous force of influence. In the Golden Dawn deck, we see the Angelic hand emerging from the crossed O Wands. Originally, the Golden Dawn symbology included the F and a signs on the cards.

In a reading, the two of Wands shows the influence of one over another, dominion, boldness, courage, fierceness, shamelessness, resolution, revenge, generous, proud, sensitive, ambitious, refined, turbulent. This is definitely a card of power and of strength. It is F and a as stated earlier, but it is also in the masculine sephira of hmkj, which is projective.

2 Cups

"Love"

c in d 1 degree to the 10th degree.

"Hand at lower part from cloud holds lotuses. A lotus flower rises above water, which occupies the lowest part of card, and rises above the hand holding the lotus.

From this lotus flower a stem rises, terminating nearly at the top of the card in another lotus or water-lily flower, from which a white water gushes like a fountain. Crossed on the stem just beneath are two Dolphins, gold and silver; on to which the water falls and from which it pours in full streams, like jets of gold and silver, into two cups, which in their turn overflow, flooding the lower part of the card. Above and below c and d.

"Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste, silly action, according to dignity."

"hmkj of h. (Marriage, home, pleasure.) Herein rule Ayoel and Chabooyah."

This is hmkj in hayrb. Let us remember that d is a watery sign. This card becomes a very strong card of feeling and romance, particularly in material things. The fish in the Golden Dawn card generally refer to the goddess c, the dolphin referring specifically more to Neptune and the Sun god Apollo. In the Golden Dawn symbology, the solar symbolism is implicit in the gold color on one of the dolphins. The silver is that of a Lunar or feminine nature, Solar being masculine. Here they are working in harmony, the masculine and feminine, to bring the Light to the world. This is also the nature of d, for if you remember, all life comes through d. Here we have the harmony of male and female.

In a mundane reading, the two of Cups generally signifies love, marriage, pleasure, warmth, friendship, harmony of masculine and feminine being united. Here we have mirth, subtlety, sometimes folly, dissipation and waste, depending upon the cards surrounding it, and silly action according to dignity.

2 Swords

"Peace Restored"

Moon in g 1st degree to the 10th degree.

"Two crossed swords, like the Air Dagger of [Adeptus Minor], each held by a white radiating Angelic hand. Upon the point where the two cross is a rose of five petals, emitting white Rays, and top and bottom of card are two small daggers, supporting respectively the symbols of Luna (in horizontal position) and g, representing the Decan."

"Contradictory characteristics in the same nature. Strength through suffering. Pleasure after pain. Sacrifice and trouble yet strength arising therefrom symbolized by the position of the rose, as though the pain itself had brought forth the beauty. Peace restored, truce, arrangement of differences, justice. Truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little movement, want of tact, often doing injury when meaning well. Talkative."

"hmkj of u. (Quarrels made up, but still some tension in relationships. Actions sometimes selfish and sometimes unselfish.) Herein rule the great Angels, Yezalel and Mebahel."

Here we have hmkj in hryxy, the influence of hmkj in the astral plane. Most of the time, Swords are generally destructive and negative, but the balancing and unifying effect of hmkj makes this a positive card. So, we see the two swords crossed, the

flowers being held together, and the rose. The Golden Dawn symbology uses the Venusian Red Rose of Peace.

In a mundane reading the two of Swords usually means quarrels that have been made up. In other words, peace restored, yet there can be some tension in the relationships. Actions are sometimes very unselfish and other times selfish. Contradictory characteristics are in the same nature. The highlight of this card is strength through suffering, pleasure after pain, sacrifice and trouble yet strength arising therefrom. This can also represent sorrow and sympathy for those in trouble and as an aid to the weak and oppressed; unselfishness. Contrary to the way Swords are usually looked at, this is a very positive card. A lot of hope is placed in this card in a reading. The cards around it are very important to give the general nature of the two of Swords.

2 Pentacles

"Harmonious Change"

κ in j 1st degree to the 10th degree.

"Two wheels, disks or Pentacles similar to that of the Ace. They are united by a green and gold Serpent bound about them like a figure eight. It holds its tail in its mouth. A white radiant Angelic hand (grasps the center or) holds the whole. No roses enter into this card. Above and below are the symbols κ and j. It is a revolving symbol."

"The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now elated, now melancholy, industrious yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternately talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative."

"hmkj of h final. (Pleasant change, visit to friends.) Herein rule Lekabel and Veshiriah."

The two of Pentacles is representative of hmkj in hκcu. This is the influence of hmkj manifesting in the material world. κ is normally very benevolent and giving in traditional astrology, but it is not well placed in the sign of j. In a normal mundane reading, the two of Pentacles can mean pleasant change, visit to friends, and the harmony of change. Here we have fluctuations or alternations of gain and loss, weakness and strength, wanderings, discontented with any fixed condition of things, melancholy, industrious, yet unreliable. Even foolishness can be exemplified in the two of Pentacles. Alternatively, talkativeness, and suspiciousness, kind yet unwavering and inconsistent, fortunate in journey, however argumentative.

3 Wands

"Established Strength"

Α in α 10 degrees to 20 degrees

"Hand issuing from clouds hold three wands in center. Two crossed and one upright. Flames from point of junction. Above and below A and a."

"Established force and strength. Realization of hope. Completion of labor, success of the struggle. Pride, nobility, wealth, power, conceit. Rude, self assumption and insolence. Generosity, obstinacy according to dignity."

"hnyb of y. (Pride, arrogance, self assertion.) Herein rule Hechashiah and Aamamah."

This is hnyb of twlyxa, or the influence of hnyb on pure Spirit. The three crossed wands in the card refer and allude to the balance of hmkj and hnyb, which give birth to trapt. Astrologically, the entrance of the A in a denotes Spring. The Sun illuminates a, the sign of Cardinal O ruled by the planet of F. The result is that this card indicates great strength in individual expression, but it can also indicate egotism, pride, and conceit. A lot of that will be determined by the question and the nature of the cards around the three of Wands.

In a mundane reading, it can mean pride and arrogance, power sometimes, established force and strength, realization of hopes, the completion of labor, success of the struggle, pride, nobility, wealth, power. On the negative aspect: conceit and egotism.

3 Cups

"Abundance"

B in d 10 degrees to 20 degrees.

"Hand as before holds group of lotuses or N Lilies, from which two flowers rise on either side of, and overhanging the top cup, pouring into it the white water. Flowers in the same way pour water into the lower cups. All the cups overflow, the top-most into the two others, and these upon the lower part of the card. Above and below B and d."



Abundance, plenty, success, pleasure, sensuality, passive success, good luck and fortune. Love, gladness, kindness and bounty. According to dignity.

hnyb of h. (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment.) Herein rule Rahael and Yebomayah.

The three of Cups is the Lord of Abundance. This is hnyb in hayrb, the influence of hnyb in the mental world. We know that all life comes from d, and d is the rulership of 5, which is Cardinal N. Therefore, it is in perfect affinity with the sephira of hnyb. It is here that we find the gifts of B overflowing in this sign, as indicated in the Golden Dawn

symbology of the rushing waters crossing the stems of lotuses. This subliminally suggest that of the Caduceus.

In a reading, it will generally mean a lot of plenty, hospitality, drinking and eating, pleasure, dancing and merry. It is also very good for good luck and fortune, love, gladness, kindness and bounty. It will be determined by the dignity and the cards surrounding it.

3 Swords

"Sorrow"

♄ in ♍ 10 degrees to 20 degrees.

"Three white radiating Angelic hands issuing from clouds and holding three swords upright (as if the central sword had struck apart from the two others which were crossed in the preceding symbol.) The central sword cuts asunder the Rose of Five Petals (which in the preceding symbol grew at the junction of the swords), its petals are falling, and no white rays issue from it. Above and below the central Sword are the symbols of ♄ and ♍, referring to the Decanate."

Disruption, interruption, separation, quarreling, sowing of discord and strife, mischief-making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity."

"hnyb of ♄. (Unhappiness, sorrow, tears.) Therein rule the Angels Harayel and Hoqmiah."

The three of Swords is the Lord of Sorrow. This is hnyb of hryxy, the influence of hnyb in the astral world. Many times we refer to ♄ as the planet of karma, or the Great Destroyer. Sometimes we even refer to it as "The Great Initiator." Its presence usually means pain and hardship. But don't take this pain and hardship as evil. It is through this suffering and through this encounter with ♄ that we learn most of life's important lessons. What happens here is that ♄ throws the scales of ♍ off balance. Our job is to re-balance them. This is depicted in Golden Dawn symbology by the sword tearing apart the rose of five petals.

In a mundane reading, the three of Swords usually means unhappiness, sorrow, tears, disruptions, separation, quarreling, sowing of discord and strife. It can also lead to mischief-making, tears, yet there is a kind of mirth, an evil pleasure, behind this card. It also indicates selfishness. A lot of this card really depends on the cards that surround it in the reading or the dignity.

3 Pentacles

"Material Works"

♠ in ♃ 10 degrees to 20 degrees.

"A white rayed Angelic hand as before holding a branch of a rose-tree, of which two white rose-buds touch and surmount the topmost pentacle. The latter are arranged in a triangle thus:

▪

▪▪

Above and below are symbols of \mathbb{F} and \mathbb{j} . Working and constructive force, building up, erection, creation, realization, and increase of material things, gain in commercial transactions, rank increase of substance, influence, cleverness in business, selfishness, commencement of matter to be established later. Narrow and prejudiced, keen in matter of gain. Modified by dignity. Sometimes given to seeking after the impossible."

"hnyb of h final. (Business, paid employment, commercial transactions.) Therein rule Yechavah and Lehachiah."

The three of Pentacles is the Lord of Material Works. This is hnyb in hwcu, and the influence of hnyb in the material world. Here we have the influence of \mathbb{F} in the zodiacal sign of \mathbb{j} . This brings great control and discipline to material things. If you will notice Golden Dawn symbology, the Pentacles are in perfect balance. They can also allude to the Alchemical principles of 3, Q, and P, the three primary principles of nature.

In a reading this can be a very positive card, especially in financial matters and business matters such as paid employment, commercial transactions, building up, erection, creation, realization, and increase of material things. However, it can also mean cleverness in business as well as selfishness. A lot of this will be determined by the cards around it.

4 Wands

"Perfected Work"

\mathbb{C} in a 20 degrees to 30 degrees.

"Two hands as before, issuing from clouds each side of card, and clasped in the center with First Order grip, holding four wands crossed. Flames issue at point of junction. Above and below on two small flaming wands are \mathbb{C} and \mathbb{a} , representing the Decan."

"Perfection, a completion of a thing built up with trouble and labor. Rest after labor. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.."

"dsj of \mathbb{y} . (Settlement, arrangement, completion.) Herein rule Nanael and Nithal."

This is dsj in twlyxa. The influence of dsj in the world of pure Spirit. In this particular card, the four of Wands, we have the planet of love, C, and luxury or abundance. It is activated by the force of F energy through a. This card many times can also mean a brief romance, a warm, fast, yet fleeting feeling of some sort.

However, more than often the four of Wands will illustrate the card's meaning of perfected work, settlement, and rest after some strife and labor.

4 Cups

"Blended Pleasure"

♁ in ♀ 20 degrees to 30 degrees.

"Four cups, the two upper overflow into the two lower, which do not overflow. A hand grasps a bunch of lotuses from which ascends a stem bearing one flower at the top of the card, from which water issues into two top cups. From the center two leaves pass right and left, making as it were a cross between the four cups. ♁ and ♀ above and below."

"Success or pleasure, approaching their end. A stationary period in happiness which may or may not continue. It does not show marriage and love so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swift, hunting and pursuing. Acquisition by contention; injustice sometimes. Some drawbacks to pleasure implied."

dsj of h. (Receiving pleasure, but some slight discomfort and anxieties, therewith. Blended pleasure and success.) Therein rule Hayayel and Mevamayah.

This is dsj in hayrb. ♁ naturally rules ♀ and here its alternating flow is mitigated. This is a card of pleasure with reservation. We notice the top two cups overflowing into the bottom two, but the bottom two are not overflowing into our personal lives.

The meaning in a divination is blended pleasure and success. We receive pleasure, but it can be mixed at times with anxiety and some discomfort.

4 Swords

"Rest from Strife"

♁ in ♁ 20 degrees to 30 degrees.

"The white Angelic radiating hands, each holding two swords, with four cross in the center. The rose of five petals with white radiations is reinstated on the point of intersection. Above and below, on the points of two small daggers are the symbols of ♁ and ♁ representing the Decan."

"Rest from sorrow, yet after and through it. Peace from and after War. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases. "

"dsj of ♁. (Convalescence, recovery from sickness, change for the better.) Herein rule Laviah and Kelial."

This is dsj of hryxy, the influence of dsj in the astral world. As stated earlier, Swords are generally destructive in a reading, but here the love and magnificence of κ triumphs over the cutting qualities of Primal M. Thus, we see in Golden Dawn symbology of the Tarot, the rose of the hmkj card. The two of Swords is not restored, thus we have rest from strife.

In a mundane reading this card may mean that the person is recovering from a long sickness or that things are changing for the better. This is modified by the dignity of the cards surrounding it in the reading.

4 Pentacles

"Earthly Power"

♁ in ♃ 20 degrees to 30 degrees.

"A hand holding a branch of a rose-tree, but without flowers or buds, save that in the center is one fully blown white rose. Four pentacles thus, with ♁ and ♃ above and below:"



"Assured material gain, success, rank, dominion, earthly power completed, but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but disconnected. Little enterprise or originality. Altered by dignity as usual."

"dsj of h final. (Gain of money or influence. A present.) Therein rule Keveqiah and Mendial."

This is dsj in hꞑꞑꞑꞑ, the material world. It is the fullest expression possible, the grounding of dsj energies.

In a mundane reading we see that ♁ in ♃ shows its influence of Light and warmth, assures material success, but nothing really beyond that moment. So, we can say that there is assured material gain, earthly power completed but rather shallow, nothing much more.

5 Wands

"Strife"

♁ in ♁ 1st Degree to the 10th degree.

"Two white and radiant Angelic hands issuing from clouds right and left of the centre of the card. They are clasped together as in the grip of the first Order, and they hold at the same time by their centres Five Wands, or torches, which are similar to the

wand of a (Adeptus Minor). Four Wands cross each other, but the fifth is upright in the centre. Flames leap from the point of junction. Above the central Wand is the symbol \perp and below it that of e representing the Decanate."

"Violent strife and contest, boldness, rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on well or ill dignified."

"hrwbg of γ . (Quarreling and fighting.) This decan hath its beginning from the Royal Star of e , and unto it are allotted the two great Angels of the Shemhamporesch, Vahaviah and Yelayel."

This is hrwbg in $\tau\omega\lambda\gamma\alpha$, the influence of hrwbg in the world of pure Spirit. Here we have two very powerful aspects, the planet \perp and the zodiacal of e , \perp in e . Thus we have quarreling and strife. This card symbolizes the nature of energies rather than the condition of discord.

The five of Wands in a mundane reading (as all fives referring to hrwbg) are usually not positive cards, meaning strife and quarreling, boldness and rashness, etc., depending on the cards surrounding it to tell you whether it is harsh or mild.

5 Cups

"Loss in Pleasure"

F in g 1st degree to the 10th degree.

"A white radiating Angelic hand as before holding lotuses or water lilies of which the flowers are falling right and left. Leaves only and no buds surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom, neither is there water in any of the Cups, which are somewhat of the shape of the magical implement of the (Adeptus Minor). Above and below are the symbols of F and g , representing the Decan."

"Death or end of pleasures. Disappointment. Sorrow and loss in those things from which pleasure is expected. Sadness, deceit, treachery, ill will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources."

"hrwbg of h . (Disappointments in love, marriage broken off, unkindness from a friend, loss of friendship.) Therein rule Livoyah and Pehilyah."

The five of Cups is hrwbg in the scale of $hayrb$. Here we have the Martian energies of severity in the creative world of pure intellect. This is really the waters of putrefaction at work. In other words, it is the beginning of destruction. Many times when this card shows up there is pleasure that is anticipated, but it is not encumbering. Depending on the other cards around it, this card at times, however seldom, can mean physical death.

In a mundane reading, it can mean physical death, disappointment in love, marriage broken off, death or the end of pleasures, and sorrow. It is very important in this card above almost all the other cards to look at the cards surrounding it to see exactly what kind of energies are playing into this situation, and also to look at the court cards to see who might be responsible either directly or indirectly for these energies

coming into play. Often times it is karmic, but we can get a better idea of the characters involved.

5 Swords

"Defeat"

c in k 1st degree to the 10th degree.

"Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of card. A third hand holds a sword upright in center as if it had disunited them. The petals of the rose (which in the four of Swords had been re-instated in the center) are torn asunder and falling. Above and below the symbols of c and k."

"Contest finished and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice. Grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful and tale-bearing. A busybody and separator of friends, hating to see peace and love between others. Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unenduring. As dignity."

"hrwbg of ♄. (Defeat, loss, malice, spite, slander, evil speaking.) Herein rule Aniel and Chaamiah."

The five of Swords is represented by hrwbg in the scale of hryxy, the astral world. hrwbg is without a doubt the most severe and destructive aspect of the element of M. Without a doubt, the five of Swords is one of the most disruptive and negative cards that can appear in the entire Tarot deck.

It is absolutely critical for the reader to look at the cards around it, the five of Swords, in a reading. Also try to understand the nature of the five of Swords and the karmic consequence, and perhaps even methods both mundane and magical to overcome and deal with this absolutely negative energy.

5 Pentacles

"Material Trouble"

B in b 1st degree to the 10th degree.

"Hand holding a branch of A White Rose Tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. B and b for Decan."

"Loss of money for position. Trouble about material things. Toil, labor, land cultivation, building, knowledge and acutenss of earthly things, poverty, carefulness. Kindness, sometimes money regained after severe toil and labor. Unimaginative, harsh, stern, determined, and obstinate."

"hrwbg of h final. (Loss of profession, loss of money, monetary anxiety.) Therein rule Mabaniah and Pooyal."

This is hrwbg in hwcu, the influence of hrwbg in our physical lives and material world. Let us make a comparison of the five of Swords with the ten of Swords. The ten of Swords indicates the ruin of all things; the five of Swords indicates the ruin of material problems. Thus, we see the results in a divination are loss of profession or monetary resources and/or monetary anxiety. The Golden Dawn indicates some subtle implications where the four roses are breaking apart. These would be the four roses as depicted in dsj .

This deals with loss in a mundane reading, a loss of profession and money. If you notice that the Moon card is near it, you might look at it as the querent being cheated or lied to. Any trouble with material things, a toil of labor, land cultivation, etc..

6 Wands

"Victory"

κ in ε 10 degrees to 20 degrees.

"Two hands in grip as in the last, holding six Wands crossed, three and three, Flames issuing from the point of junction. Above and below are two short wands with flames issuing from a cloud at the lower part of the card, surmounted respectively by the symbols of κ and ε, representing the Decanate."

"Victory after strife, success through energy and industry, love, pleasure gained by labour, carefulness, sociability and avoiding of strife, yet victory therein. Also insolence, pride of riches and success, etc.. The whole depending on dignity."

"trapt of γ. (Gain.) Hereunto are allotted the great Angels from the Schemhamporesch, Saitel and Olmiah."

The scale of t1lyxa is the six of Wands. It is the beauty of the Solar energy in the archetypal world of pure Spirit. It is here that the benevolence of κ in the fiery sign of ε brings success and the possibility of warm friendships and relationships.

In a mundane reading, it would mean gain and success and victory after strife. It can also mean influence and pride. It would also depend primarily on the dignity and the cards surrounding it.

6 Cups

"Pleasure"

Α in σ 10 degrees to 20 degrees.

"An Angelic hand as before, holds a group of stems of lotuses or water lilies from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cup as from a fountain, but they are not yet full. Above and below are the symbols of Sun and σ, representing the Decanate."

"Commencement of steady increase gain and pleasure, but commencement only. Also affront, defective knowledge, and in some instances, contention and strife,

arising from unwarranted self assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity."

"trapt of h. (Beginning of wish, happiness, success or enjoyment.) Therein rule Nelokhiel and Yeyayel."

The six of Cups depicts the sephira of trapt in the scale of hayrb. It is the beauty of the Sun in the world of pure intellect. Here we notice that in the six of Cups we have the beginning of pleasure, \mathfrak{g} being a sign of hidden qualities. So here we have the Sun activating \mathfrak{g} -type energy and this is the beginning of pleasure. This is depicted in Golden Dawn symbology by the partially filled cups of water.

In a mundane reading, this is the beginning of a wish. So if the querent is hoping for pleasure in this life through a particular source or situation, this may indicate a beginning; also happiness, success and enjoyment, steady increase, pleasure depending on the cards surrounding it.

6 Swords

"Earned Success"

B in \mathfrak{k} 10 degrees to 20 degrees.

"Two hands as before, each holding three swords which cross in center. Rose re-established hereon. \mathfrak{B} and \mathfrak{k} above and below, supported on the points of two short daggers or swords."

"Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith, dominion, patience, labor, etc., according to dignity."

"trapt of \mathfrak{w} . (Labor, work, journey by water.) Herein rule Rehaayal and Yeyeziel."

The six of Swords is trapt in the scale of hryxy, the astral world. This is the solar beauty in the astral plane. Here we see that success may be obtained after a long, hard, upward climb and desperate struggle. \mathfrak{L} is the ruler of \mathfrak{k} , and here \mathfrak{L} exerts her stabilizing power on the fleeting qualities of \mathfrak{B} in that \mathfrak{M} sign. This is a positive aspecting of \mathfrak{L} . It is here in the six of Swords that the Golden Dawn rose is now re-established, resurrected through trapt, having been torn asunder in hrwbg. In Golden Dawn symbology, the swords that cross are positive powers of \mathfrak{M} , while the swords that do not touch each other are negative powers of \mathfrak{M} . When the swords do come together, or touch one another or the rose, they may be positive or negative depending on the cards around it.

The six of Swords is labor, work, journey, probably over water, success after anxiety and trouble, selfishness, beauty, conceit but sometimes modesty there within. Dominion, patience, labor, all of this of course will be determined by the cards around it.

6 Pentacles

"Material Success"

5 in \mathfrak{b} 10 degrees to 20 degrees

"Hand holding a rose branch with white roses and buds, each of which touch a pentacle, arranged thus:

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Above and below 5 and 6 represent the Decanate."

"Success and gain in material undertakings, power, influence, rank, nobility, rule over the people. Fortunate, successful, just and liberal. If ill-dignified, may be purse-proud, insolent from success, or prodigal."

"trapt of h final. (Success in material things. Prosperity in business.) Herein rule Nemamah and Yeyelal."

This is represented as trapt in huc, or the material world. It depicts the changing qualities of 5 in its natural ebb and flow. Its charms and subtlety are merged with the handiwork and deliberate, stabilizing, fixating L qualities of the Kerubic sign of 6. The result is a sure success in the areas of business and mundane matters.

The cards around the six of Pentacles will help you understand the size of the success or how strong it will be. This is important, to look at the dignity.

7 Wands

"Valor"

♁ in ε 20 degrees to 30 degrees.

"Two hands holding by grip, as before, six Wands, three crossed by three, a third hand issuing from a cloud at the lower part of the card holding an upright wand, which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols ♁ and ε representing the Decan."

"Possible victory, depending upon the energy and courage exercised; valour, opposition, obstacles, difficulties, yet courage to meet them, quarreling, ignorance, pretence, wrangling and threatening, also victory in small and unimportant things, and influence over subordinate. Depending on dignity as usual."

"j xii of γ. (Opposition yet courage.) Herein rule the two great Angels Mahashiah and Lelael."

This is j xii in tlyxa, the influence of j xii in the world of pure Spirit. Here we have the position of ♁ in ε, a very strong aspecting of courage and strength, but sometimes with some dangerous or threatening overtones. A fiery clash is almost certain when this card appears in a reading.

It should be interesting to note that when this card appears in a reading considering the nature of it, particularly look in the area of court cards. Also look towards final outcome pairings to see what the results of any clash might be.

7 Cups
"Illusionary Success"
♁ in ♁ 20 degrees to 30 degrees.

"The Seven of Cups are thus arranged:



A hand as usual holds the lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from them into cups which are quite empty. Above and below are the symbols of the Decanate, ♁ and ♁."

"Possibly victory but neutralized by the supineness of the person. Illusionary success. Deception in the moment of apparent victory. Lying error, promises unfulfilled. Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation. Deception in love and friendship. Often success gained, but not followed up. Modified by dignity."

"j xii of h. (Lying. Promises unfulfilled. Illusion. Error. Deception, slight success at out set, but want of energy to retain it.) Therein rules Melchel and Chahaviah."

The seven of Cups is j xii in hayrb, the influence of j xii in the mental world. Here we have ♁ in ♁. It is very intense and emotional, often involving deceit. Sometimes because of its intenseness, it also involves dissipation, a wallowing, and emotion or self deception. Notice that the Golden Dawn cards will often show the cups as being empty.

In a mundane reading, the divinatory meaning of the card is M, illusion and illusionary success. We think that we are doing good when in fact we are empty.

7 Swords
"Unstable Effort"
♁ in ♁ 20 degrees to 30 degrees.

"Two hands as before, each holding swords. A third hand holds a single sword in the center. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central Sword, as if the Victory were in its disposal. Above and below, ♁ and ♁."

"Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining through not continuing the effort. Love of abundance, fascinated by display, given to compliment,

affronts and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual."

"j xii of w. (Journey by land, in character untrustworthy.) Herein rule Michael and Hahihel."

The seven of Swords is the representation of j xii in the astral plane of hryxy. It is c energies in the formative astral worlds. The victory of j xii in the airy realm is precarious and unsteady. Here we have the concepts of desire, mixed with the unsteadiness of M. Peace has been restored as in the last card, but there is much tension and balance can be disrupted at any moment.

5 in k many times will indicate sociability, often religious inclinations. In a mundane reading, it is important to look at the cards surrounding this particular card or its dignity. That will indicate whether this temporary stableness will become permanently stable or whether it will blow up into disaster.

7 Pentacles

"Success Unfulfilled"

⌚ in ♂ 20 degrees to 30 degrees.

"Hand from a cloud holding rose branch of seven pentacles thus arranged:

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Only five of which overhang but do not touch the five upper pentacles. No other buds shown, and none are near or touch the two lower pentacles. Above and below ⌚ and ♂."

"Promises of success unfulfilled. (Shown in the symbolism of the rosebuds, which do not as it were come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment, Misery, slavery, necessity and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. According to dignity."

"j xii of h. Unprofitable speculation and employment. Little gain for much labor.) Therein rule Herochiel and Mitzrael."

This is j xii in the world of the physical. There is very little good to be gained from any of the sevens in the Tarot. This is not an exception. It is ⌚ in ♂ and it brings disappointment, a great deal of work for very little reward.

In a mundane reading, comparing this perhaps with the five of Pentacles might give an interesting observation as to hard work, yet financial disaster. Look at the cards

around it. If it is paired off with a positive card, it would of course lessen the effect of that positive card.

8 Wands

"Swiftness"

B in i 1st degree to the 10th degree.

"Four white Angelic Hands radiating: (two preceding from each side) issuing from clouds, clasped in two pairs in the center with the grip of First Order. They hold eight wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the center at top and bottom of card are the symbols of B and i, representing the Decan."

"Too much force applied too suddenly. Very rapid rush, but too quickly passed and expended. Violent but not lasting. Swiftness, rapidity, courage, boldness, confidence, freedom, warfare. Violence, love of open air, field sports, garden, meadows. Generous, subtle, eloquent, yet somewhat untrustworthy. Repacious, insolent, oppressive. Theft and robbery according to dignity."

"dwh of y. Hasty communication and messages. Swiftness. Therein rule Nithahiah and Haayah."

This is dwh in twlyxa, the influence of dwh in the world of pure Spirit. B is not well-placed here. It is ill-aspected by i. As a matter of fact, all of those that are shown in the Minor Arcana show singular or short-term success of nothing lasting for any length of time. This card shows great velocity and speed, but the energy of this card is scattered and unstable.

8 Cups

"Abandoned Success"

L in 1 1st degree to the 10th degree.

"A hand holding a group of stems of lotuses or water lilies. There are only two flowers shown which bend over the two center cups pouring into them a white water. The cups are not yet filled.

Y Y Y
Y Y
Y Y Y

The three upper cups are empty. At top and bottom L and 1."

"Temporary success, but without further result. Things thrown aside as soon as gained. No lasting even in the matter in hand. Indolence in success. Journeying from

place to place. Misery and repining without cause. Seeking after riches. Instability according to dignity."

"dwh of h. (Success abandoned, decline of interest in anything.) Herein rule Vavaliah and Yelahiah."

This is dwh in hayrb, the influence of dwh in the mental world. Here we have the constrictive influence of L in the watery sign of L, bringing about some very subtle and sublime problems. Here the problem is really the querent or the person that this card is representing, as they are losing interest in the material world or their material condition. Thus the affects of water, L, on L is to produce discontent.

In a material reading it is success abandoned.

8 Swords

"Shortened Force"

κ in c 1st degree to the 10th degree.

"Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other sword symbols re-established in center. Above and below κ and c."

"Too much force applied to small things, too much attention to detail, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities. Patience in detail of study, great ease in some things, counterbalanced by equal disorder in others. Impulsive, equally fond of giving or receiving money, or presents. Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects."

"dwh of w. (Narrow, restricted, petty, a prison.) Herein rule Vemibael and Yehohel."

This is the eight of Swords in dwh in the scale of hryxy. It is Mercurial splendor in the astral world. Notice here that in this card, the Mercurial and intellectual powers of dwh are weakened and distracted by the aspect of M, the astral realm. Focus and precision are lost because of confusion. κ may help a little, but its powers are somewhat weakened by the natural polarities of the airy sign of c.

In a mundane reading, depending on the card that this is paired off with or depending on the dignity of the card, it will tell you how short the force might be, the shortened force, or whether it is minimal.

8 Pentacles

"Prudence"

A in £ 1st degree to the 10th degree.

"A white radiating Angelic hand issuing from a cloud and grasping a branch of a rose tree, with four white roses thereon which touch only the four lowermost pentacles. No rosebuds seen, but only leaves touch the four uppermost disks. All the Pentacles

are similar to that of the Ace, but without the Maltese Cross and wings. These are arranged as the figure Populus:

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Above and below them are the symbols Δ and ϵ for the Decan."

"Over careful in small things at the expense of the great. "Pennywise and pound-foolish." Gain of ready money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise."

" δ of h [final]. (Skill, prudence, cunning.) There rule those mighty Angels Akaiah and Kehethel."

This is δ in $h\omega\epsilon u$, the influence of δ in the material world. Here we see that the planetary aspects tend to lead us to small details. This oftentimes is a detriment of δ to begin with.

In a divination, it could also mean skill, prudence, over-carefulness of small things at the expense of the great.

9 Wands

"Great Strength"

Moon in ι 10 degrees to 20 degrees.

"Four Hands as in the previous symbol holding eight wands crossed four and four, but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others. Flames leap therefrom. Above and below the symbols δ (depicted horizontally) and ι ."

"Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate."

" δ of γ . (Strength, power, health. Recovery from sickness.) Herein rule Yirthiel and Sahiah."

This is δ in $t\omega\lambda\gamma\alpha$, the influence of δ in the world of pure Spirit. Here we find that the Lunar powers acquire great strength in the zodiacal sign of ι . Although we must remember that whenever δ and the Moon are involved, there is always some fluctuation. So, we have successes accompanied by some strife, tension, and apprehension.

In a mundane reading, this card could mean great strength, power, and recovery from physical sickness.

9 Cups
"Material Happiness"
κ in 1 10 degrees to 20 degrees.

"Hand from clouds holding lotuses or water lilies, one flower of which overhangs each cup, and from which water pours.

YYY
YYY
YYY

All the cups are full and running over. Above and below are the symbols of κ and 1 representing the Decan."

"Complete and perfect realization of pleasure and happiness almost perfect. Self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. Highminded, not easily satisfied with small and limited ideas. Apt to be maligned through to too much self-assumption. A good, generous, but, maybe, foolish nature."

"dwsy of h. (Complete success, pleasure, happiness, wish fulfilled.) Therein rule Saliah and Aariel."

dwsy in hayrb is the nine of Cups, the influence of dwsy in the mental world. This card is filled with the benevolence of κ, functioning through the water of 1. Together they affect happiness in twklm. This is a card of pleasure and sensuality which should also be compared to the ten of Cups. Notice that all of the cups are overflowing in Golden Dawn symbology and are arranged in a square, symbolizing the aspects of κ.

This card will be very strong in a reading or weak, depending on the card that it is paired off with or the cards that surround it.

9 Swords
"Dispair and Cruelty"
♁ in c 10 degrees to 20 degrees.

"Four hands (somewhat as in preceding symbol) hold eight swords upright but with the points falling away from each other. A fifth hand holds a ninth sword upright in the center, as if it had disunited them and struck them asunder. No rose at all is shown

(as if it were not merely cut in pieces but completely and definitely destroyed). Above and below \mathbb{F} and \mathbb{C} .

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labor, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity."

" \mathbb{D} of \mathbb{W} . Therein rule Aaneval and Mochayel."

This is \mathbb{D} in \mathbb{H} , the influence of \mathbb{H} , the astral world. So here we see the fiery aspect of \mathbb{F} in the sign of duality, which is \mathbb{C} . We can certainly understand that this serves a positive purpose. In Golden Dawn symbology, in the card, the rose is completely destroyed. Not even the pieces exist in the picture.

In a mundane reading, this can be worse than the five of Swords. If both cards show up, then guidance and help should be given to the querent to make it through this karmic situation. Notice the dignity as well.

9 Pentacles

"Material Gain"

\mathbb{C} in \mathbb{E} 10 degrees to 20 degrees.

"A white radiating Angelic hand as before holding a Rose branch with nine white roses, each of which touches a Pentacle arranged thus:

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and then are more buds arranged on the branches as well as flowers. \mathbb{C} and \mathbb{E} above and below."

"Complete realization of material gain, inheritance, covetousness, treasuring of goods and sometimes theft and knavery. All according to dignity."

" \mathbb{D} of \mathbb{H} [final]. (Inheritance, much increase of goods.) Herein rule the might Angels Hazayel, and Aldiah."

\mathbb{D} in \mathbb{H} , the influence of \mathbb{D} in the material world. This card tends to lend to the aspects of unmasking things. It is thus a card of material gain. In Golden Dawn symbology, the rose buds are bloomed again with beautiful leaves alongside of them and it shows positive gain on the material plane.

In a mundane reading the card indicates inheritance and material gain.

10 Wands

"Oppression"

⊥ in ♁ 20 degrees to 30 degrees.

"Four hands upholding eight wands crossed as before. A fifth hand at foot of card holding two wands upright which traverse the junction of the others. Above and below the symbols ⊥ and ♁. Flames issue therefrom."

"Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled arising from the person's too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified."

"t⊥kl m of ♁. (Cruelty, malice, revenge and injustice.) Therein rule Reyayel and Avamel."

Here we have the destructive powers of ⊥ being amplified by the magnifying glass of the swiftness and the fiery aspect of ♁. This leads to material force which is selfishly applied, usually with cruelty.

In a mundane reading, this card can mean extreme cruelty and malice, overbearing force and energy, and injustice. This card will be strengthened or weakened depending on its surrounding cards.

10 Cups

"Perfected Success"

♠ in ⊥ 20 degrees to 30 degrees.

"Hand holding bunch of lotuses or water-lilies whose flowers pour a pure white water into all the cups, which all run over.

YYY
YYY
YYY

The top cup is held sideways by a hand and pours water into top left hand cup. A single lotus flower surmounts top cup and is the source of the water that fills it. Above and below ♠ and ⊥."

"Permanent and lasting success, happiness because inspired from above. Not sensual as nine of Cups, 'The Lord of Material Happiness,' yet almost more truly happy. Pleasure, dissipation, debauchery. Pity, quietness, peace-making. Kindness, generosity, wantonness, waste, etc., according to dignity."

"t⊥kl m of ♠. (Matters definitely arranged as wished, complete good fortune.) Herein rule Aasliah and Mihal."

Here we have the influence of t⊥kl m in the world of hayrb, the mental world. Generally speaking, ♠ in ⊥, astrologically speaking anyway, would indicate a dispersal

of energy and a degree of frustration. But what happens here is that ♀ energies cause the watery final sign of the zodiac, ♏, to rush furiously and with vigor into the world of ♁. This brings great success on the material plane. Here the happiness is "inspired from above."

In a mundane reading, it means that matters have definitely been arranged and settled as wished for. Permanent and lasting success. The degree of this success would be increased or modified by the surrounding cards or by the dignity.

10 Swords

"Ruin"

♁ in ♏ 20 degrees to 30 degrees.

"Four hands (as in previous symbol) hold eight swords with points falling away from each other. Two hands hold two swords crossed in the center (as if their junction had disunited the others). No rose, flower or bud is shown. Above and below ♁ and ♏."

"(Almost a worse symbol than the nine of Swords.) Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. A Marplot, loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute, and eloquent, etc., depending on dignity."

"♁♏♁ of ♁. (Ruin, death, defeat, disruption.) Herein rule Dambayah and Menqal."

This is ♁♏♁ in the world of ♁, or in other words, ♁♏♁'s influence on the astral world. Without a doubt this is perhaps the most destructive card in the deck. No one likes to see it appear in a spread. However, when this card does appear in a spread, it is important to understand the spiritual development that can manifest from it. Remember that man is still a spiritual being of free will and can change outcomes. There is no pre-destination that the Tarot locks on to. We are not slaves to our destiny, but we have the capacity to loath and to change our earthly situation.

In a mundane reading, this card can mean ruin, failure, disaster, and even death. This along with the five of Cups are two very powerful death cards. The Death card itself usually means a situational death, whereas the ten of Swords especially combined with the Death card and the five of Cups can mean physical death.

10 Pentacles

"Wealth"

♁ in ♁ 20 degrees to 30 degrees.

"An Angelic hand holding a branch by the lower extremity, whose roses touch all the pentacles. No buds however are shown. The symbols of ♁ and ♁ are above and below Pentacles thus:

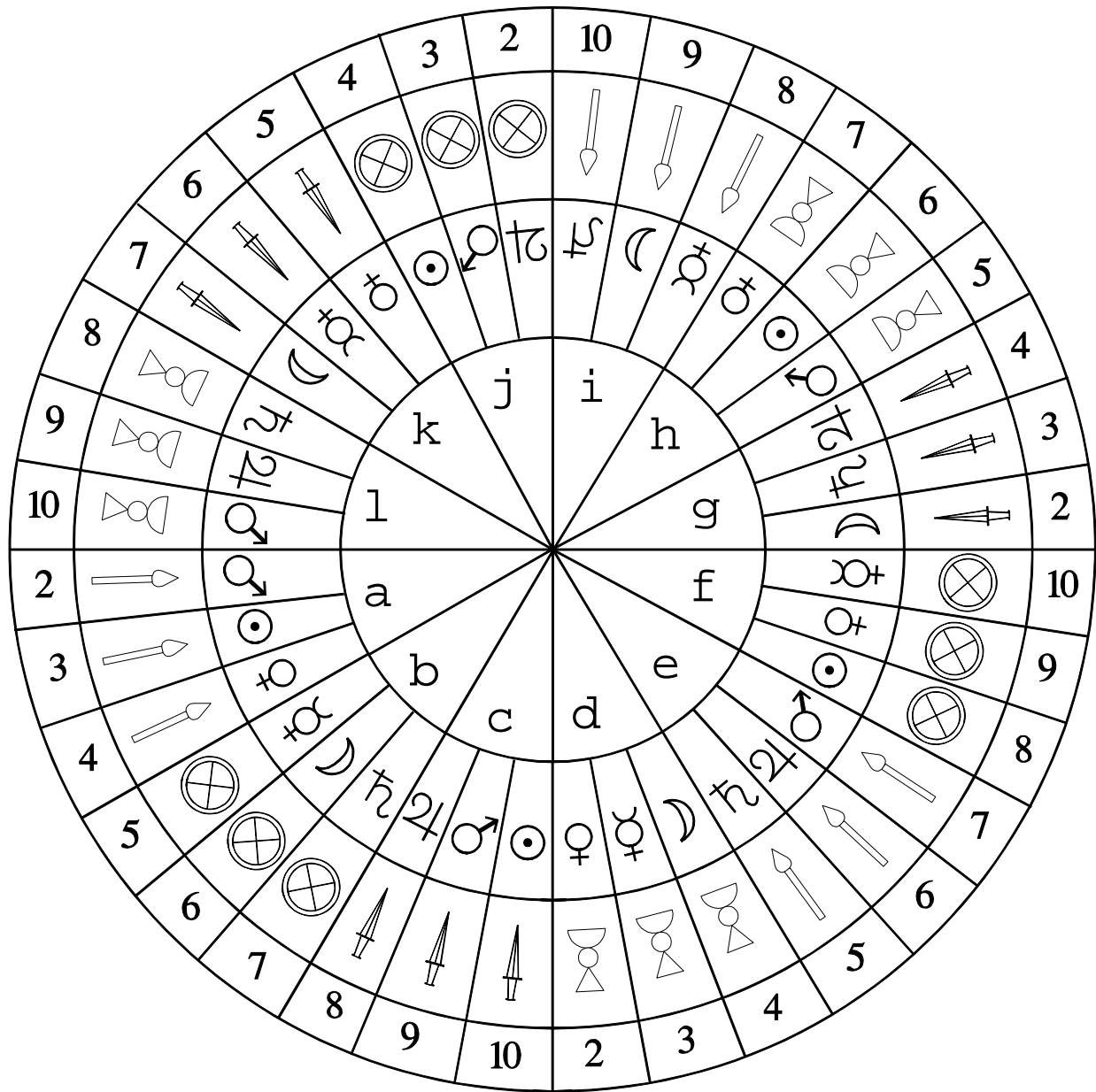
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Completion of material gain and fortune, but nothing beyond. As it were, at the very pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions."

"tᵂkl m of h [final]. (Riches and wealth.) Herein rule the Angels Hihaayah and Laviah."

The ten of Pentacles is representative of tᵂkl m in hᵂcu, the influence of tᵂkl m in the physical world. B rules the earthy sign of £. And so its placement here is very well aspected, which leads us to material gain. However, it may not lead us to much more than material gain. In Golden Dawn symbology, all the roses are in full bloom.

In a mundane reading, this card could be very powerful for financial gain. It can also be a talisman type of card used magically to help bring about material gain. The amount of the gain will be determined by the other cards in the reading and the dignity.



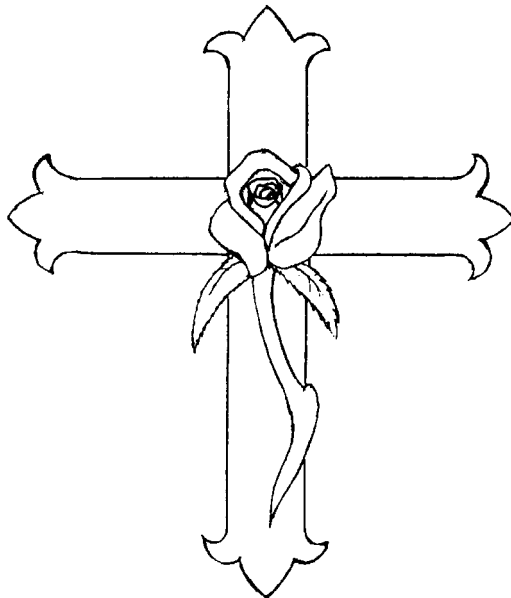
N1

**MAJOR ARCANA SERIES
JUSTICE / PATH OF I**

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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The path color is emerald green. The sign is g which is Cardinal M. The meaning is ox goad. The esoteric title is, "Daughter of the Lord of Truth." Between trapt and hrwbg lies l , the Justice card. l means ox goad, which can be very confusing to young Qabalists. It is a spear-like prod that keeps the ox moving down the road. You can see there is an attribution to the letter's special relationship with the ox which is a , the Fool card. The interaction between the path of l and the path of a is fairly complex, but to put it into simple terms, Justice, more than any other card, maintains the balance on the Tree of Life so that the outpouring of energy coming from a , the Fool card, will operate within the confines of a natural pattern rather than scattering itself. In other words, Justice is the manager and the administrator of the laws of hnyb , and these laws are written by the Hierophant. If you remember, hnyb is the feminine aspect which provides constriction. It is the ruler of balance.

The Thirty-two Paths of Wisdom describes the path of l as "Faithful Intelligence." This is due to our spiritual values being increased. All dwellers on Earth fall beneath its shadow. One important aspect of l and the Justice card is that a could not function without it. More importantly, the entire tree, all of its sephiroth and paths, are directly related to the twenty-second path of l . The number incidentally is the total of all the paths. It is important that we do not think of Justice as a solitary figure or path, although it is essentially, because Justice can be found in all the paths and is really an amalgamation of all the paths which are self-focused. This force is primordial or that which is focusing into primordial. This is essentially the connection with a , the Fool card.

Justice is a part of the Great Universe as a whole, as well as a part of our Microcosmic Universe. Everything that we do, such as walking or driving a car, requires the balance of l and Justice on a personal level. This is even important in the nourishment and the exercise of our bodies which is important for maintaining a shell for a healthy spirit. The other important point to remember about Justice is that it works both through reasoning and through the natural forces of the Universe. For example, we may decide that in our lives we need to bring something into balance. However, should we avoid making that particular decision, it will be made for us and our fates are placed within the hands of the Universe through the process of Justice. An example of this is that if we deprive our bodies of natural nourishment or of food, eventually one of two things may happen. One of them is that we may die, in which case we will start over again in an eating form, or the body will eat itself. Another example of this can be seen in sleep. Those people who deprive themselves of sleep eventually will collapse. The decision will be made for them. This is also true with the study of occult sciences and the Great Work. Many people tend to misunderstand this, and it is a critical point. Once a person has gone through the initiatory process, such as the Neophyte initiation of the Golden Dawn, they have made a conscious decision through reasoning to enter into a realm of self growth, to dedicate themselves to the Great Work and to the Order as a whole. Should they turn away from this aspect and dedication that they believed would help them into balance, then the Universe will find a way naturally to return them to this point. Sometimes, the Universe can be more severe than we would like it to be. The important fact to remember is that it is always faithful, and this refers to the title of this path according to the Thirty-two Paths of Wisdom.

We see in the path of Justice that the soul is constantly weighing itself on the scales as depicted in the Egyptian mythos of Maat with the scales in her left hand. She then makes the necessary adjustments by wielding the sword in her right hand. (Please observe that when looking at the Tree of Life, hrwbg is on the right side and dsj is on the left).

Let us not forget that this sword of Justice is really the Sword of rwbg \yhl a, the Divine name of hrwbg. This sword can be devastating in that it cuts away what is no longer needed or useful. It is really a double edged sword symbolizing that it can both make war and peace. It is also double edged in that one edge destroys while the other consecrates and confers knighthood. This is a primary aspect in all Adept workings where exorcism and the cutting away of undesirable aspects always takes place first in all rituals before consecration and invocation of the aspects desired.

Also, you see this on a physical level with the zodiacal sign of g and the kidneys. It is g that is most responsible for the kidneys, and the kidneys are responsible for cleaning waste from the body. If this waste were not cleansed from the body, both the physical and spiritual, then the body would soon die.

In the study of the Qabalah, there is a premise called Tee-koon, otherwise known as karma. Karma deals with incarnation and reincarnation. Certainly the Justice card and the path of I refer to karma. Karma can also be understood to mean adjustment, action, or movement. What is happening is that, like a heat seeking missile, we are constantly making small adjustments in the process of reaching our target which is our Higher Genius. This process takes place through the path of I, the Justice card. I is equally responsible for providing us with education or in the teaching of what we must learn. I prepares us for, as well as teaches us about, inner worlds. In a subtle way, the more we learn of these inner worlds and of the true reality of the Universe, the more difficult this world of our own becomes. Let us not forget that perfect balance is a formula so precise that the Egyptians symbolize its delicacy as the human soul weighed against a single feather.

In the Order Tarot card, the figure is that of a woman resting her feet on a jackal which is symbolic of Anubis and the Kerux who leads us to the Hall of Souls where all of the souls are weighed by a single feather.

Maat is the regulator of the path of A. Egyptian texts suggest that it is through Maat that A subsists. It is said that "Ra rests upon Maat," and "Lives by Maat." In other words, this path maintains trapt. So, Ra is the source of Light and Ra is also the Fool. Thus, we can simply say that a rests upon I and that I is the administrator or the regulator of the path of the Divine Force.

We have a number of planets that are involved directly or indirectly with the path of Justice and I. First, we have C which rules g to which the path is directly attributed to. F is also related to the path of I because this is an exercise of cleansing and purging of the energies of hrwbg. A is also involved, not only because the path stretches from A which is in trapt to F which is in hrwbg, but because Justice takes place in the clear bright sunlight of truth. L is exalted in g. Finally, there is the planet K, the planet of dsj, which has an effect on this path as mentioned earlier in our discussion on the scales of Maat.

To state that g is ruled by the planet c also gives rise to the fact that behind Justice stands the Empress which is the primary path of c , the perfect balance of the energies of hmkj and hmyb . As stated earlier, l refers to all the twenty-two paths and Hebrew letters on the Tree of Life. It is interesting to know that c refers to all the sephiroth. c is the only planet whose symbol encompasses every single sephira on the Tree of Life. This implies that love is the ultimate power of the Universe. This confirms that we cannot have life without love. To summarize, c rules g , l . Otherwise said, that which encompasses all the sephiroth also rules that which encompasses all of the paths. In essence, the Macrocosm surrounds the Microcosm.

In the Order card, we emphasize the green flashing against a red throne with a pale blue background. These three colors are significant for this path. The red and green are related to each other by means of the sephiroth they correspond to. Red is attributed to hrwbg and green is to jxn . The two sephiroth are attributed to O . In this case, the O is of severity or justice. The blue background represents mercy, and therefore, is balancing the energy of severity, so as not to turn into cruelty. We can say that mercy and severity balanced yields justice.

In conclusion, remember the energies from this card, the Justice card and the path of l , will prod us forward and balance us whether it be by our own direction and admission or by the Universe acting in its faithful and intelligent way.

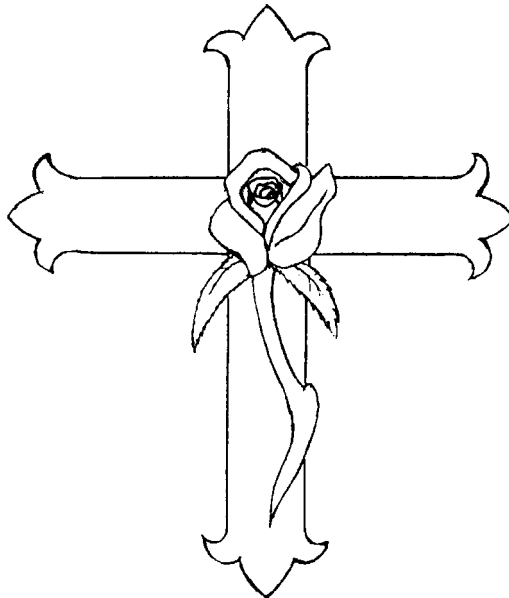
Q

Instruction on the Five Part Tarot Divination

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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The Opening of the Key

The meanings of the cards:

The Major Arcana

0	The Fool	Originality, Folly
I	The Magician	Skill, Mind, Occult Power
II	The High Priestess	Change, Duality, Unconsciousness, Fluctuation
III	The Empress	Beauty, Pleasure, Dissipation
IV	The Emperor	Reason, Control, Dominance, Ambition
V	The Hierophant	Alliance (Marriage), Teaching, Divine Wisdom
VI	The Lovers	Love, Attraction, Harmony, Inspiration
VII	The Chariot	Victory, Health, Success (may not endure)
VIII	Strength	Courage, Power
IX	The Hermit	Guidance from Above, Protection
X	Wheel of Fortune	Good Fortune, Success
XI	Justice	Legality, Material Matters, Justice, Balance
XII	The Hanged Man	Reverses, Enforced Sacrifices, Punishment, Loss
XIII	Death	Transformation (Spiritual and/or Material), Time, Change
XIV	Temperance	Adaptability
XV	The Devil	Materiality, Temptation, Obsession in Love
XVI	The Tower	Ambition, Fighting, Courage (Destruction, Danger, Ruin)
XVII	The Star	Hope, Faith, Unexpected Help
XVIII	The Moon	Voluntary Change, Deception, Lying
XIX	The Sun	Wealth, Riches, Success
XX	Judgement	Final Decision, Judgement and/or Sentence
XXI	The Universe	Synthesis, Success

The meanings of several similar cards:

A majority of Wands: energy, quarreling, opposition.

A majority of Cups: pleasure and merriment.

A majority of Swords: trouble and sadness, sickness, death.

A majority of Pentacles: business, money, possessions.

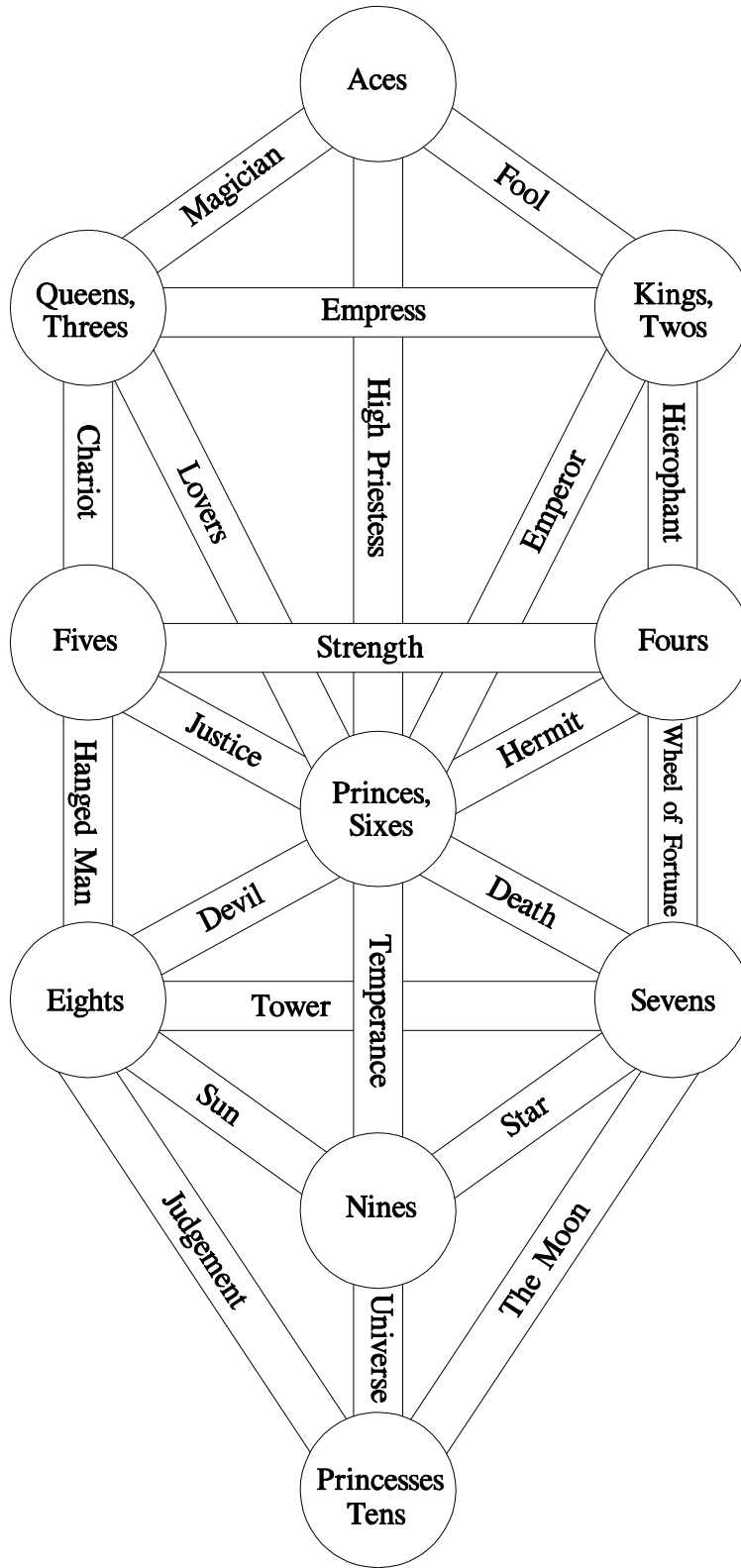
A majority of Majors: forces of considerable strength beyond client's control.

A majority of Court Cards: society, meeting many people. (Kings generally show news.)

A majority of Aces: strength generally (the Aces are always strong cards).

Four Aces: great power and force.
Four Kings: great swiftness and rapidity.
Four Queens: generally authority and influence
Four Princes: meetings with the great.
Four Princesses: new ideas and plans.
Four Tens: generally anxiety and responsibility.

Three Aces: riches and success.
Three Kings: unexpected meetings.
Three Queens: generally powerful and influential friends.
Three Princes: rank and honor.
Three Princesses: society of the young.
Three Tens: generally buying, selling, commercial transactions.



The Tarot on the Tree of Life

More meanings of several similar cards (these are generally true):

4 Nines	Added Responsibility
3 Nines	Much Correspondence
4 Eights	Much News
3 Eights	Much Journeying
4 Sevens	Disappointments
3 Sevens	Treaties and Compacts
4 Sixes	Pleasure
3 Sixes	Gain and Success
4 Fives	Order, Regularity
3 Fives	Quarrels, Fights
4 Fours	Rest and Peace
3 Fours	Industry
4 Threes	Resolution and Determination
3 Threes	Deceit
4 Twos	Conference and Conversations
3 Twos	Reorganization and Recommencement of a Thing

Keys to Interpretation

The elements:

Swords relate to M.
Wands relate to O.
Cups relate to N.
Pentacles relate to L .

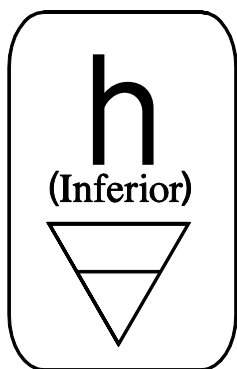
M and L (Swords and Pentacles) are foes.

O and N (Wands and Cups) are foes.

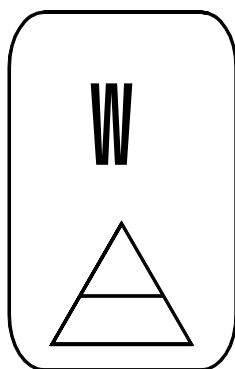
M (Swords) is a friend to O and N (Wands and Cups).

O (Wands) is a friend to M and L (Swords and Pentacles).

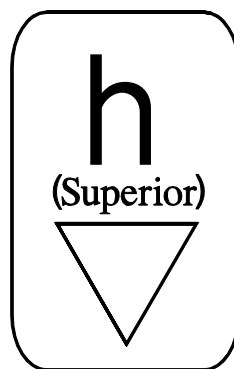
The Tetragrammaton



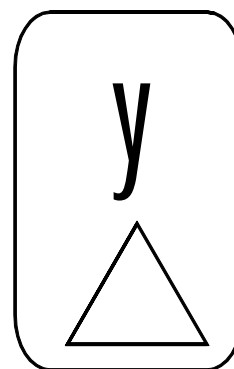
Pentacles



Swords



Cups



Wands

More on the Court Cards

Queens and Princes: When giving a reading they almost always represent persons connected with a matter under consideration.

Kings: When giving readings, looking against the direction of the reading indicates the coming of a person, event or phase of an event; looking toward the direction of the reading indicates the departure of a person or the waning of some event.

Princesses: When giving a reading, if they are looking in the direction of the reading this indicates that general opinion is in harmony with and approving of the matter; looking against the direction of the reading indicates that general opinion is against the matter.

The Qabalah of the Minor Arcana

The Court Cards

Princess	Prince	Queen	King
h Final	w	h	y
L	M	N	O

Pentacles	Swords	Cups	Wand
L	M	N	O

King of Wands	○ of ○	Active, Generous, Fierce (Evil-minded, Cruel, Bigoted, Brutal)
King of Cups	○ of N	Graceful, Poetic (Sensual, Idle, Liar)
King of Swords	○ of M	Active, Clever, Subtle, Fierce (Deceitful, Tyrannical, Crafty)
King of Pentacles	○ of L	Heavy, Dull, Material (Avaricious, Grasping, Dull)
Queen of Wands	N of ○	Adaptability, Steadiness, Command, Kind, Generous (Obstinate, Revengeful, Domineering, Apt to Turn)
Queen of Cups	N of N	Imaginative, Poetic, Kind, Flirt (Affected by Others)
Queen of Swords	N of M	Perceptive, Subtle, Confident, Persevering (Cruel, Sly, Deceitful, Unreliable)
Queen of Pentacles	N of L	Impetuous, Kind, Timid, Truthful, Moody (Undecided, Capricious, Foolish)
Prince of Wands	M of ○	Swift, Hasty, Violent, Just, Generous, Noble (Cruel, Intolerant, Prejudiced, Ill-natured)
Prince of Cups	M of N	Subtle, Violent (Crafty, Attracted to Evil over Good)
Prince of Swords	M of M	Creative, Distrustful, Careful, Slow (Harsh, Malicious, Obstinate)
Prince of Pentacles	M of L	Practically Applies Things, Steady, Reliable (Animal, Material, Stupid)
Princess of Wands	L of ○	Brilliance, Beauty, Courage, Quick to Anger (Superficial, Theatrical, Cruel, Unstable)
Princess of Cups	L of N	Sweet, Poetic, Gentle, Kind (Selfish, Luxurious)
Princess of Swords	L of M	Wisdom, Strength, Acuteness, Subtleness (Frivolous, Cunning)
Princess of Pentacles	L of L	Kind, Generous, Benevolent, Careful (Wasteful, Wandering)

The definitions in parentheses are valid when the card is "ill dignified."

King = Potential Power
Princes = Power in Action
Queens = Brooding Power
Princesses = Reception and Transmission

The Qabalah of the Minor Arcana

h Finals = Pentacles ♄'s = Swords h's = Cups ♃'s = Wands

Aces rtk of: Root of All Things	y	Rushing, Natural Forces
	h	Fertility, Productiveness, Beauty, Pleasure, Happiness
	♄	Invoked Power, Justice, Wrath, Punishment, Affliction, A Two-edged Sword
	h Final	Material Gain, Labor, Wealth

Twos hmkj of: Initiating Force; Fecundation	y	Influence of Others, Dominion
	h	Marriage, Home, Pleasure
	♄	Quarrels Made up, Still Some Tension
	h Final	Pleasant Change, Visit to Friends

Threes hnyb of: Something Begun for Good or Evil	y	Valuing things, Arrogance, Self-assertion
	h	Plenty, Hospitality, Partying, New Clothes
	♄	Unhappiness, Sorrow, Tears
	h Final	Business, Paid Employment

Fours dsj of: Perfection, Completion	y	Settlement, Arrangement, Completion
	h	Pleasure with Discomfort or Pleasure with Success
	♄	Convalescence, Change for the Better
	h Final	Gain of Money or Influence, a Gift

Fives hrwbg of: Opposition, Strife, Struggle	y	Quarreling and Fighting
	h	Disappointment in Love, Relationship Ended, Unkindness From a Loss of a Friend
	♄	Defeat, Loss, Malice, Spite, Slander
	h Final	Loss of Job, Loss of Money, Money Worries

Sixes trapt of: Accomplishment, Carrying Out of a Matter	y	Gain
	h	Beginning of a Wish, Happiness, Success, Enjoyment
	♄	Labor, Work, Journey by or Over Water
	h Final	Success in Material Things Such as Business

Sevens j xii of: Possible Result Dependent Upon Actions Taken	y	Opposition yet Courage
	h	Lying, Promises Unfulfilled, Slight Success but No Energy to Sustain It
	w	Vacillating, Untrustworthy, Journey by or over Land
	h Final	Unprofitable Speculation, Little Gain for Much Effort and Labor

Eights dwh of: Success, but Only for a Short Time	y	Swiftness, Hasty Communications, Explosive Energy: Fast but Quickly Expended
	h	Success Abandoned, Decline of Interest
	w	Narrow, Restricted, too Much Detail, Prison
	h Final	Skill, Prudence (Penny-wise, Pound Foolish), Cunning

Nines dwsy of: Very Great Force; Executive Power	y	Strength, Power, Health
	h	Complete Success, Pleasure, Wish Fulfilled
	w	Despair, Cruelty, Slander, Masochism
	h Final	Inheritance, Large Increase in Material Wealth

Tens twklm of: Completed Force, the Ultimate Aspect of dwsy	y	Cruelty, Malice, Revenge, Injustice
	h	Things Occur as Planned, Good Fortune
	w	Ruin, Death, Defeat, Disruption
	h Final	Riches, Wealth

The brief meanings (names) of the Minor Arcana:

Pentacles	Ace	Material Gain, Labor, Power, Wealth
	Two	Harmonious Change
	Three	Material Works
	Four	Earthy Power
	Five	Material Trouble
	Six	Material Success
	Seven	Success Unfulfilled
	Eight	Prudence
	Nine	Material Gain
	Ten	Wealth

Swords	Ace	Justice, Wrath, Punishment, Affliction, Invoked Force
	Two	Peace Restored
	Three	Sorrow
	Four	Rest from Strife
	Five	Defeat
	Six	Earned Success
	Seven	Unstable Effort
	Eight	Shortened Force
	Nine	Despair and Cruelty
	Ten	Ruin
Cups	Ace	Productiveness, Beauty, Pleasure, Happiness
	Two	Love
	Three	Abundance
	Four	Blended Pleasure
	Five	Loss in Pleasure
	Six	Pleasure
	Seven	Illusionary Success
	Eight	Abandoned Success
	Nine	Material Happiness
	Ten	Perpetual Success
Wands	Ace	Nature, Natural Force, Strength, Vigor, Energy
	Two	Dominion
	Three	Established Strength
	Four	Perfected Work
	Five	Strife
	Six	Victory
	Seven	Valor
	Eight	Swiftness
	Nine	Great Strength
	Ten	Oppression

Preparation

Step 1

Understand how to count the cards Minor Arcana:

Princesses:	Seven Cards (Seven Palaces of tWklm)
Princes, Queens, Kings:	Four Cards (Letters of the Tetragrammaton)
Aces:	Five Cards (Spirit and the Four Elements)
Twos through Tens:	The Number on the Card

Major Arcana

Three Cards (Number of Mother Letters)

- | | |
|--------------|-------------------|
| 0 The Fool | 12 The Hanged Man |
| 20 Judgement | |

Nine Cards (Seven Planets [Double Letters] Plus Nodes)

- | | |
|-------------------------|-----------------|
| 1 The Magician | 16 The Tower |
| 2 The High Priestess | 19 The Sun |
| 3 The Empress | 21 The Universe |
| 10 The Wheel of Fortune | |

Twelve Cards (Zodiacal Signs [Single Letters])

- | | |
|------------------|---------------|
| 4 The Emperor | 11 Justice |
| 5 The Hierophant | 13 Death |
| 6 The Lovers | 14 Temperance |
| 7 The Chariot | 15 The Devil |
| 8 Strength | 17 The Star |
| 9 The Hermit | 18 The Moon |

Step 2

Hold the assembled deck in your left hand, face down. Hold your right hand over it (with the wand if you have present the four elemental tools) and say:

"In the Divine name IAO, I invoke thee, thou Great Angel Hru who art set over the operations of this Secret Wisdom. Lay thine hand invisibly on these consecrated cards of art, that thereby I may obtain true knowledge of hidden things, to the glory of Thine ineffable Name. Amen"

Step 3

Choose a significator according to the following rules:

Wands: Very fair persons (red hair).

Cups: Moderately fair persons.

Swords: Dark persons.

Pentacles: Very dark persons.

Kings (Thoth: Knights): Men.

Queens: Women.

Princes (Waite: Knight): Young men.

Princesses (Waite: Page): Young women.

First Operation

The Opening of the Question

Step 1

The client shuffles the deck of cards, thinking of the matter at hand.

Step 2

The client cuts the pack as close to half as possible.

Cut to the right, leaving space between the two piles thus formed.

Step 3

The client cuts each of the two piles in half.

Again, cut the piles to the right.

Step 4

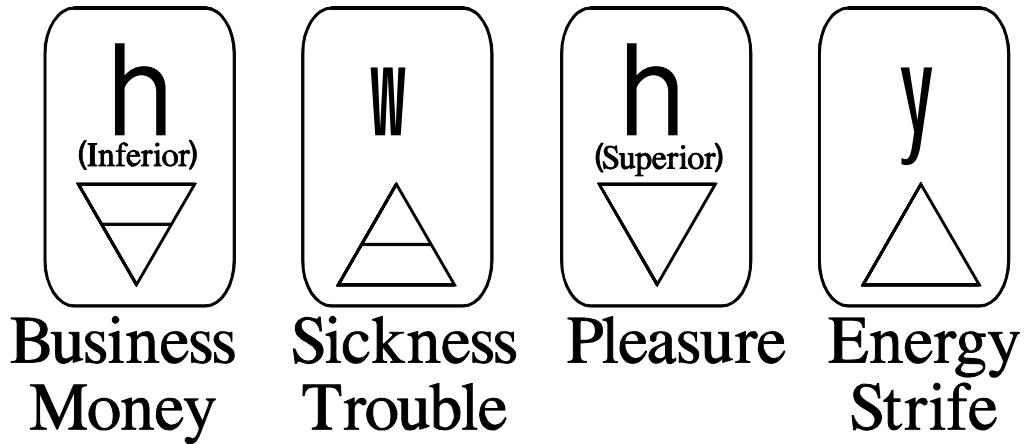
The reader turns the four piles face up and interprets the bottom (now the top) card of each pile.

If a card is on its elemental pile, its strength is increased

If a card is on a pile unfriendly in an elemental sense to its suit, its strength is decreased.

Step 5

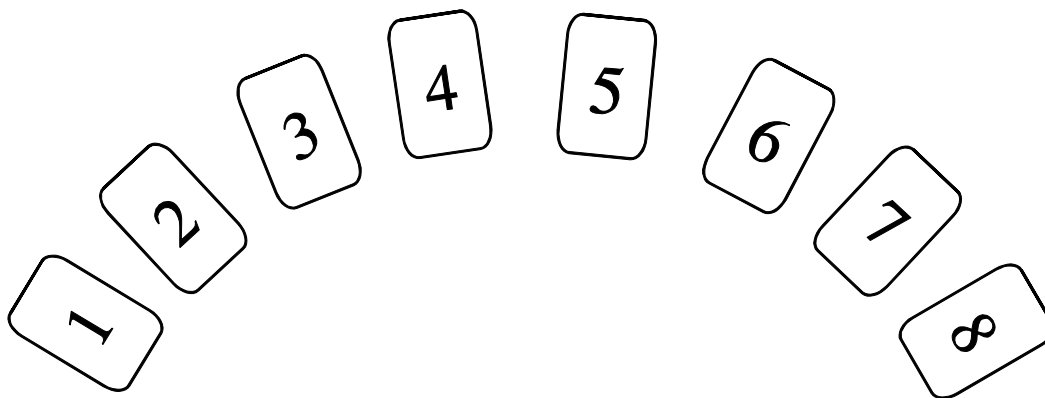
The reader looks through each pile for the significator. This should give a general direction for the reading. Choose the pile with the significator.



Step 6

Without altering the order of the cards, spread them out to form a horseshoe.

- A) Look for similar cards and interpret per previous instructions.
- B) Starting with the signicator, and moving in the direction the signicator is looking, use the counting system as explained to interpret.
- C) Starting at the bottom ends of the horseshoe, pair cards from opposite sides and interpret them.



End of the First Operation

Second Operation

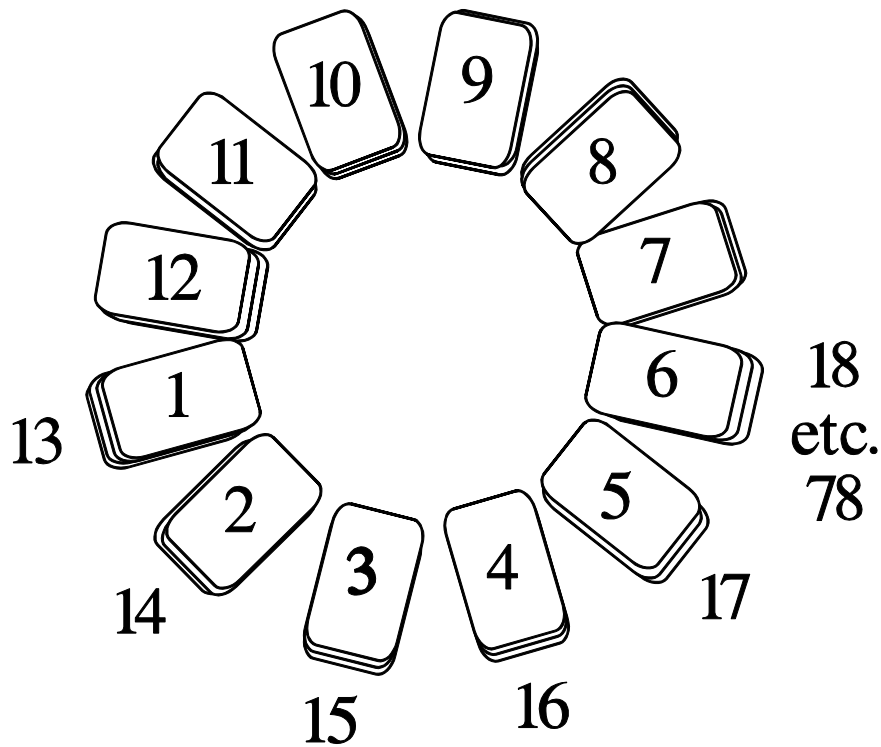
The Development of the Matter - Part One

Step 1

The client again shuffles the deck of cards, thinking of the matter at hand.

Step 2

The reader deals all the cards face down into the houses of the zodiac. Continue dealing around the circle until you have used all of the cards.



Step 3

The reader looks through the piles until the significator is discovered.

Put the cards from the eleven other piles aside.

Give a general indication of the matter depending upon the pile the significator was found in as indicated below:

House	Meaning
1	Self, Personality
2	Finances, Self Worth
3	Communications, Local Travel, Relatives, Speculation
4	Home, Houses, Old Age
5	Children, Sports, Romance, Pregnancy
6	Health, Employment, Service
7	Partnerships, Marriage, the Public
8	Joint Finances, Sex, Death, Legacies
9	Higher Education, Religion, Law, Philosophy, Long Journeys
10	Prominence, Career, Honors, Mother
11	Hopes and Fears, Love Received, Friends
12	Self-undoing, Institutions, Inhibitions, Occult

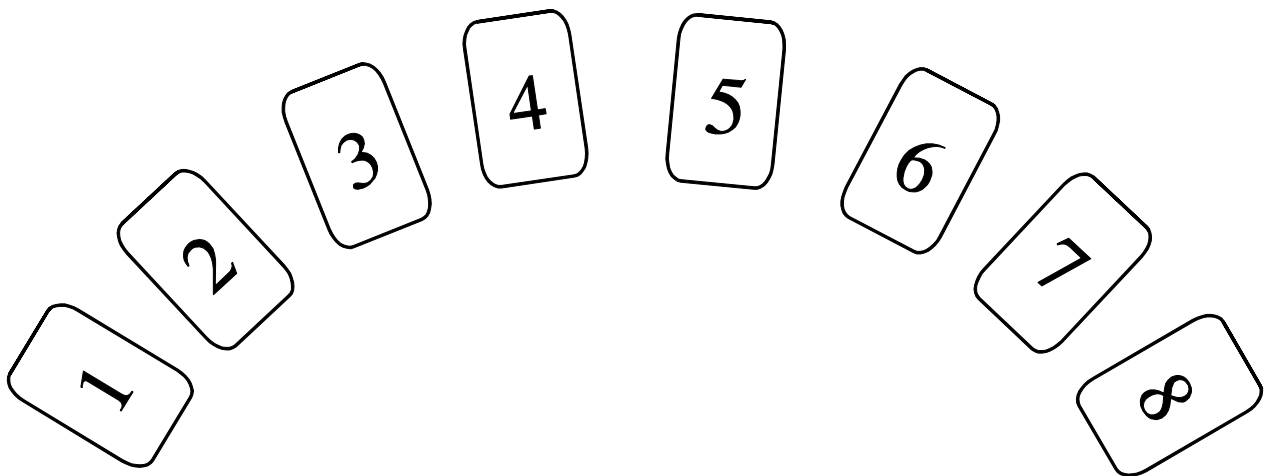
Also see good books on astrology.

Second Operation

The Development of the Matter - Part Two

Step 4

The reader spreads the cards into a horseshoe:



Step 5

Look for similar cards and interpret per instructions already given.

Step 6

Starting with the significator and moving in the direction it is looking, use the counting method to interpret the cards.

Note: If the significator is a Princess and there are six cards in the pile, when counting you will return to the original card, the significator. This signifies that the client acts according to her own ideas in the matter and will not be influenced in this matter by the opinions of others.

Step 7

Pair and read the cards starting at the opposing bottom ends of the horseshoe.

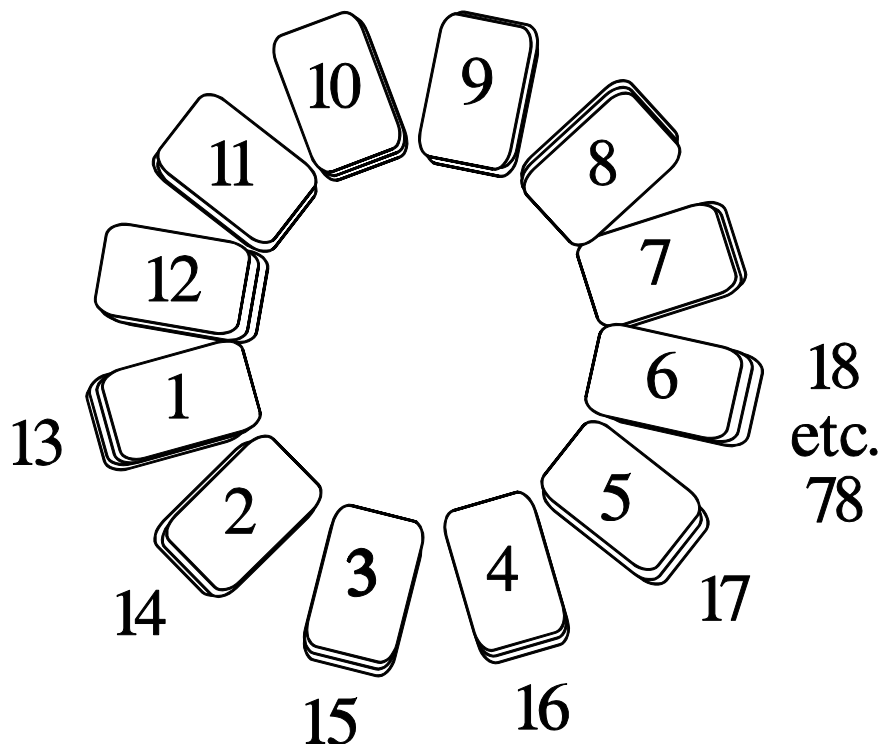
End of the Second Operation

Third Operation

The Continuing of the Development of the Question

Step 1

The Third Operation is identical to the Second Operation, except that the Horoscope circle represents the twelve signs of the zodiac, not the Houses. Deal the cards around the circle as follows:



Step 2

The reader looks through the piles until the significator is discovered.
Put the cards from the eleven other piles aside.

Give a general indication of the matter depending upon the pile the significator was found in as indicated below.

Number	Sign	Meaning	Tarot
1	Aries	Impulse	Emperor
2	Taurus	Practicality	Hierophant
3	Gemini	Adaptability	Lovers
4	Cancer	Emotions (motherly)	Chariot
5	Leo	Drama	Strength
6	Virgo	Labor and Detail	Hermit
7	Libra	Sociality	Justice
8	Scorpio	Transformative Energy	Death
9	Sagittarius	Idealism and Optimism	Temperance
10	Capricorn	Executive (Ambition, Conservatism)	Devil
11	Aquarius	Humanitarianism, Non-conformity	Star
12	Pisces	Compassion	Moon

Also see good books on astrology.

Step 3

Spread the cards into a horseshoe; look for similar cards and interpret.

Step 4

Starting with the significator and moving in the direction it is looking, use the counting method to interpret the cards.

Step 5

Pair and read the cards starting at the opposing bottom ends of the horseshoe.

End of the Third Operation

Fourth Operation

The Further Development of the Question

Step 1

The client, while concentrating on the matter at hand, shuffles the entire pack, but does not cut it.

Step 2

The reader, without changing the order of the cards, turns them over and looks through them until the significator is found.

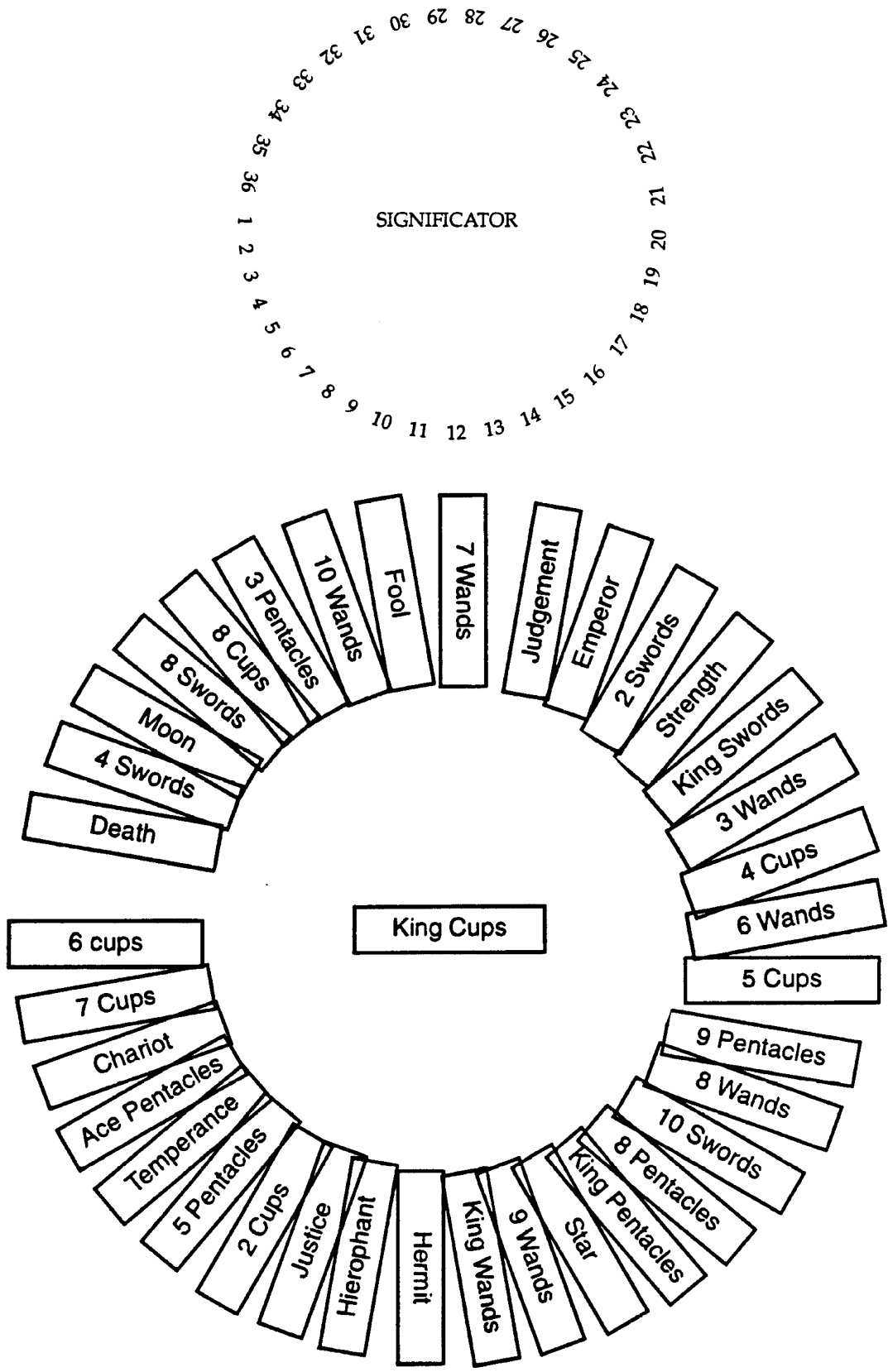
The reader cuts all of the cards below the face-up significator to the top of the face-up deck. Thus, the face-down cards have the significator on the top.

Step 3

Put the significator face up in the center of your working area.

Step 4

Form a circle of thirty-six cards (the Decanates), face up, as shown:



Step 5

Look for similar cards and read as per instructions.

Step 6

Use counting method to read, starting from card one, going in a counter-clockwise direction.

Step 7

Pair and read cards one and thirty-six, two and thirty-five, etc.

End of the Fourth Operation

Fifth Operation

The Conclusion of the Matter

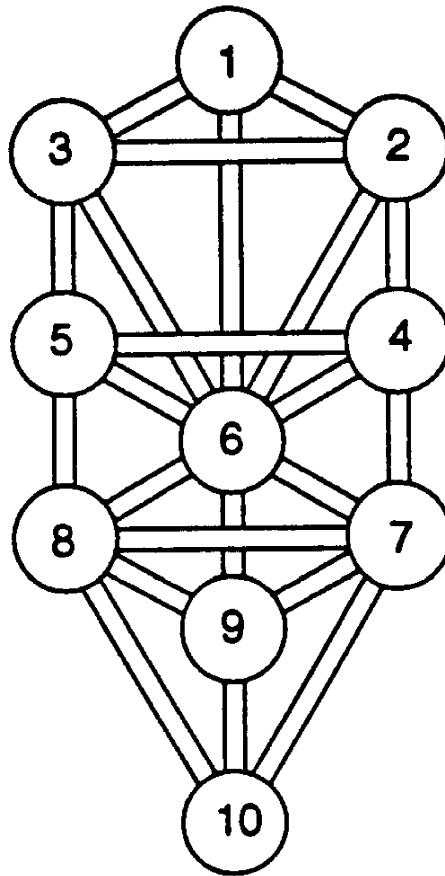
Step 1

The client, while concentrating on the matter at hand, shuffles the entire pack, but does not cut it.

Step 2

The reader deals off all of the cards into a Qabalistic Tree of Life pattern.

The eleventh card goes on top of the first, the twelfth on top of the second, etc., until all of the cards have been dealt.



Step 3

Find out which sephira has the significator. Set aside other packets.

- A) This will be a *general* indication of the matter
- B) See meanings of the sephira in *The Qabalah of the Minor Arcana* or as follows:

1	Crown	Primal Will
2	Wisdom	Archetypal Father
3	Understanding	Archetypal Mother
4	Mercy	Beneficence
5	Severity	Karmic Law
6	Beauty	Redeemer
7	Victory	Emotion
8	Splendor	Intellect
9	Foundation	Astral World
10	Kingdom	Physical Body; Material World

Fifth Operation

The Conclusion of the Matter Part Two

Step 4

After you make the general interpretation in the above step, spread the cards into a horseshoe.

Look for similar cards and interpret as before.

Step 5

Starting from the significator, and going in the direction it is looking, use the counting system to read the cards as before.

Step 6

Starting with the opposite ends of the horseshoe, pair and read the cards as before.

End of the Fifth Operation

Here Closeth the Key Time and The Tarot

Elements	Season	Lunar Cycles
M	Spring	New Moon and First Phase
O	Summer	Second Phase
N	Autumn	Full Moon and Third Phase
L	Winter	Fourth Phase

Division of Day	Minor Arcana
Dawn to Noon	Swords from Ace (Dawn) to King (Noon)
Noon to Sunset	Wands from Ace (Noon) to King (Sunset)
Sunset to Midnight	Cups from Ace (Sunset) to King (Midnight)
Midnight to Dawn	Pentacles from Ace (Midnight) to King (Dawn)

Planet	Day	Minor Arcana					
Sun	Sunday	3W	6C	10S	4P	8P	
Moon	Monday	6P	9W	4C	7S	2S	
Mars	Tuesday	9S	3P	7W	10C	5C	2W
Mercury	Wednesday	3C	6S	10P	8W	5P	
Jupiter	Thursday	6W	9C	4S	2P	8S	
Venus	Friday	9P	4W	7C	5S	2C	
Saturn	Saturday	3S	7P	10W	5W	8C	

Major Arcana		Astrology	Times
0	The Fool	Uranus	84 years. (S. Node 14 days)
I	The Magician	Mercury	88 days
II	The High Priestess	Moon	28 days
III	The Empress	Venus	224 days
IV	The Emperor	Aries	March 21 - April 19
V	The Hierophant	Taurus	April 20 - May 20
VI	The Lovers	Gemini	May 21 - June 20
VII	The Chariot	Cancer	June 21 - July 22
VIII	Strength	Leo	July 23 - August 22
IX	The Hermit	Virgo	August 23 - September 22
X	The Wheel of Fortune	Jupiter	12 years (10 hours)
XI	Justice	Libra	September 23 - October 22
XII	The Hanged Man	Neptune	165 years. (N. Node = 14 days)
XIII	Death	Scorpio	October 23 - November 21
XIV	Temperance	Sagittarius	November 22 - December 21
XV	The Devil	Capricorn	December 22 - January 19
XVI	The Tower	Mars	687 days
XVII	The Star	Aquarius	January 20 - February 18
XVIII	The Moon	Pisces	February 19 - March 20
XIX	The Sun	Sun	(25 - 35 days)
XX	Judgement	Pluto	248 years. (6 1/2 days)
XXI	The Universe	Saturn	29 1/2 years. (10 1/2 hours)

Table of Planetary or Magical Hours

Sunrise	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1st Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2nd Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3rd Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4th Hour	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5th Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6th Hour	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7th Hour	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8th Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9th Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10th Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11th Hour	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12th Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

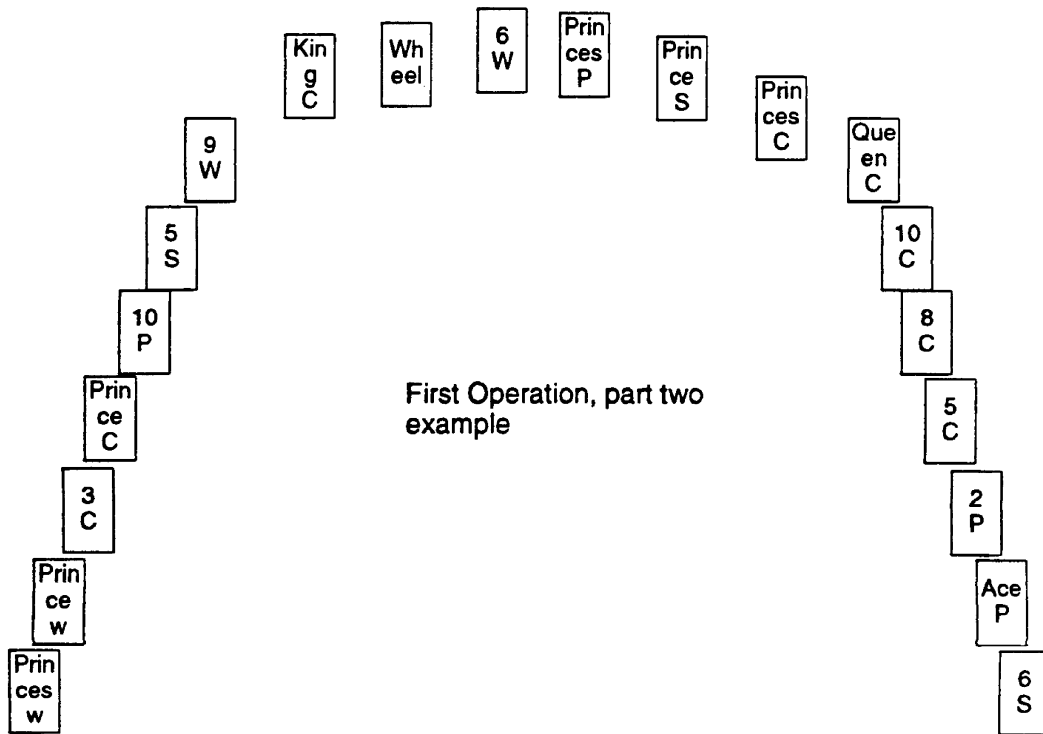
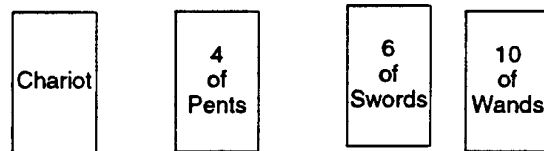
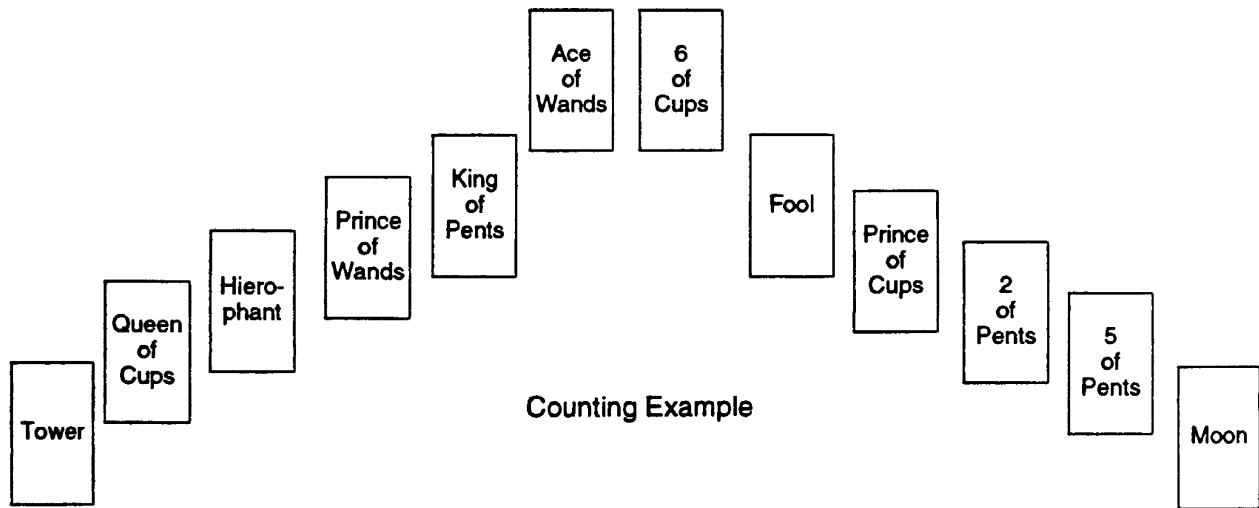
Sunset	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1st Hour	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
2nd Hour	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
3rd Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
4th Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
5th Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
6th Hour	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
7th Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
8th Hour	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
9th Hour	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
10th Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
11th Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
12th Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

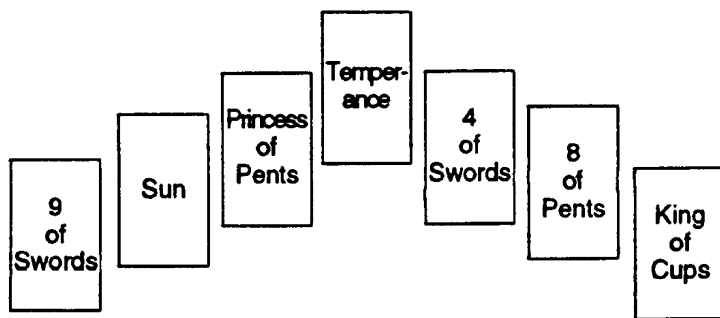
Comments

Magical or planetary hours are not the same as regular, daily hours. Divide the total time between sunrise and sunset by 12. This will give you the length of the magical hours of the day. Dividing the time between sunset and sunrise by 12 will give you the length of the planetary hours of the night. The hours of the day and nights will be of different lengths except on the equinoxes.

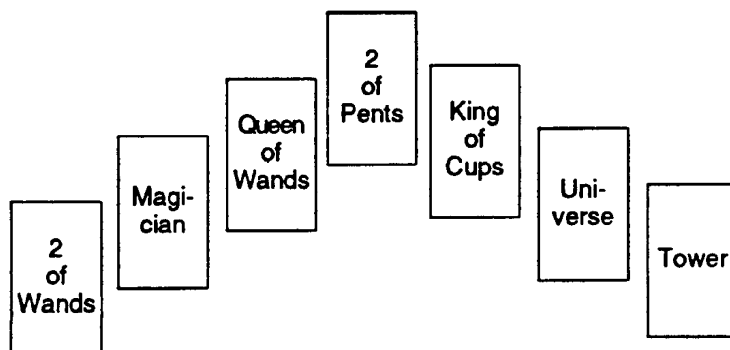
Let the Adept work and practice so that with perfection, the wisdom of Thoth may be imparted.

RC

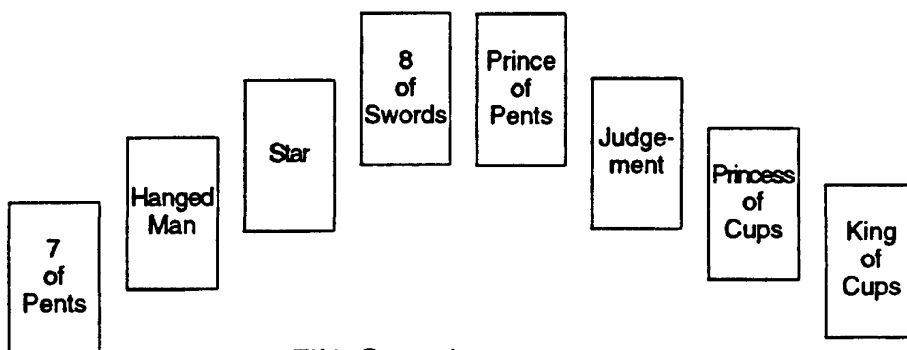




Second Operation, part one,
Example



Third Operation, part one,
Example



Fifth Operation, part two,
Example

Tarot Record Sheet of the R.R. et A.C.

Divination No. _____ For _____ Date _____
 ☉ _____ ☽ _____ Phase _____ Aspects _____ Time _____
 Day of _____ Hour of _____ Significator _____
 Question _____

First Operation:

Earth Air Water Fire
 Heh (f) Vahv Heh Yod

4 Cards showing: _____
 Significator's location: _____

Interpretation of 4 cards _____

Interpretation of location _____

Horseshoe interpretation _____

Card List

1 _____	6 _____	11 _____	16 _____
2 _____	7 _____	12 _____	17 _____
3 _____	8 _____	13 _____	18 _____
4 _____	9 _____	14 _____	19 _____
5 _____	10 _____	15 _____	20 _____

Pairing interpretation _____

1 _____	& _____	6 _____	& _____
2 _____	& _____	7 _____	& _____
3 _____	& _____	8 _____	& _____
4 _____	& _____	9 _____	& _____
5 _____	& _____	10 _____	& _____

Second Operation:

Astrological Houses interpretation _____

Card List

1 _____	6 _____	11 _____	16 _____
2 _____	7 _____	12 _____	17 _____
3 _____	8 _____	13 _____	18 _____
4 _____	9 _____	14 _____	19 _____
5 _____	10 _____	15 _____	20 _____

Pairing interpretation _____

1 _____	& _____	6 _____	& _____
2 _____	& _____	7 _____	& _____
3 _____	& _____	8 _____	& _____
4 _____	& _____	9 _____	& _____
5 _____	& _____	10 _____	& _____

Third Operation:

Astrological Signs interpretation _____

Card List

1 _____	6 _____	11 _____	16 _____
2 _____	7 _____	12 _____	17 _____
3 _____	8 _____	13 _____	18 _____
4 _____	9 _____	14 _____	19 _____
5 _____	10 _____	15 _____	20 _____

Pairing interpretation _____

1 _____	& _____	6 _____	& _____
2 _____	& _____	7 _____	& _____
3 _____	& _____	8 _____	& _____
4 _____	& _____	9 _____	& _____
5 _____	& _____	10 _____	& _____

Tarot Record Sheet of the R.R. et A.C. Page 2.

Fourth Operation:

	Card List			
36 Decanates interpretation _____	1 _____	10 _____	19 _____	28 _____
_____	2 _____	11 _____	20 _____	29 _____
_____	3 _____	12 _____	21 _____	30 _____
_____	4 _____	13 _____	22 _____	31 _____
_____	5 _____	14 _____	23 _____	32 _____
_____	6 _____	15 _____	24 _____	33 _____
_____	7 _____	16 _____	25 _____	34 _____
_____	8 _____	17 _____	26 _____	35 _____
_____	9 _____	18 _____	27 _____	36 _____

Pairing interpretation _____	1 _____	& _____	10 _____	& _____
_____	2 _____	& _____	11 _____	& _____
_____	3 _____	& _____	12 _____	& _____
_____	4 _____	& _____	13 _____	& _____
_____	5 _____	& _____	14 _____	& _____
_____	6 _____	& _____	15 _____	& _____
_____	7 _____	& _____	16 _____	& _____
_____	8 _____	& _____	17 _____	& _____
_____	9 _____	& _____	18 _____	& _____

Fifth Operation:

	Card List			
Tree of Life interpretation _____	1 _____	6 _____	11 _____	16 _____
_____	2 _____	7 _____	12 _____	17 _____
_____	3 _____	8 _____	13 _____	18 _____
_____	4 _____	9 _____	14 _____	19 _____
_____	5 _____	10 _____	15 _____	20 _____

Pairing interpretation _____	1 _____	& _____	6 _____	& _____
_____	2 _____	& _____	7 _____	& _____
_____	3 _____	& _____	8 _____	& _____
_____	4 _____	& _____	9 _____	& _____
_____	5 _____	& _____	10 _____	& _____

Actual Outcome (Date: _____) _____

Status of Divination _____

Remarks _____

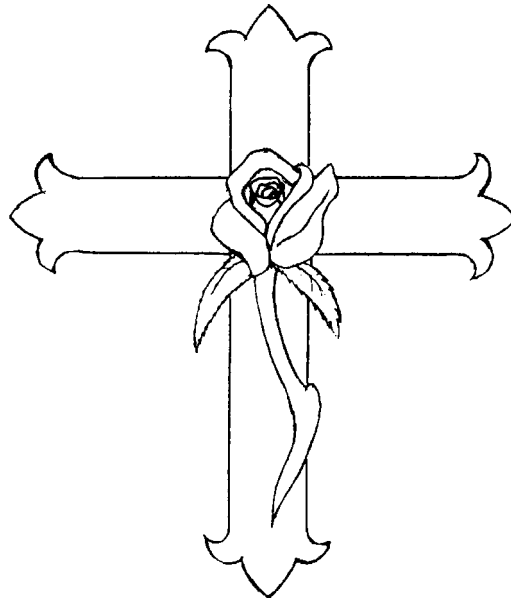
R

Tabulated Rules

R . R . et A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



THIS MATERIAL IS PRIVATE AND HAS BEEN LENT TO ME ON TRUST, TO RETURN ON DEMAND. IT CONTAINS NOTHING OF PECUNIARY VALUE AND NOTHING PERSONAL TO MYSELF. I HEREBY DIRECT MY LEGAL REPRESENTATIVES WHOMSOEVER, IN CASE OF MY DEATH OR INCAPACITY, TO RETURN THE SAME AT ONCE, UNREAD AND UNOPENED, TO G.H. FRATER P.C.A., AT 14050 CHERRY AVENUE, SUITE R-159, FONTANA, CALIFORNIA, 92337.

Tabulated Rules

Thou shall open thy mind and heart unto the Higher so as not to debase thyself into fortune-telling and lower divination, rather thou mayest become inspired by the Light of Truth.

1. Shuffling, Cutting, Dealing, and Examining:

Thou shall with great earnestness, fix thy mind on the matter concerning which thou desireth information on. Thou shall pay no heed to any card that falleth from the pack while shuffling. Once the shuffling is conducted should any card fall to the ground, thou shall reshuffle the entire pack.

Make your cuts clean and decided, allowing your Divine Genius to work through you. When thou dealeth the cards, care should be taken not to invert the cards, and their relative order should be strictly observed.

2. Selection of Significator and the Complexion Assigned to the Court Cards:

In general...

Wands -	Fair and red-haired person
Cups -	Moderately fair
Swords -	Moderately dark
Pentacles -	Very dark
Kings -	Men
Queens -	Women
Princes -	Young men
Princesses -	(Knives) Young women

Thou shall attempt to match the significator either by complexion or in the case of races of color thou mayest match the significator by the Sun sign of the querant. Thus, a Capricorn man would be a King of Pentacles, etc.

In an actual reading the court cards are modified by the cards placed on either side of the court card in the reading.

The Queen of Cups, for example, which indicates a fair woman with golden brown hair, is between cards of the suits of Swords and Pentacles, would showeth a woman with rather dark brown hair and dark eyes.

Princes' and Queens almost invariably represent actual men and women connected with the subject in hand.

Kings represent either the coming on or going off of a matter; arrival, or departure, according to the way in which they face. Princess' (Knives) show opinions, thoughts, or ideas, either in harmony with or opposed to the subject.

3. The General Signification of the Majority of a Particular Suit and of the Particular Signification of Either Three or Four Cards of a Sort in a Reading:

A majority of Wands:	Energy, quarrelling, opposition.
A majority of Cups:	Pleasure and merriment.
A majority of Swords:	Trouble and sadness, sometime sickness and possibly even death.
A majority of Pentacles:	Business, money, possessions, etc.
A majority of Keys:	Forces of considerable strength, but beyond the querant's control.
A majority of Court Cards:	Society, meeting with many persons.
A majority of Aces:	Generally strength, as the Aces are always strong cards.
4 Aces:	Great force and power.
3 Aces:	Success and riches.
4 Kings:	Rapidness and great swiftness.
3 Kings:	Meetings unexpected.
Kings:	Generally indicate news.
4 Queens:	Generally indicate influence and authority.
3 Queens:	Generally indicate influential and powerful friends.
4 Princes/Knights:	Indicate meetings with the great.
3 Princes/Knights:	Refer to honor and rank.
4 Princesses/Knaves:	New plans and ideas.
3 Princesses/Knaves:	Young society.
4 Tens:	Generally indicate responsibility and anxiety.
3 Tens:	Generally indicate buying, selling and commerical transactions.
4 Nines:	Generally refers to added responsibility.
3 Nines:	Heavy correspondence, generally.
4 Eights:	Generally a considerable amount of news.
3 Eights:	Many journeys.
4 Sevens:	Generally indicate disappointment.
3 Sevens:	Contracts and treaties.
4 Sixes:	Generally indicate pleasure.
3 Sixes:	Generally indicate success and gain.
4 Fives:	Usually indicate regularity and order.
3 Fives:	Usually indicate fights and quarrels.
4 Fours:	Indicates peace and rest.
3 Fours:	Generally indicate industry.
4 Threes:	Generally indicate determination and resolution.
3 Threes:	Indicate deceit.
4 Twos:	Generally indicate conversations and conferences.
3 Twos:	Recommencement and reorganization of something.

The Keys are not noticed as above, by threes and fours.

4. Extra and Brief Meanings of the 36 Smaller Cards.

WANDS

Twos:	Dominion. Influence over another.
Threes:	Arrogance and pride. Sometimes power.
Fours:	Completed arrangement. Settlement.
Fives:	Fighting and quarrelling.
Sixes:	Success and gain.
Sevens:	Opposition; sometimes courage.
Eights:	Swiftness. A hasty letter, message or communication.
Nines:	Power, energy, strength and health.
Tens:	Overbearing strength, revenge, injustice. Malice and cruelty towards others.

CUPS

Twos:	Warm friendship. Love, pleasure, marriage.
Threes:	Plenty, eating, drinking, and hospitality. New clothes. Merry-making, dancing, and pleasure.
Fours:	Receiving kindness or pleasures from others, but some discomfort.
Fives:	Loss of friendship. Marriage broken off, disappointed in love, etc. Unkindness from friends (deserved or undeserved will be shown by cards around it or counting from or to it).
Sixes:	Success, happiness, enjoyment, wish.
Sevens:	Promises unfulfilled, deception, deceit, lying, illusion, error. Success slight, but not enough energy for retaining it.
Eights:	Abandoned success, decline of interest in something. Ennui.
Nines:	Happiness and pleasure. Fulfilled wishes. Success complete.
Tens:	Matters definitely settled and arranged in accordance with one's wishes. Complete good fortune.

SWORDS

Twos:	Quarrel made up and arranged. Peace restored, yet some tension in relations.
Threes:	Unhappiness, sorrow, tears.
Fours:	Recovery from sickness, change for the better, convalescence.
Fives:	Loss, defeat, malice. Evil-speaking and slander.
Sixes:	Work, labor. Travel probably by water (shown by the surrounding cards).
Sevens:	Untrustworthy in character, vacillation. Travel probably by land (shown by the surrounding cards).
Eights:	Narrow or restricted. A prison. Petty.
Nines:	Suffering, malice, illness. Pain and cruelty.

Tens: Ruin, disaster, failure and death.

PENTACLES

Twos: Pleasant change. Visit to friends, etc.
Threes: Paid employment, commercial transactions, business.
Fours: Gain of money and influence. A present.
Fives: Loss of profession. Loss of money. Monetary anxiety.
Sixes: Success in material things. Prosperity in business.
Sevens: Unprofitable speculations, employments; also honorary work undertaken for the love of it, and without desire of reward.
Eights: Skill, prudence, also artfulness, and cunning. (Depends on cards with it.)
Nines: Inheritance. Great increase in money.
Tens: Riches and wealth.

5. Brief Meanings of the 22 Keys.

0. The Fool:

Idea, thought, spirituality, that which endeavors to rise above the material. (That is, if the subject which is inquired about is spiritual.) But if the divination be regarding a material event of ordinary life, this card is not good, and shows stupidity, folly, eccentricity, and even mania, unless with very good cards. It is too ideal and unstable to be generally good in material things.

1. The Magician:

Wisdom, skill, adaptation. Craft, cunning, etc., always depending on its dignity. Sometimes occult wisdom.

2. High Priestess:

Change, alteration, increase and decrease. Fluctuation (whether for good or evil is again shown by cards connected with it.) Compare with Death and Moon.

3. Empress:

Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

4. Emperor:

War, conquest, victory, strife, ambition.

5. Hierophant:

Divine wisdom. Manifestation. Explanation. Teaching. Differing from, though resembling in some respects, the meaning of the Magician, the Hermit, and the Lovers.

6. The Lovers:

Inspiration (passive and in some cases mediumistic, thus differing from that of the Hierophant and Magician and Hermit.) Motive, power and action, arising from inspiration and impulse.

7. The Chariot:

Triumph. Victory. Health. Success though sometimes not stable and enduring.

8. Strength:

Eternal justice and balance. Strength and force, but arrested as in the act of Judgement. Compare with 11 -- Justice. Also in combination with other cards, legal proceedings, a court of law, a trial at law, etc.

9. The Hermit:

Wisdom sought for and obtained from above. Divine inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the 3 Magi.

10. Wheel of Fortune:

Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards near it bear this out.

11. Justice:

(At one time 8 Strength and 11 Justice were transposed). Courage, strength, fortitude. Power not arrested as in the act of judgement, but passing on to further action, sometimes obstinacy, etc. Compare with 8 -- Strength.

12. Hanged Man:

Enforced sacrifice. Punishment, loss. Fatal and not voluntary. Suffering generally.

13. Death:

Time. Ages. Transformation. Change involuntary as opposed to the Moon, 18. Sometimes death and destruction, but rarely the latter, and the former only if it is borne out by the cards with it. Compare also with the High Priestess.

14. Temperance:

Combination of forces. Realization. Action (material). Effect either for good or evil.

15. Devil:

Materiality. Material force. Material temptation; sometimes obsession, especially if associated with the Lovers.

16. Tower:

Ambition, fighting, war, courage. Compare with the Emperor. In certain combinations, destruction, danger, fall ruin.

17. The Star:

Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

18. The Moon:

Dissatisfaction, voluntary change (as opposed to 13 -- Death). Error, lying, falsity, deception. (The whole according to whether the card is well or ill-dignified).

19. The Sun:

Glory, gain, riches. Sometimes also arrogance. Display, vanity, but only when with very evil cards.

20. Judgement:

Final decision. Judgement. Sentence. Determination of a matter without appeal on its plane.

21. Universe:

The matter itself. Synthesis. World. Kingdom. Usually denotes the actual subject of the question, and therefore depends entirely on the accompanying cards.

6. On the Signification of the Cards

A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of the same suit on either side strengthen it greatly either for

good or evil, according to their nature. Cards of the suits answering to its contrary element, on either side, weaken it greatly for good or evil. Air and Earth are contraries as also are Fire and Water. Air is friendly with Water and Fire, and Fire with Air and Earth.

If a card of the suit of Wands falls between a Cup and a Sword, the Sword modifies and connects the Wand with the Cup, so that it is not weakened by its vicinity, but is modified by the influence of both cards; therefore fairly strong. If a card passes between two which are naturally contrary, it is not affected by either much, as a Wand between a Sword and a Pentacle which latter, being Air and Earth, are contrary and therefore weaken each other.

Here the question being of the Wand, this card is not to be noticed as forming a link between the Sword and Pentacle.

A FEW EXAMPLES GIVEN:

9 Sw.	10 Sw.	5 Sw.	Very strong and potent in action. Very evil.
10 W.	10 Sw.	2 W.	Not quite so strong. Ruin checked and perhaps overcome.
6 C.	10 Sw.	10 C.	Rather good than otherwise. It is bounty overcoming loss, like a piquant sauce which adds to pleasure
9 P.	10 Sw.	10 C.	Very weak, slight loss in material things, but more anxiety than actual loss.
5 Sw.	2 W.	9 Sw.	Moderately strong. Rashness which brings evil in its train. Evil.
9 P.	2 W.	6 P.	Fairly strong. Good. Considerable gain and victory.
10 C.	2 W.	6 C.	Weak, evil. Victory which is perverted by debauchery and evil living. But other cards may mitigate judgement.
9 Sw.	10 C.	5 Sw.	Medium strong. Evil. Sorrow arising from pleasure and through one's own pleasures.
9 P.	10 C.	6 P.	Perfect success and happiness.
10 W.	10 C.	5 Sw.	Rather evil. Pleasure that when obtained is not worth the trouble one has had in obtaining it.
10 Sw.	6 C.	9 P.	Fairly strong and good. The Sw. And P. being opposite elements contract each other. Therefore it is as if they were not there.
10 Sw.	6 C.	10 W.	Fairly good. Some trouble, but trouble which is overcome. If 6C. were a bad card the evil would carry the day.
9	Death	3	Death accompanied by much pain and misery.

Sw.		Sw.	
9 W.	9 Sw.	High Prst.	Recovery from sickness.
6 Sw.	Q. W.	King P.	An active woman, courageous and reliable with dark chestnut hair, and open fearless expression.
7 C.	King C.	5 Sw.	A rather fair man but very deceitful and malicious.

7. On Pairing the Cards together in a Reading:

On pairing, the cards each is to be taken as of equal force with the other. If of opposite elements, they mutually weaken each other. If at the end of the pairing of the cards in a packet, one card remains over, it signifies the partial result of that particular part of the divination only. If an evil card and the others good, it would modify the good.

If it be the significator of the enquirer, or of another person, it would show that matters would much depend on the line of action taken by the person represented. The reason of this importance of the single card, is, that it is alone, and not modified. If two cards are at the end instead of a single one, they are not of so much importance.

8. On the Exercise of Clairvoyance and Intuition:

The diviner should, in describing any person from a significator in the actual reading, endeavor, by Clairvoyance and using the card in question as a symbol, to see the person implied using the rules to aid, and restrict, his vision. In describing an event from the cards in the reading, he should employ his intuition in the same manner. Personal descriptions are modified by the cards next to them; i.e., the Knave of Wands represents usually a very fair girl, but if between cards of the suit of Pentacles, she might be even quite dark, though the Wands would still give a certain brightness to hair, eyes, and complexion.

9. On Counting in the Reading:

In all cases of counting from the card last touched, the card itself is 1, that next it is 2, and so on:

From every Ace -- 5 is counted.

From every Princess (Knave) -- 7 is counted.

From every other Court Card -- 4 is counted.

From every small card -- the number of its pips.

From every Key answering to an element -- 3 is counted.

From every Key answering to a sign -- 12 is counted.
From every Key answering to a planet -- 9 is counted.

RC

Let the following diagrams aid thee in comprehension of the Tetragrammaton on the tablets as well as their pyramidal nature. Thou will remember that in the 4 = 7 grade the pyramid was the admission badge of the 28th path. The pyramid, having a square base and four sides, is composed of equilateral triangles cut off, thus allowing the top to remain flat, a truncated pyramid.

In the Admission Badge of the 28th path, the four sides were attributed to the four elements, while the flat top was conceived to be the throne of Eth or Spirit. Hitherto, the squares of the Enochian Tablets have been perceived to be flat and non-dimensional when treated as a whole. Let the Adept take clear notice that in reality they are represented as being pyramids. Like the entrance badge of the 28th path, there be practical magical significance and importance as the Adept will, in the future learn, that each square has a mixed nature and entereth into an entire world.

Each side of the pyramid is to be colored according to its own appropriate element, or thou shalt leave it white to represent the nature of M. Thou shalt not confuse nor assume that a square in the airy angle of A shall be completely colored yellow, but every square in the A Tablet in every angle has at least one yellow side denoting its airy nature. Thus, every square is tinted with the element of A, while some greater and some to a lesser degree.

Observe the diagram of the truncated pyramid below. This diagram illustrateth a standard reference. The position of the numbers should be memorized. Section or triangle number two pointeth to the top of the tablet. Thou mayest work out a pyramid of any square by knowing the attributions of the four triangles and the element of each. Each tablet is comprised of four separate and distinct divisions. Thou must consider each of these independently so as to produce a specific type of pyramid akin to the nature of that section. Here be the rules for analyzing a pyramid. The rules are concise and direct and should be memorized.

GREAT CROSS

Triangle No. 1 Sign of the Zodiac, small card of the Tarot.

Triangle No. 2 M

Triangle No. 3 The planet of the decan

Triangle No. 4 Element symbol of the tablet

The No. 2 square of the Great Cross is always M and painted white, indicating the operation of M within the element. Triangle No. 4 is to be colored in the element of the tablet, thus we have yellow for A, blue for C red for D, and black for B.

Thou shall color triangle no. 1 according to the triplicity of the sign attributed to it. In other words, earthy, firey, watery, or airy nature.

Triangle No. 3 is to be colored by that of the element ruled by the planet and attributed to it. Let the Adept take note that the elemental attributions are significantly different in the Enochian system. Here they are:

A and K rule the element of D.

L and B rule the element of A.

C and Y rule the element of B.

F rules the element of C.

While the coloring of the truncated pyramids in other attributed forms has been given consideration is not acceptable to deteriorate the elemental nature of the tablets by painting them in anything other than the prescribed manner.

SEPHIROTIC CROSS

Triangle No. 1 Elemental emblem of the tablet.

Triangle No. 2 Emblem of M.

Triangle No. 3 Elemental emblem of the lesser angle.

Triangle No. 4 Sephiroth, Letter of the Tetragrammaton, Tarot Card.

KERUBIC SQUARES OF THE LESSER ANGLE

Triangle No. 1 Tarot Card of the lesser angle.

Triangle No. 2 Elemental Emblem of the tablet.

Triangle No. 3 Kerubic symbol answering to letter of the name.

Triangle No. 4 Elemental emblem of lesser angle.

Thou will note that No. 1 and No. 3 always match in color in the Kerubic square. No. 2 showeth us the elemental color of the tablet, while No. 4 showeth the elemental color of the lesser angle.

SERVIENT SQUARES:

Triangle No. 1 Element of the Great Tablet with astrological attributions.

Triangle No. 2 Elemental emblem of letter ruling the column with the tarot trump.

Triangle No. 3 Elemental emblem of the lesser angle with geomantic figure.

Triangle No. 4 Elemental emblem of letter ruling rank with Hebrew letter corresponding to the Tarot trump to be found in Triangle No. 2.

Note: Thou shalt paint these pyramids in the flashing colors. Thus, even in the Servient square, the spiritual force of that square is attracted, allowing for maximum potency of the nature of that square.

TABLET OF UNION

Triangle No. 1 Element of column. (M in the 1st column)

Triangle No. 2 M.

Triangle No. 3 Below

Triangle No. 4 M.

Below is a sample illustration derived from the lesser angle of the B tablet. In the servient square in rank w and column w, the column w is attributed to A and therefore the astrological symbol will be an Airy sign. The rank is ruled by w therefore the symbol will be mutable A, c.

The Tarot Key for c is the Lovers. The Hebrew Letter attributed to it is z. The Geomantic attribution is Albus.

Take the C Tablet, A Angle, Column h, Rank y. The column is ruled by h which is attributed to C. Therefore the astrological symbol will be a watery sign. The rank is ruled by y, therefore the symbol will be Cardinal or fiery Water -- d. The Tarot Key for d is The chariot. The Hebrew letter for d is j. The Geomantic attribution is Populus.

SUMMARIZED PRONUNCIATION GUIDE

Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel folloing in the nomenclature of the same letter in the Hebrew Alphabet. For example, in Beth, the vowel following "B" is "e" pronounced AY. Therefore, if "B" in an Angelic Name precedes another as in "Sobha," thou mayest pronounce it "sobeh-hah." "G" may be either gimel ort Jimel (as the Araqbs do call it) following whether it be hard or soft. This is the ancient Egyptian use, wherof the Hebrew is but a coy, and that many times a faulty copy, save in the Divine and Mystical names, and some other things.

Also "Y" and "T" are similar, also "V" and "U", depending whether the use intended be vowel or consonant. "X" is the ancient Egyptian power of Samekh; but there be some ordinary hebrew Names wherein "X" is made Tzaddi."

In pronouncing the Names, take each letter separately. M is pronounced Em; N is pronounced En (Also Nu, since in Hebrew the vowel following the equivalent letter Nun is "u"); a is Ah; P is Peh; S is Ess; D is Deh.

NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAASD is The-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is is Beh-ee-to-em or Beh-ee-the-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.

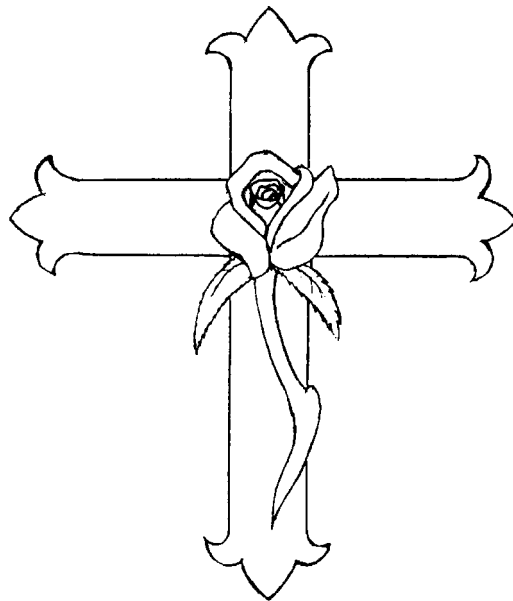
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**The Book of the Concourse
of the Forces - Part 1**

R . R . et A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



THIS MATERIAL IS PRIVATE AND HAS BEEN LENT TO ME ON TRUST, TO RETURN ON DEMAND. IT CONTAINS NOTHING OF PECUNIARY VALUE AND NOTHING PERSONAL TO MYSELF. I HEREBY DIRECT MY LEGAL REPRESENTATIVES WHOMSOEVER, IN CASE OF MY DEATH OR INCAPACITY, TO RETURN THE SAME AT ONCE, UNREAD AND UNOPENED, TO G.H. FRATER P.C.A., AT 14050 CHERRY AVENUE, SUITE R-159, FONTANA, CALIFORNIA, 92337.

Thou shall know that the wisdom of Enoch containeth many great and secret Mysteries. Know well that the formula of the 4 Watchtowers introduced in the Outer are bound together by a fifth tablet called the Tablet of Union. This tablet is referred to the element of M and shall be present in all thy workings with the four elemental tablets of B,A,C,D.

In the following illustration, the tablets are arranged in the form of the Microprosopus, symbolized by the pentagram.

r	Z	i	l	a	f	A	y	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	s	a	r	o	Y	a	u	b
T	o	i	T	t	z	o	P	a	c	o	C
S	i	q	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
t	N	a	b	r	V	i	x	q	a	s	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	a	C	u	c	a	
N	a	o	c	O	T	t	n	p	r	n	T
o	c	a	n	m	a	q	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

Air Tablet

T	a	O	A	d	u	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	q	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	U
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	q	a	i	o	l
M	a	m	q	l	o	i	n	L	i	r	x
o	l	a	a	D	n	q	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	L

Water Tablet

b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	p	S	o	n	d	n
a	i	q	r	a	n	o	o	m	a	q	q
o	r	p	m	n	i	n	q	b	e	a	l
r	S	O	n	i	Z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
O	c	a	n	c	h	i	a	s	o	m	t
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	l	a	m	S	m	a	P
d	O	l	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

Earth Tablet

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	b	a	u	a	
O	P	a	m	n	o	V	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	N	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	q	o	a	n	n	q	A	C	r	a	r

Fire Tablet

1. **Great Cross of 36 squares, lettered in black on white, stretching through the entire tablet.**
2. **Sephirotic Calvary Crosses, lettered also in black on white, in the four corners on the tablets.**
3. **Kerubic squares, which are always in the elemental color of the tablet, and are the four squares immediately above each Sephirotic Cross.**
4. **Servient squares, always in the color of the tablet, and consist of the 16 squares of each lesser angle beneath each Sephirotic Cross.**

The Kerubic and Servient squares on each tablet are colored in the elemental color with the letters drawn thereon in the complimentary color, on a subtle level, providing a spiritual force, even unto an elemental nature, thus:

AIR TABLET painted in yellow. Lettering on A quarter mauve.

WATER TABLET painted in blue. Lettering on C quarter orange.

EARTH TABLET painted in black. Lettering on B quarter green.

FIRE TABLET painted in red. Lettering on D quarter green.

EXAMPLE OF COLOR (Lesser Angles)

Thou shall paint the letter on the appropriate color in the lesser angles. Study well the example from the Tablet of Fire, the Great Watchtower of the south.

Yellow on Red A of D C of D Blue on Red

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	b	a	u	a	
O	P	a	m	n	o	V	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	l	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	N	r	Z	i	r	Z	a
S	l	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	l	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	q	o	a	n	q	A	C	r	a	r	

Black on Red B of D D of D Green on Red

THE HOLY TABLET OF UNION

In all thy workings, the Tablet of Union shall be present when the 4 elemental tablets be employed. The Tablet of Union is attributed to the top point of the pentagram and it be attributed unto M.

Let the Z.A.M. be aware that certain letters may be employed in combination with specified letters from the elemental tablets to formulate certain names in order to contain a higher degree of potency than when an Angelic name is formulated from the elemental tablet above.

The Tablet of Union containeth 20 squares. Let the Z.A.M. contemplate the order in which these names are arranged in relationship to the permutation of the Tetragrammaton:

EXARP	A	y
HCOMA	C	h
NANTA	B	h
BITOM	D	w

w h h y is the permutation b (Refer to 4 = 7 grade material).

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

Thou shall paint the lettering of the Holy Tablet of Union on white ground. The individual rows are to be painted in the following color:

EXARP, attributed to A, is painted in yellow letters. 1st line.

HCOMA, attributed to **C**, is painted in blue letters. 2nd line.
NANTA, attributed to **B**, is painted in black letters. 3rd line.
BITOM, attributed to **D**, is painted in red letters. 4th line.

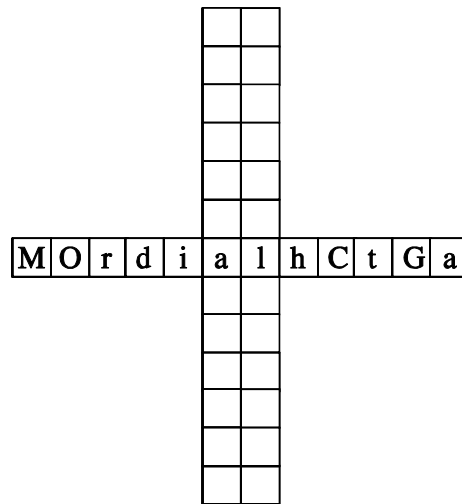
THE GREAT CROSS

Each tablet containeth a cross of 36 squares whose shaft, consisting of two files, stretcheth from the top of the tablet unto the bottom and whose bar crosses the tablet in the center.

The double vertical lines comprising the vertical shaft are called the Linea Dei Patris, the Linea Dei Filii; while the cross bar is called Linea Spiritus Sancti. The Linea Dei Patris and the Linea Dei Filii are always the sixth and seventh file counting from either the left or the right; while the Linea Spiritus Sancti be always the seventh line of letters from the top.

The Great Cross provideth us with numerous Angelic and Divine names. These names be of supreme spiritual importance and should always be treated by the Adept with the greatest respect and reverence.

It is upon the Great Cross that the three secret and Holy Names of God doth exist. These three names are found specifically on the Linea Spiritus Sancti. The Linea Spiritus Sancti is comprised of 12 letters. These 12 letters are divided into the 3 names of 3, 4, and 5 letters and are read from left to right.



Sample from Tablet of Earth

Three secret Holy Names of God on each tablet:

A - ORO IBAH AOZPI

C - MPH ARSL GAIOL

B - MOR DIAL HCTGA

D - OIP TEAA PDOCE

These secret and Holy Names answer to IAO, and are conceived to be born as sacred ensigns upon the banners of the Great King of its respective quarter.

Eight letters compriseth the name of the Great King and the tracing of it forms a spiral or a whirl in the center of the Great Cross. The Adept shall understand that in thy workings when the three secret and Holy Names of God are invoked, it is accepted that the Great King is also implied. Thou mayest invoke the Great King specifically through the tracing of the whirls and the vibration of the name.

Let the Adept always proceed with the specific invocation of the King with great care, for the King is a force great and terrible.

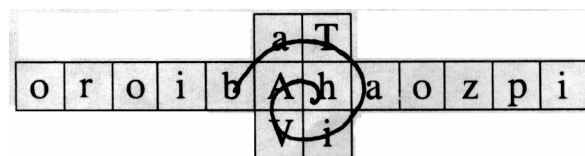
The names of the Great Kings are:

A - BATAIVAH

C - RAAGIOSL

B - ICZHIHAL

D - EDLPRNAA



Example of King only & Whirl

THE SIX SENIORS

There are a total of 24 Seniors on the four Watchtower Tablets. Thou shall approach the Seniors with due solemnity and respect, for they are also the 24 Elders who kneel before the throne of God. They are spiritual forces, and their squares are painted white.

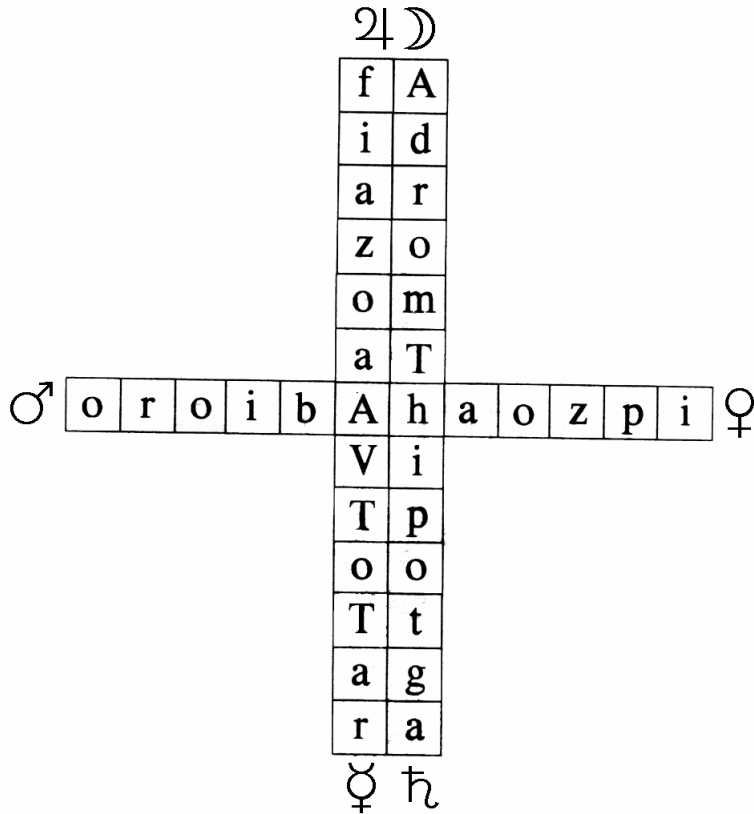
Six Seniors occupy each tablet. Thou shall obtain their names by counting from the sixth and seventh squares of the Linea Spiritus Sancti. Thou shall include these squares in the ascertaining of the names and readeth outward along the three lines of the cross to the edge of the tablet.

Each name of the Senior is comprised of seven letters which correspond to the seven flaming torches (The seven spirits of God).*

*(The understanding of this magical principle is beyond the scope of Z.A.M. grade material.)

				f	A								
				i	d								
				a	r								
				z	o								
				o	m								
				a	T								
o	r	o	i	b	A	h	a	o	z	p	i		
				V	i								
				T	p								
				o	o								
				T	t								
				a	g								
				r	a								

Example from the Holy Tablet of Air



Allocations of the Six Seniors

Thou shall take note of the overlapping letters on the central squares.

The hexagram is used to invoke both the King of eight letters and the six Seniors of seven letters. These Seniors and King are attributed to the Wanderers and the A respectively. Thou shall use all six hexagrams to invoke the King.

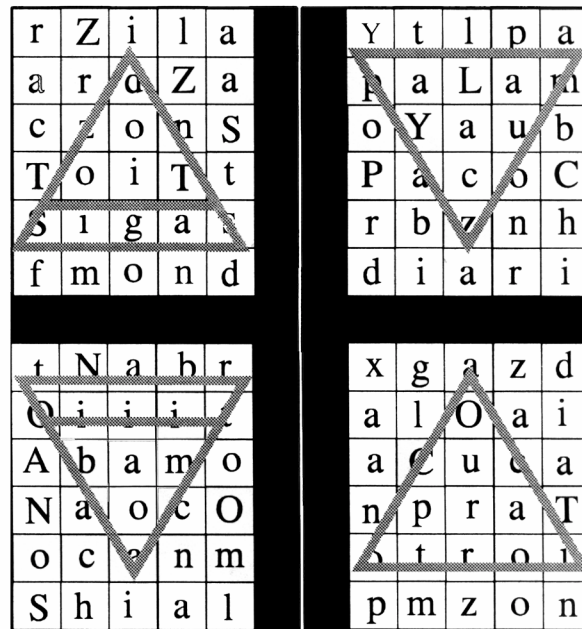
Thou shall note that these rules (the positional attributions of the planets to the Seniors on the Tablets) are constant and the same on each Tablet.

Thus, the three Holy Names of God, the name of the Great King and the six Seniors are extracted from the Great Cross and always painted in black lettering on white background.

LESSER ANGLES

Thou shall note that the Great Cross divideth the tablet into four sections. These four sections are referred to as the four sub-elements or lesser angles. Likened to the top point of the pentagram, the Great Cross acts as the spiritual agent that binds the four sub-elements together. The order of the lesser angles as they relate to the four elements is the same on each tablet.

*Important Note: The Great Cross has been darkened in the diagram to better illustrate the four lesser angles.



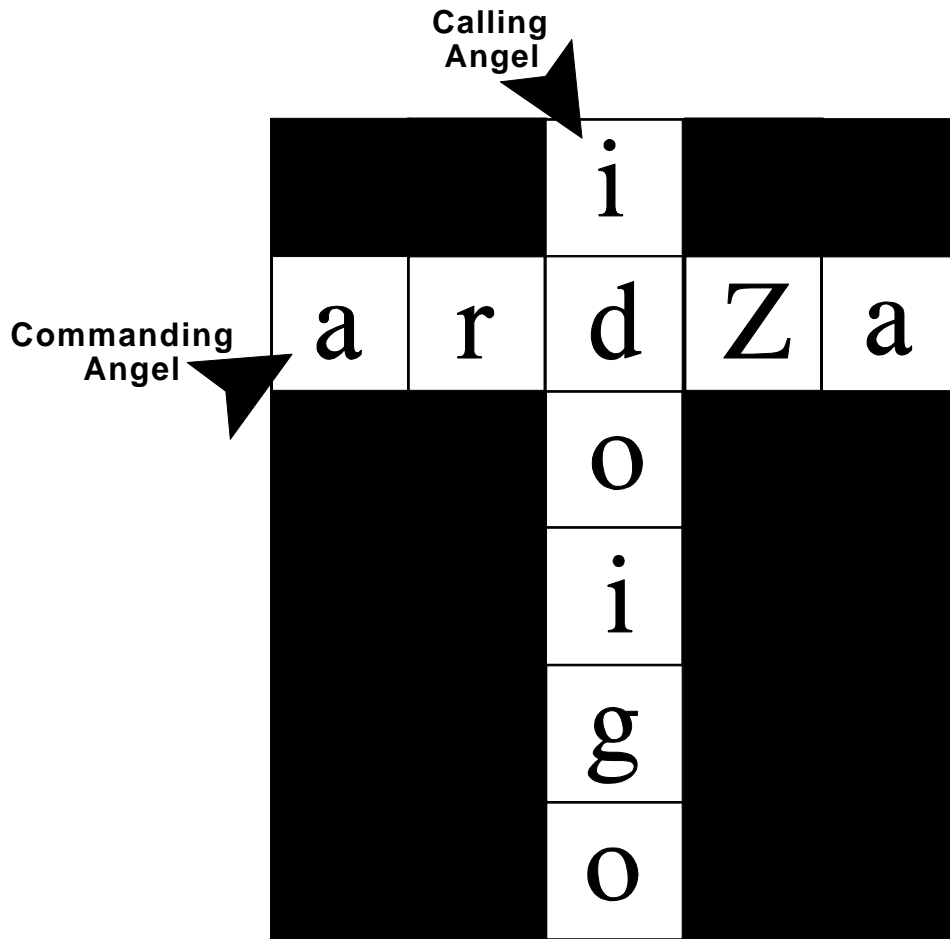
In the center of each lesser angle is a cross of ten squares. This is the Sephirothic Cross. Thou shall note that the lettering of the lesser angles is also black on a white background.

It is from this cross that two vitally important Divine names are derived. These two Divine names serve to "call forth" and "command" the Angels and Spirits of the lesser angle. Thou shall invoke these names when any lesser angle Angel is invoked on a square within the lesser angles.

The vertical line provideth on the Sephirothic Cross a Name of six letters, reading from top to bottom. Example: In the A lesser Air angle of the Air Tablet, thou shall find the name IDOIGO. Thou shall invoke this Angel to "call forth" Sub-Servient Angels of the lesser angle.

These Angels of the lesser angle are under no obligation to respond to invocation without the correct method of calling them, utilizing the Calling Angel. Reading the cross bar from left to right comes the Angelic name of 5 letters. This is the Commanding Angel. Thou shall note that this Angel must be invoked and utilized correctly to properly command the Angels of the lesser sub-angle as well.

Example: In the lesser sub-quadrant of A on the Air Tablet, the commanding Angel is ARDZA. Be thou certain to read this name from left to right.



Air Tablet Sub Angle of A

Let the Adept always invoke these names in the prescribed manner for to do otherwise is to invoke evil forces. Thou shall invoke the Calling and Commanding Angels with the pentagram.

KERUBIC SQUARE & LESSER ANGLE SQUARE

Thou shall note the four squares above the arm of the Sephirotic Cross in each lesser angle, be the Kerubic squares. The squares are shaded in this paper, but in the Temple are painted in color.

Thou shall also note shaded or colored squares below the cross arm of the Sephirotic Cross; these are the Sub-Servient or Angels of the lesser angle. Although shaded or colored, the Kerubic squares are of greater significance.

Note that the white square in the center belongeth to the Sephirotic Cross and not to either the Kerubic squares, or to the Sub-Servient squares. (Note: The use of the letter in the Sephirotic Cross in combination with a lesser Angel name and a letter extracted from the Tablet of Union is reserved for a higher grade.)

Thus, from the top rank of the A quadrant in the AirTablet we have the following name(s):

R Z (I) L A

It is through the process of permutation that thou mayest derive these other names:

Z L A R, L A R Z, A R Z L

In total, we have four Kerubic names in each sub-angle. These four names of the Kerubic Angels of the sub-quadrant rule the Servient squares below the Sephirotic Cross. Of the four Kerubics, the first is the most powerful as the other three are derived from the first through the process of permutation.

If thou wish to change the nature of these four names from Angelic to Archangelic, and thusly increase their power, thou shall prefix the name with an appropriate line from the Tablet of Union.

Example: Kerubic rank of A and lesser angle of Air Tablet, thou shall add the letter **E** from the word **EXARP** on the Tablet of Union. Thus, the Archangelic names are now **ERZLA, EZLAR, ELARZ, EARZL**.

The rule is that the first letter of the appropriate line of the Tablet of Union is prefixed only to the name formed from the Kerubic square.

Example: here is an example of the method as it is applied to the remaining Servient squares of the A angle of the Air Tablet.

X	c	z	o	n	s
X	T	o	i	T	t
X	S	i	g	a	s
X	f	m	o	n	d

Hence **EXARP** will only be used on the Air Tablet and shall never be used on the other 3 tablets.

HCOMA for the Water Tablet
NANTA for the Air Tablet
BITOM for the Fire Tablet

Thou shall apply the first letter to the Kerubic squares of each of the four lesser angles while the remaining four letters, thou shall apply to the sixteen Servient squares of those angles shown above in the example. Thou shall follow the same order as the Tablet of Union in applying the remaining letters:

- E = M = Kerubics**
- X = A angle of Air Tablet**
- A = C angle of Air Tablet**
- R = B angle of Air Tablet**
- P = D angle of Air Tablet**

Below is an example of the lesser angle of D in the Tablet of Water. (Permutations include both Kerubic and Sub-Servients).

n	L	i	r	x	HNLRX	HLRXN	HRXNL	HXNLR
a	T	a	p	a				
x	P	a	c	n	AXPCN	APCNX	ACNXP	ANXPC
V	a	a	s	a	AVASA	AASAV	ASAVA	AAVAS
d	A	s	p	i	ADAPI	AAPID	APIDA	AIDAP
r	n	d	i	L	ARNIL	ANILR	AILRN	ALRNI

The consecration of the four elemental weapons gives excellent examples of the Spirit or Archangelic names formed from the Kerubic squares by the addition of letters from the Tablet of Union.

The attribution of the name *hwhy*.

The name is the key to the whole of the Enochian attributions of the squares to the elements: The letters are thus referred:

y	YOD	D	WANDS
h	HE	C	CUPS
l	VAU	A	SWORDS
h	(final) HE	B	PENTACLES

The letters of the great name attributed to the four tablets in order together:

A

w	r	Z	i	l	a	f	A	y	t	l	p	a	h
	a	r	d	Z	a	i	d	p	a	L	a	m	
	c	z	o	n	s	a	r	o	Y	a	u	b	
	T	o	i	T	t	z	o	P	a	c	o	C	
	S	i	g	a	s	o	m	r	b	z	n	h	
	f	m	o	n	d	a	T	d	i	a	r	i	
	o	r	o	i	b	A	h	a	o	z	p	i	
	t	N	a	b	r	V	i	x	g	a	s	d	
	O	i	i	i	t	T	p	a	l	O	a	i	
	A	b	a	m	o	o	a	C	u	c	a		
	N	a	o	c	O	T	t	n	p	r	n	T	
	o	c	a	n	m	a	g	o	t	r	o	i	
h	S	h	i	a	l	r	a	p	m	z	o	x	y

C

w	T	a	O	A	d	u	p	t	D	n	i	m	h
	a	a	b	c	o	o	r	o	m	e	b	b	
	T	o	q	c	o	n	x	m	a	l	G	m	
	n	h	o	d	D	i	a	l	e	a	o	c	
	p	a	t	A	x	i	o	V	s	P	s	U	
	S	a	a	i	x	a	a	r	V	r	o	i	
	m	p	h	a	r	s	l	g	a	i	o	l	
	M	a	n	g	l	o	i	n	L	i	r	x	
	o	l	a	a	D	n	g	a	T	a	p	a	
	p	a	L	c	o	i	d	x	P	a	c	n	
	n	d	a	z	N	z	i	V	a	a	s	a	
	i	i	d	P	o	n	s	d	A	s	p	i	
h	x	r	i	n	h	t	a	r	n	d	i	L	y

B

w	b	O	a	Z	a	R	o	p	h	a	R	a	h
	u	N	n	a	x	o	p	S	o	n	d	n	
	a	i	g	r	a	n	o	o	m	a	g	q	
	o	r	p	m	n	i	n	g	b	e	a	l	
	r	S	O	n	i	Z	i	r	l	e	m	u	
	i	z	i	n	r	C	z	i	a	M	h	l	
	M	O	r	d	i	a	l	h	C	t	G	a	
	O	c	a	n	c	h	i	a	s	o	m	t	
	A	r	b	i	z	m	i	i	l	p	i	z	
	O	p	a	n	a	l	a	m	S	m	a	P	
	d	O	l	o	P	i	n	i	a	n	b	a	
	r	x	p	a	o	c	s	i	z	i	x	p	
h	a	x	t	i	r	V	a	s	t	r	i	m	y

D

w	d	o	n	p	a	T	d	a	n	V	a	a	h
	o	l	o	a	G	e	o	b	a	u	a		
	O	P	a	m	n	o	V	G	m	d	n	m	
	a	p	l	s	T	e	d	e	c	a	o	p	
	s	c	m	i	o	o	n	A	m	l	o	x	
	V	a	r	s	G	d	L	b	r	i	a	p	
	o	i	P	t	e	a	a	p	D	o	c	e	
	p	s	u	a	c	N	r	z	i	r	Z	a	
	S	i	o	d	a	o	i	n	r	z	f	m	
	d	a	l	t	T	d	n	a	d	i	r	e	
	d	i	x	o	m	o	n	s	i	o	s	p	
	O	o	D	p	z	i	A	p	a	n	l	i	
h	r	g	o	a	n	n	g	A	C	r	a	r	y

Note: The Great Cross and the Sephirotic Cross of each sub-angle have been blackened to better illustrate the Holy Name applied.

Tetragrammaton on the Great Cross

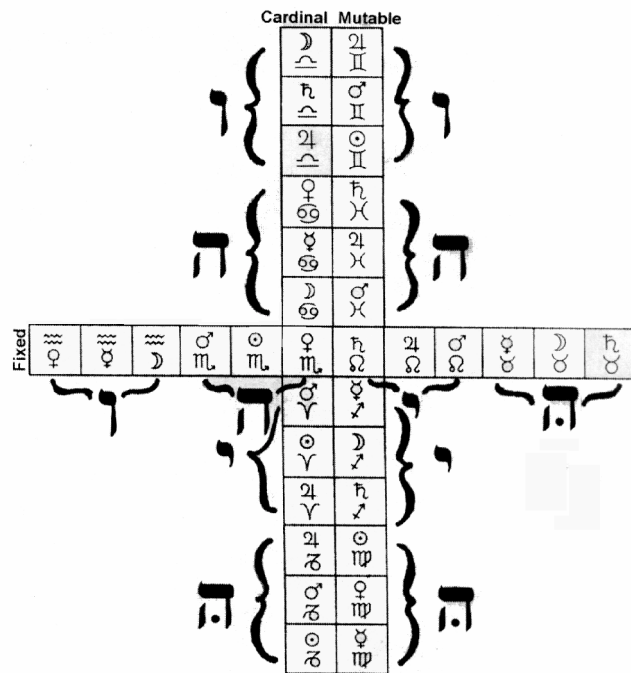
Thou shall know that the Holy Name hwhy is to be found on each of the Holy tablets in the following manner:

Great Cross

Thou shall read the Tetragrammaton always beginning from the top of the Linea Dei Patris and the Linea Dei Fellicque ascribing the appropriate letter to each tablet, and read in a spherical fashion (letter ascending in an upward direction) to the bottom of both lines. Each tablet begins on the top with the appropriate letter of the Tetragrammaton, ascribed to the elemental tablet:

D = y
 C = h
 A = w
 B = h

Thou shalt read the Linea Spiritus Sancti beginning in the left, and again, commencing with the letter of the Tetragrammaton appropriate to the tablet, reading from right to left.



Air Tablet

Tetragrammaton as Applied to the Kerubic Ranks of Each Tablet
 (Hands Indicate the Direction of the Letters are to be read --)

Air Tablet

whyh (f)	yh(f)wh
h(f)yh \mathbb{W}	h \mathbb{W} h(f)y



Water Tablet

whyh(f)	yh(f)wh
h(f)yh \mathbb{W}	h \mathbb{W} h(f)y



Earth Tablet

wh(f)yh	wh(f)yh
h(f)why	h(f)why



Fire Tablet

wh(f)yh	wh(f)yh
h(f)why	h(f)why



Do not confuse same Tetragrammaton allocation with very different natures of the tablets. The elemental composition differs enormously in each lesser angle.

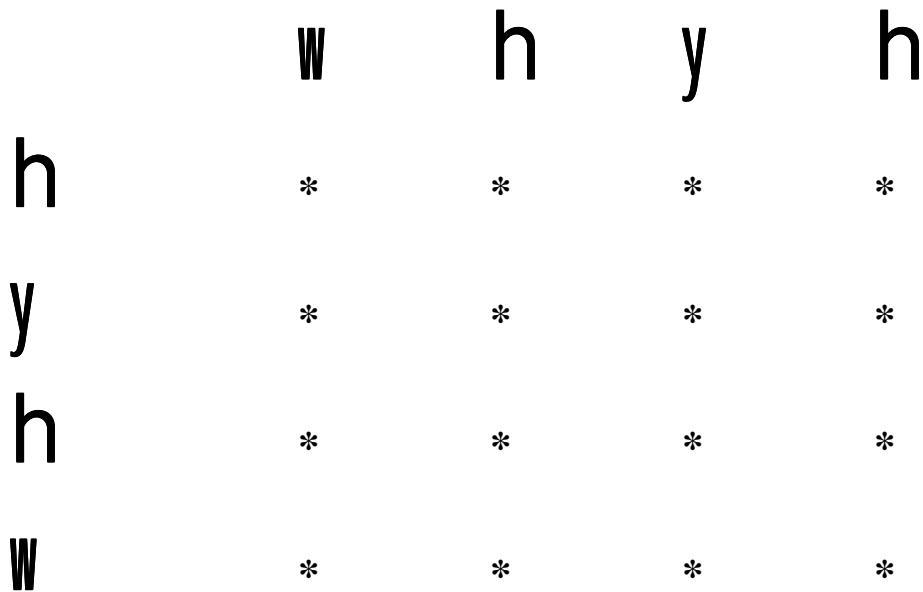
Servient Squares

The Servient squares beneath the Calvary Cross appear as four vertical columns of four squares each (do not count the white squares from the Sephirothic Cross).

Thou shall observe the following rule when attributing the letter of the Tetragrammaton to the Servient squares: The columns (reading from above downward) follow the identical order of the Kerubic square above. This order is followed downward for the ranks. Thou shall read from right to left.

Consider the following illustrations from the A lesser angle of the Air Tablet.

Kerubic Rank

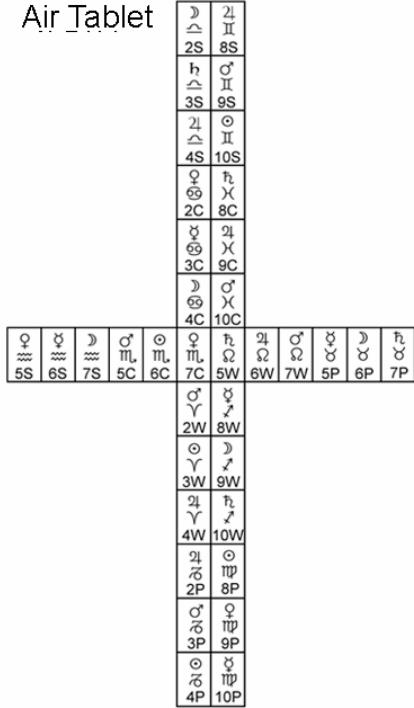


The order of the planets as applied to the decanates (squares) follow the order of the Tree of Life beginning with yafbc and ending with hnb1 .

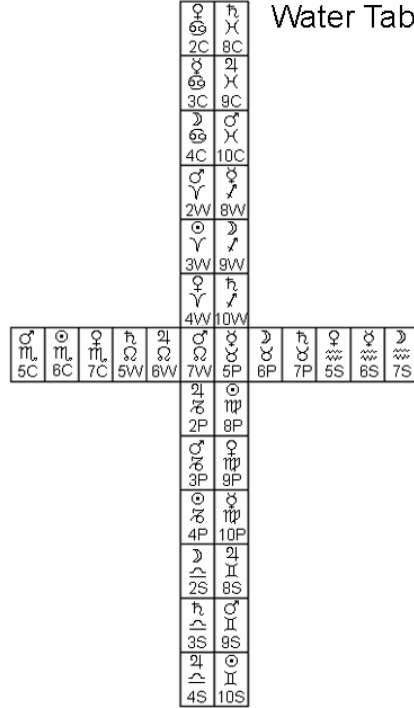
Book T provides us with the 36 small cards of the Tarot and their attributions to the decanates of the 12 signs.

Following is the illustrational diagram of all four Great Crosses, with the appropriate attributions of the zodiacal, planet, and related Tarot attribution. The Adept should color these diagrams for better understanding and comprehension.

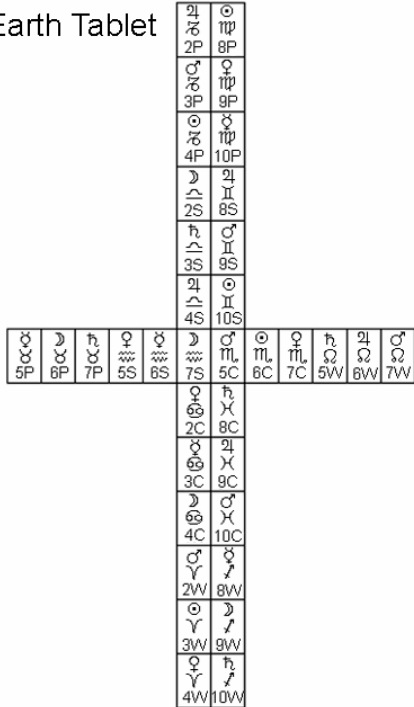
Air Tablet



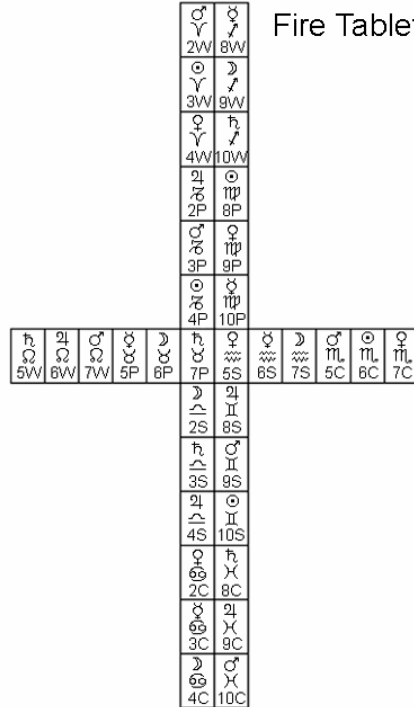
Water Tablet



Earth Tablet



Fire Tablet



Sephirotic Cross:

Thou shall note that the Sephirotic Crosses consist of 10 squares. Each square is referred to one of the sephiroth on the Tree of Life. The Sephirotic Cross represents the sephiroth modified by the letter of the lesser angle. rtk in the A lesser angle is rtk of w. In the D lesser angle it be rtk of y, etc.

Kerubic Squares:

In the Kerubic ranks thou shall note that the outside square is always attributed to the letter that corresponds to the element of the lesser angle.

How they are read:	A	Names read right to left in upper two quarters; in lower two quarters read from left to right.
	C	
	B	Names read left to right in upper two quarters; in lower two quarters read from right to left.
	A	

Note: Each square has a double attribution to the Tetragrammaton. Thus for example, column w rank y does not coincide in nature with column y rank w (anymore than A of D in the Tattwas is the same as D of A.)

Signs of the Zodiac Attributed to the Great Cross

Thou shall take notice that the Wanderers and Abiders are attributed to the Great Cross. Each of the 12 signs of the zodiac is to be referred to three squares. Thou will recall that each zodiacal sign is divisible into 3 decanates or divisions of 10 degrees. It thusly follows that each of the squares refers to a specific decanate. The zodiacal sign refers to the group of 3 squares or block.

Here be the rules governing the attributions of the 12 signs to the Great Cross:

Kerubics to the Linea Spiritus Sancti
 Cardinals to the Linea Dei Patris
 Mutables to the Linea Dei Fellicue

Thou shall not confuse the cross of ten squares as illustrated in the admission badge of the 27th path of p, as taught in the 4 = 7 Grade of Philosophus. Thou shall note that the assignment of the planets to the Sephirotic Cross is quite different. Thou shall also note that the system employed is constant and applies to all of the sixteen Sephirotic Crosses on the four elemental tablets.

Attribution:

κ and Tarot Key 10, **Wheel of Fortune** is attributed to rtk.

Title of Card: Lord of the Forces of Life.

rtk is the source of all life.

♁ and Tarot Key 1, **The Magician** is attributed to hmkh.

Title of Card: Magus of Power. hmkh is the distributor of power found in rtk. In classical mythos ♁ is the Divine Messenger of κ.

γ and Tarot Key 2, **The High Priestess** is attributed to hnyb.

Title of Card: Priestess of the Silver Star. Compare the position of the path of g on the Tree of Life. hnyb completes the Supernal Triad and acts as the "High Priestess" to the inferior sephiroth.

♃ and Tarot Key 3, **The Empress**, is attributed to dsj.

Title of Card: Daughter of the Mighty Ones. dsj is the first of the inferiors below hnyb, and as it were, the base of the triangle of the Supernals.

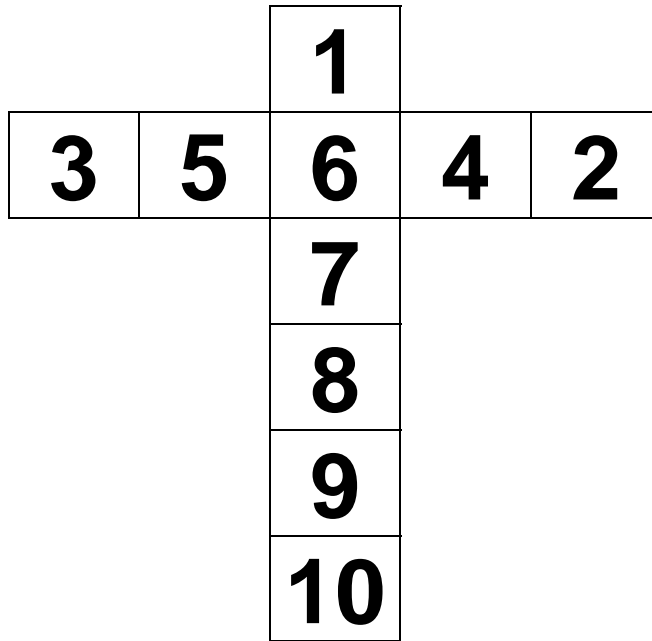
♁ and Tarot Key 16, **The Blasted Tower**, is attributed to hrwbg.

Title of Card: Lord of the Hosts of the Mighty. hrwbg represents strength and fiery power.

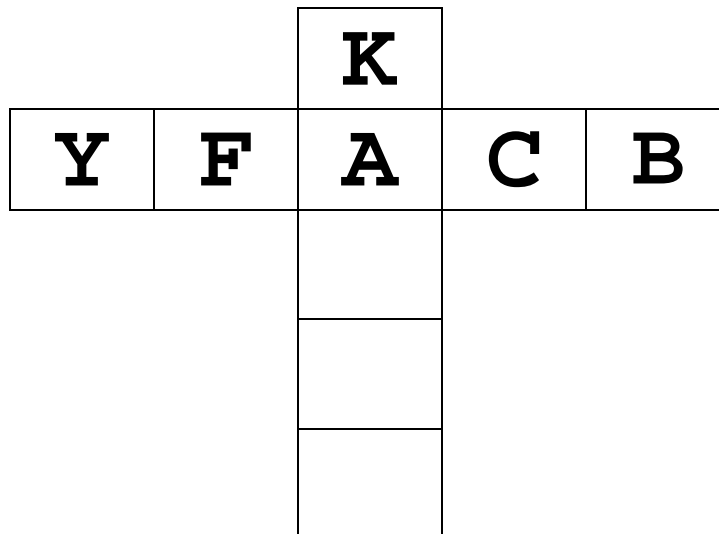
♁ and Tarot Key 19, **The Sun**, is attributed to trapt.

Title of Card: Lord of the Fire of the World. Even as trapt is the heart and center of the Sun of life.

The four squares that remain haveth no planetary or astrological attributions. The 10 squares of the Sephirotic Cross also correspond to the Aces and small cards of the suites represented by the elements of the lesser angle. Thus, Cups to the lesser angle of C, Wands to the lesser angle of D, etc.



Numbering System of Sephirotic Cross



Planetary Attributions of Sephirotic Cross
(Note: L is not included)

As shown the Servient portion (each square) is ruled by a letter governing the rank and also by a letter governing the column. Thou mayest acquire the astrological attributions of each square (zodiacal for Servient).

The columns are attributed to the triplicity of the Kerubic square atop, and the rank by the quality.

y	D	Cardinal signs:	a	d	g	j
h	C	Kerubic Signs:	b	e	h	k
¶	A	Mutable Signs:	c	f	i	l
h	B	Elements:	D	C	A	L

The four Cardinal signs are the most fiery because they are the most solar in nature. The equinoxes and solstices occur when A is in these signs. The Kerubic or Fixed signs are attributed to h and are considered watery because they are the most shining and glittery in nature.

The remaining four mutable signs are considered the most airy because they are the most subtle in nature. The four elements are most earthy, their operation being mainly terrestrial in nature. Note: The reason the L symbol is used in place of the B symbol is as follows:

"Though one of the seven lords who wander, L is yet classed with those who abide because it is the heaviest of the seven and thus formeth a link between the wanderers and the abiders."

This should explain why L is not included with the rest of the Wanderers (planets) in the Sephirothic Cross.

Example:

(Shaded areas are blue)

	♈	♉	♊	♋	♌
	♍	♎	♏	♐	♑
י	♒	♓	♈	♉	♊
ה	♌	♍	♎	♏	♐
י	♒	♓	♈	♉	♊
ה	♌	♍	♎	♏	♐

**B Angle of Water Tablet
Aces & Court Cards Attributions on Tablet of Union:**

Here be the attributions as related to the Holy Tablet of Union, the spiritual forces that regulate the four elemental tablets.

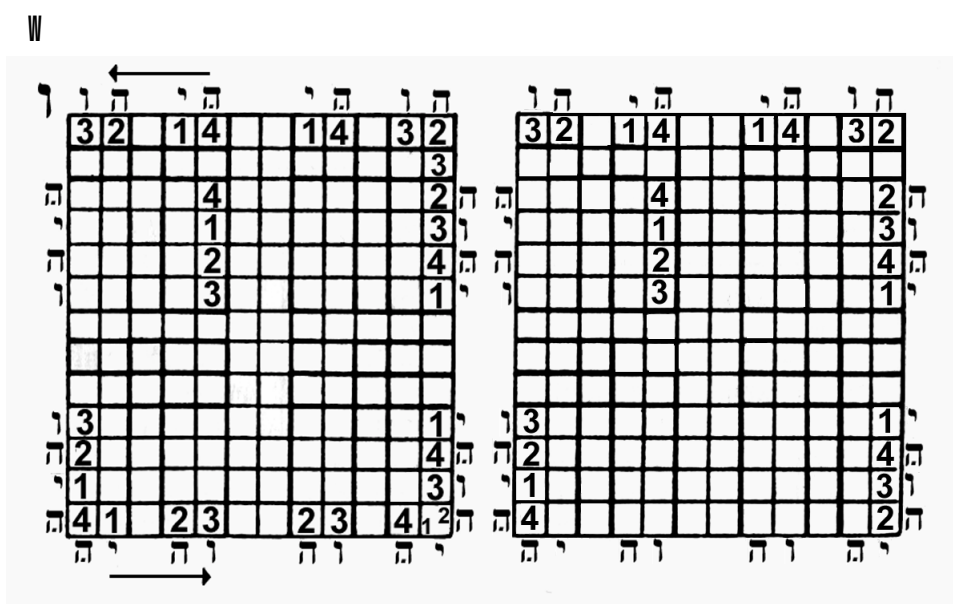
The Aces represent the root forces and the essential spiritual noumenon of the elements. The Court Cards act as vice-gerants of the root forces of the elements.

	M	A	C	B	D
A	ACE SWORDS	PRINCE SWORDS	QUEEN SWORDS	PRINCESS SWORDS	KING SWORDS
C	ACE CUPS	PRINCE CUPS	QUEEN CUPS	PRINCESS CUPS	KING CUPS
B	ACE PENTACLES	PRINCE PENTACLES	QUEEN PENTACLES	PRINCESS PENTACLES	KING PENTACLES
D	ACE WANDS	PRINCE WANDS	QUEEN WANDS	PRINCESS WANDS	KING WANDS

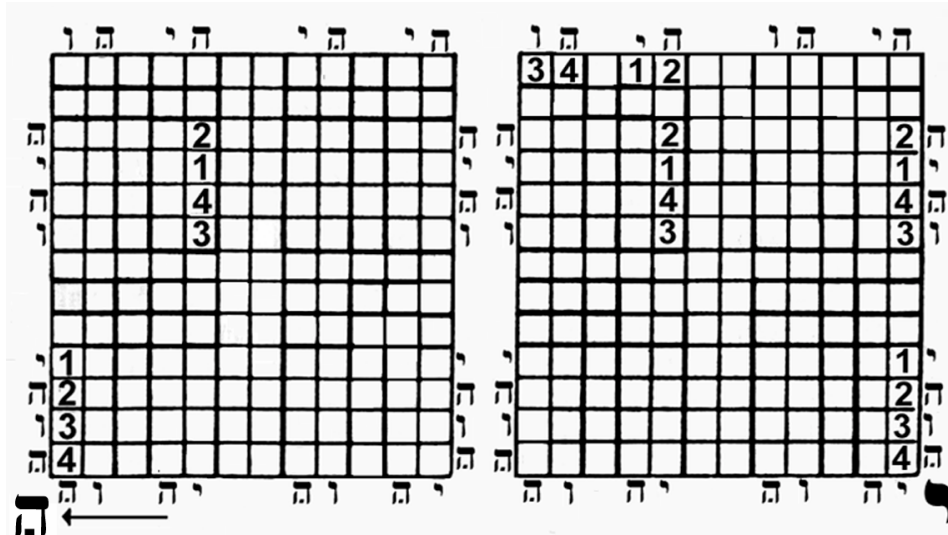
TETRAGRAMMATON ON THE TABLETS

The diagram below illustrates the letters of the Tetragrammaton as they are attributed to the four WatchTowers in specific detail. Make certain to examine the arrows closely to better understand the Order of reading the Hebrew letters. Thou shall not confuse the Hebrew letters with the order of the Angelic names on the tablets. Like English, these names are always read from left to right, for to do otherwise is to invoke evil forces and caco demons.

Key of Attributions



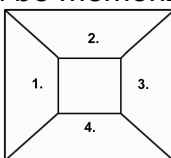
ATTRIBUTION OF THE GREAT NAME TO THE FOUR LESSER ANGLES



Let the following diagrams aid thee in comprehension of the Tetragrammaton on the tablets as well as their pyramidal nature. Thou will remember that in the 4 = 7 grade the pyramid was the admission badge of the 28th path. The pyramid, having a square base and four sides, is composed of equilateral triangles cut off, thus allowing the top to remain flat; a truncated pyramid.

In the admission badge of the 28th path, the four sides were attributed to the four elements, while the flat top was conceived to be the throne of Eth or M. Hitherto, the squares of the Enochian tablets have been perceived to be flat and non-dimensional when treated as a whole. Let the Adept take clear notice that in reality they are represented as being pyramids. Like the entrance badge of the 28th path, there be practical magical significance and importance as the Adept will, in the future learn, that each square has a mixed nature and entereth into an entire world. Each side of the pyramid is to be colored according to its own appropriate element, or thou shalt leave it white to represent the nature of M. Thou shalt not confuse nor assume that a square in the airy angle of A shall be completely colored yellow, but every square in the A Tablet in every angle has at least one yellow side denoting its airy nature. Thus, every square is tinted with the element of A, while some greater and some to a lesser degree.

Observe the diagram of the truncated pyramid below. This diagram illustrateth a standard reference. The position of the numbers should be memorized. Section or triangle number two pointeth to the top of the tablet. Thou mayest work out a pyramid of any square by knowing the attributions of the four triangles and the element of each. Each tablet is comprised of four separate and distinct divisions. Thou must consider each of these independently so as to produce a specific type of pyramid akin to the nature of that section. Here be the rules for analyzing a pyramid. The rules are concise and direct and should be memorized.



Truncated Pyramid
GREAT CROSS

Triangle No. 1 Sign of the zodiac, small card of the Tarot.

Triangle No. 2 M

Triangle No. 3 The planet of the decan

Triangle No. 4 Element symbol of the tablet

The No. 2 square of the Great Cross is always M and painted white, indicating the operation of M within the element. Triangle No. 4 is to be colored in the element of the tablet, thus we have yellow for A, blue for C red for D, and black for B.

Thou shall color triangle no. 1 according to the triplicity of the sign attributed to it. In other words, earthy, firey, watery, or airy nature.

Triangle No. 3 is to be colored by that of the element ruled by the planet and attributed to it. Let the Adept take note that the elemental attributions are significantly different in the Enochian system. Here they are:

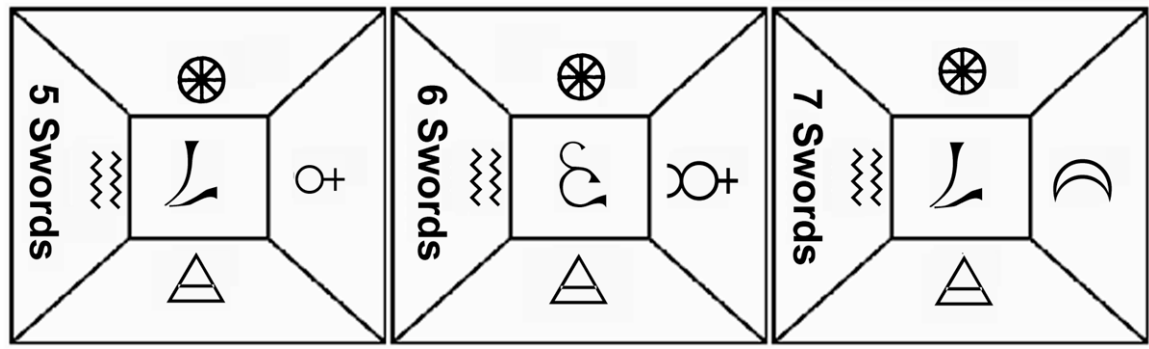
A and K rule the element of D.

L and B rule the element of A.

C and Y rule the element of B.

F rules the element of C.

While the coloring of the truncated pyramids in other attributed forms has been given, consideration is not acceptable to deteriorate the elemental nature of the tablets by painting them in anything other than the prescribed manner.



SEPHIROTIC CROSS

Triangle No. 1 Elemental emblem of the tablet.

Triangle No. 2 Emblem of M.

Triangle No. 3 Elemental emblem of the lesser angle.

Triangle No. 4 Sephiroth, letter of the Tetragrammaton, Tarot card.

KERUBIC SQUARES OF THE LESSER ANGLE

Triangle No. 1 Tarot card of the lesser angle.

Triangle No. 2 Elemental emblem of the tablet.

Triangle No. 3 Kerubic symbol answering to letter of the name.

Triangle No. 4 Elemental emblem of lesser angle.

Thou will note that No. 1 and No. 3 always match in color in the Kerubic square. No. 2 showeth us the elemental color of the tablet, while No. 4 showeth the elemental color of the lesser angle.

SERVIENT SQUARES:

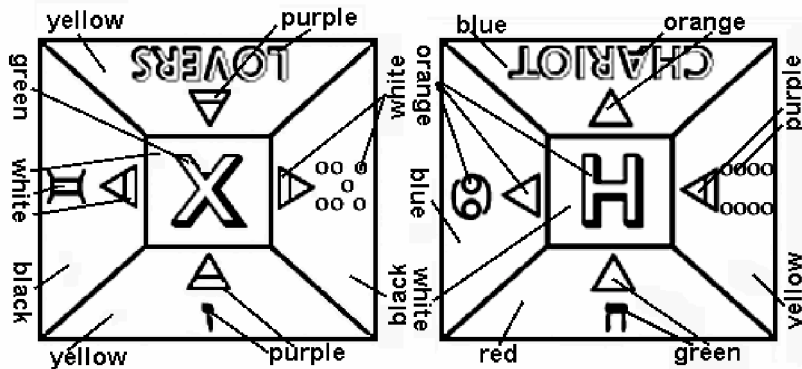
Triangle No. 1 Element of the Great Tablet with astrological attributions.

Triangle No. 2 Elemental emblem of letter ruling the column with the tarot trump.

Triangle No. 3 Elemental emblem of the lesser angle with geomantic figure.

Triangle No. 4 Elemental emblem of letter ruling rank with Hebrew letter corresponding to the Tarot trump to be found in triangle No. 2.

Note: Thou shalt paint these pyramids in the flashing colors. Thus, even in the Servient square, the spiritual force of that square is attracted, allowing for maximum potency of the nature of that square.



TABLET OF UNION

Triangle No. 1 Element of the vertical column. (M in the 1st column)

Triangle No. 2 M.

Triangle No. 3 Element of the horizontal column.

Triangle No. 4 M.

Below is a sample illustration derived from the lesser angle of the Earth Tablet. In the Servientsquare in rank \mathbb{W} and column \mathbb{W} , the column \mathbb{W} is attributed to A and therefore the astrological symbol will be an airy sign. The rank is ruled by \mathbb{W} therefore the symbol will be mutable A, \mathbb{C} .

The Tarot Key for \mathbb{C} is the Lovers. The Hebrew Letter attributed to it is z. The Geomantic attribution is Albus.

Take the Water Tablet, A angle, column h, rank y. The column is ruled by h which is attributed to \mathbb{C} . Therefore the astrological symbol will be a watery sign. The rank is ruled by y, therefore the symbol will be Cardinal or fiery \mathbb{C} -- \mathbb{d} . The Tarot Key for \mathbb{d} is the Chariot. The Hebrew letter for \mathbb{d} is j. The Geomantic attribution is Populus.

SUMMARIZED PRONUNCIATION GUIDE

Briefly, regarding the pronunciation of the Angelical language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew alphabet. For example, in b, the vowel following "B" is "e" pronounced AY. Therefore, if "B" in an Angelic name precedes another as in "Sobha," thou mayest pronounce it "sobeh-hah." "G" may be either g or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and mystical names, and some other things.

Also "Y" and "T" are similar, also "V" and "U", depending whether the use intended be vowel or consonant. "X" is the ancient Egyptian power of s; but there be some ordinary Hebrew names wherein "X" is made x.

In pronouncing the names, take each letter separately. "M" is pronounced "em"; "n" is pronounced "en" (Also "nu", since in Hebrew the vowel following the equivalent letter n is "u"); "a" is "ah"; "p" is "peh"; "s" is "ess"; "d" is "deh."

NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAASD is The-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-the-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.

Special Note from Frater D.D.C.F.

It is to be noted that the number of squares in the vertical line of the Great Cross, that is in the Linea Dei Patris Filiique, will be 26, which answers to the Gematria or number of hwhy . Also the number of points in the Geomantic symbols referred to the Kerubim, Fortuna Major to ϵ , Rubeus to h , Tristitia to k , and Amissio to b , are also 26 in number. The ten squares remaining on the horizontal bar of the Great Cross, that is five on each side of the descending column, and not considering the two squares on the centre where the shafts cross, will refer to the ten sephiroth. And the first three letters of those squares will symbolise the triad of the Supernals operating through the quadrangle.

Looking at the horizontal line again, and considering its full quota of twelve squares, instead of as ten as before, then since they are divided into a 3, a 4, and a 5, - as in OIP TEAA PDOCE -- they may be said to symbolize the triad of the Supernals, the tetrad of the elements, and the pentagram. Again, in the commencing triad of the Linea Spiritus Sancti of each tablet, it may be said that:

ORO will be symbolical of the voice of the Man kerub.
MPH will be symbolical of the cry of the Eagle Kerub.
MOR will be symbolical of the low of the Bull Kerub.
OIP will be symbolical of the roar of the Lion Kerub.

The Adept will soon realize that there are numerous methods of working with the pyramids. Thou will surely discover that each pyramid is an entire world. This thou mayest discover through scrying in the spirit vision.

Thou mayest regard the upper triangle (No. 2) as representing a force acting downwards. On the contrary, the lower triangle (No. 4) is a force striving upwards. The left and right hand triangles are moving toward the center, while the center square will be the common force.

Spirit is Strong in any Position

D is strongest acting upwards

A is strongest moving downwards

C is strongest moving from right to left.

B is strongest moving from left to right.

Thou canst apply thy reason unto the elucidation or effect of the four forces, thus rushing together.

(The following are examples from G.H. Frater D.D.C.F.)

The square of "A" of "Exarp" in the Tablet of Union:

Triangle No. 1	Queen of Swords
Triangle No. 2	M
Triangle No. 3	A
Triangle No. 4	M

Nearly all the squares of this tablet represent some combined effect of Light and life. Here, M acts both downwards and upwards. A is not very strong in action when it is here placed; and the Queen of Swords represents the moist force of A, h of ♃. Therefore, if one could attributed a direct material action unto the squares of the Tablet of Union, the terrestrial effect would be that of a moist and gentle, scarcely moving, breeze; with a soft vibrating Light playing through it, like the most gentle sheet-lightening in summer."

It will aid the reader considerably if, when meditating upon these examples, he draws the pyramid with the triangles so that he can refer to it at a moment's notice.

The square "H" of "MPH" in the Great Cross of the Water Tablet.

Triangle No. 1	Seven of Cups, h
Triangle No. 2	M
Triangle No. 3	c
Triangle No. 4	C


Here the action of C is extremely passive, h, representing especially still C, and c has her quiet action still more intensified. Therefore, were it not for the action of M, the effect would be rather evil than good, representing deception, and well summed up in the 7 of Cups; "The Lord of Illusionary Success." But the action of the M makes it mild and beneficent. A gentle, peaceful, force.

The square of "O" of "OMEBB" in the Sephirotic Cross of the C lesser angle of the Water Tablet.

Triangle No. 1	C
Triangle No. 2	M
Triangle No. 3	C
Triangle No. 4	hrwbg

Here C is extremely strong, and is stirred to action by the energy of hrwbg. Were it not for the M it would be the destroying energy of a flood, but the latter renders its effect more gentle and beneficent, promoting the solution and nourishment of matter.

The square of "M" of "AISMT", a Kerubic square of the fiery lesser angle of the Earth Tablet.

Triangle No. 1	Queen of Wands
Triangle No. 2	B
Triangle No. 3	C, 
Triangle No. 4	D

Here B acting downwards and D upwards, the effect would be volcanic. The C is as strongly placed as the D by its union with the B. The Queen of Wands equals the C of D, h of y, reconciling these two elements. Therefore the whole effect would be to produce a moist generating heat, like that of a conservatory, or rather of a hot-house. A force intensely excitant and generative and productive. The B force of the tropics.

The Servient square "R" of "BRAP" in the watery lesser angle of the Fire Tablet.

Triangle No. 1	£ D
Triangle No. 2	B
Triangle No. 3	C, Conjunctio
Triangle No. 4	A

Here C is in the strongest place, but otherwise the force of the square is somewhat different to the former, from the influence of A in the lowest triangle. The effect will then be that somewhat of lands -- fertile indeed, but ultimating its harvest, and therefore not nearly as excitantly generative as in the former square. And the land of £ as usually described will be a very fair representation thereof.

This concludes "Document S." The Adept will need to codify "Document S" with other documents of Enochian study, both of the Z.A.M. grade and T.H.A.M. and above. Advanced workings are taught in T.H.A.M.

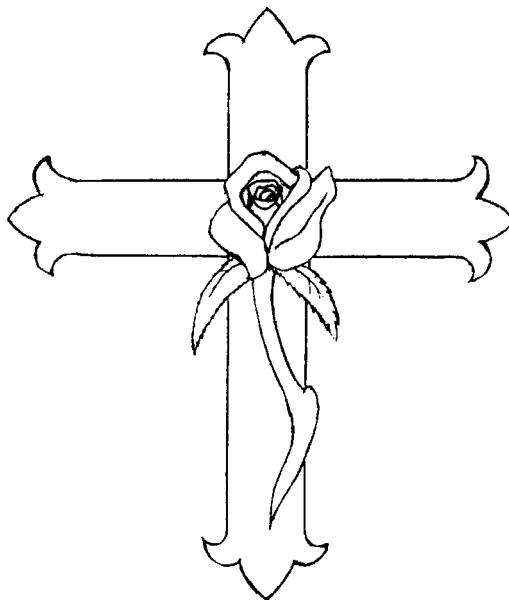
S

**The Book of the Concourse
of the Forces - Part 2
G.H. Frater D.D.C.F.**

R . R . et A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



THIS MATERIAL IS PRIVATE AND HAS BEEN LENT TO ME ON TRUST, TO RETURN ON DEMAND. IT CONTAINS NOTHING OF PECUNIARY VALUE AND NOTHING PERSONAL TO MYSELF. I HEREBY DIRECT MY LEGAL REPRESENTATIVES WHOMSOEVER, IN CASE OF MY DEATH OR INCAPACITY, TO RETURN THE SAME AT ONCE, UNREAD AND UNOPENED, TO G.H. FRATER P.C.A., AT 14050 CHERRY AVENUE, SUITE R-159, FONTANA, CALIFORNIA, 92337.

Key of Governance of Combination of Squares from Manuscript X Notes by D.D.C.F.

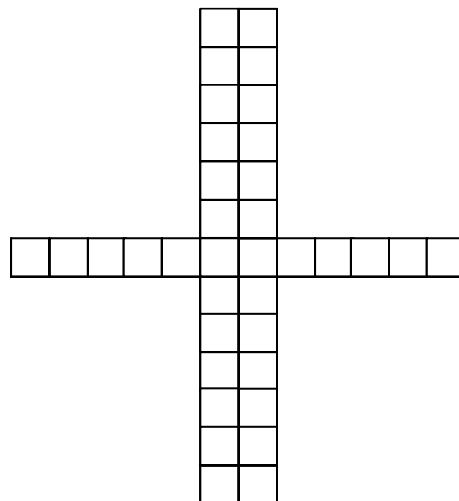
The Book of the Concourse of Forces, binding together the powers of the squares in the terrestrial quadrangles of Enoch.

Thou shall observe that each of the terrestrial tablets of the element be divided into four lesser angles by the Great Central Cross which cometh forth from the gate of the elemental watchtower.

The Great Central Cross is entitled:

Linea Spiritus Sancti --	Horizontal Line
Linea Dei Patris --	Perpendicular Line on left
Linea Dei Filique --	Perpendicular Line on right

Note that the magic of Enoch confirms the oneness of God (A.R.A.R.I.T.A.) in three persons.



The Great Cross combineth both the Macrocosm and the Microcosm. "For these four vertical lines resemble four mighty pillars, each divided into twain by a light line showing this forth; the Father Himself, in the absence of the line and in its presence showing the Son.

As aforesaid, the central points of these four Great Crosses do show in the celestial heavens, and do correspond into the four trapt points referred to in the **Book of the Astronomic View of the Tarot**. Naturally then, the Linea Spiritus Sancti coincides with the zodiacal belt wherein is the path of the Sun who is the administrant of the Spirit of Life, and the Lord of the Fire of the World.

The ecliptic is circled at the center of the zodiacal circle by the four Linea Spiritus Sancti.

It is demonstrated in the Tarot MSS. of our Order that where the ten sephiroth in their grouping which is called the Tree of Life are projected in a sphere (r tk commencing with the North Pole, then t w k l m will coincide with the South Pole, the Pillar of Mildness coincides with the Central Axis).

Then the Pillar of Severity and of Mercy are quadruppled, i.e., there are five pillars instead of three pillars.

The same scheme is therefore applicable to the celestial heavens, and the mode of the governance of these tablets in the heavens is also set forth in the Tarot MSS. of our Order.

As before and as there is said, the rule of these four tablets, terrestrial as well as in the heavens is in the space between the four pillars!

That is between the double Pillars of Severity and Mercy. In these vast spaces at the ends of the universe are these tablets placed as watchtowers, and therein is their dominion limited on either side by the sephirotic pillars, and having the Great Central Cross of each tablet coinciding with one of the four trapt points in the celestial heavens. Let the Adeptus take due note that even in the small squares into which each tablet is divided, each represents a vast area of dominion, having correlation thereof in the universe in the planets, in our Earth, in the fixed stars, and even in man, animal, vegetables and minerals.

Therefore do the four perpendicular or vertical lines of the cross represent four great currents of force passing between north above and south below, intersecting in the trapt points and thus affirming the existence of the hidden central pillar of the Tree of Life, forming the axis of the sphere of the celestial heavens.

Therefore are these lines which are vertical called Linea Dei Patris Filique, as manifesting that central column wherein are r tk and trapt, Macroprosopus and Microprosopus.

The Calvary Cross of ten squares which are in each of the four lesser angles of each tablet are attributed unto the action of the Spirit through the ten sephiroth herein. This cross of ten squares is the admission badge of the 27th path leading unto the grade of Philosophus, the only grade of the first Order in which all the tablets are shown. It represents the sephiroth in balanced disposition, before which the formless and void roll back. It is the form of the opened out double cube and altar of incense. Therefore, it is placed to rule each of the lesser angles of each tablet.

A knowledge of these tablets will then, if complete, afford an understanding of the laws which govern the whole creation. The dominion of the Tablet of Union is above that of the four terrestrial tablets and towards the north of the universe.

Key of Governance of Combination of Squares from Manuscript X Notes by G.H. Frater N.O.E.L.

It is believed by some Adepts and scholars of Enochian that within each square an entire type of tablet does exist, seeing that this tablet would be influenced from the square in which it resides.

This tablet containeth Angels, and Enochian type elementals that are extremely fierce when invoked for physical workings within their realm.

Thus, the Adept should not underestimate the need to scry the individual square for hidden keys of power.

Of the letters on the tablets, some are written as capitals. These are the letters of certain Angels and the beginning name of the Governors. Thou shall only employ the tablets where one letter is employed in a square (the Order at this time uses the revised Tablets of Raphael).

In the T.H.A.M. grade it will be revealed as to how the capital letters may be employed as direct powers of the Great King. These letters are of great importance and the Z.A.M. would do well to created a pyramid of these particular letters with the appropriate sphynx and enter them through the Spirit Vision.

Of the difference between these mystical names of the Angels of the tablets and the Hebrew names such as *bwrk*, *lywra*, and *lakym*, etc. Those Hebrew Angel names which have been taught unto the First Order are rather general than particular, attending especially to an office or rule whereunto such an Angel is allotted. As it is written: "One Angel does not undertake two messages." For these mighty Angels do rather show forth their power in the governance of the four great Sephirotic Columns as aforesaid, ex: the double Columns of Severity and Mercy when projected in a sphere, and this also is under the presidency of the sephiroth. But the names of the Angels of the Enochian tablets do rather express particular adaptations of forces showing forth all variations and diverse combinations of those which are in the other case manifested in a more general way.

RC

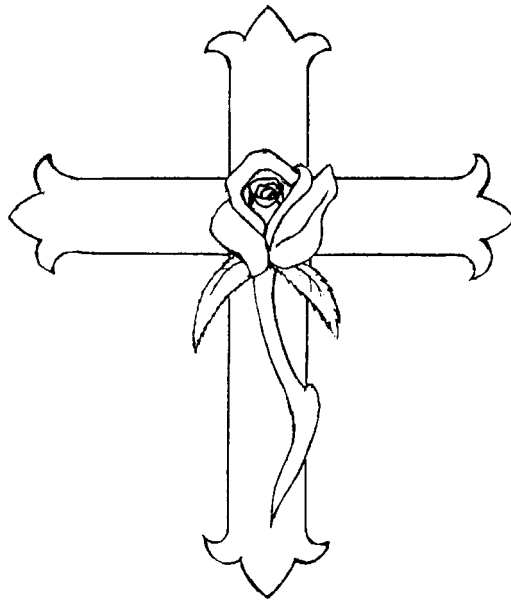
T

**The Concourse of Forces
(The Forty-Eight Angelic Keys or Calls)**

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

Let the Adept be certain to take the greatest precautions in the use of these calls. They must be treated with the greatest care and solemnity. The general attitude of a holy proceeding should prevail in the mind of the Adept when utilizing these calls.

Beware not to profane them or utilize them casually, as one is apt to attract the opposite forces. This could lead to physical harm or spiritual disaster. Eighteen of the first nineteen calls are verbally expressed, and are attributed or are to be used in conjunction with the Tablet of Union, and the four Enochian tablets of the terrestrial WatchTowers.

Key 1: This key is used to activate the entire Tablet of Union. It is to be used for all invocations of the various Angels of the Tablet of Union. This key is not used in the invocation of the Angels that may be extracted from the four WatchTower Tablets.

Key 2: Utilize this key to activate the spiritual forces and Angels of the column E.H.N.B.. The activation of the far left-hand column on the Tablet of Union is extremely important and must precede the calls to be utilized for all invocations of the Angels of the Tablet of Union. In the same manner as the first key, it is not to be employed in the invocations of the various Angels of the four WatchTower Tablets.

Spirit File 2nd Key:

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

*Note: In general, we activate the entire tablet with the first call, and the spiritual force with the second. The first call always precedes the second call.

Key 3: **M** Utilize the third key or call to activate the row of EXARP. It should as well be utilized to activate the M Tablet as a whole, and for the lesser angel of the tablet. **M of M.**

Key 4: **N** Utilize the fourth key or call to activate the row of HCOMA. It should as well be employed to activate the **N** Tablet as a whole, and for the lesser angle of the tablet. **N of N**.

Key 5: **L** Utilize the fifth key or call to activate the row of NANTA. It should as well be employed to activate the **L** Tablet as a whole, and for the lesser angle of the tablet. **L of L** .

Key 6: **O** Utilize the sixth key or call to activate the row of BITOM. It should as well be employed to activate the **O** Tablet as a whole, and for the lesser angle of the tablet. **O of O**.

Keys one through six relate to the Tablet of Union. (This relates to the five points of the pentagram and the center.)

The remaining keys relate to the four terrestrial tablets of the WatchTowers.

Keys 7 - 18:

Key 7: Utilize to activate **N** of **M** and all invocational work in this quadrant.

Key 8: Utilize to activate **L** of **M** and all invocational work in this quadrant.

Key 9: Utilize to activate **O** of **M** and all invocational work in this quadrant.

Key 10: Utilize to activate **M** of **N** and all invocational work in this quadrant.

Key 11: Utilize to activate L of N and all invocational work in this quadrant.

Key 12: Utilize to activate O of N and all invocational work in this quadrant.

Key 13: Utilize to activate M of L and all invocational work in this quadrant.

Key 14: Utilize to activate N of L and all invocational work in this quadrant.

Key 15: Utilize to activate O of L and all invocational work in this quadrant.

Key 16: Utilize to activate M of O and all invocational work in this quadrant.

Key 17: Utilize to activate N of O and all invocational work in this quadrant.

Key 18: Utilize to activate L of O and all invocational work in this quadrant.

Example of workings:

Example 1:

To invoke HCOMA:

Step One - Key 1 (activates entire Tablet of Union)

Step Two - Key 2 (activates the spirit forces of E.N.H.B.)

Step Three - Key 4 (activates HCOMA on the Tablet of Union)

Example 2:

To invoke the M angle of the M Tablet:

Step One - Key 3 (Only)

Example 3:

To invoke the lesser angle of L on the O Tablet:

Step One - Key 6 (Thou shall always read the key of the tablet first, not the sub-angle). (This activates the entire tablet)

Step Two - Key 18 (activates the sub-angle of L of O)

Use of Calls

(G.H. Frater D.D.C.F.) “Now, though these calls are thus to be employed to aid thee in the skrying of the tablets in the Spirit Vision, and in magical workings therewith, yet, shalt thou know that they be allotted unto as much higher planes than the operation of the tablets in the Assiatic plane. And, therefore, are they thus employed in bringing the higher Light and the all potent forces into action herein. And so also are they not to be profaned, or used lightly with an impure or frivolous mind.”

“Also the calls may be employed in the invocation of the Chiefs of the elementals according to the title of the Book T associated therewith. And in this case, it will be well to employ the names of the Archangels Michael, Raphael, Gabriel and Auriel and their inferiors. And thou shalt understand that the Hebrew names are more general as representing offices; while those of the Angelic Tablets are more particular as representing natures.”

The First Key

OI Sonf Vorsag Goho Iad Balt Lonsh

I reign over you saith the God of Justice in power exalted above

Calz Vonpho Sobra Z-OI Ror I Ta Nazps

the Firmament of wrath: In whose hands the Sun is as a sword

Od Graa Ta Malprg Ds Hol-Q

and the Moon as a thorough-thrusting fire: Who measureth

Qaa Nothoa Zimz Od Commah

your garments in the midst of my vestures and trussed you together

Ta Nobloh Zien Soba Thil Gnonp Prge

as the palms of my hands: Whose seat I garnished with the fire

Aldi Ds Vrbs Oboleh G Rsam

of gathering: Who beautified your garments with admiration:

Casarm Ohorela Taba Pir Ds Zonrensg

To whom I made a law To govern the Holy Ones: Who delivered you

Cab Erm Iadnah Pilah Farzm

a rod with the Ark of Knowledge. Moreover ye lifted up your

Znrza Adna Gono Iadpil Ds Hom Od

voices and sware obedience and faith to Him that Liveth and

Toh Soba Ipam Lu Ipamis Ds

Triumpheth: Whose beginning is not nor end cannot be: Which

Loholo Vep Zomd Poamal Od Bogpa

shineth as a flame in the midst of your palace and reigneth

Aai Ta Piap Piamol Od Vaoan Zacare

amongst you as the balance of righteousness and truth. Move

Ca Od Zamran Odo Cicle

therefore and show yourselves: Open the mysteries of your

Qaa Zorge Lap Zirdo Noco

creation. Be friendly unto me for I am the servant of the same

Mad Hoath Iaida.

your God, the true worshipper of the highest.

The Second Key

Adgt Vpaah Zong Om Faaip Sald

Can the wings of the winds understand your voices of wonder

Vi-I-V L Sobam Ial-Prg I-Za-Zaz

O you the second of the first whom the burning flames have framed

Pi-Adph Casarma Abramg Ta Talho

within the depth of my jaws: Whom I have prepared as cups for a

Paracleda Q Ta Lorslq Turbs Ooge

wedding or as the flowers in their beauty for the chamber of the

Baltoh Givi Chis LUSD Orri Od

righteous. Stronger are your feet than the barren stone and

Micalp Chis Bia Ozongon Lap

mightier are your voices than the manifold winds. For ye are

Noan Trof Cors Ta Ge O Q Manin

become a building such as is not save in the mind of the

Ia-Idon Torzu Gohe L Zacar Ca C

all-powerful. Arise, saith the First. Move, therefore, unto

Noqod Zamran Micalzo Od Ozazm Vrelp

thy servants. Show yourselves in power and make me a strong seer

Lap Zir Io-Iad.

of things, for I am of Him that liveth forever.

The Third Key

Micma **Goho Mad** **Zir Comselha** **Zien Biah Os**
Behold *saith your God.* *I am a circle* *on whose hands stand twelve*

Londoh **Norz Chis Othil Gigipah** **Vnd-L Chis Ta**
kingdoms. *Six are the seats of living breath,* *the rest are as*

Pu-Im **Q Mospleh Teloch** **Qui-I-N Toltorg**
sharp sickles *or the horns of death,* *wherein the creatures of earth*

Chis I Chis-Ge **In Ozien** **Ds T Brgdo** **Od Torzul.**
are and are not *except mine own hands* *which also sleep* *and shall rise.*

I Li E OI **Balzarg Od Aala** **Thiln Os**
In the first I made you *stewards and placed* *you in seats twelve of*

Netaab **Dluga Vonsarg** **Lonsa** **Cap-Mi Ali** **Vors**
government, *giving unto* *every one of you* *power successively* *over*

CLA **Homil Cocasb** **Fafen**
four five and six, *the true ages of time:* *To the intent that from*

Izizop **Od** **Miinoag** **De Gnetaab**
the highest vessels *and* *the corners of* *your governments*

Vaun **Na-Na-E-EI** **Panpir** **Malpirg**
ye might work my power: *Pouring down* *the fires of life and increase*

Pild Caosg **Noan** **Vnalah**
continually upon the earth. *Thus ye are become* *the skirts of*

Balt Od Vaoan. **Do-O-I-A P** **Mad** **Goholor** **Gohus**
justice and truth. *In the name of the same* *your God* *lift up,* *I say*

Amiran **Micma lehusoz** **Ca-Cacom** **Od Do-O-a-In** **Noar**
yourselves. *Behold His mercies* *flourish* *and His name is become*

Mica-Olz **A-Ai-Om** **Casarmg Gohia** **Zacar** **Vniglag Od**
Mighty *amongst us,* *in whom we say:* *Move,* *descend and*

Im-Va-Mar Pugo **Plapli** **Ananael** **Qa-A-An.**
apply yourselves unto us, *as unto the partakers of* *the secret wisdom of* *Your creation.*

EXARP, M

The Fourth Key

Othil Lusdi Babage Od Dorpha Gohol

I have set my feet in the south and have looked about me saying:

G-Chis-Ge Avavago Cormp P D

are not the thunders of increase numbered thirty-three

Ds Sonf Vi-Vi-Iv Casarmi Oali

which reign in the second angle? Under whom I have placed

MAPM Sobam Ag Cormpo Crp L

nine six three nine whom none hath yet numbered but one:

Casarmg Cro-Od-Zi Chis Od Vgeg

In whom the second beginning of things are and wax strong,

Ds T Capimali Chis Capimaon Od Lonshin

which also successively are the numbers of time and their powers

Chis Ta L-O CLA Torzu Nor-Quasahi Od F Caosga

are as the first 4 5 6. Arise ye sons of pleasure and visit the earth:

Bagle Zire Mad Ds I Od Apila.

For I am the Lord your God which is and liveth for ever.

Do-O-A-Ip Qaal Zacar Od Zamran

In the name of the Creator, move and show yourselves

Obelisong Rest-EI Aaf Nor-Molap.

as pleasant deliverers that you may praise Him amongst the sons of men.

HCOMA, N

The Fifth Key

Sapah Zimii D U-I-V Od

The mighty sounds have entered into the third angle and

Noas Ta Qanis adroch Dorphal

are become as olives in the olive mount looking with gladness

Caosg Od Faonts Piripsol

upon the earth and dwelling in the brightness of the heavens

Ta Blior Casarm A-M-Ipzi Nazarth

as continual comforters. Unto whom I fastened pillars of gladness

AF Od Dlugar Zizop Zlida Caosgi Tol Torgi

19 and gave them vessels to water the earth with all her creatures:

Od Z Chis E Siasch L Ta-Vi-U

and they are the brothers of the first and the second

Od Iaod Thild Ds

and the beginning of their own seats which are garnished with

Hubar P E O A L Soba Cormfa

continual burning lamps 6, 9, 6, 3, 6 whose numbers

Chis Ta La Vls Od Q- Cocasb

are as the first, the ends, and the content of time

Ca Niis Od Darbs Qaas F Etharzi

therefore come ye and obey your creation. Visit us in peace

Od Bliora Ia-Ial Ed-Nas Cicles Bagle

and comfort. Conclude us receivers of your mysteries. For why?

Ge-Iad I L

Our Lord and Master is the all One!

NANTA, L

The Sixth Key

Gah S Diu Chis Em Micalzo Pil-

The Spirits of the fourth angle are nine, mighty in the firmament

Zin Sobam El Harg Mir Babalon

of waters: Whom the first hath planted a torment to the wicked

Od Obloc Samvelg Dlugar Malprg

and a garland to the righteous: Giving unto them fiery darts

Ar Caosgi Od A C A M Canal

to vanne the earth, and 7, 6, 9, 9 continual workmen

Sobol Zar F Bliard Caosgi Od Chisa Netaab

whose courses visit with comfort the earth, and are in government

Od Miam Ta Viv Od D Darsar

and continuance as the second and the third. Wherefore,

Solpeth Bi-En B-Ri-Ta Od Zacam

hearken unto my voice. I have talked of you and I move you

G-Macalza Sobol Ath Trian Lu-Ia He

in power and presence: whose works shall be a song of honour

Od Ecrin Mad Qaa-On.

and the praise of your God. In your creation.

BITOM, O

The Seventh Key

Raas I Salman Paradiz Oe-Crimi Aao Ial-

The east is a house of virgins singing praises amongst the flames

Pir-Gah Qui-In Enay Butmon Od I

of first glory, wherein the Lord hath opened His mouth and they are

Noas NI Paradiat Casarmg Vgear

become 8 living dwellings in whom the strength of man

Chirlan Od Zonac Luciftian

rejoiceth and they are apparelled with ornaments of brightness

Cors Ta Vaul Zirn Tol Hami Sobol Ondoh Od

such as work wonders on all creatures. Whose kingdoms and

Miam Chis Ta D Od Es V-Ma-Dea Od

continuance are as the third and fourth, strong towers and

Pi-Bliar Othil Rit Od Miam

places of comfort, the seat of mercy and continuance.

C-Noqol Rit Zacar Zamran Oe-Crimi Qaada.

O ye servants of mercy move, appear, sing praises unto the Creator!

Od O-Micaolz Aaiom Bagle Papnor

and be mighty amongst us! For to this remembrance

I Dlugam Lonshi Od Vmplif V-Ge-Gi Bigliad!

Is given power, and our strength waxeth strong in our comforter!

Nof M

The Eighth Key

Bazm Elo I Ta Piripson Oln Nazavabh

The mid-day, the first, is as the third heaven made of hyacinthine

OX Casarmg Vran Chis Vgeg Ds

pillars in whom the Elders are become strong, which I have

Abramg **Baltoha** **Goho Iad** **Soba**
prepared *for my own righteousness* *saith the Lord,* *whose long*
Mian **Trian Ta Lolcis** **Abai-Vovin** **Od**
Continuance *shall be as buckles* *to the Stooping Dragon* *and like*
Aziagiari Rior **Irgil** **Chis Da** **Ds Pa-Aox**
unto the harvest of a widow. *How many* *are there* *which remain in*
Busd **Caosgo** **Ds Chis** **Od Ip Uran** **Teloch Cacrg**
the glory *of the earth,* *which are,* *and shall not see* *death until*
Oi Salman **Loncho** **Od Vovina Carbaf** **Niiso**
this house *fall,* *and* *the dragon sink?* *Come away!*
Bagle Avavago **Gohon** **Niiso** **Bagle Momao**
For the thunders *have spoken!* *Come away!* *For the crown of the*
Siaion **Od Mabza** **Iad** **O I** **As** **Momar**
temple *and the robe* *of Him* *that is* *was* *and shall be crowned*
Poilp **Niis** **Zamran** **Ciaofi** **Caosgo**
are divided. *Come!* *Appear unto* *the terror of* *the earth*
Od Bliors **Od** **Corsi Ta Abramig.**
and unto our comfort *and* *of such as are prepared.*

L of M

The Ninth Key

Micaolz **Bransg** **Prgel Napea** **Ialpor**
A mighty *guard* *of fire with two-edged swords* *flaming,*
Ds Brin **Efafafe** **P** **Vonpho** **Olani Od Obza**
which have *vials* *eight* *of wrath* *for two times and a half,*
Sobol Vpaah Chis **Tatan** **Od Tranan** **Balie**
whose wings are of *wormwood* *and of the marrow* *of salt,*

Alar Lusda Soboln Od Chis Holq
have settled their feet in the west and are measured

C Noqodi CIAL Vnal Aldon Mom Caosgo
with their Ministers 9996. These gather up the moss of the earth

Ta Las Ollor Gnay Limlal Amma Chis Sobca
as the rich man doth his treasure. Cursed are they whose

Madrid Z Chis Ooanoan Chis Aviny Drilpi Caosgin
iniquities they are. In their eyes are millstones greater than the earth,

Od Butmoni Parm Zumvi Cnila Dazis Ethamza
and from their mouths run seas of blood. Their heads are covered

Childao Od Mirc Ozol Chis Pidiai Collal.
with diamonds and upon their hands are marble sleeves.

Vlcinina Sobam Vcim Bagle?
Happy is he on whom they frown not. For why?

Iad Baltoh Chirlan Par. Niiso Od Ip
The God of righteousness rejoiceth in them. Come away! And not

Efafafe Bagle A Cocasb I Cors Ta Vnig Blior.
your vials for the time is such as requireth comfort.

O of M

The Tenth Key

Coraxo Chis Cormp Od
The thunders of judgment and wrath are numbered and

Blans Lucal Aziazor Paeb Sobol Ilonon
are harboured in the north in the likeness of an oak whose branches

Chis OP Virq Eophan Od Raclir Maasi Bagle Caosgi
are 22 nests of lamentation and weeping, laid up for the earth,

Ds Ialpon Dosig Od Basgim, Od Oxex Dazis Siatris

which burn night and day: And vomit out the heads of scorpions

Od Salbrox, Cinxir Faboan Unal Chis Const

and live sulphur, mingled with poison. These be the thunders

Ds DAOX Cocasg Ol Oanio Yorb

That 5678 times of a moment roar

Vohim Gizyax Od Math Cocasg

with an hundred mighty earthquakes and a thousand times

Plosi Molvi Ds Page Ip Larag Om Droln Matorb

as many surges which rest not neither know any echoing

Cocasb Emna L Patralx Yolci Matb Nomig

time herein. One rock bringeth forth a thousand even as

Monons Olora Gnay Angelard Ohio Ohio Ohio Ohio

the heart of man doth his thoughts. Woe! Woe! Woe! Woe!

Ohio Ohio Noib Ohio Caosgon Bagle Madrid I Zir

Woe! Woe! Yea woe! Be to the earth, for her iniquity is, was,

Od Chiso Drilpa Niiso Crip Ip Nidali.

and shall be great. Come away! But not your mighty sounds.

M of N

The Eleventh Key

Oxiayal Holdo Od Zirom O Coraxo

The mighty seat groaned aloud and there were five thunders

Ds Zildar Raasy Od Vabzir Camliax Od Bahal

which flew into the east, and the eagle spake, and cried with a loud

Niiso

voice: Come away! And they gathered themselves together and

Salman Teloch Casarman Holq Od T I Ta

became the house of death, of whom it is measured, and it is as

Z Soba Cormf I Ga Niiso Bagle Abramg

they whose number is 31. Come away! For I have prepared for you

Noncp Zacar Ca Od Zamran Odo Cicle

a place. Move therefore and show yourselves. Open the mysteries

Qaa Zorge Lap Zirdo Noco

of your creation! Be friendly unto me for I am the servant of

Mad Hoath Iaida.

The same your God, the true worshipper of the Highest.

L of N

The Twelfth Key

Nonci Ds Sonf Babage Od Chis OB Hubardo Tibibp

O you that reign in the south and are 28 the lanterns of sorrow,

Allar Atraah Od Ef Drix Fafen MIAN

bind up your girdles and visit us! Bring down your train 3663.

Ar Enay Ovof Sobol Ooain I Vonph

That the Lord may be magnified, whose name amongst you is wrath.

Zacar Gohus Od Zamran Odo Cicle

Move, I say, and show yourselves. Open the mysteries of your

Qaa **Zorge** **Lap Zirdo Noco**
creation. Be friendly unto me! For I am the servant of the same

Mad **Hoath Iaida.**
your God, the true worshipper of the highest.

O of N

The Thirteenth Key

Napeai **Babage** **Ds Brin** **V X** **Ooaona Lring Vonph**
O you swords of the south which have 42 eyes to stir up the wrath

Doalim **Eolis Ollog Orsba** **Ds Chis affa** **Micma Isro**
of sin: Making men drunken, which are empty. Behold the promise of

Mad Od Lonshi Tox **Ds I Vmd Aai Grosb**
God and His power, which is called amongst you a bitter sting!

Zacar **Od** **Zamran** **Odo Cicle** **Qaa**
Move and show yourselves. Open the mysteries of your creation.

Zorge **Lap Zirdo Noco** **Mad**

Be friendly unto me! For I am the servant of the same your God,

Hoath Iaida.

the true worshipper of the highest.

M of L

The Fourteenth Key

Noromi Baghie Pashs Oiad Ds Trint Mirc OL

O you sons of fury, the children of the just, which sit upon 24

Thil Dods Tol Hami Caosgi Homin Dr Brin Oroch

seats, vexing all creatures of the earth with age, which have under you

QUAR Micma Bialo Iad Isro Tox Ds I

1636. Behold the voice of God! The promise of Him who is

Vmd Aai Baltim Zacar Od Zamran

called amongst you fury or extreme justice. Move and show yourselves

Odo Cicle Qaa Zorge

Open the mysteries of your creation. Be friendly unto me.

Lap Zirdo Noco Mad

For I am the servant of the same your God,

Hoath Iaida.

the true worshipper of the highest.

N of L

The Fifteenth Key

Ils Tabaan L Ial-Prt Casarman Vpaahi Chis

O thou, the governor of the first flame, under whose wings are

DARG Ds Oado Caosgi Orscor Ds Omax

6739 which weave the earth with dryness: Which knowest the great

Baeouib Od Emetgis Iaiadix Zacar Od Zamran

name righteousness and the seal of honour! Move and show yourselves!

Odo Cicle Qaa Zorge

Open the mysteries of your creation. Be friendly unto me.

Lap Zirdo Noco Mad

For I am the servant of the same your God,

Hoath Iaida.

the true worshipper of the highest.

O of L

The Sixteenth Key

Ils Viv Ialprt Salman Balt Ds A

O thou of the second flame, the house of justice, who hast thy

Cro-Odзи Busd Od Bliorax Balit Ds Insi

beginning in glory, and shalt comfort the just, who walkest on

Caosgi Lusdan EMOD Ds Om Od Tliob

the earth with feet 8763 which understand and separate creatures.

Drilpa Geh Ils Mad Zilodarp Zacar Od Zamran

Great art thou in the God of conquest. Move and show yourselves!

Odo Cicle Qaa Zorge Lap

Open the mysteries of your creation. Be friendly unto me! For

Zirido Noco Mad

I am the servant of the same your God:

Hoath Iaida.

the true worshipper of the highest.

M of O

The Seventeenth Key

Ils D Ialpirt Soba Vpaah Chis Nanba Zixlay Dodseh

O thou third flame

whose wings are thorns

to stir up vexation:

Od Ds Brint TAXS Hubardo Tastax Ilsi

And who hast

7336

living lamps

going before thee:

Soba Iad I Vonpho Vnph Aldon Dax II Od Toatar

Whose God is wrath

in anger.

Gird up thy loins

and hearken.

Zacar Od Zamran Odo Cicle Qaa

Move and show yourselves.

Open the mysteries of

your creation.

Zorge Lap Zirido Noco Mad

Be friendly unto me.

For I am

the servant of

the same your God:

Hoath Iaida.

the true worshipper of the highest.

N of O

The Eighteenth Key

Ils Micaolz Olprt Od Ialprt Bliors Ds Odo
O Thou mighty Light and burning flame of comfort which openest

Busdir Oiad Ovoars Caosgo Casarmg ERAN
the glory of God unto the centre of the earth, in whom the 6332

Laiad Brints Cafafam Ds I Vmd Aqlo Adohi
secrets of truth have their abiding, which is called in thy kingdom

Moz Od Ma-Of-Fas Bolp Como Bliort Pambt
joy and not to be measured. Be thou a window of comfort unto me.

Zacar Od Zamran Odo Cicle Qaa
Move and show yourselves. Open the mysteries of your creation.

Zorge Lap Zirdo Noco Mad
Be friendly unto me, for I am the servant of the same your God,

Hoath Iaida.
the true worshipper of the highest.

L of O

The Call of the 30 Aethyrs

Madriaax Ds Praf LIL Chis Micaolz

The heavens which dwell in the first aire are mighty in the

Saanir Caosgo Od Fisis Balziras Iaida

parts of the earth and execute the judgment of the highest! Unto

Nonca GohulimMicma Adoian Mad Iaod

you it is said: Behold the face of your God, the beginning of

Bliorb Soba Ooaona Chis Luciftias PiripsolDs

comfort, whose eyes are the brightness of the heavens, which

Abraassa Noncf Netaaib Caosgi Od Tilb Adphaht

provided you for the government of earth and her unspeakable

Damploz Toat Noncf G Micalz Oma Lrasd Tol

variety, furnishing you with a power understanding to dispose all

Glo Marb Yarry Idoigo

things according to the providence of Him that sitteth on the holy throne:

Od Torzulp laodaf Gohol Caosga

And rose up in the beginning saying: The earth

Tabaord Saanir Od Christeos Yrpoil Tiobl

Let her be governed by her parts and let there be division in her

Busdir Tilb Noaln Paid Orsba Od Dodrmni Zylna.

that the glory of her may be always drunken and vexed in itself.

Elzap Tilb Parm

Her course let it run

Gi Piripsax, Od Ta

with the heavens, and as

Qurlst Booapis.

an handmaid let her serve them.

L Nibm Ovcho Symp

One season, let it confound another

Od Christeos Ag Toltorn

and let there be no creature

Mirc Q Tiobl

upon or within her

L EI

one and the same.

Tol Paombd

All her members

Dilzmo As Pian Od Christeos

let them differ in their qualities, and let there be

Ag L Toltorn Parach Asymp

no one creature equal with another.

Cordziz

The reasonable creatures of

Dodpal Od Fifalz L Smnad

the earth, or man, let them vex and weed out one another:

Od

And

Fargt

their dwelling places

Bams Omaoas

let them forget their names.

Conisbra

The work of man

Od Avavox

and his pomp

Tonug

let them be defaced.

Orsca Tbl Noasmi

His buildings, let them become

Tabges

caves

Levithmong

for the beasts of the field!

Unchi Omp Tibl

Confound her understanding with

Ors

darkness.

Bagle

For why?

Moooah Ol Cordziz.

It repenteth me that I have made man.

L Capimao Ixomaxip Od Cacocasb Gosaa Baglen

One while let her be known,

and another while a stranger.

Because

Pii Tianta A Babalond,

she is the bed of an harlot,

Od Faorgt

and the dwelling place of

Teloc Vo-Vim.

him that is fallen.

Madriiax Torzu !

O ye heavens, arise!

Oadriax Orocha

The lower heavens beneath you,

Aboapri!

Let them serve you!

Tabaori Priaz Ar Tabas

Govern those that govern.

Adrpan Cors Ta

Cast down such as

Dobix

fall.

Iolcam Priazi Ar Coazior

Bring forth with those that increase,

Od Quasb Qting.

and destroy the rotten.

Ripir Paoxt Sa La Cor

No place let it remain in one number.

Vml Od Prdzar Cacrg

Add and diminish until

Aoiveae Cormpt.

the stars be numbered.

Torzu! Zacar! Od Zamran Aspt Sibsi Butmona

Arise! Move! And appear before the covenant of His mouth

Ds Surzas Tia Baltan. Odo Cicle

which He hath sworn unto us in His justice. Open the mysteries of

Qaa Od Ozozma Plapli Iadnamad.

your creation and make us partakers of the undefiled knowledge.

Notes on the Calls

The Adept should be aware that the First Call in reality is a silent call, or in actuality no call at all, in that it corresponds to the Godhead.

Notice that there are 19 Calls, one of which is beyond our comprehension. $1 + 9 = 10 = (1)$. Even in the Calls we see clearly the Formular of A.R.A.I.T.A.

The first call which corresponds to the Divine is in actuality numbered "0" to us but (1) unto the Third Order. Thus, sublimely, this call can only be delivered in silence by the Higher Genius and is implied in all the other 18 Calls.

This call should never be attempted unless one has gone through complete initiation into the Third Order.

Here is the list of the 30 Aethyrs. One may wish to refer to them while studying the call of the 30 Aethyrs.

- | | | |
|---------|---------|---------|
| 1. LIL | 11. ICH | 21. ASP |
| 2. ARN | 12. LOE | 22. LIN |
| 3. ZOM | 13. ZIM | 23. TOR |
| 4. PAZ | 14. VTA | 24. NIA |
| 5. LIT | 15. OXO | 25. VTI |
| 6. MAZ | 16. LEA | 26. DES |
| 7. DEO | 17. TAN | 27. ZAA |
| 8. ZID | 18. ZEN | 28. BAG |
| 9. ZIP | 19. POP | 29. RII |
| 10. ZAX | 20. CHR | 30. TEX |

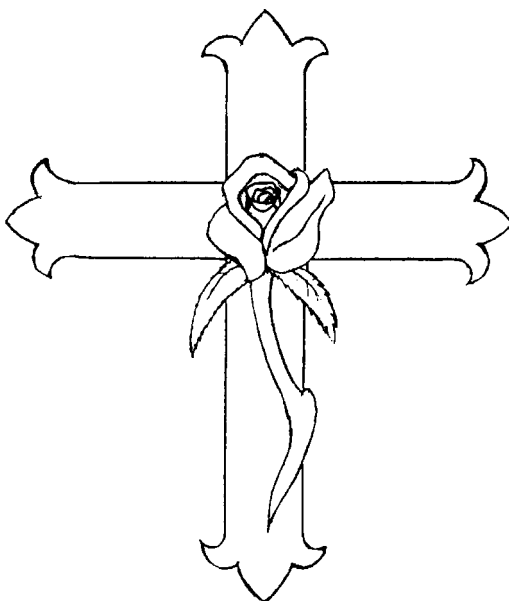
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**The Secret Wisdom of the Lesser World
or Microcosm By G.H. Frater D.D.C.F.**

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of

This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

The Microcosmic Man

Thou shalt know that the whole Sphere of Sensation which surroundeth the whole physical body of man is called, "The Magical Mirror of the Universe." For therein are represented all the occult forces of the Universe projected as on a sphere, convex to the outer, but concave to the man. This sphere surroundeth a physical body of the man as the celestial heavens do the body of a star and a planet, having their forces mirrored in its atmosphere. Therefore, its allotment or organization is the copy of that greater world or Macrocosm. In this, "Magical Mirror of the Universe," therefore, all the ten sephiroth are projected in the form of a Tree of Life as in a solid sphere.

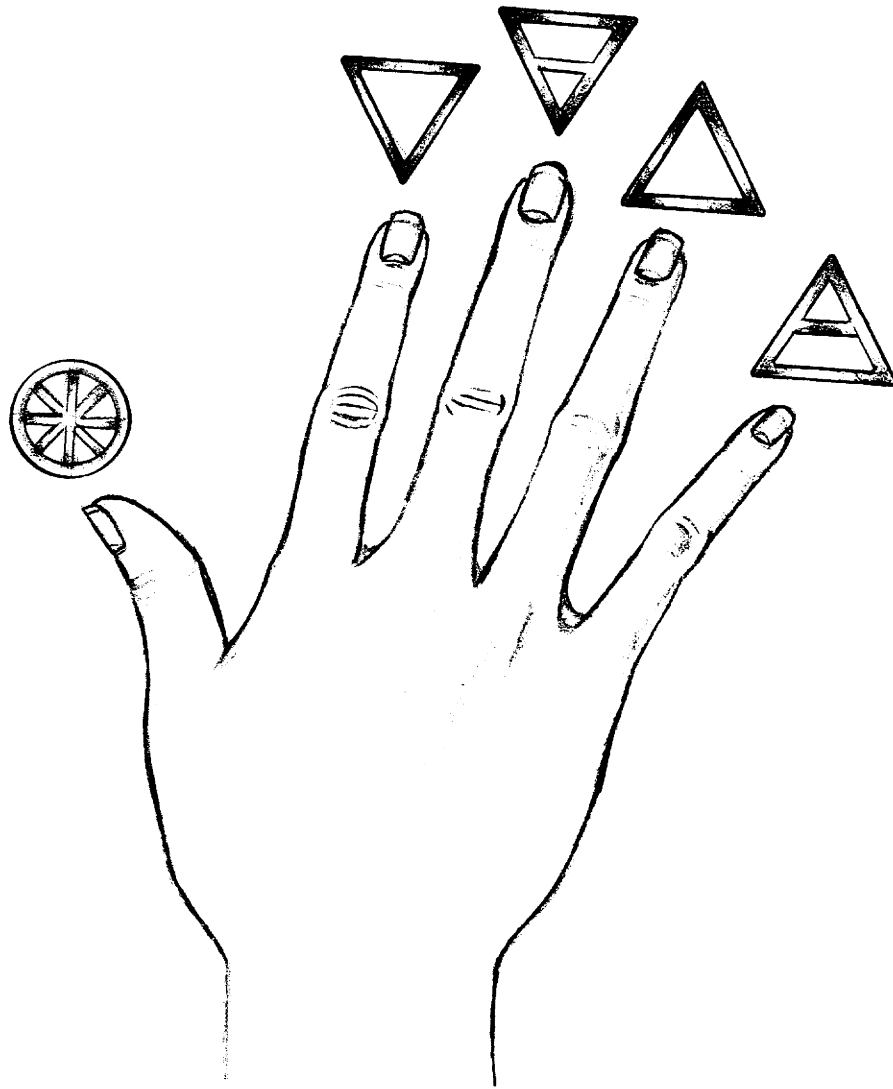
A man's physical body is within the ten sephiroth projected in a sphere. The divisions and parts of the body are formed from the sephiroth of the Tree of Life, thus:

rtk is above the crown of the head and represents a crown which, indeed, is powerful, but requires one worthy to wear it. It is the crown of the head. In the crown of the head is placed the faculty of the Neschamah, which is the power of aspiration unto that which is beyond. This power of the Neschamah is especially attributed unto the Supernal Triad in Assiah, of which there are three manifestations which are included in the general concept of the Neschamah.

From hmkj and hnyb are formed the sides of the brain and the head. Therein exist the intellectual faculties of wisdom and understanding, shining into and illuminating their inferior, the Ruach. They are the mansions of the practical administration of the intellect, whose physical showing forth is by reflection in the Ruach. In "The Magical Mirror of the Universe," or the Sphere of Sensation, man is placed between four pillars of the Tree of Life as projected in a sphere. These keep their place and move not.

But the man himself places in his Sphere of Sensation that point of the Zodiac which ascended at the moment of his birth and conception (for the same degree of the Zodiac ascendeth as both, otherwise the birth could not take place). Which is to say that those times, the same degree of the Zodiac that is ascending in the east of the heavens of the star whereon he is incarnated. Thus does he remain during that incarnation, facing that particular point in his Sphere of Sensation. That is to say, this sphere **does not revolve** about the physical body.

From dsj and hrwbj are formed the arms. Therein exists the faculties of operative action, and at their extremities are the symbols of the four elements and the Spirit. Thus: thumb - Spirit, third finger - Fire, index finger - Water, little finger - Air, second finger - Earth. The arms are the manifestors of the executive power of the Ruach, and therein are the faculties of touch strongly expressed.



From trapt is formed the trunk of the body, free from the members, and therein as a receptacle of influences, are situated the vital organs. The blood is Spirit mingled with and governing the watery principle. The lungs are the receptacles of Air which temperate the blood as the wind does the waves of the sea the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the Air, even as the sea under a calm, does putrefy and become mephitic.

The heart is the great center of the action of Fire leading its terrible energy as an impulse under the others. Thence cometh from the fiery nature the red color of blood.

The part above the heart is the chief abode of the **Ruach**, as there receiving and concentrating the other expressions of its sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The Higher Will is in rtk of the body. For the Higher Will to manifest it must be reflected into the Lower Will by the Neschamah. This Lower Will is immediately potent in the lower

membranes, and thus, in the region about the heart, is the Lower Will seated like the king of the body upon its throne.

The concentration of other faculties of the Ruach, in and under the presidency of the will, at the same time reflecting the administrative governance of hmkj and hnyb, is what is called the human consciousness. That is, a reflection of the two creative sephiroth under the presidency of the four elements, or the reflection of Aima and Abba as the parents of the human hwhy. But the human Neschamah exists only when the Higher Will is reflected by the agency of aspiration from rtk into the lower body, and when the flaming letter c is placed like a crown on the head of the Microprosopus. Thus only does the human will become the receptacle of the Higher Will in the action of the Neschamah, which is the link therewith.

The Lower Will is the human hwhy an angry and jealous god, the shaker of the elements, the manifestor in the life of the body. But illuminated by the Higher Will, he becometh hwhy, no longer angry and jealous, but the self-sacrificer and the anointing and reconciling one.

This is in regards to the action of the more physical man. Unto this Ruach is also represented the reflection of the Macrocosmic Universe in the Sphere of Sensation. They surround the Ruach and the natural man feeleth them vaguely but comprehendeth them not. The faculty of the Earth are shown forth in the organs which digest and putrefy, casting forth the impurities, even as the Earth is placed above the Qlippoth.

Thou wilt say, then, that the Ruach cannot be the reasoning mind, since it reflecteth its reason from hmkj and hnyb, but it is the executive faculty which reasoneth, which worketh with and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the principia of hmkj and hnyb so that the parts of hmkj and hnyb which touch the Ruach are the initiators of the reasoning power. The reasoning itself is a process and a simulacrum of the action of the Higher Wisdom and understanding. *For the Air is not the Light, only the translator of the Light.*

Yet, without the Air, the operation of the Light could not so well be carried out. The words Ruach, and Spirit, also meaneth Air. It is like a thing that goeth out though knowest not wither, and cometh in though knowest not whence.

"The wind bloweth where it listeth, and thou hearest the sounds thereof, but canst not tell whence it cometh nor whether it goeth. So is everyone that is born of the Spirit."

The Air, the Ruach, permeateth the whole physical body, but its concentrated influences are about the heart. Yet, were it not for the boundary force of hmkj and hnyb above of the Sphere of Sensation surrounding it, and of twklm below, the Ruach could not concentrate under the presidency of the name, and the life of the body would cease. Thus far concerning the Ruach as a whole, it is the action of the will in trapt.

From jxn and dwh are formed the thighs and the legs. They terminate in the symbols of five, as do the arms, but they are not so moveable, owing to the effect of twklm. In them are placed the faculties of support in firmness and balance; they show the more physical qualities of the Ruach. In them is the sustaining force of the Ruach. They are the affirmations of the Pillars of the sephiroth, as answering to the passive,

the arms more answering to the Pillars which are active. They are the columns of the human temple.

From *dwsy* are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qlippoth, and on the other hand, the simulacrum of the vital forces in *trapt*. It is the special seat of the automatic consciousness. That is, not the will, but the simulacrum of the will in *trapt*. *dwsy* is the lowest of the sephiroth of the Ruach, and representeth, "fundamental action." It, therefore, governeth generation. In *dwsy*, therefore, is the automatic consciousness or the simulacrum of the will. This automatic consciousness is to the Nephesch what the *tud* action is to the Ruach.

Thus, there being a simulacrum or reflection of the heart and vital organs in the parts governed by *dwsy*, if the consciousness of *trapt* be given unto this wholly, it shall pave the way for disease and death. For this will be the withdrawing of the vital forces of the name, which are in the citadel of *trapt*, to locate them in *dwsy*, which is a more easily attacked position. For the automatic consciousness is the translator of the Ruach unto the Nephesch.

From *tuklm* is formed the whole physical body under the command and presidency of the Nephesch. The Nephesch is the subtle body or the refined astral light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the Ruach, of which is the material completion. The Nephesch shineth through the material body and formeth the Magical Mirror or Sphere of Sensation. This Magical Mirror or Sphere of Sensation is an imitation or copy of the Sphere of the Universe. The space between the physical body and the boundaries of the Sphere of Sensation, is occupied by the Ether of the astral world. That is to say, the container or recipient of the astral rays of the Macrocosm.

The Nephesch is divided into seven palaces, combining the sephirotic influence in their most material forms. That is, the world of passions dominated by the Ruach, or by the world which is beyond. Or otherwise said its sephiroth are passionate, expressing a passionate dominion. Thus, its three Supernal sephiroth, *r tk*, *hmkj* and *hnyb* are united in a sense of feeling and comprehending impressions. Its *dsj* is expressed by laxity of action, and its *hrwbg* by violence of action. Its *trapt* is expressed by, more or less, sensual contemplation of beauty and love of vital sensation. Its *dwh* and *jxn* is expressed by physical well-being and health. Its *dwsy* is by physical desire and gratification. Its *tuklm*, by absolute increase or dominion of matter in the material body.

The Nephesch is the real, actual body of which the material body is only the result through the action of the Ruach, which by aid of the Nephesch, formeth the material body by the rays of the Ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man, the rays of the Ruach rarely penetrate into the Sphere of Sensation. Shining through infinite worlds and darting its rays through the confines of space in this Sphere of Sensation, is placed a faculty even as a light is placed within a lantern. This is, in a certain sense, placed in the apperture of the upper part of the Ruach where it acts on the rays from *hmkj* and *hnyb* which govern the reason - *tud*. This faculty can be thrown downward into the

Ruach, and thence, can radiate into the Nephesch. It consists of seven manifestations answer to the hexagram, and it is like the soul of the Microprosopus or the \yhl a of the human Tetragrammaton.

Therefore, in the head, which is the natural and chief seat, are formed the seven apertures of the head. This is the spiritual consciousness as distinct from the human consciousness. It is manifested in seven, as just stated, or in eight if tud be included. The Father is the Sun, hmkj. The Mother is the Moon, hnyb. The wind beareth it in its bosom, the Ruach. Its nurse is the Earth, the Nephesch. The power is manifested when it can be vibrated through the Earth.

The following is the true attributions of the seven apertures of the head: right ear - L; right eye - A; mouth - B; right nostril - F; left ear - K; left eye - 5; left nostril - C. These latter represent here the sonofirerous sense. The right and left eye, the luminous sense, as the Sun and the Moon are the illuminaries of the Macrocosm. The right and left nostrils through which the breath passes, giving strength to the physical body are under F and C. The Mouth is under B, the messenger and the speaker.

The spiritual consciousness is a focus of the action of the Neschamah. The lower will power should control the descent of the spiritual consciousness into the Ruach, and then into the Nephesch, for the consciousness must descend into the Nephesch before the image of the Sphere of Sensation can be perceived. This so because it is only the rays of the Ruach permeating the Ruach that can take cognizance thereof. This faculty of the spiritual consciousness is the seat of thought.

Thought is a light proceeding from the radiation of this spiritual consciousness, traversing the Ruach as Light traverses Air, and encountering thereafter the symbols reflecting in the Sphere of Sensation, or "Magical Mirror of the Universe." These symbols are, by its radiation (i.e. that of thought), reflected again into the spiritual consciousness where they are subjected unto the action of the reasoning mind and the lower will. That is, in the ordinary, natural man, when awake, the thought acteth through the Ruach and is subject, when there, to the action of the lower will, and submitted to the reasoning power derived as aforesaid from hmkj and hnyb. But in the ordinary man when sleeping and in the mad man, the idiot, and the drunkard, the process is not quite the same.

In the sleeping man, the concentration of the Ruach in his heart during the waking time hath produced a weakening of the action of the Ruach in its subsidiary sephiroth in the physical body. To preserve the salutary conjunction of the Ruach with the Nephesch in the physical body (whose limits are fixed by the sephiroth of the Ruach), it is necessary to weaken the concentration in trapt to repair the strain which is produced by the concentration of the Ruach therein during the waking state. This reflux of the Ruach into the subsidiary sephiroth produces naturally a weakening of the lower will; the Ruach, therefore, does not reflect so clearly the reasoning faculty. The thought of the spiritual consciousness reflecteth the image in a confused series, which are only partially realized by the lower will (This is as regards to the ordinary natural man in sleep).

In the mad man, as considered apart from obsession (thought obsession is frequently the accompanying of mania, and still more frequently, its cause), the thought and lower will are very strongly exercised to the detriment of the reasoning faculty. That

is, there is an alliance between the two former which overpowereth the action of hmkj and hnyb in the latter.

Monomania is shown in the consideration of only one certain symbol which is too attractive to the will. A chain of thought is, therefore, simply a graduated vibration arising from the contact of a ray of thought with a symbol. If controlled by the reasoning power and licensed by the will, such vibrations will be balanced and of equal length. But if uncontrolled by the Lower Will and the reason, they will be unbalanced and inharmonious (that is, of uneven length).

In the case of the drunkard, the equilibrium of the Sphere of Sensation and consequently that of the Nephesh, is disturbed. In consequence, the thought rays are shaken at each vibration so that the Sphere of Sensation of the Nephesh is caused to rock and waver at the extremities of the physical body where the Ruach action is bounded. The thought, therefore, is dazzled by the symbol of the Sphere of Sensation in the same way as the eyes can be dazzled in front of a mirror if the latter is shaken or waved. The sensation, therefore, then conveyed by the thoughts is that the Sphere of Sensation oscillating and almost revolving around the physical body, bringing giddiness, sickness, vertigo and the loss of idea of place and position. Nearly the same may be said of sea-sickness and the action of certain drugs.

Restoration of the equilibrium of the Sphere of Sensation after this naturally produces a slackening of the concentration of the Ruach in trapt, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the Sphere of Sensation so irregularly and so violently that they pass its boundary without either the Lower Will or the reasoning power, or even the thought itself, consenting thereto; the latter is, therefore, without protection of the will. Thence, arises the condition of delirium, and tremors. An opening is made in the Sphere of Sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the heading of obsession.

All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from Light.

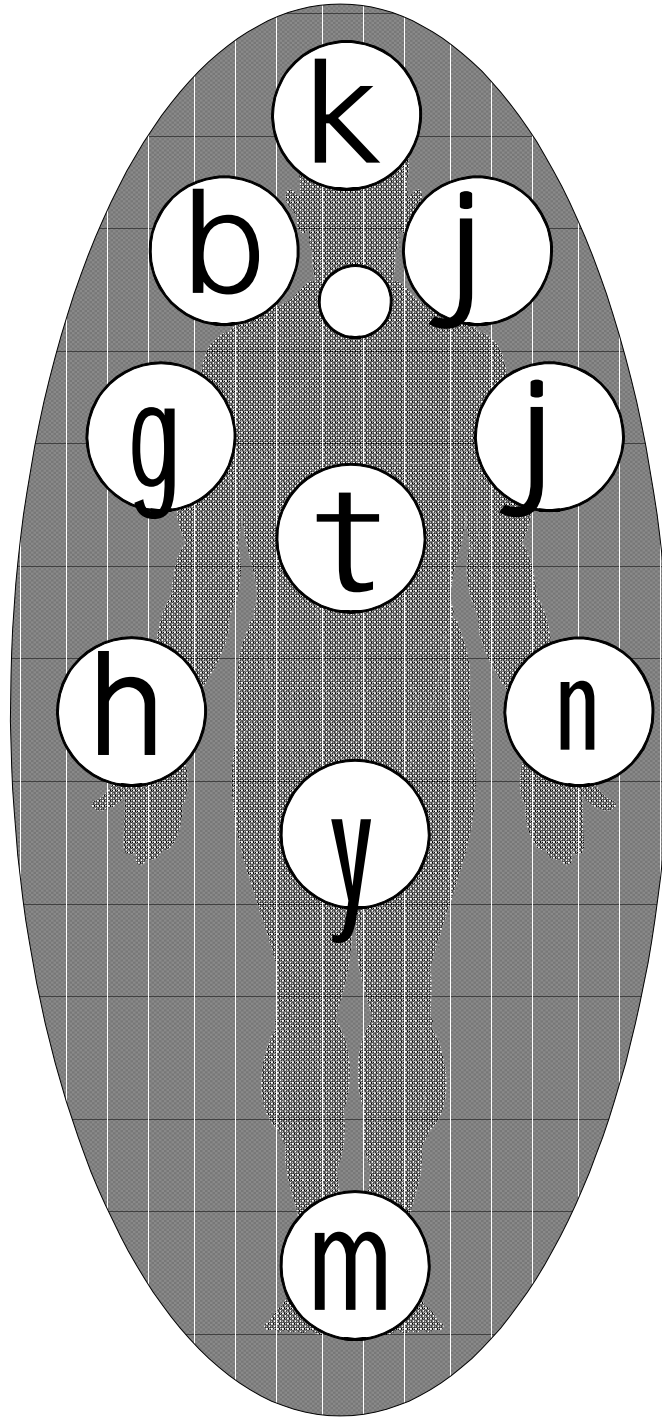
This spiritual consciousness is the focus of the action of the Neschamah. The spiritual consciousness is, in its turn, the throne or vehicle of the life of the Spirit which is the Chiah; these combined form the chariot of the Higher Will which is in rtk. Also, it is the particular faculty of the Neschamah to aspire unto that which is beyond. The Higher Will manifests itself through the Yechidah. The Chiah is the real life principle, as distinct from the more illusionary life of the physical body. The shining flame of the Divine Fire, the rtk of the body, is the real self of the incarnation. Yet only few of the sons of men know it, or feel its presence. Still less, do they believe in or comprehend those higher potencies - Angelic, Archangelic, or Divine, of which the manifestation directly touching the Yechidah is the Higher Genius.

This Yechidah in the ordinary man can but rarely act through the Spiritual consciousness since for it to do so, the king of the physical body, that is the Lower Will, must rise from his throne to acknowledge his superior. This is the reason why, in some cases, when sleeping does the Higher Will only manifest itself by dream unto the ordinary man.

In other cases, it may be manifested; at the times through the sincere practice of religious rights or in cases where the opportunity of self-sacrifice occurs. In all these cases, the lower will hath, for a moment, recognized a higher form of itself, and the *why* of the man hath reflected from the Eternal Lord the Higher Self. This Yechidah is the only part of man which can truly say - *hyha*, I am. This is but the *rtk* of Assiah of the Microcosm, that is, it is the highest part of man as man. It is that which toucheth the manifestor of the higher and greater range of being. This Yechidah is, at the same, the higher human self and the lower genius -- the God of man, the Atziluth of his Assiah, even as the Chiah and the Neschamah form his Briah, and Ruach his Yetzirah. This is the Higher Will and the Divine Consciousness, as *tud* is the spiritual consciousness, *trapt*, the human consciousness, and *dwsy* the automatic consciousness. It is the Divine Consciousness because it is the only part of man which can touch the all-potent forces. Behind Yechidah are Archangelic forces of which the Yechidah is the manifestor. It is, therefore, the lower genius or viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius beyond which are the Archangelic and the Divine.

Recall the *trapt* clause of the Adeptus Minor Initiation: "I further solemnly promise and swear that with Divine permission I will from this day forward apply myself unto the Great Work which is to purify and exalt my spiritual nature, that with Divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event, I will not abuse the great power entrusted unto me." Note that this clause answereth unto *trapt*, seeing that it is the lower will that must apply itself unto this work because it is the king of the physical man. All of the Shining Ones (whom we call angels) are Microcosms of the Macrocosms of Yetzirah, even as man is the Microcosm of the Macrocosm of Assiah. All Archangelic forms are Microcosms of the Macrocosms of Briah, and the Gods of the sephiroth are consequently the Microcosms of the Macrocosm of Atziluth. Therefore apply this perfecting to the spiritual nature as the preparation of the pathway for the shining light, the Divine Light.

The Evil Persona of man is in the sphere of the Qlippoth, and the devils are the Microcosm and the Macrocosm of the Qlippoth. This Evil Persona has its parts and divisions, and it is the part which touches the *twwklm* of the Nephesh which is its *rtk*. Tremble, therefore, at the evil forces which be in thy own Evil Persona. And, as above the *rtk* of a man are his angelic and other forms, so below the *twwklm* of the Evil Persona are awful forms, dangerous even to express or think of.



Physical Body on the Tree of Life

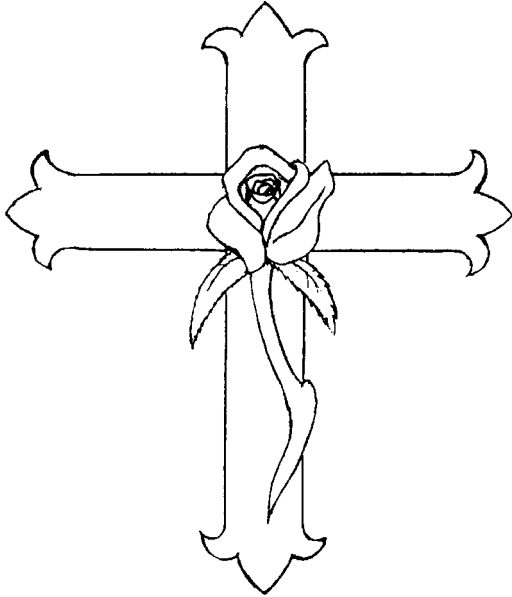
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**Task to be Undertaken by the Adeptus
Minor**

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤-⑥



THIS MATERIAL IS PRIVATE AND HAS BEEN LENT TO ME ON TRUST, TO RETURN ON DEMAND. IT CONTAINS NOTHING OF PECUNIARY VALUE AND NOTHING PERSONAL TO MYSELF. I HEREBY DIRECT MY LEGAL REPRESENTATIVES WHOMSOEVER, IN CASE OF MY DEATH OR INCAPACITY, TO RETURN THE SAME AT ONCE, UNREAD AND UNOPENED, TO G.H. FRATER P.C.A., AT 14050 CHERRY AVENUE, SUITE R-159, FONTANA, CALIFORNIA, 92337.

U3

This, then, is the task to be undertaken by the Adeptus Minor: to expel from the sephiroth of the Nephesch the usurpation by the evil sephiroth; to balance the action of the sephiroth of the Ruach and those of the Nephesch; to prevent the Lower Will and human consciousness from falling into and usurping the place of the automatic consciousness; to render the king of the body, the Lower Will, obedient to and anxious to execute the commands of the Higher Will, that he be neither an usurper of the faculties of the Higher, nor a sensual despot - but an initiated ruler, and an anointed king, the viceroy and representative of the Higher Will, because inspired thereby, in his kingdom which is man. Then shall it happen that the Higher Will, i.e., the Lower Genius, shall descend into the royal habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of man, bringing with him the tremendous illumination of his Angelic nature. And the man shall become what is said of Enoch, "And Chanokh (Enoch) made himself to walk with God and he was not, for God took him (Genesis, 5:24)."

U2 U4

Then also this shall thou know, that the Nephesch of the man shall become as the Genius of the Evil Persona, so that the Evil Persona itself shall be as the power of the Divine in the Qlippoth as it is said: "Wither shall I go from Thy Spirit, or wither from Thy presence shall I flee? If I ascend up to Heaven, Thou art there. If I make my bed in hell, behold Thou art there (ps.cxxxix)."

Therefore even the Evil Persona is not so evil when it fulfilleth its work, for it is the beginning of a dim reflection of the Light unto the Qlippoth, and this is what is hidden in the saying that, "Typhon is the brother of Osiris." Hear thou, then, a mystery of the knowledge of evil. The 5=6 ritual of the Adeptus Minor saith that even the "Evil helpeth forward the Good." When the evil sephiroth are expelled from the Nephesch into the Evil Persona, they are, in a sense, equilibrated therein. The Evil Persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This Mystery shalt thou keep from the knowledge of the First Order, and still more from that of the outer world, that is a formula, seeing that it is a dangerous secret.

Now then shalt thou begin to understand the saying, "He descendeth into hell," and also to comprehend in part this strength, and thus to begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they also have a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto *this* end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error.

U5

There is also a great mystery that the Adeptus Minor must know, viz:

How the spiritual consciousness can act around and beyond the sphere of sensation. "Thought" is a mighty force when projected with all the strength of the Lower Will under the guidance of the reasoning faculty and illuminated by the Higher Will. Therefore, it is that, in thy occult working, thou art advised to invoke the Divine and Angelic names, so that thy Lower Will may willingly receive the influx of the Higher Will, which is also the Lower Genius behind which are the all-potent forces. This, therefore, is the magical manner of operation of the initiate when "skrying" in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the forces of the Macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought-ray from his spiritual consciousness, illuminated by his Higher Will, directly unto the part of his sphere of sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the Macrocosmos, shining forth into the Infinite abyss of the heavens. Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the Macrocosmos. Thus, receiving the direct ray as then reflected into his thought, he can unite himself with the ray of his thought so as to make one continuous ray from the corresponding point of the Macrocosmos unto the center of his consciousness. If, instead of concentrating at that actual point of the sphere of sensation he shall retain the thought-ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the Macrocosmic Ray *answering* to that symbol in the sphere of his consciousness. But he shall receive this reflection tintured much by his own nature, and therefore to an extent untrue, because his united consciousnesses have not been able to focus along the thought ray at the circumference at the sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the Universe, the Macrocosmos. Therefore, is it so necessary that the Adeptus Minor should correctly understand the principia and the Axiomata of our secret knowledge, which are contained in our Rituals and Lectures.

Commentary by G.H. Frater P.C.A.

The keywords in the first part of the task undertaken by the Adeptus Minor are the words "royal habitation." This "royal habitation," as it is called, is absolutely essential. It is at the point when the Higher Will and the Lower Will become married, so to speak, that the Higher Genius descends into the Kether of man, as it states, bringing with him the tremendous illumination of his Angelic nature. This is the God in man, and the man in God, and like Enoch, the Adept shall walk with God. This clearly is an indication of the lack of all neurosis from a psychological point of view and perfect integration between the body, the mind, and the spirit of the actualized individual. It is here, at this point, that the Adept no longer is in conflict with himself, but rather is in perfect equilibrated harmony. We might say that the thought and the action become one. Although some occult groups strive to understand this mystery, and to accomplish this task, have sought to exalt the Nephesch, this is clearly not the answer. For in exalting the Nephesch, the Nephesch then becomes the supreme ruler of the personality. This is neither a case of creating a split or dichotomy in the personality. This is not a case of good and evil fighting it out for control within the individual. This is the case of the Higher Genius working in harmony with the Lower Will and ruling over the Nephesch in such a way that the Nephesch now begins to serve in the Great Work:

"Then also this shalt thou know, that the Nephesch of man shall become as the Genius of the Evil Persona, so that the Evil Persona itself shall be as the power of the Divine in the Qlipoth. "

Here, we clearly see the hierarchy within man now working in perfect integration and harmony. Thus, the Nephesch takes on the appearance in the Qlipoth as the Divine ruler or Genius. Thus, the True Will, the Divine Will, now emanates from the Divine through the Higher Genius, the Lower Will, and the Nephesch, in all aspects. Even the Qlipoth serve unto the Great Work. "Thought" is a mighty force when projected with all the strength of the Lower Will under the guidance of the reasoning faculty and illuminated by the Higher Will. This clearly indicates to us the need for invoking the Divine and Angelic names so that our Lower Will may be willing to receive the influx of energy and integrate properly with the Higher Will. It is more than merely intoning the Divine names, however. It is intoning them with the utmost reverence and solemnity. The intonation of the Divine names and Angelic names sets in action this integration process whereby the Lower Will and the Higher Will begin to work in harmony for magical purposes. These magical purposes will always be in accordance with the Divine, for it is written, "Not unto my name but unto Thy name be the power and the glory."

Study well this lesson, for it is the nature of the human animal to pass over such a seemingly simplistic lesson and want to dig deeper into more complex material. But in this writing is deeply hidden secret Mysteries that must be meditated on in order for it to be understood. Remember, as an Adeptus Minor our task is to become more than human and to gradually raise ourselves up to the illuminated Divine within us. At the same time, the Higher Genius shall descend, thus, bringing about our highest potential and true Angelic and Divine nature.

RC

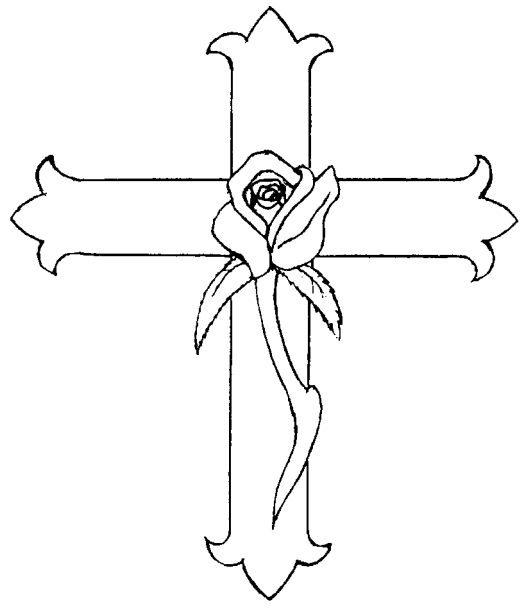
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**Skrying in the Spirit Vision
G.H. Frater D.D.C.F.**

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

The symbol, place, direction or plane being known whereon it is desired to act, a thought ray is sent unto the corresponding part of the Sphere of Sensation, and thence by drawing a basis of action from the refined astral light of the Sphere of Sensation of the Nephesh, the thought ray is sent like an arrow from a bow right through the circumference of the Sphere of Sensation directly into the place desired. Arriving here a sphere of astral light is formed by the agency of the Lower Will, illuminated by the Higher Will, and acts through spiritual consciousness. By reflection along the thought ray, the sphere of astral light is partly drawn from the Nephesh and partly from the surrounding atmosphere.

This sphere being formed, a simulacrum of the person of the skryer, is reflected into it along the thought ray, and the united consciousness is then projected therein.

This sphere is therefore a duplicate reflection of the Sphere of Sensation. As it is said:

"Believe thyself to be in a place, and thou art there."

In this astral projection, however, a certain part of the consciousness must remain in the body to protect the thought ray beyond the limits of the Sphere of Sensation (as well as the sphere itself at that point of departure at the thought ray) from attack by any hostile force, so that the consciousness in this projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life.

The return taketh place by reversal of this process, and, save to persons whose Nephesh and physical body are exceptionally strong and healthy, the whole operation of "skrying and traveling in the Spirit Vision" is, of course, fatiguing.

Also, there is another mode of astral projection which can be used by the more practiced and advanced Adept. This consisteth in forming first a sphere from his own Sphere of Sensation, casting his reflection therein, and then projecting the whole sphere to the desired place as in the previous method. This, however, is not easy to be done by any but the practiced operator.

Commentary on Traveling in the Spirit Vision

G.H. Frater P.C.A.

The first method explained in the paper by G.H. Frater D.D.C.F. is the most common method. It is very effective when the Adept has a specific location. This location may be pinpointed through the use of a specific set of names, color, and sigil. The sigil is the most effective. For the novice Adept it may be more appropriate to utilize the sigil in black and white as it will tend to be less tiring to the Adept. The flashing colors are most effective in that it attracts the spiritual essence, but it can become more fatiguing. This is especially true with skrying or clairvoyance.

The second method mentioned is the advanced method. It is, in essence, the creation of the Body of Light as taught in the Outer; create the vehicle and project into it. In this, a god form may also be utilized.

As in all astral travel and skrying in the Spirit Vision, it is essential to banish beforehand (so as not to be provoked by unwanted forces) and afterward. Test completely.

The beginner may experience difficulty in that he/she often commits serious errors in working. One of the most common errors is that the untrained has no clear-cut sense of direction. The untrained are on a journey, but he/she knows not where.

The Adept, when skrying, must be firm that exploration for the sake of exploration is as fruitful as an explorer without a definite goal. The Adept must always plan out his/her journeys and destinations. The highest of destinations is rtk of γ . The greatest of treasures is Divine Union and bliss with the Higher Genius. Since rtk is the simplest of sephiroth, it will require a continual and gradual stripping away of one's complexities.

When the Adept is "working the Tree of Life," he or she is "rising on the planes." This is definitely a mystical process. Each path develops one simplistically and brings us closer to Gnosis with our Higher Genius.

The Tree acts as a chart or guide in that it gives us a specific direction and location. In addition, it allows us to project to a location through the use of symbols, colors, names, etc..

RC

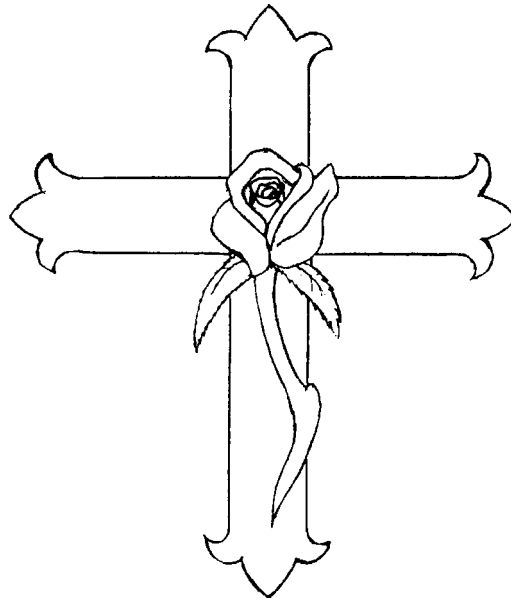
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Obsession, Trance & Death

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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Obsession always enters through a cutting off of the Higher from the Lower Will, and it is ordinarily first induced by a thought-ray of the Spiritual consciousness (whence one danger of evil thoughts) ill-governed, penetrating the Sphere of Sensation and admitting another potency, either human embodied, or human disembodied, elemental or demonic. The first action of such a force is to flatter the Lower Will, until he shall have established firmly an entrance into the Sphere of Sensation, and thus shall cause a strain on the Nephesh which shall render the Ruach less concentrated. As soon as the Ruach is sufficiently dispersed to repair the strain on the physical body, the Lower Will is weakened, and is soon seized upon and bound by the invader, whence arise the sensations of chill and drowsiness which are the usual forerunners of obsession. Now to yield the force necessary to overpower the Lower Will from any chance of communication with the Higher, the obsessing idea proceeds by seizing upon the Daath, and this consequently is the great point of attack, especially the part in the physical body which is at the back of the head about the junction with the spine. Now, unless the Lower Will shall voluntarily endeavour to restore the connection, it is impossible for the Higher Will to intervene, seeing that the Lower Will is king of the physical body. Remember that no obsessing force can overpower the Lower Will, if that shall bravely and in spite of all opposition aspire unto the Higher Will.

Trance may arise from the action of obsession, or from the action of the Higher Will. Therefore, its aspects are varied.

Death superveneth the natural man, when the mental action of the Ruach and the Nephesh is definitely and thoroughly interrupted in the physical body. In the Adept, death can only supervene when the Higher Will consenteth thereto, and herein is implied the whole Mystery of the Elixir of Life.

Additional Notes on Obsession

G.H. Frater N.O.E.L.

When the magnetic rule of a desire causes separation between the Higher Will and the Ruach and Nephesh, the result is obsession. The natural man is often caught up in obsessions without realization. Even so, the Adept can become ensnared in obsession and thus perform his/her Adept tasks without genuine connection and guidance from the Higher will, while all along convincing him/herself that the tasks to be undertaken are truly being achieved. This is far more dangerous for the Adept than the normal man, who in his slumber, is aware not of his Higher Will.

Thus, the Adept is more vulnerable to obsession becoming trance due to the heavy astral currents of influence within his Sphere of Sensation.

It is critical that the Adept maintain connection with the Higher Will to avoid the confoundment of the Yesodic currents leading to obsession.

Though it is far from complete, I have hearby listed areas of concern to the Adeptus:

- Sexual Obsession
- Astral Obsession
- Obsession with Perfection
The Adept must realize that the Lower is only made perfect by the Higher.
- Career Obsession
The Adeptus must avoid thinking of himself as his career. This is the habit of the natural man leading to disillusionment when one eventually realizes that a career is something you do, not something you are.
- Knowledge Obsession
While learning is important, St. Francis reminds us that a lowly demon possesses more knowledge than all of humankind combined. Thus, knowledge not applied is a vain endeavor.
- Obsessions are best conquered through regular and continuous effort to maintain guidance from the Higher Will and the use of the Pentagram Rituals.

G.H. Frater N.O.E.L. - 7 = 4 / 1995

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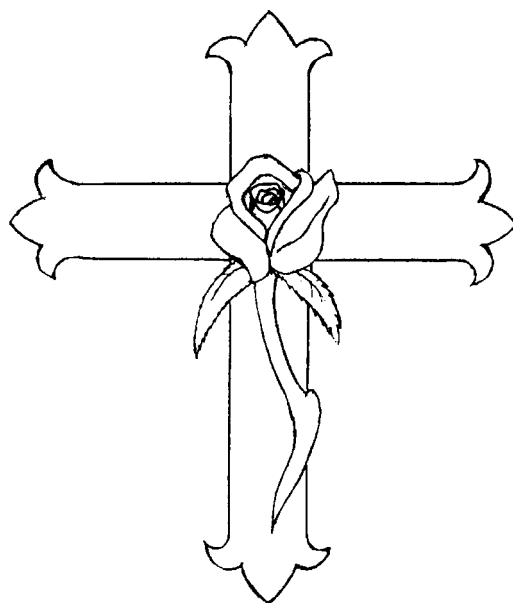
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Liber Hodos Chameleonis

R. R. ET A. C.

ZELATOR ADEPTUS MINOR

⑤=⑥



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This is the “Book of the Path of the Chameleon” – the knowledge of the colors of the forces which lie beyond the physical universe. Study thou well that saying of Hermes, “That which is below is like that which is above,” for if that which is below is conformed according to the law of the Concealed One – great is His Name – be thou well assured that the closer thou adherest unto the law of the universe in thy working, by so much the more is thy magical working just and true.

Recall what was said unto thee in the Ritual of the Paths of the Portal of the Vault of the Adepti: “Therefore, by the straight and narrow path of s, let the Philosophus advance like the arrow from the bow of tꝛꝛꝛꝛ.” Now, tꝛꝛꝛꝛ, the bow, is the Rainbow of Promise stretched above the Earth, whose name is formed from the letters of the paths leading from tꝛꝛꝛꝛ m. If then it be by the path of s, that the Philosophus should advance to the knowledge of the Adept, turning aside neither unto the right hand nor unto the left, whereon are the evil and threatening symbols of Death and the Devil. He must have a perfect and absolute knowledge of the bow, ere he can follow the path of the arrow. But the bow is of brilliant and perfect color, whose analysis and synthesis yield others of the same scale, and hence is this book entitled, “The Book of the Path of the Chameleon,” that path, namely which ascendeth alone through the force of tꝛꝛꝛꝛ, the bow.

And if thy knowledge and application of the outer knowledge which thou hast already learned be faulty and incorrect, how wilt thou be able to keep thyself from turning aside unto they hurt? Therefore, learn not knowledge by rote only as an unreasoning child, but meditate, search out and compare, and to the end, see that thou think but little of thyself—for only he that humbleth himself shall be exalted. Magical knowledge is not given unto thee to tickle thy vanity and conceit, but that by its means, thou mayest purify and equilibrate thy spiritual nature and honor the Vast and Concealed One.

This is the explanation of the first diagram of the paths, the sephiroth being in the Queen scale and the paths in the masculine or King scale. It is the key of the forces which lie in tꝛꝛꝛꝛ, the bow. Treasure it in thy heart and mark it well, seeing that therein is the key of nature. Meditate on it and reveal it not unto the profane, for many and great are its mysteries.

The colors differ according to the world or aspect of the great names they represent. There are four scales of color which correspond to the four kabbalistic worlds. They are:

Scales	Worlds	Tarot Suits	Tetragrammaton	Elements
King	tꝛꝛꝛꝛꝛꝛ	Wands	y (Yod)	D (Fire)
Queen	hayrb	Cups	h (He)	C (Water)
Prince	hryxy	Swords	ꝛ (Vau)	A (Air)
Princess	hycu	Pentacles	h (He)	B (Earth)

<u>King Scale</u>	<u>Queen Scale</u>	<u>Prince Scale</u>	<u>Princess Scale</u>
1. Uncolored Brilliance	White Brilliance	White Brilliance	White Rayed Golden
2. Pure Soft Blue	Grey	Blue Pearl Grey Mother of Pearl	White Flecked Red Blue and Yellow
3. Crimson	Black with Hidden Red	Black & Crimson = Dull Dark Brown	Grey Flecked Pink
4. Deep Violet	Blue	Deep Purple	Deep Orange Flecked Yellow
5. Orange	Scarlet Red	Bright Scarlet	Red Flecked Black
6. Clear Rose Pink	Yellow (Gold)	Rich Salmon	Golden Amber
7. Amber	Emerald Green	Bright Yellow Green	Olive Flecked Golden
8. Violet Purple	Orange	Red Russet	Yellow Brown Flecked White
9. Indigo	Violet	Very Dark Purple	Citrine Flecked Azure
10. Yellow	Citrine, Olive, Russet, Black	Tertiaries flecked Glowing gold	Black Rayed Yellow
11. Bright Pale Yellow	Sky Blue	Blue Green	Emerald Green Flecked Golden
12. Yellow	Purple	Grey	Indigo Rayed Violet
13. Blue	Silvery White	Very Cold Pale Blue	Silver Rayed Sky Blue
14. Emerald Green	Sky blue	Early Spring Green	Cerise Rayed Pale Green
15. Scarlet	Red	Brilliant Flame	Glowing Red
16. Deep Orange	Deep Indigo	Deep Warm Olive	Rich Brown
17. Orange	Pale Mauve	Color New Leather (Yellow Pale Brown)	Reddish Grey Inclined to Mauve
18. Amber	Deep Brown Maroon	Rich Bright Russet Brown	Dark Greenish Brown
19. Green Yellow	Deep Purple	Grey	Reddish Amber
20. Yellow Green	Slate Grey	Green Grey	Violet or Plum Color
21. Violet	Blue	Rich Purple	Bright Blue Rayed Yellow
22. Emerald Green	Blue	Deep Blue Green	Light Pale Green
23. Deep Blue	White & Dull Sapphire Green	Deep Olive Green	White Flecked Purple like Mother of Pearl
24. Greenish Blue	Dull Brown	Very Dark Brown	Vivid Indigo Brown, like Back of Lobster
25. Blue	Yellow	Green	Dark Vivid Blue
26. Indigo	Black	Blue Black	Cold Dark Grey, near Black.
27. Scarlet	Red	Flame Scarlet	Scarlet Rayed Amber
28. Violet	Sky Blue	Bluish Mauve	White Tinged Purple
29. Crimson	Buff Flecked Silvery White	Light Translucent Brown with Pink	Stone Color
30. Orange	Golden Yellow	Rich Amber	Amber Rayed Red
31. Glowing Orange Scarlet	Vermillion Red	Scarlet Red Flecked Yellow	Vermillion Flecked Crimson & Emerald
32. Indigo	Black	Blue Black	Black Rayed Blue
31. Black, Citrine, Olive & Russet	Amber Yellow	Dark Brown	Black Flecked Yellow
32. White Merging Grey	Deep Purple Merging Black	7 Rainbow Colours (Purple outside)	White, Red, Yellow, Black, Blue (outside)
Da'ath: Lavender	Grey White	Pure Violet	Grey Flecked Gold

The $\text{\textbackslash yj h \{u}$ for the use of an Adeptus Minor is compounded of the first two scales. The sephiroth are in the feminine, passive, or Queen Scale. The paths are in the masculine, active, or King Scale. It thus represents the forces of $\text{t\textbackslash yx a}$ in the paths uniting the sephiroth as reflected in h a y r b , one of the possible arrangements of the powers inherent in h y of the Great Name.

First, are the feminine colors of the sephiroth, the Queen Scale. In r t k is the Divine White Brilliance, the scintillation and corruscation of the Divine Glory – that Light which lighteth the universe – that Light which surpasseth the glory of the Sun and beside which the light of mortals is but Darkness, and concerning which it is not fitting that we should speak more fully. And the sphere of its operation is called $\text{t y c a r \textbackslash y l g l g h}$ – the beginning of whirling (or whirls, or whorls), the Primum Mobile or First Mover, which bestoweth the gift of life in all things and filleth the whole universe. And h y h a is the name of the Divine Essence in r t k ; and its Archangel is the Prince of Countenances – $\text{\textbackslash w r f f m}$, he who bringeth others before the face of God. And the name of its Order of Angels is called $\text{c d q h t \textbackslash w j j}$, the Holy Living Creatures, which are also called the Order of $\text{\textbackslash y p r c}$.

In h m k j is a cloud-like grey which containeth various colours and is mixed with them, like a transparent pearl-hued mist, yet radiating withal, as if behind it there was a brilliant glory. And the Sphere of its influence is in $\text{t \textbackslash l z m}$, the starry heaven, wherein it disposeth the forms of things. And h y is the divine ideal wisdom, and its Archangel is l a y z r , the Prince or Princes of the knowledge of hidden and concealed things, and the name of its Order of Angels is $\text{\textbackslash y n p \textbackslash a}$, the wheels, or the whirling forces which are also called the Order of $\text{\textbackslash y b \textbackslash r k}$.

In h n y b is a thick darkness which yet veileth the divine glory in which all colors are hidden, wherein is mystery and depth and silence, and yet, it is the habitation of the Supernal Light. Here is the Supernal Triad completed. And the sphere of its operation is y a t b c , or rest, and it giveth forms and similitudes unto chaotic matter and it ruleth the sphere of action of \textbackslash . And Jehovah, $\text{\textbackslash y h l a}$ is the perfection of creation and the life of the world to come. And its Archangel is l a y q p x , the Prince of the spiritual strife against evil, and the name of the Order of Angels is $\text{\textbackslash y l a r a}$, the strong and mighty ones who are also called the Order of Thrones. The Angel l p h y is also referred unto h n y b .

In h m k j is the radix of blue and thence is there a blue color pure and primitive, and glistening with a spiritual Light which is reflected unto d s j . And the sphere of its operation is called q d x , or justice, and it fashioneth the images of material things, bestowing peace and mercy; and it ruleth the sphere of the action of the planet \textbackslash . And l a is the title of a God strong and mighty, ruling in glory, magnificence and grace. And the Archangel of d s j is l a y q d x , the Prince of mercy and beneficence and the name of the Order of Angels is $\text{\textbackslash y l m c j}$, brilliant ones, who are also called the Order of Dominions or Dominations. The Sephira d s j is also called $\text{h l \textbackslash d g}$ or magnificence and glory.

In h n y b is the radix of red, and therein is there a red color, pure and scintillating and flashing with flame which is reflected unto $\text{h r \textbackslash b g}$. The sphere of its operation is

called $\backslash ydm$ or violent rushing force and it bringeth fortitude, and war and strength and slaughter, as it were, the flaming sword of an avenging God. And it ruleth the sphere of action of the planet \mathbb{F} . And $rwbq \backslash yhl a$ is the $\backslash yhl a$, mighty and terrible, judging and avenging evil, ruling wrath and terror and storm, and at whose steps are lightening and flame. And its Archangel is $l amk$ the Prince of strength and courage and the name of the Order of Angels is $\backslash yprc$ the flaming ones who are also called the Order of Powers. The sephira dsj is also called $hlwdg$ or magnificence and glory, and the sephira $hrwbq$ is also called Pachad, terror and fear.

In rtk is the radix of a golden glory and thence is there a pure, primitive and sparkling, gleaming golden yellow which is reflected unto $trapt$. Thus is the first reflected Triad completed. And the sphere of its operation is that of cmc , the Solar Light, and bestoweth Life, Light and Brilliancy in metallic matter, and it ruleth the sphere of action of the \mathbb{A} . And $tudw hwl a hwhy$ is a God of knowledge and wisdom, ruling over the light of the universe; and its Archangel is $l apr$, the Prince of $\backslash ykl m$ that is Kings or Angelic Kings, who are also called the Order of Virtues, Angels and Rulers. The Angels $aynp$ and $ayl p$ are also referred unto this sephira. It especially rules the mineral world.

The beams of dsj and of $trapt$ meet in jxn and thence in jxn arises a green, pure, brilliant liquid, and gleaming like an emerald. And the sphere of its operation is that of $hgwn$ of external splendor, producing zeal, love, harmony, and it ruleth the sphere of action of the planet \mathbb{C} and the nature of the vegetable world. And $twabx \backslash yhl a$ is a God of Hosts and of armies, of triumph and of victory, ruling the universe in justice and eternity. And its Archangel $l aynah$ is the Prince of love and harmony, and the name of the Order of Angels is $\backslash yhl a$ or Gods who are also called the Order of Principalities. The Angel $l aywrs$ is also referred unto this sephira.

The beams of $hrwbq$ and $trapt$ meet in dwh and thence arises in dwh a brilliant pure and flashing orange tawny. And the sphere of its operation is that of $bkwk$, the stellar light, bestowing elegance, swiftness, and scientific knowledge and art, and constancy of speech. And it ruleth the sphere of the action of the planet \mathbb{B} . And $twabx \backslash yhl a$ is also a God of Hosts and of armies, of mercy and of agreement, of praise and honor, ruling the universe in wisdom and harmony. And its Archangel is $l akym$, the Prince of splendor and of wisdom, and the name of the Order of Angels is $\backslash yhl a ynb$, or sons of the Gods, who are also called the Order of Archangels.

The beams of dsj and $hrwbq$ meet in $dwsy$ and thence ariseth in $dwsy$ a brilliant deep violet-purple or puce, and thus is the third Triad completed. And the sphere of its operation is that of $hnbl$, the Lunar beam, bestowing change, increase and decrease upon created things and it ruleth the sphere of action of \mathbb{Y} and the nature of mankind. And ydc is a God who sheddeth benefits, omnipotent and satisfying, and $yj l a$ is the God of life, the living One. Its Archangel is $l ayrbg$ the Prince of change and alteration. And the name of the Order of Angels is $\backslash ybrk$ or Kerubic ones who are also called the Order of Angels.

And from the rays of this Triad there appear three colors in $t\backslash kl m$ together with a fourth which is their synthesis. Thus, from the orange tawny of dwh and the green

nature of j xñ, there goeth forth a certain greenish citrine color, yet pure and translucent withal. From the orange tawny of dwh mingled with the puce of dwsy there goeth forth a certain red russet brown, russet yet gleaming with a hidden fire. And from the green of j xñ and the puce of dwsy there goeth forth a certain other darkening green olive yet rich and glowing withal. And the synthesis of all these is a blackness which bOrdereth upon the tpyl q.

Thus are the colors of the sephiroth completed in their feminine or rainbow scale.

Moreover, though the \yyhj {u operates through all the ten sephiroth, yet it is referred in a special manner to trapt. Also, though the branches of the Tree of Knowledge of Good and Evil stretch into the seven lower sephiroth and downwards into the Kingdom of Shells, yet it is referred especially unto t¼kl m. Similarly with j xñ and dwh, the right and left columns of the sephiroth are referred respectively thereto.

In t¼kl m, {rah ynda is God, the Lord and King, ruling over the kingdom and empire which is the visible universe.

And t¼dwsy \l wu the World of Foundations, the world of the elements, is the name of the sphere of operation of t¼kl m which is called the sphere of the elements from which all things are formed, and its Archangels are three: }¼rffm, the Prince of countenance reflected from rtk, and }¼pl dñs, the Prince of Prayer (feminine), and Nepesch ha Messiah, the Soul of the Reconciler for Earth. And the Order of Angels is \ca or flames of fire, as it is written, "Who maketh his Angels, spirits and his ministers as a flaming fire," and these are also called the Order of blessed souls, or of the souls of the just made perfect.

NOTES BY G.H. FRATER N.O.E.L.:

Although the following is not classically part of the Hodos document, its relevance to the document is apparent. Addendum 1 reveals to the Z.A.M. the five elements in the four scales of the King, Queen, Prince, and Princess. This document also provides an appropriate symbol as it relates to the court cards in its appropriate color. The active Adept will have no trouble in finding a myriad of uses for these potent symbols.

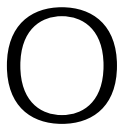
In addition to providing the above mentioned, Addendum 1 also provides the Z.A.M. with the complete color scales for the sephiroth, planets, and zodiac in all four scales as related to the name, hwhy.

Addendum II provides the Z.A.M. with the correct sounds as related to the zodiac, the Mother Letters, and the planets. The wise and prudent Adept will work to incorporate these audio symbols into his/her practical workings. Let the Z.A.M. of our sacred Order study well this document and remember that "colors are forces and the child of forces art thou."

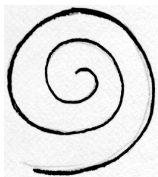
Addendum 1: Collection of Information on Color by G.H. Frater D.D.C.F.

The 5 Elements in the 4 Scales of King, Queen, Prince, and Princess.
HM as an Element:

King: White merging into grey.
Sigil of M in King Scale:H

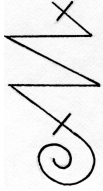


Queen: Deep Purple merging into black.
Sigil of M in Queen Scale:



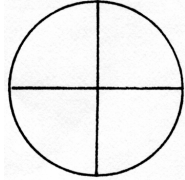
Prince: 7 rainbow colors with purple outermost.

Sigil of M in Prince Scale:



Princess: 5 Colors: white, red, yellow, black and blue outermost.

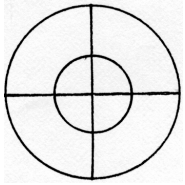
Sigil of M in Princess Scale:



H D as an Element

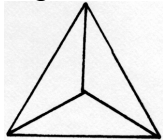
King: Glowing orange scarlet.

Sigil of D in King Scale:

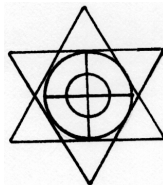


Queen: Vermilion red.

Sigil of D in Queen Scale:



Prince: Scarlet red flecked with yellow. (Nota bene: Flecks can be appropriate Hebrew letter װ's.) Sigil of D in Prince Scale:



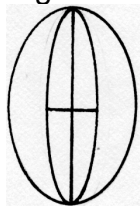
Princess: Vermilion flecked with crimson and emerald green. Flash pink. (Flecks can be appropriate Hebrew letter ת's.)

Sigil of D in Princess Scale:



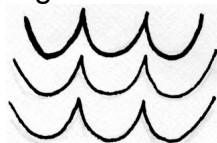
King: Deep blue.

Sigil of C in King Scale:



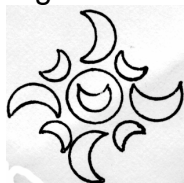
Queen: White and dull sapphire green.

Sigil of C in Queen Scale:



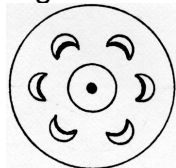
Prince: Deep olive green.

Sigil of C in Prince Scale:



Princess: White flecked with purple; a glow like mother of pearl.

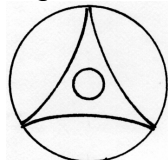
Sigil of C in Princess Scale:



A as an Element.

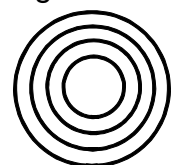
King: Bright pale yellow.

Sigil of A in King Scale:



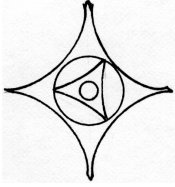
Queen: Sky blue.

Sigil of A in Prince Scale:



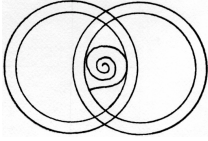
Prince: Blue green.

Sigil of A in Prince Scale:



Princess: Emerald with golden flecks; whirl in centre.

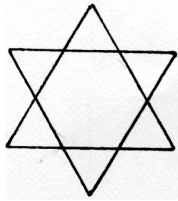
Sigil of A in Princess Scale:



B as an Element:

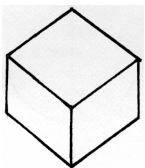
King: Black and 3 tertiaries (Citrine, Olive and Russet).

Sigil of B in King Scale:



Queen: Amber yellow.

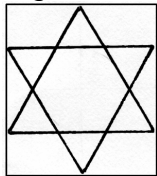
Sigil of B in Queen Scale:



Solid Cube

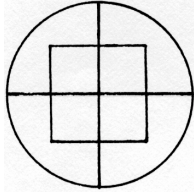
Prince: Dark Brown.

Sigil of B in Prince Scale:



Princess: Black Flecked with Yellow.

Sigil of B in Princess Scale:



Addendum 2: Flashing Sounds Zodiac in the Chromatic Scale

	Sign	Scale	Color
a	Aries	C	Red
b	Taurus	C#	Red-Orange
c	Gemini	D	Orange
d	Cancer	D#	Amber (Orange-yellow)
e	Leo	E	Yellow
f	Virgo	F	Green-Yellow
g	Libra	F#	Green
h	Scorpio	G	Blue-Green
i	Sagittarius	G#	Blue
j	Capricorn	A	Indigo (Blue Violet)
k	Aquarius	A#	Violet
l	Pisces	B	Magenta (Violet-Red)

The Mother Letters (With the New Planets)

Letter	Planet	Scale	Color	Sounds	Flash On
c Shin	♄ Pluto	C	Red	F#	Green
a Aleph	♅ Uranus	E	Yellow	A#	Violet
m Mem	♆ Neptune	G	Blue	D	Orange

Fundamental Notes of the Planets

	Planet	Scale	Color	Planet	Sounds	Flash On
F	Mars	C	Red	Venus	F#	Green
A	Sun	D	Orange	Moon	G#	Blue
B	Mercury	E	Yellow	Jupiter	A#	Violet
C	Venus	F#	Green	Mars	C	Red

Y	Moon	G#	Blue	Sun	D	Orange
K	Jupiter	A#	Violet	Venus	E	Yellow
L	Saturn	A	Indigo		F	Green-Yellow

RC

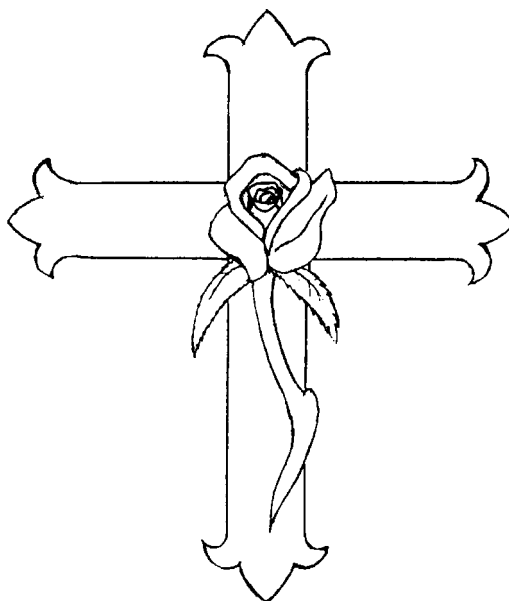
Z1

The Enterer of the Threshold

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

The General Exordium

The Speech in the Silence:

The Words against the Son of Night:

The Voice of Thoth before the Universe in the presence of the eternal gods:

The Formulas of Knowledge;

The Wisdom of Breath;

The Radix of Vibration;

The Shaking of the Invisible:

The Rolling Asunder of the Darkness:

The Becoming Visible of Matter:

The Piercing of the Coils of the Stooping Dragon:

The Breaking forth of the Light:

All these are in the Knowledge of Tho-oth.

The Particular Exordium

At the Ending of the Light: At the Limits of the Night: Tho-oth stood before the Unborn Ones of Time!

Then was formulated the Universe:

Then came forth the gods thereof:

The Aeons of the Bornless Beyond:

Then was the Voice vibrated:

Then was the Name declared.

At the Threshold of the Entrance,

Between the Universe and the Infinite,

In the Sign of the Enterer, stood Tho-oth,

As before him were the Aeons proclaimed.

In Breath did he vibrate them:

In Symbols did he record them:

For betwixt the Light and the Darkness did he stand.

This is complete explanation of the symbolism of, and the formulae contained in the 0=0 grade of Neophyte of the Order of the Golden Dawn.

"Enterer of the Threshold" is the name of the 0=0 Grade of Neophyte. "The Hall of the Neophyte" is called, "The Hall of the Dual Manifestation of Truth," that is, of the goddess Thmaah, whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.

Of the Temple in reference to the sephiroth. The Temple, as arranged in the Neophyte grade of the Order of the Golden Dawn in the Outer, is placed looking towards the hy of hwhy in twklm in hycu. That is, as y and h answer unto the sephiroth hmkj and hnyb in the Tree (and unto aba and ayma through whose knowledge alone that of rtk may be obtained), even so, the sacred rites of the Temple may gradually, and as

it were, in spite of himself, lead the Neophyte unto the knowledge of his Higher Self. Like the other sephiroth, $\text{t}\text{w}\text{k}\text{l}\text{m}$ hath also its subsidiary sephiroth and paths. Of these ten sephiroth, the Temple, as arranged in the Neophyte grade includeth only the four lower sephiroth in the Tree of Life: $\text{t}\text{w}\text{k}\text{l}\text{m}$, $\text{d}\text{w}\text{s}\text{y}$, dwh , and jxn , and the outer side of Paroketh, the Veil. Paroketh formeth the east of the Temple. First in importance cometh the symbolism of the east.

The three Chiefs who govern and rule all things, the viceroys in the Temple of the unknown Second Order beyond, are the reflections therein of the powers of dsj , $\text{h}\text{r}\text{w}\text{b}\text{g}$ and $\text{t}\text{r}\text{a}\text{p}\text{t}$. They represent: the Imperator -- $\text{h}\text{r}\text{w}\text{b}\text{g}$ and the grade 6=5, the Praemonstrator -- dsj and the grade 7=4, the Cancellarius -- $\text{t}\text{r}\text{a}\text{p}\text{t}$ and the grade 5=6.

Now, the Imperator governeth because in jxn , which is the highest grade of the First Order, 4=7, is the O reflected from $\text{h}\text{r}\text{w}\text{b}\text{g}$. The Praemonstrator is second, because in dwh , which is the next highest grade, 3=8, is the N reflected from dsj . The Third is the Cancellarius because in $\text{d}\text{w}\text{s}\text{y}$, 2=9, is the M reflected from $\text{t}\text{r}\text{a}\text{p}\text{t}$. Thus, the Order is governed by a triad, one in intention but having different functions: the Imperator to command, the Praemonstrator to instruct, and the Cancellarius to record.

The proper mantle of office of the Imperator is the flame, scarlet robe of O and severity, as on him do the energy and stability of the Temple depend. If he has sub-officers to assist him, they partake of his symbolism. His mantle is the symbol of unflinching authority, compelling the obedience of the Temple to all commands issued by the Second Order. Upon the left breast thereof, is the Cross and Triangle of the Golden Dawn, both white, representing the purification of the Temple in the Outer Order by O. He may wear a lamen similar to that of Hierophant. His place in the Temple is at the extreme right of the Dais, and at the Equinox, he takes the throne of Hierophant when that office is vacated.

The proper mantle of office of the Praemonstrator is the bright blue robe of N, representing the reflection of the wisdom and knowledge of dsj . His duty is that of teacher and instructor of the Temple, always limited by his obligation to keep secret the knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned, and duly issues to the Temple any instruction regarding the ritual received by him from the Greatly Honoured Chiefs of the Second Order. He is therefore to the Temple the reflector of the wisdom beyond. His sub-officers partake of his symbolism. The White Cross and Triangle on his left breast on the robe represents the purification of the Outer Order by N. He may wear a Lamen like that of the Hierophant, but blue upon an orange field and depending from a collar of orange. He may bear a sceptre surmounted by a Maltese Cross in the elemental colors.

The proper mantle of office of the Cancellarius is the yellow robe of M. Upon him depend the records of the Temple, the order of its working, the arrangements of its meetings and the circulation of its manuscripts. He is the recorder, and more immediately than either of the preceding Chiefs, the representative of the executive authority of the Second Order over the Outer. His duty is to see that in no case knowledge of a grade be given to a member who has not properly attained to it. He is the immediate circulator of all communications from the Second Order. His sub-officers partake of his symbolism. His White Cross and Triangle represent the purification of

the Outer Order by M. Cancellarius may wear a lamén like that of Hierophant, but of yellow on a purple field, and depending from a purple collar; and he may bear a sceptre surmounted by a hexagram of amber and gold.

The sceptres of the Chiefs should be of the same color as their mantles, with a gold band to represent trapt, being the first grade of the Inner Order. The sword of Imperator should have a plain scarlet hilt with gold or brass mountings, while the sceptre of Praemonstrator should be blue with a gold band. The proper seat of the Chiefs is beside the Hierophant. If desired, the Imperator and Cancellarius may be seated to the right and the Praemonstrator and immediate Past Hierophant to his left; the Cancellarius and immediate Past Hierophant being nearest to the Hierophant on their respective sides.

The Chiefs stand before the Veil in the east of the Temple as the representatives of the Inner Order, and therefore, no meeting can be held without one of them. Preferably, all three Chiefs should be present. The other officers of the Temple exist only by their authority and permission.

Because the east of the Temple is the outer side of Paroketh, all members of the Second Order wear the *crossed sashes* of a Lord of the Paths of the Portal of the Vault only ---no higher grade being allowed to be shown in a Temple of the First Order. Members of the Second Order should be seated in the east of the Temple when practicable. Any Past Hierophant may wear a mantle of a Hierophant and a jewel of that lamén, but not a large collar lamén. Immediate Past Hierophant may have a sceptre of a Hierophant.

The Chiefs, or members asked to represent them on the Dais, wear white gowns. The cords and tassels of all mantles of Chiefs or officers should be white to symbolize spiritual purity and influence of the Divine and shining Light. Members of the Outer Order wear a black gown or tunic with a sash indicating their grade across it. The black sash crosses from the left shoulder (from the side of the Black Pillar, as they first received it), and the white sash from the right shoulder.

Egyptian head-dresses, or nemysses are worn by the Chiefs and officers with those of the Chiefs being of the color of their mantles striped with the complementary color. Those of the officers are striped equally in black and white or plain black squares of approved pattern.

The key to the formation of the tunic and nemyss is the Crux Ansata, for the nemyss makes the oval, and the arms and body of the tunic, the cross.

The Symbolism of the Temple

The bases of the two pillars are respectively in j xñ and dwh; the White Pillar being in j xñ and the Black Pillar in dwh. They represent the two pillars of Mercy and Severity. The bases are cubical and black to represent the L element in tñklm. The columns are respectively black and white to represent the manifestation of the eternal balance of the scales of justice. Upon them should be represented in counterchanged color any appropriate Egyptian designs, emblematic of the soul.

The scarlet tetrahedral capitals represent the O of test and trial, and between the pillars is the porchway of the region immeasurable. The twin lights which burn on their summits are "The Declarers of the Eternal Truth." The bases of the tetrahedra, being triangular, points east on the White Pillar, while that on the Black Pillar points west. Thus, they complete the hexagram of trapt, though separate, as is fitting in "The Hall of the Dual Manifestation of Truth."

The altar, whose form is that of a double cube, is placed in the eastern part of t w k l m as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the east, citrine, on the south, olive, on the north, russet, while the west side and the base will be black, while the summit is of a brilliant whiteness.

The symbols upon the altar represent the forces and manifestation of the Divine Light, concentrated in the White Triangle of the three Supernals as the synthesis. wherefore, upon this sacred and sublime symbol, is the obligation of the Neophyte taken as calling therein to witness the forces of the Divine Light.

The Red Cross of trapt (is here placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order as though the crucified one, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter the Divine triad of Light.

Around the cross are the symbols of the four letters of the name Jehovah with the c of h w c h y being only implied and not expressed in the Outer Order. At the east is the mystical rose, allied by its scent to the element of M. At the south is the Red Lamp, allied by its flame with the element of O. At the west is the cup of wine, allied by its fluid form to the element of N. At the north are bread and salt, allied by their substance to the element of L. The elements are placed upon the altar according to the winds.

**"For Osiris Onnophris who is found perfect before the gods, hath said:
'These are the elements of my body,
Perfected through suffering, glorified through trial.
For the scent of the dying rose is as the repressed sigh of my suffering,
And the flame-red fire as the energy of mine undaunted will:
And the cup of wine is the pouring out of the blood of my heart,
Sacrificed unto regeneration, unto the newer life,
And the bread and salt are the foundations of my body,
which I destroy in order that they may be renewed.
For I am Osiris Triumphant, even Osiris Onnophris, the Justified One:
I am He who is clothed with the body of flesh,
Yet in whom is the Spirit of the great gods.
I am the Lord of Life, triumphant over death.
He who partaketh with me shall arise with me.
I am the manifestor in matter of those whose abode is the invisible:
I am purified. I stand upon the Universe.
I am its reconciler with the eternal gods:
I am the perfecter of matter:
And without me, the Universe is not."**

Technically, the door is supposed to be situated behind the seat of Hiereus in the west but it may be in any part of the Neophyte Hall, seeing that the walls represent the barrier to the exterior. "The Gate of the Declarers of Judgment" is its name and its symbolic form is that of a straight and narrow doorway between two mighty pylons. "The Watcher Against the Evil Ones" is the name of the Sentinel who guards it, and his form is the symbolic one of Anubis.

The Stations of the Officers

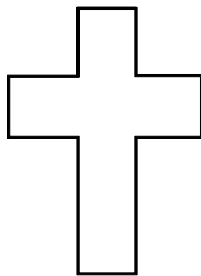
The Hierophant is placed in the east of the Temple on the outer side of the veil of Paroketh, to rule the Temple under the presidency of the Chiefs. There, he fills the place of a Lord of the Paths of the Portal of the Vault of the Adepts, acting as an inductor to the sacred Mysteries. The insignia and symbols of Hierophant are:

The Throne of the east on the path of s, outside the Veil.
The mantle of bright, flame scarlet, bearing a white cross on the left breast.
The lamén suspended from a white collar.
The Crown-Headed Sceptre.
The Banner of the East.

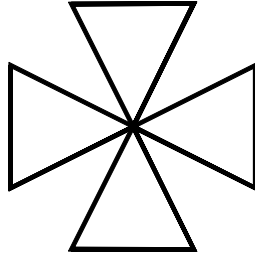
The position of the throne on the path s is fitting for the "Inductor to the Mysteries" as there is placed in that balanced and central position that knowledge of the Light in trapt. Being placed before Paroketh at the point of its rending marks the shining forth of the Light through the Veil, and the translation of the three Supernals to the Outer Order, which is represented by the red Calvary Cross and the White Triangle upon the altar. Thus, the station of Hierophant's throne fitly represents the rising of the Sun of Life and Light upon our Order.

The robe of scarlet represents the flaming energy of the Divine Light, shining forth into infinite worlds. Upon the left breast is a white cross to represent purification unto the Light, and this cross may be one of the following forms:

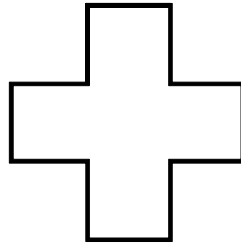
In which case it alludes either to the cross of six squares of trapt or to the Cross of the Rivers.



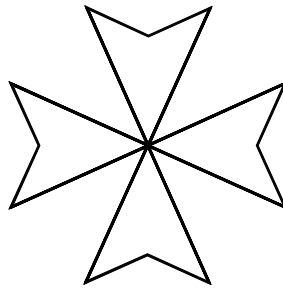
The Cross of the Elements, to represent the descent of the Divine and Angelic forces into the pyramid symbol.



A Cross of the Elements, symbolising their purification through the Light of the four lettered name hwhy in trapt.



The Cross of Four Arrowheads, representing the keen and swift impact of the Light, coming from behind the Veil through the elements symbolised by the arrow of i in the path s.



It is indifferent which of the crosses be employed, seeing that each represents the operation of the Light through the Veil.

The sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the sephiroth tud, trapt and dwsy, the pommel being twklm. The shaft represents the paths g, s and t. The grip by which it is wielded, by the path t, represents the Universe governed by and attracting the forces of the Light. The names of the sephiroth and paths are not marked thereon, but the Hierophant initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It thereby, represents him as touching the Divine Light of rtk and attracting it through the Middle Pillar to twklm. It is called "The Sceptre of Power" and invests him with the power of declaring the Temple open or closed in any grade if time be short, and this is done by saying: "By the power in me vested by this sceptre, I declare this Temple duly opened (or closed)."

This method of opening and closing "by sceptre" should only be used in great emergency where time presses. It should not be used in a ceremony where elemental spirits have been invoked, especially not in the closing.

The lamén is partially explained in the Portal ceremony thus: "The Hierophant's lamén is a synthesis of $\tau\rho\alpha\tau$ to which the Calvary Cross of Six Squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conduction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of O and N . The reconciling yellow unites with blue in green which is the complimentary color to red and with red, in orange which is the complementary color to blue. The small inner circle placed upon the cross alludes to the rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order. But in addition to this, it represents the blazing light of the O of A bringing into being the green vegetation of the otherwise barren L and also the power of self sacrifice requisite in one who would essay to initiate into the sacred mysteries. So as the sceptre represents the authority and power of the Light, the lamén affirms the qualifications necessary to him who wields it, and therefore, it is suspended from a white collar, to represent the purity of the White Brilliance from $\text{r}\tau\text{k}$. Hence, it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal: "The field of the Banner of the East is white, the color of Light and purity. As in the previous case, the Calvary Cross of Six Squares is the number six of $\tau\rho\alpha\tau$, the yellow Cross of Gold, and the cubical stone, bearing in its center the sacred t of Life, and having bound together upon it the form of the Macrocosmic hexagram, the red triangle of O and the blue triangle of N , the yhl a j w r and the waters of creation."

In addition to this explanation, it affirms the mode of action employed by the Divine Light in its operation by the forces of nature. Upon it is the symbol of the Macrocosm so colored as to affirm the action of the O of the \otimes through the waters of creation under the harmony of the Golden Cross of the Reconciler. Within the center of the hexagram is a t Cross in white to represent its action as a triad, and the whole is placed on a white field representing the ocean of the rwa [ws]ya . The banner is suspended from a gold colored bar by red cords, and the pole and base should be white. The base represents the purity of the foundation, and the shaft, the purified will directed to the Higher. The golden cross bar is that whereon the manifested law of perfection rests, the banner itself, the perfect law of the Universe, and the red cords and tassels, the Divine self-renunciation whose trials and sufferings form as it were the ornament of the completed work. The whole represents the ascent of the initiate into perfect knowledge of the Light. Therefore, in the address of the Hieres, the Neophyte hears, "Even the Banner of the East sinks in adoration before Him," as though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension.

"Expounder of the Sacred Mysteries" is the name of the Hierophant, and he is "Osiris" (Aeshoorist) in the Nether World (St added as a suffix to a name indicates the influence from $\text{r}\tau\text{k}$).

The station of Hierus is at the extreme west of the Temple and in the lowest point of $t\omega kl m$ where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum diagram. Representing a terrible and avenging god at the confines of matter at the borders of the $tplq$, he is enthroned upon matter and robed in darkness, and about his feet are thunder and lightning, the impact of the paths of c and q , O and N , terminating respectively in the russet and olive quarters of $t\omega kl m$. Therefore, is he placed there as almighty and avenging guardian to the sacred Mysteries. The symbols and insignia of Hierus are:

The Throne of the west in the black of $t\omega kl m$, where it borders on the Kingdom of Shells.

The black Robe of Darkness, bearing a white cross on the left breast.

The Sword of Strength and Severity.

The lamén suspended from a scarlet collar.

The Banner of the West.

The position of the Throne of the West at the limits of $t\omega kl m$ is fitting for the Avenger of the Gods, for he is placed there in eternal affirmation against the Evil Ones: "Hitherto shall ye come and no further." The throne is also placed there as a seat of witness and of punishment decreed against evil.

The robe or mantle is of darkness, threatening and terrible to the Outer, as concealing an avenging force ever ready to break forth against the evil ones. On the left breast is a white cross to represent the purification of matter unto the Light. The sword represents the forces of the Pillar of Severity as a whole, but the places of the sephiroth are not necessarily indicated thereon. The guard is $d\omega h$ and may be of brass, the grip is the path of c and may be of scarlet. The pommel, $t\omega kl m$, and may be black. The grip by which it is wielded, being the path c , represents the Universe governed by the flaming force of severity and represents the Hierus as wielding the forces of Divine severity. "The Sword of Vengeance" is its name.

The lamén is partially explained in the Portal thus: "The outer circle includes the four sephiroth, $trapt$, jxn , $d\omega h$, and $d\omega sy$, of which the first three mark the angles of the triangle inscribed within, while the connecting paths n , u , and p form its sides. In the extreme center is the path s through which is the passage for the Rending of the Veil. It is therefore a fitting lamén for the Hierus as representing the connecting link between the First and Second Orders, while the White Triangle established in the surrounding darkness is circumscribed in its turn by the circle of Light." In addition to this explanation, the lamén represents "The Light that shineth in the Darkness though the Darkness comprehendeth it not." It affirms the possibility of the redemption from evil and even that of evil itself through self sacrifice. It is suspended from a scarlet collar which represents its dependence on the force of Divine severity for overpowering the evil. It is a symbol of tremendous strength and fortitude and is a synthesis of the office of the Hierus as in regards to the Temple, as opposed to his office as in regards to the outer world. For these reasons, it should always be worn by the Hierus.

The Banner of the West completes the symbols of the Hierus. It is thus explained in the Zelator grade: "The White Triangle refers to the three paths

connecting twklm with the other sephiroth, while the Red Cross is the hidden knowledge of the Divine nature which is to be obtained through their aid. The Cross and Triangle together represent Life and Light." In addition to this explanation from the Zelator grade, it represents eternally the possibility of rescuing the evil and in it, the trapt Cross is placed within the White Triangle of the Supernals as thereby representing that sacrifice as made only unto the Higher. The Red Cross may be bordered with gold in this instance to represent the perfect metal obtained in and through the Darkness of putrefaction. Black is its field which thus represents the Darkness and ignorance of the Outer, while the White Triangle is again the Light which shineth in the Darkness but which is not comprehended thereby. Therefore is the Banner of the West the symbol of twilight, as it were, the equation of Light and Darkness. The pole and the base are black to represent that even in the depths of evil can that symbol stand. The cord is black, but the transverse bar and the lance point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons. The Banner of the West, when it changes its position in the Temple, represents that which bars and threatens, and demands fresh sacrifice before the path leading to the Higher be attained.

"Avenger of the Gods" is the name of the Hieres, and he is "Horus in the Abode of Blindness Unto, and Ignorance of the Higher." Hoor is his name.

The station of the Hegemon is between the two pillars whose bases are in jxn and dwh at the intersection of the paths p and s in the symbolic gateway of occult science as it were, at the beam of the balance, at the equilibrium of the scales of justice; at the point of intersection of the lowest reciprocal path with that of s , which forms a part of the Middle Pillar. She is placed there as the guardian of the threshold of entrance and the preparer of the way for the enterer. Therefore she is the reconciler between Light and Darkness, and the mediator between the stations of Hierophant and Hieres. The symbols and insignia of the Hegemon are:

The robe of pure whiteness, bearing on the left breast a red cross.
The Mitre-headed Sceptre.
The lamien suspended from a black collar.

The robe represents the spiritual purity which is required in the aspirant to the Mysteries, and without which qualification none can pass between the eternal pillars. It represents the Divine Light which is attracted thereby and brought to the aid of the candidate. It symbolizes the self sacrifice that is offered for another to aid him in the attainment of the Light. It also signifies the atonement of error; the preparer of the pathway unto the Divine. Upon the left breast is a cross, usually the Calvary form, red to represent the energy of the Lower Will, purified and subjected to that which is the Higher, and thus, is the office of Hegemon especially that of the reconciler.

The Mitre-headed Sceptre is the distinctive ensign of office of Hegemon. On the Tree of Life, it represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and pommel. The bands represent the places of the sephiroth dsj and jxn , the shaft being formed by the paths w and k , the grip by which it is wielded being the path q , while the pommel is twklm . The mitre is gold with red mountings, and each point

terminates in a ball. The mitre is charged with a red Calvary Cross of Six Squares. This mitre represents the wisdom of hmkj as a duplicated aspect of rtk, attracted by the symbol of self sacrifice. The sceptre is wielded by the forces of flux and reflux, shown by the grip being referred to the path q, and it represents the attraction into the Universe of the forces of Divine Mercy. The sephiroth and paths are marked only as bands, and owing to its meaning, should be carried by the Hegemon in all conducting of the candidate as representing to the latter the attraction of the forces of his Higher Self. It is called "The Sceptre of Wisdom."

The lamén is explained in part in the grade of Philosophus thus: "The peculiar emblem of the Hegemon is the Calvary Cross of Six Squares within a circle. This cross embraces trapt, jxn, dwh and dwsy, and rests upon tklm. Also, the Calvary Cross of Six Squares forms the cube and is thus referred to the six sephiroth of the Microprosopus which are dsj, hrwbg, trapt, jxn, dwh and dwsy."

In addition to this explanation, it represents the Black Calvary Cross of Suffering as the initiator by trial and self abnegation, and the opener of the way into the comprehension of the forces of the Divine Light. It is therefore suspended from a black collar to show that suffering is the purgation of evil.

"Before the Face of the Gods in the Place of the Threshold" is the name of Hegemon, and she is the goddess Thma-ae-st having the following Coptic forms:

Thma-ae-st - This is as in regards to the Middle Pillar and the influence from rtk.

Thma-aesh - This is more fiery as in regards to her influence with respect to the Pillar of Severity.

Thmaa-ett - This is more fluidic as in regard to her influence with respect to the Pillar of Mercy.

She is the wielder of the Sceptre of Dual Wisdom from hmkj, and therefore, is the mitre head split in two and not closed, to indicate the dual manifestation of wisdom and truth, even as the Hall of the Neophyte is called "The Hall of the Dual Manifestation of the Goddess of Truth."

The three inferior officers do not wear mantles but only lamens suspended from black collars. The designs are in white on a black field to show that they are administrators of the forces of Light acting through the Darkness, under the presidency of the superior officers.

The lamén of the Kerux is thus explained in the grade of Theoricus: "The Tree of Life and the three Mother Letters are the keys wherewith to unlock the Caduceus of Hermes. The upper point of the wand rests on rtk and the wings stretch out to hmkj and hnyb, thus, comprehending the three Supernal sephiroth. The lower seven are embraced by the serpents whose heads fall on dsj and hrwbg. They are the Twin Serpents of Egypt and the currents of astral light. Furthermore, the wings and the top of the wand form the letter c, the symbol of O; the heads and upper halves of the serpents form a, the symbol of M; while their tails enclose m, the symbol of N. The fire of life above, the waters of creation below, and the M symbol vibrating between them."

In addition to this, the Caduceus of Kerux represents the balanced forces of eternal Light working invisibly in the darkness, even as the Light born before the hood-winked candidate at his initiation is symbolic of the Light which guides him in the Darkness of the world though he sees it not nor knows it. This Caduceus is the Rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration may be revealed through meditation. It is the outer form of the wand surmounted by the winged globe below which the Twin Serpents are shown, the wand of the Chief Adept in the 5=6 grade.

The lamén of the Stolistes is thus explained in the grade of Practicus: "The cup of the Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life, it embraces nine of the sephiroth, exclusive of rtk. dısy and tıklm form the triangle below, with the former as the apex, and the latter as the base. Like the Caduceus, it further represents the three elements of N, M and O. The crescent is N which is above the firmament, the circle is the firmament, and the triangle is the consuming O below, as opposed to the celestial O symbolized by the upper part of the Caduceus." In addition to this explanation, the cup represents the receptacle and collector of the more fluidic forces of the Light, and is the symbol of an inexhaustible bowl of libation from which reservoir the Adept may draw the reserved forces of the Light, which is a matter that again calls for meditation.

The lamén of the Dadouchos is thus explained in the grade of Zelator: "The Hermetic Cross, which is also known as Fylfot, Hammer of Thor, and Swastika, is formed of seventeen squares taken from a square of twenty-five lesser squares. These seventeen fitly represent A, the four elements and the twelve signs of the zodiac."

In addition to this, the lamén has a more extended meaning. The Hermetic Cross, the bolt of whirling flame which is represented by the cross of four axes whose heads may be either double or single and turned in either direction, is a symbol of terrific strength and represents the O of the ☉ cleaving its way in all directions through the Darkness of matter. Therefore, it is born on the lamén of Dadouchos whose office is that of purification and consecration by O, and from it also may be drawn by meditation several formulae of strength.

The Kerux is the principle form of Anubis, as the Sentinel is the subsidiary form.

The Kerux is Ano-Oobist Empe-Eeb-Te- "Anubis of the East."

Sentinel is Ano-Oobi Em-Pemen-Te- "Anubis of the West."

The Kerux is the herald, the guardian and watcher within the Temple, as the Sentinel is the watcher without, and therefore is his charge the proper disposition of the furniture and stations of the Temple. He is also the proclaimer. His peculiar ensigns of office are:

The Red Lamp to signify the hidden O over which he watches.

The Magic Staff of Power to represent a ray of the Divine Light which kindles the hidden O.

Two potions whereby to produce the effect of blood.

He is the guardian of the inner side of the Portal, the Sleepless Watcher of the Gods and the Preparer of the Pathway to Divine Wisdom. "Watcher for the Gods" is the name of Kerux, and he is Ano-Oobist, the Herald before them.

The Stolistes is stationed in the northern part of the Hall to the northwest of the Black Pillar whose base is in dwh, and is there as the affirmer of the powers of moisture, N, reflected through the Tree into dwh. The cup is the receptacle of this, filled from dwh so as to transmit its forces into twklm, restoring and purifying the vital forces therein by cold and moisture. "Goddess of the Scale of the Balance at the Black Pillar" is the name of Stolistes, and she is, "The Light Shining through the Waters upon Earth," Aura-mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed toward the midst of the southern part of the Hall, to the southwest of the White Pillar whose base is in jxn and is there as the affirmer of the powers of O reflected down the Tree to jxn. The censer is the receptacle thereof, the transmitter of the Fires of jxn to twklm, restoring and purifying the vital force therein by heat and dryness. "Goddess of the Scale of the Balance at the White Pillar" is the name of Dadouchos, and she is, "Perfection through Fire manifesting on Earth." Thaum-Aesch-Nia-eth, and there is a connection between her and the Thummum of the Hebrews.

The Stolistes has the care of the robes and insignia of the Temple as symbolizing by their cleansing and purification, the purging away of the evil of twklm by the waters of the ☉.

The Dadouchos has charge of all lights, fires and incense, as representing the purifying and purging of twklm by O and the Light of the ☉. These officers also purify the Temple, the members and the candidate by N and by O, as it is written: "I indeed baptize you with N, but one shall come after me who shall baptize ye with the Holy Ghost and with O."

This completes the names and titles of the officers of a Temple, and they are seven in number and may all be taken by a Frater or Soror. As they represent powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the god form used. Thus, Hierophant, Hierous, and Kerux are more natural offices for Fraters, while Hegemon, Stolistes and Dadouchos are more natural for Sorors, but the office itself carries no implication of sex and sometimes the psychic balance of a ceremony may be better maintained when a Frater is Hegemon and a Soror is Hierophant.

The Hierophant must be of the 5=6 grade and a Zelator Adeptus Minor. The Hierous must be at least a Philosophus, and the Hegemon at least a Practicus but preferably a Philosophus. The Kerux must be at least a Theoricus while the Stolistes and the Dadouchos must be at least a Zelator. A Neophyte is only qualified for Sentinel. In case the feminine forms of the names of the officers should wish to be known, they are as follows:

V.H. Hierophant or V.H. Hierophantia
H. Hiereus or H. Hiereia
H. Hegemon or H. Hegemone
Kerux or Kerukaina
Stolistes or Stolistria
Dadouchos or Dadouche
Sentinel or Phulax

Of the Three Chiefs

The three Chiefs are in the Temple and rule it, yet they are not comprehended in, nor understood by, the Outer Order. They represent, as it were, *Veiled Divinities* sending a form to sit before the Veil of Paroketh, and, like the Veils of Isis and Nephthys, it is impenetrable save to the initiate. The synthesis of the three Chiefs may be said to be in the form of Tho-outh who cometh from behind the Veil at the point of its rending. Yet separately, they may be thus referred:

The Imperator, from his relation to hrwbg, may be referred to the goddess Nephthys.

The Praemonstrator, from his relation to dsj , may be referred to the goddess Isis.

The Cancellarius, from this property of recorder, may be referred to the god Thoth.

No ceremony of the Outer Order may take place without a Chief, preferably the three Chiefs or their vice-gerants, present, and on account of the stations on the Dais, it is well to have these stations filled by an Adept should a Chief be absent. These stations and those of the officers are called the visible stations of the gods, and descriptions of the forms which an Adept officer builds upon as a focus of force are given in another paper.

The Invisible Stations

These are:

1. The stations of the Kerubim.
2. The stations of the children of Horus.
3. The stations of the Evil One.
4. The station of Harpocrates.
5. The stations of Isis, Nephthys, and Aroueris.

1. The Kerubim: The stations of the Man, the Lion, the Bull and the Eagle are at the four cardinal points without the Hall, as invisible guardians of the limits of the Temple. They are placed according to the winds beyond the stations of Hierophant,

Dadouchos, Hiereus, and Stolistes and in this order do their symbols appear in all warrants of Temple.

The Kerub of M formulates behind the throne of Hierophant. She has a young girl's countenance and form, with large and shadowing wings; and she is a power of the great goddess Hathor who unites the powers of Isis and Nephthys. To the sign κ is she referred as a correlative, which represents Springs of Water breaking upon L ; though as a zodiacal sign it is referred to M, the container of rain. The Egyptian name of the sign κ is Phritithi.

Note: "Thou shalt not confound the Kerubim with their signs of the zodiac, notwithstanding that the latter be under the presidency of the former, seeing that the Kerub representeth a far more sublime potency, yet acting by a harmonious sympathy through the particular sign allotted unto their correspondence."

The Kerub of O has the face and form of a lion with large and clashing wings. He formulates behind the throne of the Dadouchos and he is a power of the great goddess Tharpesh or Tarphest, the latter syllable being nearly Pasht. The action of the Lion Kerub is through the flaming O of e of which the Egyptian name is Labo-Ae.

The Kerub of N has the face and form of a great eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the great god Tho-om Mo-oo, and his operation is by the sign of η , which is called in Egyptian Szlae-Ee.

The Kerub of L has the face and form of a bull with heavy and darkening wings. He formulates behind the throne of Stolistes and he is a power of the great god Ahaphshi and his operation is by the sign \flat , called Ta-Aur in Egyptian.

2. The Children of Horus: Between the invisible stations of the Kerubim are those of the four vice-gerants of the elements and they are situated at the four corners of the Temple, at the places marked by the four rivers of Eden in the warrant; for the body of a warrant, authorizing the formation and establishment of a Temple, represents the Temple itself of which the guardians are the Kerubim and the vice-gerents in the places of the rivers.

Ameshet (man-headed) is placed in the northeast, between the Man and the Bull. Ameshet or Amesheth (the spelling is Coptic and differs according to the force intended to be invoked by the letters).

Tou-mathaph, jackal-headed, is placed in the southeast between the Man and the Lion. Tmo-oumathu or Tmoumathv.

Ahephi, Ape-faced, is placed in the southwest between the Lion and the Eagle. Ahephi or Ahaphix.

Kabexnuv, Hawk-faced, is placed in the northwest, between the Eagle and the Bull. Kabexnuv or Dabexnjemouv.

3. The station of the Evil One: This station is in the place of $\text{d}\text{w}\text{s}\text{y}$ and is called the station of the Evil One, the slayer of Osiris. He is the tempter, accuser, and punisher of the Brethren, and in Egypt is represented mostly with the head of a water-dragon, the body of a lion or leopard, and the hind parts of a water-horse. He is the administrator of the power of the Evil Triad.

The stooping dragon, Apophra-I sez
The slayer of Osiris, Szathan Toophon.
The brutal power of demonic force, Bessz.

The synthesis of this Evil Triad "The Mouth of the Power of Destruction" is called Ommoo-Szathan.

4. The station of Harpocrates: The invisible station of Harpocrates is on the path of s, between the station of Hegemon and the invisible station of the Evil Triad. Harpocrates is the god of silence and mystery, whose name is the word of this grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Kratt-I st.

5. The stations of Isis and Nephthys are respectively at the places of the pillars in j xn and dwh, and these great goddesses are not otherwise shown in the grade, save in connection with the Praemonstrator and Imperator, as operating through the Hierophant, seeing that Isis corresponds to the Pillar of Mercy and Nephthys to that of Severity. Therefore, the positions of the pillars or obelisks are but, as it were, the places of their feet.

The station of Aroueris: The invisible station of Aroueris (Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order. For while the Hierophant is an Adeptus, he is shown only as Lord of the Paths of the Portal so that when the Hierophant is on the Dais, the station of Aroueris is that of the immediate past Hierophant who sits on the Hierophant's left. Aroo-ouerist.

This ends the constitutory symbolism of a Temple in the 0=0 grade of Neophyte. Should a member have occasion to quit his place, he shall do it moving with the course of the sun; He passes the place of Hierophant, he shall salute with the sign. When he enters or quits the Temple, he shall salute the Hierophant's throne when within the Portal.

THE SYMBOLISM OF THE OPENING

OF THE

0 = 0 GRADE OF NEOPHYTE

The opening ceremony begins with the cry of the "Watcher Within" who should come to the right front of the Hierophant and raise his wand. This symbol of the ray of the Divine Light from the White Triangle of the Supernals descends into the Darkness and warns the evil and uninitiated to retire, so that the White Triangle may be formulated upon the altar through the combined effect of the formulae of the opening ceremony.

Having done this, he sees that the entrance is properly guarded. Then the Hierophant calls to the Hieres to test the members by the signs, the knowledge of which shows that they, though in the land of blindness and ignorance, have yet seen that Triangle of Divine Light from the Supernals formulated in Darkness. It is then noted that the names of the three Chief officers begin with the letter of breath, the Coptic α . In the name of Osiris, the α is mute, silent, and concealed, as it were, by "H" the Eta. In the name Horus, it is manifest and violently aspirated, while in the name Thmaa-est, it is partly one and partly the other, for it is compounded with the letter "T" in C.

(H, "Ae," is attributed below to dsj - α to a, and P, to L and L. This is intended to affirm the unknown life, which is inspired from the beyond, sent out to a, the commencement of the spring of the year, the life which after being inspired is breathed forth again; and also the possible use of that breath between the inspiration and the expiration, in the combination between it and the forces of the microcosm.)

The whole is a rehearsal of the properties of the reflection of the element of M down through the Middle Pillar of the sephiroth. This represents the reflection of the M from rtk, through trapt, dwsy, and even to the citrine part of twklm. The subtle Aether is, in rtk, inspired from the Divine Light beyond; then reflected into trapt, wherein it is combined with the reflexes from the alchemical principles in that great receptacle of the forces of the Tree. In dwsy, it affirms the foundation of a formula and from twklm it is breathed forth or reflected back.

This formula the Adept can use. Standing in his Sphere of Sensation he can, by his knowledge of the Sacred Rites, raise himself unto the contemplation of adycy and from there downwards into himself the Lower Genius as though temporarily to inhabit himself as its temple.

Another formula of vibration is here hidden. Let the Adept, standing upright, with his arms stretched out in the form of a Calvary Cross, vibrate a Divine name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath then mentally pronouncing the name in his heart, so as to combine it with the forces he desires to awaken. He then sends it downwards through his body past dmsy, not resting there, but taking his physical life for a material basis, and sends it on into his feet. There he shall again momentarily formulate the name -- then, bringing it rushing upwards into the lungs, then shall he breathe it forth strongly, while vibrating that Divine name. He will send his breath steadily forward into the Universe so as to awaken the corresponding forces of the name in the Outer World.

Standing with his arms out in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in "The Sign of the Enterer," while vibrating the name out into the Universe. On completing this, make the "Sign of Silence" and remain still, contemplating the force you have invoked.

This is the secret traditional mode of pronouncing the Divine names by vibration. Let the Adept beware that he applies it only to the Divine names of the gods. If he does this thing ignorantly in working with elemental or demonic names, he may bring into himself terrible forces of evil and obsession. The method described is called, "The Vibratory Formula of the Middle Pillar."

After noting the names of the three Chief officers, comes the recapitulation of the stations and duties of the officers. This occultly affirms the establishment of the Temple so that the Divine Light may shine into the Darkness. Then follows the purification and consecration of the Hall by N and O marking the limitation of the four cardinal points at the four quarters, and the equation of the elements. This is the baptism of the place and, as it were, the preparation of a fitting shrine for the forces of the Divine Light. While all this goes forward, especially after the Hierophant's "For by names and images are all powers awakened and reawakened," the officers become clothed in their god-forms and the invisible stations awaken.

The procession of officers is then formed in the north in readiness for the "mystic circumambulation in the path of Light." It is formed in the north, beginning from the station of Stolistes, the symbol of the waters of creation attracting the Divine Spirit, and therefore alluding to the creation of the world by the Spirit and the waters.

The mystic reverse circumambulation forms its procession in the south, beginning from the station of Dadouchos, as symbolic of the ending and judgment of the world by **D**. Also, the mystic circumambulation commences by the paths of **C** and **Γ**, as though bringing into action the Solar **D**; while the reverse circumambulation commences beside those of **Q** and **X** as though bringing the watery reflux into action.

The order of the mystic circumambulation: First comes Anubis, the Watcher Within; next Thmaa-est, the Goddess of the Hall of Truth; then Horus; then the Goddesses of the Scales of the Balance, then members, if the Hall is large enough, and at the end the Watcher Without, the Sentinel. It is as though a gigantic wheel were revolving, as it is said: "One wheel upon Earth beside the Kerub." The name of the sphere of the Primum Mobile, \yl gl gh tyCar, signifies the heads or beginnings of wWhirling motions or revolutions. Of this wheel in the mystic circumambulation, the

ascending side begins from below the Pillar of Nephthys, and the descending side from below the Pillar of Isis,” but in the reverse circumambulation, the contrary.

Now, the nave or axis of this wheel is about the invisible station of Harpocrates - - as though that god, in the Sign of Silence, were there placed affirming the concealment of that central atom of the wheel, which alone revolves not.

The mystic circumambulation is symbolic of the “Rise of Light” and from it is drawn another formulation for the circulation of the breath. This formula should be preceded by that of the Middle Pillar as described previously. By this method, having invoked the power you wish to awaken in yourself, and having contemplated it, begin its circumambulation thus: Fill the lungs and imagine the name vibrating in the contained **M**. Imagine this vibration going down the left leg to the sole of the left foot -- then passing over to the sole of the right foot then up the right leg to the lungs again, where it is exhaled. Do this four times to the rhythm of the fourfold breath.

The object of the mystic circumambulation is to attract and make the connection between the Divine Light above and the Temple. Therefore, the Hierophant does not quit his post to take part therein, but remains there to attract by his sceptre the Light from beyond the Veil. Each member in passing gives the Sign of the Enterer, thus, projecting the Light forward on his path from east to west. He receives it from the Hierophant’s Throne. Horus passes only once, for he is the Son of Osiris and inherits the Light by birthright from him. Therefore, he goes at once to his station to fix the Light there. Thmaa-est, the Goddess of Truth, passes twice because her rule is of the balance of the two scales, and she retires to her station between the pillars there to complete the reflex of the middle column. The Watcher Within and the rest circumambulate thrice as affirming the completion of the reflection of the perfecting of the White Triangle of the three Supernals upon the altar.

Then follows the adoration of God, the Vast One, the Lord of the Universe at which again all give the Sign of the Enterer, the sign of the projection of the force of Light. Then only does the Watcher declare that the Sun has arisen and that the Light shineth in Darkness. Now comes the battery of the 0 = 0 grade. The single knock of the Hierophant repeated by the Hieres and the Hegemon affirms the establishment of the White Triangle and therefore the completion of the opening ceremony. The mystic words, “**Khabs Am Pekht**” which accompany the knocks, seal the image of the Light. Their significance implies, by various Qabalistic methods of analysis, as well as by a certain reading of the Coptic and Egyptian hieroglyphics, “Light in Extension,” or “May Light be extended in abundance upon you.”

Konx Om Pax is the Greek corrupted pronunciation of this, put here to link it with its rightful origin.

The grade of Neophyte has “O” or the circle for its number, as if hiding all things under the negative symbol. This is placed within a circle and a square connected by equal lines, as if affirming the hidden quality of their origin in rtk where all things are One, and the consequent Universal application of the secret formulae.

THE EGYPTIAN GOD-FORMS OF THE NEOPHYTE GRADE

The stations of the god-forms used in our symbolism come under two headings:

1. Visible Stations
2. Invisible Stations

The visible stations are the places of the officers, each of whom has a special astral shape suitable to the forces he represents.

On the Dais are places for the three Chiefs, the past Hierophant and the Hierophant. The order in which they sit (as you face east) is:

Imperator--Nephthys
Cancellarius--Thoth
Hierophant--Osiris
Past Hierophant--Aroueris
Praemonstrator--Isis

The names below are those of the god-forms they represent. The following are the descriptions of the god-forms of the seven officers of the Neophyte grade.

Hierophant: Osiris in the Netherland. Expounder of the Mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

The Hierophant is represented by two god-forms, the passive and active aspects of Osiris. Seated on the Dais as Hierophant, he is clothed in the god-form of Osiris. He wears the tall white crown of the south flanked by feathers striped white and blue. His face is green, the eyes blue. From his chin hangs the royal beard of authority and judgment, blue in color and gold-tipped. He wears a collar in bands of red, blue, yellow, and black, and on his back is a bundle strapped across his chest by scarlet bands.,

He is in mummy wrappings to the feet, but his hands are free to hold a golden Phoenix Wand, a blue Crook and red Scourge. The hands are green. His feet rest on a pavement of black and white.

The god-form of Osiris never moves from the Dais. When the Hierophant has to move from the Dais, he is covered by the form of Osiris in action --Aroueris, which is built up by the Past Hierophant, seated on the Hierophant's left. If no one is seated as past Hierophant, then inner members help formulate the second god-form.

Aroueris: Horus the Elder, is very lively to look upon -- like pure flames.

He wears the double crown of Egypt, the cone-shaped crown in red inside the white crown of the north, with a white plume. His nemyss is purple banded with gold at the edges. His face and body are translucent scarlet. He has green eyes and wears a purple beard of authority. He wears a yellow tunic with a waist cloth of yellow striped with purple from which hangs a lion's tail. In common with all Egyptian gods, he has a white linen kilt showing like an apron under the colored waist cloth. His armlets and anklets are of gold. He carries in his right hand, a blue Phoenix Wand and in his left, a blue Ankh. He stands on a pavement of purple and gold.

Hiereus: Horus in the Abode of Blindness unto Ignorance of the Higher. Avenger of the gods.

He wears the double crown of the south and north, red and white, over a nemyss of scarlet banded with emerald green. His face is that of a lively hawk -- tawny and black with bright piercing eyes. His throat is white. His body, like that of Aroueris, is entirely scarlet. He wears a collar, armlets, and anklets of emerald; a waist cloth of emerald striped red, from which hangs a lion's tail, and he carries in his right hand an emerald Phoenix Wand, and in his left, a blue Ankh. He stands on a pavement of emerald and scarlet.

Hegemon: Thmaa-est, "Before the face of the gods in the place of the Threshold."

Thmaa-est wears a black nemyss bound at the brow with a purple band from which rises, in front, a tall ostrich feather of green striped with red in equal bands. She wears a banded collar of red, yellow, blue and black. Her tunic is emerald green reaching to the feet where it is banded to match the collar. She has purple and green shoulder straps and a purple girdle, also bordered in the colors mentioned above. Her face and body are natural color -- i.e., a light Egyptian red-brown. She wears armlets of emerald and red, and carries a combined form of Lotus and Phoenix Wand. It has an orange flower -- a blue stem, and ends in an orange sign of the binary. In her left hand she carries a blue Ankh, and she stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, and black in succession.

Kerux: Anubis of the east. Watcher of the Gods.

Anubis has the head of a black jackal with very alert, pointed ears well pricked up. His nemyss is purple banded with white. He wears a collar of yellow and purple bands, and a tunic of yellow flecked with tufts of black hair. His body is red. His waist cloth is yellow striped with purple, and from it hangs a lion's tail. His ornaments are purple and gold. His Phoenix Wand and Ankh are blue. He stands on a pavement of purple and yellow.

Stolistes: Aura-mo-ooth. "The Light shining through the waters upon Earth." "Goddess of the Scales of the Balance at the Black Pillar."

Aura-mo-ooth is mainly in blue. Her face and body are natural. She wears a blue crown of the north from which springs a delicate gold plume, over a vulture headdress of orange and blue. Her collar is orange and blue, she carries a blue Ankh and a Lotus Wand, having an orange lotus on a green stem. Her plain blue tunic reaches to the feet. She stands on black.

Dadouchos: Thaum-aesch-niaeth. "Perfection through fire manifesting on Earth." "Goddess of the Scales of the Balance at the White Pillar."

Thaum-aesch is mainly in red. Her face and body are natural. She wears a red crown of the south, flanked by two feathers in green barred black, over a vulture headdress in red and green. Her collar is red and green, and she carries a green Ankh and a Lotus Wand with a red flower and a green stem. Her simple red tunic reaches to the feet and she stands on black.

Sentinel: Anubis of the west.

His form is the same as that of Kerux, but his nemyss, ornaments and dress are black and white. He has a lion's tail and carries a black Phoenix Wand and Ankh. He stands on black.

THE THREE CHIEFS

Imperator: Nephthys

Nephthys has a face and body of translucent gold. She is crowned with a cap over a vulture red headdress of black and white. Her collar and ornaments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on black and white pavement.

Praemonstrator: Isis

Isis has a face and body of translucent gold. She is crowned with a throne over a vulture headdress of blue and orange. The vulture head is red. Her robe is of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on blue and orange.

Cancellarius: Tho-oth

The god-form of Thoth is built up by the Cancellarius or the officer seated on the right of the Hierophant. This is his visible station, but during a Neophyte grade, he also has an invisible station in the east while the obligation takes place.

He has an Ibis head, black beak and white throat. His nemyss is yellow bordered with mauve. His collar is yellow with a middle band of squares in mauve and green. His tunic is mauve with yellow stripes, and he has a lion's tail. His limbs are natural color, his ornaments are red and green. He carries a blue Ankh, and a stylus and writing tablet. He stands on mauve and yellow.

THE INVISIBLE STATIONS

These naturally fall into four groups given below in order of their importance.

1. Stations in the path of S in the Middle Pillar -- Hathor -- Ho-or-Po-Kratt-I st --Evil Persona.
2. Kerubim.
3. Children of Horus.
4. The forty-two Assessors.

1. Stations in the Path of S:

Hathor: This great goddess formulates behind the Hierophant in the east. Her face and limbs are of translucent gold. She wears a scarlet Sun disc, resting between black horns from the back of which rise two feathers in white, barred blue. She has a black nemyss, a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with blue and red. Her ornaments are blue and orange. She carries a blue Ankh and a Lotus wand and with a green flower and a blue stem. She stands on black bordered with blue.

Ho-or-Po-Kratt-I st: He formulates in the center of the Hall between the Hegemon and the altar where he sits or stands on a lotus, facing east. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair denoting youth that comes round his face on the right side. He wears the double crown of red and white. His collar is yellow and blue. His waist cloth is yellow and blue with a mauve girdle, whence depends a lion's tail. His Lotus has leaves alternately in blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.

Ommoo-Szathan Typhon, Apophis, Set: The Evil Persona is a composite figure of the powers arising from the tpl q. It rises from the base of the altar standing east of the altar facing west, in the Sign of Typhon. He is black, and has an animal, somewhat lizard-like, head, a black body, a tail, and he stands on black. His nemyss is of olive green decorated with russet; his collar of russet and citrine. He has a white apron and a waist cloth of dull red striped with russet. He has no ornaments.

2. The Kerubim:

The Kerub of **M** is formed behind Hathor and she is a power of Hathor, and has the same general coloring. She has a young girl's countenance and behind her are spread large and shadowing wings.

The Kerub of **D** is in the south beyond the seat of the Dadouchos. It is a power of the great goddess Tharpesh, and has the face and form of a lion with large and clashing wings. The coloring is very lively with flashing Leo green with ruby, flame-blue, and emerald green.

The Kerub of **N** is formed behind the Hiereus and is a power of the great god Toum or Tmu. It has the face and form of a great eagle with large and glistening wings. The colors are mostly blue and orange with some green.

The Kerub of **L** is in the north behind the seat of the Stolistes. It is a power of the great god Ahapshi and has the face and form of a bull with heavy darkening wings. The colors are black, green, red, with some white.

These forms are not described in detail. We are to imagine them there as great stabilizing forces whose forms vary according to circumstances.

3. The Children of Horus:

These have their invisible stations in the corners of the Hall. They are the guardians of the viscera of the human being -- every part of whom comes up for judgment in its right time and place.

Ameshett, is the man-faced god is in the northeast. He has a blue nemyss banded with red, blue and black. His face is red and he has a black ceremonial beard. Around the shoulders of his white mummy shape are bands of red, blue and black,

three times repeated. He stands on red, blue and black with a border of green, white and yellow.

Tmo-oumathu is the jackal-faced, and is in the southeast. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow and blue. The same colors appear threefold at his shoulders. He has a white mummy shape and stands on blue, yellow and black, with a border of green, yellow, and mauve.

Kabexnuv, is Hawk-faced, and resides in the northwest. He has a black and tawny face, and a nemyss of black bordered with red, yellow and black. The same colors appear threefold at his shoulders. He has a white mummy shape and stands on red, yellow, and black with a border of green, mauve, and white.

Ahephi is ape-faced and is in the southwest. He has a blue nemyss bordered with red, blue and yellow bands. These colors appear on his shoulder in the same order. His face is red and he stands on red, blue and yellow with a border of green, orange, and mauve. Note: Tmoomathaph is sometimes written Duamutef. Kabexnuv is sometimes written Qebhsenef. Ahephi is sometimes written Hapi. Ameshet is sometimes written Mesti.

4. **The Forty-Two Assessors:**

These are not described at all except to say that they make the Sign of the Enterer as the candidate is passed by them. They are witnesses in the Judgment Hall of Osiris.

Past Hierophant or Past Hierophantissa -- Aroueris (Greek)

Egyptian -- Hôr Wêr

Coptic -- Hôôr xwwr oxkr

Hiereus or Hiereia -- Horus (Greek -- Latinized)

Egyptian -- Hôr

Coptic -- Hôôr xwwr

Hegemon or Hêgemonê -- Themis (Greek)

Egyptian -- Maat Thmaa-sest Thma-aesh Thmaa-ett

Coptic -- cwkw cwkw cwot

Dadouchos -- Neith (Greek)

Egyptian -- Neit

Coptic -- Thaum-Aesch-Nia-eth caew kw nksc

Stolistes -- Mouthis (Greek)

Egyptian -- Mut

Coptic -- Aura-mo-ooth axrawoo xc

Imperator -- Nephthys (Greek)

Egyptian -- Nebt - het

Coptic -- Nebethô nebcw

Praemonstrator -- Isis (Greek)

Egyptian -- Aset

Coptic -- ESE hce

Cancellarius -- Thoth (Greek)

Egyptian -- Djehoti

Coptic -- Thô-ôth cwoac

Synthesis of the Three Chiefs -- Thoth (Greek)

Egyptian -- Djehoti

Coptic -- Thô-ôth cwoac

Hierophant or Osiris (Greek)

Egyptian -- Asar

Coptic -- Ousiri oaslr1

Kerux -- Anubis of the east (Greek)

Egyptian -- Anup em Yebet

Coptic -- Ano-oobist-em Pe-eeb-tte anoagwpeibt

Sentinel -- Anubis of the west (Greek)

Egyptian -- Anup em Amenet

Coptic -- Ano-oobi em-Pementte anoagwpewnt

Invisible Station

Ahathoor (Hathor -- Greek)

Coptic axacwwr

The Kerubim

Ahathoor -- axacwwr (Human Head -- M)

Tharpeh -- **carvew** (Lion Head -- O)

Tho-om Mo-oo -- **cwoxwwom** (Eagle Head -- N)

Ahapshi -- bxahwi (Bull-Head -- M)

The Children of Horus

N.E. -- Ameshett or Amesheth -- bwexet

S.E. -- Tmo-oumathu -- twawicfx

N.W.. -- Kabexnuv -- kabcnxf

S.W. -- Ahephi -- ahqvi

Harpocrates:

Ho-or-Po-Kratt-I St -- xwrrtto-krati-----e

Evil Persona

Apophra -I Sez -- bpocraso Stopping Dragon

Szathan - Toophon -- **oacan--togvwn** Slayer of Osiris

Besz -- Beco -- Brute Power of Demonic Force

Ommoo Szathan, OWWa oacan Power of the Mouth

Cardinal Points

North -- Anmehitt -- nwezit

South -- Phraestt -- vrhst

East -- E-eebtt -- **ei0og**

West -- Emantt -- **swng**

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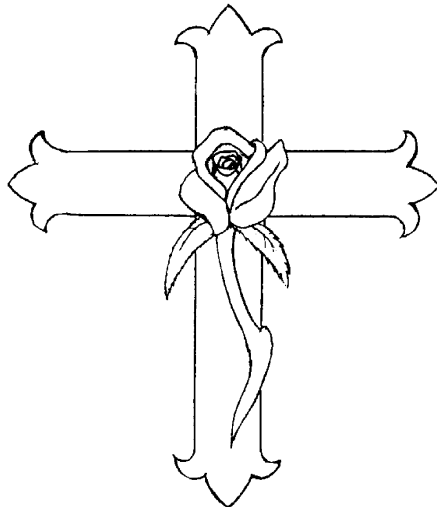
Z-2

**The Formulae of the Magic of Light
& An Introduction to the Practical
Working of the Z.2 Formulae
by G.H. Frater D.D.C.F.**

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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An Introduction to the Practical Working of the Z.2 Formulae

by G.H. Frater D.D.C.F.

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the Formulae of the Magic of Light. For this ritual betokeneth a certain Person, Substance or Thing, which is taken from the dark world of matter, to be brought under the operation of the Divine Formulae of the Magic of Light.

Also herein are contained the commencements of all formulas of Evocation, the development of which is further shown in the Inner Knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the Symbolism of the "Enterer" lies the entrance to the knowledge of Practical Magic: and therefore are all the Formulae drawn from the Ritual classed under five several heads, according unto the Letters of the name Yeheshuah.

For to the Letter Yod ׃ the element of Fire belong the works of ceremonial magic, as the evocation of the Spirits of the elements, etc.

Unto the First Heh ה the consecration and charging of Telesmata, and the production of Natural Phenomena, as storms, earthquakes, etc.

Unto the Letter Vau ם Divination in all its branches; and the art of making the link between the subject of the work and the process of divination.

And to the Final Heh ה the works and operations of the art of Alchemy, the order of its processes and transmutation.

Index for General Reference to the Enterer Ceremony of the 0 = 0 Grade

1. A The ceremony itself. The place of the Temple.
2. B The Hierophant.
3. C The officers.
4. D The candidate
5. E The ceremony of opening.
6. F Hierophant states that he has received a dispensation from Second Order, and commands Hegemon to prepare candidate. Candidate prepared. Speech of Hegemon.
7. G Admission of candidate. First barring by Kerux. First baptism of the candidate with O and N.
8. H The Candidate is conducted to the foot of the altar. Hierophant asks, "Wherefore has thou come, etc.." Candidate replies, "I seek the hidden light, etc.."
9. I Candidate is asked whether he is willing to take the obligation. He assents and is instructed now to kneel at the altar.

10. J Administration of the obligation, and raising the Neophyte from the kneeling position.
11. K Candidate is placed in the north. Oration of the Hierophant, "The Voice of my Higher Self," etc.. Hierophant commands the mystic circumambulation in the Path of Darkness.
12. L Procession. Candidate barred in south. Second baptism of N and O. Speech of Hegemon. Allowing the candidate to proceed.
13. M Hoodwink slipped up. Challenge of Hieres. Speech of Hegemon. Speech of Hieres. Candidate re-veiled and passed on.
14. N Circumambulation. Barred in north. Third baptism. Speech of Hegemon allowing candidate to approach unto the Gate of the East.
15. O Hoodwink slipped up for the second time. Hierophant challenges. Hegemon answers for candidate. Speech of Hierophant. Candidate passes on.
16. P Candidate led to west of altar. Hierophant advances by the path of Samekh. Officers form the triangle. Prayer of Hierophant.
17. Q Candidate rises. Hierophant addresses him, "Long has thou dwelt in Darkness. Quit the night and seek the day." Hoodwink finally removed. Scepters and swords joined. "We receive thee," etc.. Then the mystic words.
18. R Hierophant indicates lamp of Kerux. He commands that the candidate be conducted to the east of the altar. He orders Hieres to bestow signs, etc.. Hieres places candidate between pillars. Signs and words. He orders the fourth and final consecration to take place.
19. S Hegemon removes rope and invests candidate with his insignia. Hieres then ordains the mystic circumambulation in the path of Light.
20. T Hierophant lectures on the symbols. Proclamation by Kerux.
21. U Hierophant commands Hieres to address candidate.
22. V Hierophant addresses Neophyte on subject of study.
23. W Blood produced. Speech of Kerux. Hieres' final caution.
24. X The closing takes place.

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Evocation

- A. The magic circle.
- B. The magician, wearing the Lamén of the Hierophant and his scarlet robe. Pentacle, whereon is engraved the sigil of the Spirit to be invoked, has painted on the back of it the circle and cross as shown on the Hierophant's Lamén.
- C. The names and formulae to be employed.
- D. The symbol of the whole evocation.
- E. The construction of the circle and the placing of all the symbols, etc., employed in the places properly allotted to them so as to represent the interior of a G.D. Temple, and the purification and consecration of the actual piece of ground or place selected for the performance of the evocation.
- F. The invocation of the higher powers. Pentacle formed of three concentric bands, name and sigil therein in proper colors is to be bound thrice with a cord, and shrouded in black, thus, bringing into action a blind force to be further

- directed or differentiated in the process of the ceremony. Announcement aloud of the object of the working; naming the Spirit or Spirits, which it is desired to evoke. This is pronounced standing in the center of the circle and turning towards the quarter from which the Spirit will come.
- G. The name and sigil of the Spirit, wrapped in a black cloth or covering is now placed within the circle at the point corresponding to the west, thus, representing the candidate. The consecration of baptism by N and O of the sigil then takes place, and the proclamation in a loud, firm voice of the Spirit (or spirits) to be evoked.
- H. The veiled sigil is now to be placed at the foot of the altar. The magician then calls aloud the name of the Spirit, summoning him to appear, stating for what purpose the Spirit is evoked: What is desired in the operation; why the evocation is performed at this time, and finally, solemnly affirming that the Spirit shall be evoked by the ceremony.
- 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 N., 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 center of the sigil.
- J. Now, let the magician imagine himself as clothed outwardly with the semblance of the form of the Spirit to be evoked, and in this let him be careful not to identify himself with the Spirit, which would be dangerous: Only formulate a species of mask worn for the time being. And, if he knows not the symbolic form of the Spirit, then let him assume the form of an Angel belonging unto the same class of operation, this form being assumed then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the Spirit unto visible appearance.
At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the flat blade of the magic sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the Sword of Art erect. At the same time, stamping thrice upon the ground with his right foot.
- K. The veiled and corded sigil is then to be placed in the northern part of the Hall at the edge of the circle, and the magician employs the oration of the Hierophant from the throne of the east, modifying it slightly as follows: "The voice of the exorcism said unto me, "Let me shroud myself in Darkness, per adventure thus may I manifest myself in Light," etc.." The magician then proclaims aloud that the mystic circumambulation will take place.
- L. The magician takes up the sigil in his left hand and circumambulates the magic circle once, then passes to the south and halts. He stands (having placed the sigil on the ground) between it and the west, and repeats the oration of the

- Kerux. Again he consecrates it with N and O, Then takes it in his hand, falling westward saying, "Creature of _____, twice consecrated thou mayest approach the Gate of the West."
- M. The magician now moves to the west of the magical circle, holds the sigil in his left hand and the sword in his right, faces south west, and again astrally masks himself with the form of the Spirit, and for the first time, partially opens the covering of the sigil without, however, entirely removing it. He then smites it once with the flat blade of the sword, saying in a loud, clear and firm voice: "Thou canst not pass from concealment unto manifestation save by the virtue of the name \yhl a. 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 he Great One of the Path of the Shades. I am the exorcist in the midst of the exorcism. Appear thou therefore without fear before me, so pass thou on." He then reveals the sigil.
- N. Take the sigil to the north, circumambulating first, halt, place the sigil on the ground, stand between it and the east, repeat the oration of the Kerux, again consecrate with N and O. Then, take it up, face north, and say, "Creature of....., thrice consecrated, thou mayest approach the Gate of the East."
- O. Repeat section M in the northeast. Magician then passes to east, takes up sigil in left and sword in his right hand. He assumes the mask of the sprit form, smites the sigil with the Lotus Wand or Sword, and says, "Thou canst not pass from concealment unto manifestation save by virtue of the name, hwhy. After the formless and the void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in the Darkness. I am the exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the Cubical altar of the Universe!"
- P. He then recovers the sigil and passes to the altar, laying it thereon as before shown. He then passes to the east of the altar, holding the sigil and sword as already explained. Then he does rehearse a most potent conjuration and invocation of the spirit unto visible appearance, using and reiterating all the Divine, Angelic, and magical names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures and the like from that conjuration.
- Q. The magician now elevates the covered sigil towards heaven, removes the veil entirely leaving it yet corded, crying with a loud voice, "Creature of, long hast thou dwelt in Darkness. Quit the night and seek the day." He then replaces it upon the altar, holds the magical Sword erect above it, the pommel immediately above the center thereof, and says, "By all the names, powers, and rites already rehearsed, I conjure thee thus unto visible appearance." Then, the magician sites the mystic words.
- R. Saith the magician, "As Light hidden in the Darkness can manifest therefrom, so shalt thou become manifest from concealment unto manifestation." He then takes up the sigil stands to the east of the altar, and faces west. He then rehearses a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, that they shall force him to manifest himself unto visible appearance.

He then places the sigil between the pillars, himself at the east facing west, then in the Sign of the Enterer does he direct the whole current of his will upon the sigil. Thus, he continueth until such time as he shall perceive his will power to be weakening, when he protects himself from the reflex of the current by the Sign of silence, and drops his hands. He now looks towards the quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the magician repeat the conjuration of the superiors of the Spirit from the place of the throne in the east. This conjuration may be repeated thrice, each time ending with a new projection of will in the Sign of the Enterer, etc.. But, if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the master of evocations replace the sigil upon the altar, holding the Sword as usual.: Thus doing, let him address a humble prayer unto the great gods of heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the sigil to between the pillars, and repeat the former processes, when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form.

(But if, as is probable, the operator be naturally inclined unto evocation, then that Spirit may perchance manifest earlier in the ceremony than this. Still, the ceremony is to be performed up to this point, whether he be there or not.)

Now, as soon as the magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant and consecrate afresh with N and with O, the sigil of the evoked Spirit.

- S. Now the master of evocations removes from the sigil the restricting cord, and holding the free sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, "By and in the names of,I do invoke upon thee the power of perfect manifestation unto visible appearance." He then circumambulates the circle thrice holding the sigil in his right hand.
- T. The magician, standing in the place of the Hierophant but turning towards the place of the Spirit and fixing his attention thereon, now reads a potent invocation of the Spirit unto visible appearance, having previously placed the sigil on the ground within the circle at the quarter where the Spirit appears. This invocation should be of some length and should rehearse and reiterate the Divine and other names consonant with the working. The Spirit should now become fully and clearly visible, and should be able to speak with a direct voice if consonant with his nature. The magician then proclaims aloud that the Spirit N. hath been duly and properly evoked in accordance with the sacred rites.
- U. The magician now addresses an invocation unto the Lords of the plane of the Spirit to compel him to perform that which the magician shall demand of him.
- V. The magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The master of evocations now addresses a conjuration unto the Spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And, that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

- W. He then dismisses that Spirit by any suitable form, such as those used in the higher grades of the Outer. And, if he will not go, then shall the magician compel him by forces contrary to his nature. He must allow a few minutes for the Spirit to dematerialize the body in which he hath manifested, for he will become less and less material by degrees. Note well that the magician (or his companions if he has any) shall never quit the circle during the process of evocation, or afterwards, until the Spirit hath quite vanished.
- Seeing that in some cases, and with some constitutions, there may be danger arising from the astral conditions, and currents established, without the actual intention of the Spirit to harm, although if of a low nature, he would probably endeavor to do so. Therefore, before the commencement of the Evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle.
- If it be actually necessary to interrupt the process, then let him stop at that point, veil and record the sigil if it had been unbound or uncovered, recite a license to depart or a banishing formula, and perform the Lesser Banishing Rituals both of the pentagram and hexagram. Thus, only may he in comparative safety quit the circle.
- Note: Get the Spirit into a White Triangle outside the midheaven, then shall he speak the truth of necessity.

h

CONSECRATION OF TALISMANS

- A. The place where the operation is done.
- B. The magical operator.
- C. The forces of nature employed and attracted.
- D. The telemata or material basis.
- E. In telemata, the selection of the matter to form the talisman; the preparation and arrangement of the place. The drawing and forming of the body of the talisman. In natural phenomena, the preparation of the operation; the formation of the circle, and the selection of the material basis, such as a piece of Earth, a cup of N, a flame of O, a pentacle, or the like.
- F. The invocation of the highest Divine forces, winding a black cord around the talisman or material basis covering the same with a black veil, and initiating the blind force therein. Name aloud the nature of the talisman or operation.
- G. The talisman or material basis is now placed towards the west, and duly consecrated with N and O. The purpose of the operation, and the effect intended to be produced is then to be rehearsed in a loud and clear voice.
- H. Placing the talisman or material basis at the foot of the altar, state aloud the object to be attained, solemnly asserting that it will be attained, and the reason thereof.
- I. Announcement aloud that all is prepared and in readiness, either for charging the talisman, or for the commencement of the operation to induce the natural phenomena. Place a good talisman or material basis within the White Triangle

- on the altar. Place bad to the west of same, holding the sword erect in the right hand for a good purpose, or its point upon the center of the triangle for evil.
- J. Now follows the performance of an invocation to attract the desired Spirit to the talisman or material basis, describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the talisman in the left hand, let him smite it thrice with the flat of the blade of the Sword of Art. Then, raise it in the left hand (holding erect and aloft the sword in the right hand and stamping thrice upon the Earth with the right foot).
- K. The talisman or material basis is to be placed towards the north, and the operator repeats the oration of the Hierophant to the candidate: "The voice of the exorcism said unto me, 'Let me shroud myself in Darkness, per adventure thus shall 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, 'Creature of talismans, the Light shineth in the Darkness, but the Darkness comprehendeth it not.' Let the mystic circumambulation take place in the path of Darkness with the symbolic light of Occult Science to lead the way."
- L. Then, taking up the Light (not from the altar) in the right hand, circumambulate. Now take up the telemata or material basis, carry it around the circle, place it on the ground due south, then bar it, purify and consecrate with N and O and afresh, lift it with left hand, turn and face west, say, "Creature of talismans, twice purified and twice consecrated thou mayest approach the Gate of the West."
- M. He now passes to the West with talisman in left hand, faces southeast. partly unveils telemata, smites it once with the flat blade of the sword and pronounces, "Thou canst not pass from concealment unto manifestation, save by virtue of the name \yhl a. 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. Take on therefore manifestation without fear before me, for I am he in whom fear is not. Thou hast known me so pass thou on." This being done, he replaces the veil.
- N. Then pass around the circle with the talisman, halt due north, place talisman on ground, bar, purify and consecrate again with N and with O, and say, "Creature of talismans, thrice purified and thrice consecrated, thou mayest approach the Gate of the East." (Hold talisman aloft).
- O. Hold telemata in left hand, Lotus Wand in right, and assume Hierophant's form. Partly unveil talisman, smite with flat of sword, and say, "Thou canst not pass from concealment unto manifestation save by virtue of the name hwhy. After the formless and the void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in Darkness. I am the exorcist in the midst of exorcism. Take on therefore, manifestation before me, for I am the wielder of the forces of the balance. Thou hast known me now so pass thou on unto the Cubical Altar of the Universe."
- P. He then recovers talisman or material basis, passes on to the altar, laying it thereon as before shown. He then passes to the east of the altar, holding left hand over the talisman, and sword over it erect. Then does he rehearse a most

potent conjuration and invocation of that Spirit to render irresistible this telemata or material basis, or to render manifest this natural phenomenon of, using and reiterating all the Divine, Angelic, and magical names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

- Q. The magician now elevates the covered talisman or material basis towards heaven, then removes the veil entirely, yet leaving it corded, crying with a loud voice: "Creature of talismans or material basis, long hast thou dwelt in Darkness. Quit the night and seek the day." He then replaces it in the altar, holds the magical sword erect above it, the pommel immediately above the center thereof, and says, "By all the names, Powers, and rites already rehearsed, I conjure upon thee power and might irresistible." Then say the Mystic words, Khabs, Am Pekht, etc.
- R. Saith the magician, "As the Light hidden in Darkness can manifest therefrom, so halt thou become irresistible." He then takes up the talisman or the material basis, stands to the east of the altar, and faces west. Then shall he rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, to make the telemata powerful. Then, he places the talisman or material basis between the pillars, himself at the east, facing west, then in the Sign of the Enterer, does he project the whole current of his will upon the talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks toward the talisman, and a flashing Light or glory should be seen playing and flickering on the talisman or material basis., and in the natural phenomena a slight commencement of the phenomena should be waited for. If this does not occur, let the magician repeat the conjuration of the superiors from the place of the throne of the east. This conjuration may be repeated thrice, each time ending with a new projection of will in the Sign of the Enterer, etc. But if at the third time of repetition the talisman or material basis does not flash, then be it known that there is an error in the working. So, let the master of evocations replace the talisman or material basis, upon the altar holding the sword as usual, and thus doing, let him address an humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the talisman to between the pillars, and repeat the former process, then assuredly the Light will flash. Now, as soon as the magician shall see the Light, he shall quit the station of the Hierophant and consecrate afresh with N and with O.
- S. This being done, let the talisman or material basis have the cord removed, smite it with the sword and proclaim , "By and in the names of, I invoke upon thee the power of" He then circumambulates thrice, holding the talisman or material basis in his right hand.
- T. The magician, standing in the place of the Hierophant, but fixing his gaze upon the talisman or material basis which should be placed on the ground within the circle, should now read a potent invocation of some length, rehearsing and reiterating the Divine and other Names consonant with the working. The

talisman should now flash visibly, or the natural phenomena should definitely commence.

Then, let the magician proclaim aloud that the talisman has been duly and properly charged or the natural phenomena induced.

- U. The magician now addresses an invocation unto the Lords of the plane of the Spirit to compel him to perform that which the magician requires.
- V. The operator now carefully formulates his demands, stating clearly what the talisman is intended to do, or what natural phenomena he seeks to produce.
- W. The master of evocations now addresses a conjuration unto the Spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the Spirits in the name of hꝛꝛhy and hꝛꝛchy, but wrap up talisman first, and no banishing ritual shall be performed, so as not to discharge it. In the case of natural phenomena, it will usually be best to state what duration is required. The material basis should be preserved wrapped in white linen or silk all the time that the phenomena is intended to act. When it is time for it to cease, the material basis, if N, is to be poured away. If L, ground to powder and scattered abroad. If a hard substance as a metal, it must be decharged, banished and thrown aside. If a flame of O, it shall be extinguished. If a vial containing air, it shall be opened, and after that, well rinsed out with pure N.

C

Invisibility 0

- A. The shroud of concealment.
- B. The magician.
- C. The guards of concealment.
- D. The astral light to be molded into the shroud.
- E. The equation of the symbols in the Sphere of Sensation.
- F. The invocation of the Higher; the placing of a barrier without the astral form; the clothing of the same with obscurity through the roper invocation.
- G. Formulating clearly the idea of becoming invisible. The formulating of the exact distance at which the shroud should surround the physical body. The Consecration with Nand O, so that their vapor may begin to form a basis for the shroud.
- H. The beginning of formulating mentally a shroud of concealment abut the operator. The affirmation aloud of the reason and object of the working.
- I. Announcement that all is ready for the commencement of the operation. Orator stands in the place of the Hierophant at this stage, placing his left hand in the center of the White Triangle and holding in his right the Lotus Wand by the black end in readiness to concentrate around him the shroud of Darkness and mystery.

(In this operation as in the two others, under the dominion of S, a pentacle or Telesmata suitable to the matter in hand, may be made use of, which is then treated as is directed for telesmata.)

- J. The operator now recites an exorcism of a shroud of Darkness to surround him and render him invisible. Holding the wand by the black end, let him, turning round thrice completely, formulate a triple circle around him, saying, "In the name of the Lord of the Universe, etc., I conjure thee, O shroud of Darkness and of mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be."
- K. Now, move to the north, face east, and say, "I have set my feet in the north and have said, "I will shroud myself in mystery and concealment." Then, repeat the oration, "The voice of my Higher Soul, "etc.," and then command the mystic circumambulation.
- L. Move around as usual to the south, halt formulating thyself as shrouded in Darkness, on the right hand the pillar of O, and on the left the pillar of Cloud, but reaching from Darkness to the Glory of the Heavens.
- M. Now move from between the pillars thou hast formulated to the west, face west, and say, "Invisible I cannot pass by the gate of the invisible save by the virtue of the name of "Darkness." "Then, formulating forcibly about thee the shroud of Darkness, say, "Darkness is my name, and concealment. I am the great one invisible of the path of the Shades. I am without fear, though veiled in Darkness, for within me, though unseen, is the magic of Light."
- N. Repeat process in L.
- O. Repeat process in M but say, "I am Light shrouded in Darkness. I am the wielder of the forces of the balance."
- P. Now, concentrating mentally about thee the shroud of concealment, pass to the west of the altar in the place of the Neophyte, face east, remain standing, and rehearse a conjuration by suitable names for the formulating of a shroud of invisibility around and about thee.
- Q. Now, address the shroud of Darkness, thus: "Shroud of concealment, long has thou dwelt concealed. Quit the Light, that thou mayest conceal me before men." Then, carefully formulate the shroud of concealment around thee and say, "I receive thee as a covering and as a guard." Then the mystic words.
- R. Still formulating the shroud, say, "Before all magical manifestation cometh the knowledge of the hidden Light." Then move to the pillars and give the signs and steps, words etc.. With the Sign of the Enterer, project now thy whole will in one great effort to realize thyself actually fading out and becoming invisible to mortal eyes. In doing this, thou must obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point.) Also at this point is there a certain Divine Exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.
- S. Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

- T. Intensely formulating the shroud, stand at the east and proclaim, "Thus have I formulated unto myself a shroud of Darkness and of mystery, as a concealment and guard."
- U. Now rehearse an invocation of all the Divine names of hnyb, that thou mayest retain the shroud of Darkness under thy own proper control and guidance.
- V. State clearly to the shroud what it is thy desire to perform therewith.
- W. Having obtained the desired effect, and gone about invisible, it is required that thou should conjure the powers of the Light to act against that shroud of Darkness and mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc.. Therefore, rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud by the use of a conjuration to the forces of hnyb to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.
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. After frequent rehearsals of this operation, the thing may almost be done "per Motem."

m

Transformation

- A. The Astral Form.
- B. The magician.
- C. The forces used to alter the form.
- D. The form to be taken.
- E. The equation of the symbolism in the Sphere of Sensation.
- F. Invocation of the Higher. The definition of the form required as a delineation of blind forces, and the awakening of the same by its proper formulation.
- G. Formulating clearly to the mind the form intended to be taken.
- H. The actual invocation aloud of the form desired to be assumed to formulate before you, the statement of the desire of the operator and the reason thereof.
- I. Announcement aloud that all is now ready for the operation of the transformation of the astral body. The magician mentally places the form as nearly as circumstances permit in the position of the Enterer, himself taking the place of the Hierophant, holding his wand by the black portion ready to commence the oration aloud.
- J. Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the names, etc., belonging to the plane, planet, or other eidolon, most in harmony with the shape desired. Then, holding the wand by the black end, and 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 form of, into which I

- have elected to transform myself, so that seeing me men may see the thing that they see not, and comprehend not the thing they behold.”
- K. The magician says, “Pass toward the north, shrouded in Darkness, O form of....., into which I have elected to transform myself.” Then let him repeat the usual oration from the throne of the east. Then, command the mystic circumambulation.
- L. Now, bring the Form around to the south, to the south, arrest it, and formulate it there, as standing between two great pillars of O and Cloud. Purify it with O and by N by placing these elements on either side of the form.
- M. Passes to the west, facing southeast, formulate the form before thee, this time endeavoring to render it physically visible. Repeat speeches of Hieres and Hegemon.
- N. Same as L.
- O. Same as M.
- P. Pass to the east of the altar, formulating the form as near in the position of the Neophyte as may be. Now, address a solemn invocation and conjuration by Divine names etc., appropriate to render the form fitting for thy transformation therein.
- Q. Remaining east of the altar, address the form, “Child of Earth, etc.,” endeavoring now to see it physically. Then at the words, “We receive thee, etc.,” he draws the form 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.
- R. Still keeping himself in the form of the magician say, “Before all magical manifestation cometh the knowledge of the Divine Light.” He then moves to the pillars and gives signs, etc., endeavoring with the whole force of his Will to feel himself actually and physically in the shape of the form desired. At this point, he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast pillars of O and Cloud.
- S. He now again endeavors 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 which should now appear manifest as if enshrouding him even to his own vision. Then let him proclaim aloud, “Thus have I formulated unto myself this transformation.”
- U. Let him now invoke all the superior names, etc. of the plane appropriate to the form that he may retain it under his proper control and guidance.
- V. He states clearly to the form what he intends to do with it.
- W. Similar to the ¶.section of invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to hnyb.

C

Spiritual Development

- A. The Sphere of Sensation.
- B. The Augoeides.
- C. The sephiroth, etc. employed.
- D. The Aspirant, or natural man.
- E. The equilibration of the symbols.
- F. The invocation of the Higher. The limiting and controlling of the lower and the closing of the material senses to awaken the spiritual.
- G. Attempting to make the natural man grasp the Higher by first limiting the extent to which mere intellect can help him herein and then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the pillars of O and Cloud.
- H. The aspiration of the whole natural man towards the Higher self, and a prayer for Light and guidance through his Higher Self, addressed to the Lord of the Universe.
- I. The aspirant affirms aloud his earnest prayer to obtain Divine guidance, kneels at the west of the altar in the position of the candidate in the Enterer, and at the same time astrally projects his consciousness to the east of the altar, and turns, facing his body to the west, holding astrally his own left hand with his astral left. He raises his astral right hand holding the presentment of his Lotus and by the white portion thereof, and raised in the air erect.
- J. Let the aspirant now slowly recite an oration unto the gods and unto the Higher self (as that of the Second Adept in the entering of the Vault), but as if with his astral consciousness which is projected to the east of the altar.
Note: If at this point the aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected aura and properly master himself before proceeding any further.)
- K. Then let the aspirant pass unto the north, and facing east solemnly repeat the oration of the Hierophant, as before endeavoring to project the speaking conscious self to the place of the Hierophant (in this case, to the throne of the east). Then, let him slowly mentally formulate before him the eidolon of a Great Angel torch-bearer, standing before him as if to lead and light the way.
- L. Following it, let the aspirant circumambulate, and pass to the south, then let him halt, and aspire with his whole will, first to the mercy side of the Divine ideal, and then to the severity thereof. Let him then imagine himself as standing between two great pillars of O and Cloud, whose bases indeed are buried in black ever rolling clouds of darkness, which symbolizes the chaos of the world of hycu, but whose summits are lost in glorious Light undying, penetrating unto the white glory of the throne of the Ancient of Days.
- M. Now does the Aspirant move unto the west, faces southeast., and repeats alike the speeches of Hiereus and Hegemon.

- N. After another circumambulation, the Adept aspirant halts at the south and repeats the meditation in L.
- O. He passes unto the East, and repeats alike the words of the Hierophant and the Hegemon.
- P. Let him pass to the west of the altar, ever led by the Angel torchbearer. He projects his astral, and he implants therein his consciousness, and his body kneels when his soul passes between the pillars. He prayeth the great prayer of the Hierophant.
- Q. Now does the aspirant's soul re-enter unto his gross-form. He dreams in Divine Exstasis of the glory ineffable which is in the Bornless beyond. Meditating does he arise, and lifts to the heavens, his hands and his eyes, and his hopes and concentrating his will on the Glory, low murmurs he the mystic words of power.
- R. So also does he presently repeat the words of the Hierophant concerning the lamp of the Kerux, and so also passeth he by the east of the altar unto between the pillars. Standing between them (or formulating them if they be not there as it appears unto him), so raises he his heart unto the highest faith, and so he meditates upon the highest Godhead he can dream of. Then, let him grope with his hands in the Darkness of his ignorance, and in the Enterer Sign invoke the power that it remove the Darkness from his spiritual vision. So let him then endeavor to behold before him in the place of the throne of the east, a certain Light or dim glory, which shapeth itself into a form.
(Note: This is beheld only by the mental vision. Yet, owing unto the spiritual exaltation of the Adept, it may sometimes appear as if he beheld it with mortal eye.)
Then let him withdraw awhile from such contemplation and formulate for his equilibration once more the pillars of the Temple of heaven.
- S. Again does he aspire to see the glory conforming, and when this is accomplished, he thrice circumambulates, reverently saluting with the Enterer the place of glory.
- T. Now, let the aspirant stand opposite unto the place of that Light, and let him make deep meditation and contemplation thereon, presently also, imagining it to enshroud and envelope him, and again endeavoring to identify himself with its glory. Let him create himself in the likeness or eidolon of a colossal being, and endeavor to realize that this is the only True Self, and that the natural man is as it were, the base and throne thereof. Let him do this with due and met reverence and awe.
- U. Now does the Aspirant make entreaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.
- V. He consults it in any matter he may have especially sought for guidance from the beyond.
- W. Lastly, let the aspirant endeavor to formulate a link between the glory and his self-hood, and let him renew his obligation of purity of mind before it, avoiding in this any tendency to fanaticism or spiritual pride.
(Let the Adept remember that this process here set forth is on no account to be applied to endeavoring to come in contact with the higher soul of another. Thus, he will assuredly be led into error, hallucination, or even madness.)

W

Divination

- A. The form of Divination.
- B. The Diviner.
- C. The forces acting in the divination.
- D. The subject of the divination.
- E. The preparation of all things necessary and the right understanding of the process so as to formulate a connecting link between the process employed and the Macrocosm.
- F. The invocation of the Higher; and arrangement of the scheme of divination and initiation of the forces thereof.
- G. The first entry into the matter. First assertion of limits and correspondences; beginning of the working.
- H. The actual and careful formulation of the question demanded, and consideration of all its correspondences and their classifications.
- I. Announcement aloud that all the correspondences taken are correct and perfect. The diviner places his hand upon the instrument of divination. Standing at the east of the altar, he prepares to invoke the forces required in the divination.
- J. Solemn invocation of the necessary spiritual forces to aid the diviner in the divination. Then let him say, "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination.:
- K. Accurately define the term of the question; putting down clearly in writing what is already known, what is suspected or implied, and what is sought to be known. See that thou verify in the beginning of the judgment that part which is already known.
- L. Next, let the diviner formulate clearly under two groups or heads: (a) the arguments for, (b) the arguments against, the success of the subject of one divination so as to be able to draw a preliminary conclusion therefrom on either side.
- M. First formulation of a conclusive judgment from the premises already obtained.
- N. Same as Section L.
- O. Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment which was a preliminary to this operation.
- P. The comparison of the first preliminary judgment with one second judgment developing therefrom so as to enable the diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an angelic figure consonant to the process. In this matter, take care not to mislead thy judgment through the action of thine own preconceived ideas, but only relying, after due tests, on the indication afforded thee by the Angelic form. Know, unless

- the form be of an Angelic nature, its indication will not be reliable, seeing that if it be an elemental it will be below the plane desired.
- Q. The diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the Angelic form.
 - R. Having this result before him, let the diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.
 - S. Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.
 - T. The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.
 - U. The diviner gives advice to the consultant as to what use he shall make of the judgment.
 - V. The diviner formulates clearly with what forces it may be necessary to work in order to combat the evil, or fix the good, promised by the divination.
 - W. Lastly, remember that unto thee a divination shall be as a sacred work of the Divine magic of light, and not to be performed to pander unto the curiosity regarding the secrets of another; if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

h **Alchemy**

- A. The curcubite or the alembic
- B. The alchemist.
- C. The processes and forces employed.
- D. The matter to be transmuted.
- E. The selection of the to be transmuted, and the formation, cleansing and disposing of all the necessary vessels, materials, etc., for the working of the process.
- F. General invocation of the Higher forces to action. Placing of the matter within the curcubite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.
- G. The beginning of the actual process. The regulation and restriction of the proper degree of heat and moisture to be employed in the working. First evocation followed by first distillation.

- H. The taking up of the residuum which remaineth after the distillation from the curcubite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcubite. The fluid already distilled is to be poured again upon it the curcubite or philosophic egg is to be closed.
- I. The curcubite or Philosophic Egg being hermetically sealed, the alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an altar with the elements and four weapons thereon; upon the white triangle and upon a flashing tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the east of the altar, the alchemist should place his left hand upon the top of the curcubite, raise his right hand holding the Lotus Wand by the a band (for in a is the beginning of the life of the year) ready to commence the general invocation of the forces of the Divine Light to operate in the work.
- J. The pronouncing aloud of the invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary forces to act in the curcubite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures signs, sigils and the like. Then, let the alchemist say: "So help me the Lord of the Universe and my own Higher Soul." Let him raise the curcubite in the air with both hands saying, "Arise herein to action, O ye forces of the Light Divine.
- K. Now, let the matter putrefy in the Balneum Mariae in a very gentle heat, until Darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible Darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. (Note, for this evocation, use the names, of \perp).
- L. Then, let the alchemist distill with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcubite, and pour again upon it the fluid previously distilled. The curcubite is then to be placed again in a Balneum Mariae in a gentle heat. When it seems fairly redissolved (irrespective of the color), let it be taken out of the bath. It is now to undergo another magical ceremony.
- M. Now, place the curcubite to the west of the altar, holding the Lotus by the black end, perform a magical invocation of the 2 in her decrease and of \circ The curcubite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive nights, commencing at full 1. The alembic head is then to be fitted on.
- N. Repeat process set forth in Section L.

- O. The curcubite is to be placed to the east of the altar, and the alchemist performs an invocation of the 4 in her increase, and of P (holding the Lotus wand by the white end) to act upon the matter. The curcubite is now to be exposed for nine consecutive nights (ending with the Full 1) to the 4's rays.) In this, as in all similar exposures, it matters not if such nights be overclouded so long as the vessel be placed in such a position the direct rays.)
- N. Repeat process set forth in section L.
- P. The curcubite is again to be placed on the White Triangle upon the altar. The alchemist performs an invocation of the forces of the A to act in the curcubite. It is then to be exposed to the rays of the A for twelve hours each day from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the A is strongly posited in the zodiac, but it can be done at some other times, though never when it is in h,, g, j or k).
- Q. The curcubite is again placed upon the White Triangle upon the altar. The alchemist repeats the words: "Child of Earth, long hast thou dwelt, "etc.. Then, holding above it the Lotus Wand by the white end, he says, "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point, keen and bright flashes of Light should appear in the curcubite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an elemental from the curcubite consonant to the nature of the mixture, and judge by the nature of the color of its robes and their brilliancy whether the matter has attained to the right condition. If the flashes do not appear, and if the robes of the elemental be not brilliant and flashing, then let the curcubite stand within the white Triangle for seven days; having on the right hand of the apex of the triangle a flashing tablet of the A, and in the left ,one of the 4. Let it not be moved or disturbed all those seven days, but not in the dark, save at night. Then, let the operation as aforementioned be repeated over the curcubite, and this process may be repeated altogether three times if the flashing Light cometh not, for without this later, the work would be useless. If after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the alchemist or in the management of the curcubite. Wherefore let the Lunar and the Solar invocations and exposures be repeated when without doubt. If these be done with care (and more especially those of P and Q with those of the 4 as taught, for these have great force materially), then without doubt shall that flashing Light manifest itself in the curcubite.
- R. Holding the Lotus Wand by the white end, the alchemist now draws over the curcubite the symbol of the Flaming Sword as if descending into the mixture. Then, let him place the curcubite to the east of the solemn invocation of the forces of F to act therein. The curcubite is then to be placed between the pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of F. After this period, fit on the alembic head, and distill first in Balneum Mariae, then in Balneum Arenae till what time the mixture be all distilled over.
- S. Now, let the alchemist take the fluid of the distillate, and let him perform over it an invocation of the forces of B to act in the clear fluid so as to formulate therein the ☿, even the B of the philosophers. (The residuum or the dead

head is not to be worked with at present, but is to be set apart for future use.)

After the invocation of the ☽, a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in a hermetic receiver for seven days to the light of the ☉; at the end of which time there should be distinct flashes of Light therein. (Or a Philosophic egg may be used; but the receiver of the alembic if close stopped will answer this purpose.)

- T. Now the residuum or dead head is to be taken out of the curcubite, ground small and replaced. An invocation of the forces of ☿ is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing Tablet of ☿ for seven days. At the end of this time, there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of Light is certain to come.
- U. A flashing tablet of each of the four elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the M and N Tablets, and the curcubite with the dead head between the Fire and Earth Tablets. Now, let the alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, and the lesser magical implement appropriate. First, of the forces of ☉ to act in the curcubite on the dead head. Second, those of ☽, to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of the Lotus Wand). Fourth, of those of the M to act on the distillate. Lastly, those of the L to act on the dead head. Let the curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifested in both mixtures. These flashes should be lightly colored.
- V. The alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the altar, then substitutes one of ☽. This must be white with golden charges, and is to be placed on or within the White Triangle between the vessels. He then addresses a most solemn invocation to the forces of ☽ to render the result of the working that which he shall desire, and makes over each vessel the symbol of the Flaming Sword. This is the most important of all the invocations. It will only succeed if the alchemist keepeth himself closely allied unto his Higher self during the working of the invocation and of making the tablet. At the end of it, if it has been successful, a keen and translucent flash will take the place of the slightly colored flashes in the receiver of the curcubite so that the fluid should sparkle as a diamond, whilst the powder in the curcubite shall slightly gleam.
- W. The distilled liquid is now to be poured from the receiver upon the residuum of the dead head in the curcubite, and the mixture at first will appear cloudy. It is now to be exposed to the ☉ for ten days consecutively (Ten is trapt translating the influence of ☿). It is then again to be placed upon the White Triangle upon the altar, upon a flashing tablet of ☽, with a solemn invocation of ☽ to act therein. Let it remain thus for seven days, at the end of which time see what forms, color and appearance the liquor hath taken, for there should now

arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcubite into the Balneum Mariae to digest with a very gentle heat for seven days. Place it then in the Balneum Mariae to distill, beginning with a gentle, and ending with a strong heat. Distill thus until nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial, it is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted.

Thou shalt place the same in thine athanor, bring it first to a red, and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou has brought it to the highest possible heat, and allowing it to cool gradually.

The preferable time for this working should be in the heat of the day. On the seventh day of this operation, thou shalt open the crucible and thou shalt behold what form and color thy caput mortuum hath taken.

It will be like either a precious stone or a glittering powder. And this stone or powder shall be of magical virtue in accordance with its nature.

RC

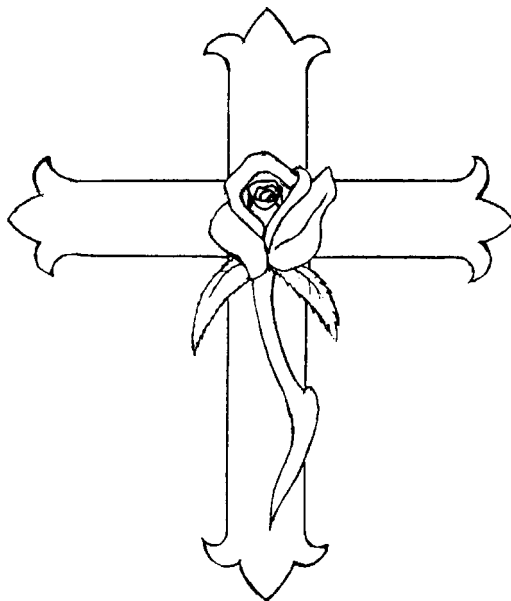
Z-3

The Symbolism of the Admission of the Candidate

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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The Admission of the Candidate

The candidate is waiting without the Portal under the care of the Sentinel "The Watcher Without," that is, under the care of the form of Anubis of the West. Symbolically he keeps off the "Dog-faced demons," the opposers of Anubis, who rise from the confines where matter ends to deceive and drag down the soul. The ritual of the 31st path says: "Since ever dragging down the soul and leading it from sacred things, from the confines of matter arise the terrible Dog-faced demons never showing a true image unto mortal gaze."

The Hierophant gives a single knock to announce the just commencement of a vibration in the sphere of sensation of the candidate. He then states that he holds the dispensation from the Chiefs of the Second Order, to affirm that the effect of the ensuing ceremony upon the candidate is only authorized by the Higher Powers for the purpose of initiation, which shall ultimately lead to the knowledge of his Higher Self. He is admitted to the grade of Neophyte which has no number, concealing the commencement of all things under the similitude of no thing.

The Hegemon, the representative of the goddess of truth and justice, is consequently sent to superintend the preparation. This symbolises that it is the presider of equilibrium who is to administrate the process of initiation, by the commencement of the forces of equilibrium in the candidate himself, through the symbols of rectitude and self-control. However, the actual preparation of the candidate should be performed by the Sentinel, the "Watcher Without," to show that this preparation must be accomplished before the establishment of equilibrium can occur. Therefore, does the Hegemon superintend the preparation rather than perform it actually. A triple cord is bound round the body of the Neophyte, symbolising the binding and restriction of the lower nature. It is triple in reference to the White Triangle of the three Supernals. Then, also, are the eyes bandaged to symbolize that the light of the material world is but darkness and illusion compared with the radiance of the Divine Light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Hierophant, being a member of the Second Order and therefore initiated into the secret knowledge of the symbolism, shall, together with any officers and members also of the Inner Order, remember what tremendous gods and goddesses they represent. The Divine forces of the eternal in the administration of the universe. The ritual should be read in a loud, clear, stern and solemn voice so as to impress the candidate with the solemnity of the occasion. In this, there should be no foolish nervousness or hesitation, but the ritual as performed by an initiated Hierophant should become in his hands something more than this.

Thus should he act. Let him remember what particular god he represents. Exalting his mind unto the contemplation thereof, let him think of himself as a vast figure, standing or moving in the likeness of that god, colossal, his head lost in the clouds, with the Light flashing around it from the headdress of the god. His feet rest upon Earth in darkness, thunder and rolling clouds, and his form wrapped in flashes of lightening, while vibrating the name of the god. Thus standing, let him endeavor to hear the voice of the god whom he represents and of the god forms of the other officers as previously explained.

Let him speak, then, not as if unto an assembly of mortals but as to an assembly of gods. Let his voice be so directed as to roll through the universe to the utmost confines of space. Let the candidate represent unto him, as it were, a world whom he is beginning to lead unto the knowledge of its governing Angel. As it is written, "The lightening cometh out of the east and shineth even unto the west, even so, shall the coming of the Son of Man be."

The candidate during the ceremony is addressed as Child of Earth, as representing the earthly or terrestrial nature of man. He who comes forward from the darkness of $\tau\omega\kappa\lambda\mu$ to endeavor to regain the knowledge of the Light. This is what is meant by the speech of the Hegemon, because the path of the initiate is but darkness and foolishness to the natural man. The single knock given by the Hegemon without the door represents the consenting will of the natural man to receive the force formulated by the Hierophant, and is answered by the Kerux within as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, seals the candidate with a new name given to the physical body of the outward man, but signifying the aspirations of his soul. As a consequence of the affirmation of the motto as the name of the candidate in the Hall of Truth, Osiris, sends forward the goddess of the scales of the balance to baptise him with N and the companion goddess to consecrate him with D. As it is written, "Unless a man be born of water and of the Spirit, he shall in no way enter the Kingdom of Heaven."

The Kerux instantly bars the candidate's passage to mark that though he has been admitted, the natural man of unpurified desires cannot be a dweller in the Hall of the Truth. The goddesses of the scales immediately purifies and consecrates him, which operation calls into action the forces of the pillars in his own sphere of sensation. This is the first of four consecrations because when the pillars of the Tree are projected onto the sphere of sensation there are four pillars, of which the Middle Pillar is the axis.

At this point of the ceremony, the astral appearance of the candidate is that of a form wrapped in darkness as if extinguished thereby, and having unto his right and unto his left the faint semblance of the two great Pillars of Fire and of Cloud, from which issues faint rays into the darkness which covers him. Immediately above his sphere of sensation there will appear a ray of bright light as if preparing to penetrate the darkness covering him. The result of this will be that the candidate, during the whole of the ceremony of admission, will usually appear to be somewhat automatic and vague.

The reception and consecration take place symbolically in the darkest part of $\tau\omega\kappa\lambda\mu$. The moment this is finished, the candidate is conducted to the foot of the altar, that is, under the citrine part of $\tau\omega\kappa\lambda\mu$ which receives the impact of the Middle Column. Now, the Hegemon throughout the ceremony acts as guide, prompter and answerer for the candidate. His office towards the candidate is analogous to that of his Higher Soul - wherefore also, the Hegemon holds in his hand the mitre-headed sceptre to attract, since it is the sceptre of Wisdom, the Higher Self of the candidate.

At this moment, as the candidate stands before the altar and the simulacrum of the Higher Self is attracted, so also arises the form of the accuser in the place of the Evil Triad. This similarly attracts the simulacrum of the Evil Persona of the candidate.

Were it not for the power of the 42 lettered name in the palaces of hryxz (the gods of which are usually called the "Great Assessors of Judgment") the actual Evil Persona would at once formulate and be able to obsess the jwr of the candidate. For, seeing that at this time, the simulacrum of the Higher Soul is attracting the Neschamah of the candidate, the human will is not as powerful in the jwr for the moment, because the aspirant of the Mysteries is now, as it were, divided. In other words, his Neschamah is directed to the contemplation of his Higher Self which is attracted by the Hegemon. His natural body is bound and blinded, his jwr is threatened by the simulacrum of the Evil Persona attracted by Omoo-Szathan, and a species of shadow of himself is thrown forward to the place of the pillars, where the scales of judgment are set. At the same time that the first consecration establishes a semblance of the pillars to his right and left, it also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the pillars.

Here then stands the shadow of the candidate while the scales of the balance oscillate unseen. Unseen also and colossal, there is imaged before him Tho-oth, as }wrfm, in the Sign of the Enterer of the Threshold, ready, according to the decision of the human will, to permit or withhold the descent of the Lower Genius of the candidate.

Meanwhile, the Great Assessors of Judgment examine into the truth of the accusations formulated by the evil and averse antithesis. The Assessors of Judgment come not under the head of invisible stations, but during the obligation and circumambulation of the candidate, until he is brought to the Light, they hover immediately about the limits of the Temple and their evil antithesis immediately below. Therefore, when the candidate stands before the altar before the obligation, is the decision actually taken by the human will of the candidate. Rarely in his life has he been nearer death, seeing that he is, as it were, disintegrated into his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the candidate, the answer of the Hegemon and his consent to take the obligation.

The moment the candidate thus consents, the Hierophant advances between the pillars as if to assert that the judgment is concluded. He advances by the invisible station of Harpocrates to that of the Evil Triad, which he symbolically treads down, so that as Aroueris, he stands upon the opposer. He then comes to the east of the altar, interposing between the place of the Evil Triad and the candidate. At the same time, the Hiereus advances on the candidate's left, the Hegemon on his right, thus formulating about him the symbol of the higher triad before he places his hand upon the symbol of the three Supernals upon the altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the Divine consciousness.

As he kneels in the presence of the triad of Aroueris, Thmaa-est and Horus, he places his left hand in that of his initiator as affirming his passive reception of the ritual, but his right hand is on the White Triangle to symbolise his active aspiration towards his Higher Self. His head is bowed to represent the voluntary submission of the human will to the Divine, and for this latter reason, he repeats in the obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the Higher is perfect. Only at this moment, does the invisible and colossal figure of Tho-oth cease to be in the Sign of the Enterer and gives the Sign of Silence, permitting the first real

descent of the Genius of the candidate, who descends to the invisible station of Harpocrates as a witness of the obligation.

The Hiereus and the Hierophant return to their thrones, and therefore, it is not Aroueris, but Osiris himself that addresses the speech to the candidate, "The voice of my Higher Self," etc., which confirms the link established between the Neschamah and the Genius by formulating the conception thereof into the $j\ \overline{w}r$. For this, Osiris speaks in the character of the Higher Soul, the symbolic form of which is standing between the columns before him. The affirmation of the Higher Soul as the god of the man does not mean that this is the only god, but rather that it is the only presentment of him which the natural man can grasp at all. Neither is it just to say that the Higher Soul is one with god, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the god of thyself cause thee, by a misconception, to lose thy reverence for the gods who live forever, the aeons of infinite years. Herein is a great error and one which may, in its ultimatum bring about the fall of the Genius, a sin which entails none the less terrible consequences because it is a sign of the higher plane where the choice is not between good and evil, but between the higher and lower forms of good.

Therefore, the mystic circumambulation in the Path of Darkness is led by the Kerux with the symbolic Light, as formulating that the Higher Soul is not the only Divine Light, but rather a spark from the ineffable flame. The Kerux, in his turn, is but the "Watcher of the gods." After the Kerux comes the Hegemon, the translator of the Higher Self, leading the candidate. Then comes the goddesses of the scales of the balance, the Stolistes and the Dadouchos. They move once around; the formation in darkness of the $hmyb$ angle of the White Triangle of the three Supernals. The Hierophant knocks once as they pass him in affirmation of mercy, the Hiereus in affirmation of severity. The invisible assessors each give the Sign of the Enterer as the candidate passes on his way. At the second passing by the Hierophant, the knock affirms the commencement of the angle of $hmkj$.

The Kerux bars the candidate's approach to the west to mark that the natural man cannot obtain the understanding of even the son of Osiris unless by purification and equilibrium. Again is the candidate purified and consecrated, the pillars about his sphere of sensation being rendered more manifest. After this second consecration, the candidate is allowed to approach the place of "the twilight of the gods" and for a brief space, the hoodwink is slipped up, to present a glimpse, but a glimpse only, of the beyond. The knowledge of the formulae is signified in the challenge of the Hiereus to know the name. If the formula of Horus be not with the candidate, that of Osiris cannot be grasped, but to the candidate, the power of Horus as yet can only appear as a terrible and incomprehensible force, "The Force of the Avenger of the Gods," hence, the speech of the Hegemon for him. The candidate cannot as yet comprehend that before mildness can be exercised rightly, the forces of severity and mercy must be known and wielded. To accomplish this, the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence, in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear. He gives one knock to seal the vibration of that force imaged in the candidate's sphere of sensation.

The next barring and consecration of the candidate is an extension of the previous one and the commencement of the formulation of the angle of rtk. The hoodwink is again slipped up giving a still further glimpse of the nature of the Divine Light, though to the mind of the candidate, an imperfect one. Therefore, it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the darkness, yet heralding a glory beyond. The speech of the Hierophant formulates the forces of the hidden Central Pillar. After this, the candidate passes to the altar of the universe, which receives the influences of the three pillars, as though the ray from the Divine would descend into the darkness of the mind, for then, but not until then, is he fitted to realize what are the first things necessary to the "search for the shining Light."

The Hierophant now leaves his throne and passes between the pillars, either halting there during the prayer or halting at the places of Harpocrates, or that of the Evil Triad, or east of the altar. It does not particularly matter which, but one of them may seem more appropriate to a particular candidate than another and the Hierophant will usually find that he halts at the right place instinctively.

The Hieres stands on the left of the candidate, the Hegemon on his right, thus forming the triad of the Supernals. The Kerux, Stolistes, and Dadouchos represent an inferior and supporting triad behind him as if they affirmed that he has passed the judgment of the balance. It is best, though not absolutely necessary, that the Hierophant and the Hieres should hold their banners. In any case, it should be done astrally.

The Higher Self of the candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hoodwink removed definitely.

The Hierophant, Hieres, and the Hegemon join sceptres and sword above the candidate's head, thus formulating the Supernal Triad, and assert his reception into the Order. They recite the mystic words to seal the current of the flowing Light.

The Higher Self remains in the station of Harpocrates. At this point, the spirit-vision should see a gleaming white triangle formulated over the candidate's head.

The Hierophant now calls forward the Kerux, cautioning the candidate that the Light has preceded him without his knowledge. It represents to him here, a vague formulation of ideas which as yet he can neither grasp nor analyze. This Light is not a symbol of his Higher Self, but a ray from the gods to lead him thereto.

Only after having thus been brought to the Light is the candidate led to the east of the altar, the place of the station of the Evil Triad, -- to affirm that with this Light he will be able to cast out and trample on his own Evil Persona which, when it has been put in its place, will then become a support to him. It is to the Hieres, "The Avenger of the Gods," therefore, that the duty of entrusting the candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the pillars and superintends his final consecration. Thus, he brings the peculiar force in matter of the Hieres to the aid of the candidate, so that he may more safely and resolutely combat the temptations of the Evil Persona.

The Hierophant has returned to his throne while the Hegemon holds the insignia of the Hieres as he confers the signs, etc.. She thus affirms the necessity of the force represented by the Hieres to the candidate.

The Hierophant on the throne, the Hiereus east of the Black Pillar and the Hegemon east of the White Pillar again form a triad which here represents the reflection of the three Supernals. The Higher Soul is formulated between the pillars in the place of equilibrium. The candidate is in the place of the Evil Triad and the Hiereus now advances to the place of Harpocrates between the pillars to give the words.

After the giving of the words and signs, the Hiereus draws the candidate forward between the pillars and for the second time in the ceremony, the Higher Soul stands near and ready to touch him. The Hiereus returns to his place east of the Black Pillar so that the three chief officers may formulate and draw down to the candidate, by their insignia, and the influence of their symbols, the forces of the Supernal Triad. It is important, therefore, that at this point, they should be in these places.

The candidate now stands between the pillars, bound with a rope like the mummied form of Osiris, between Isis and Nephthys. The final consecration now takes place by the goddesses of the scales of the balance. The candidate stands for the first time during the ceremony at the point representing the equilibrium of the balance. Meanwhile, the Kerux goes to the north, ready for the circumambulation so as to link that with the final consecration of the candidate. The final consecration is also demanded by the Hiereus, Horus, the powerful avenger of Osiris, as still menacing to the Evil Persona of the candidate. Its affect is to seal finally, in balanced formation, the four pillars in the sphere of sensation of the candidate. This does not imply that they were not naturally there before, but in the natural man, the symbols are unbalanced in strength, some being weaker and some stronger. The effect of the ceremony is to strengthen the weak, to purify the strong, and so begin to equilibrate them. At the same time this creates a link between them and the corresponding forces of the Macrocosm.

This being done, the Hierophant commands the removal of the rope which has hitherto been purposely retained, symbolically to restrain the actions of the natural man, whose temptation is towards the Evil Persona.

The four pillars being thus firmly established, the candidate is invested with the badge of the White Triangle of the three Supernals formulating in Darkness. Now, also, the Higher Self is enabled in reality to form a link with him, if the human will of the natural man be in reality consenting thereto. The free-will of the natural man is never obsessed either by the Higher Soul or by the ceremony, but, the will consenting, the whole of the ceremony is directed to strengthening its action. As the badge is placed upon him, it is as if the two great goddesses, Isis and Nephthys, stretched forth their wings over Osiris to restore him again to life.

The Mystic Circumambulation follows in the Path of Light to represent the rising of Light in the candidate, through the operation of self-sacrifice. As he passes the Hierophant's throne, the red Calvary Cross is astrally formed above the astral White Triangle on his forehead, so that so long as he belongs to the Order, he may bear that potent and sublime symbol as a link with his Higher Self and as an aid in searching out the forces of the Divine Light, if he will.

The Higher Soul or Genius now returns to the invisible station of Harpocrates, the place of the hidden center, yet continuing to retain the link formed with the candidate. The address of the Hierophant is intended simply to affect the distinct formulation of the symbols of the 0 = 0 grade of Neophyte in the candidate. It is

therefore, only when this is finished, that the watcher, Anubis, announces that the candidate has been duly admitted as an initiated Neophyte.

The Hiereus is charged with a warning address as again confirming the will of the candidate and addressing a final menace to the Evil Persona. The Hierophant then states clearly what the candidate must begin to study. He affirms that the symbols must be equilibrated in the sphere of sensation before a link can be formulated between them and the forces of the Macrocosm. The necessity of examination is insisted upon so that this may be completely done.

The Kerux then pours out the two fluids to make the semblance of blood. This is to fix in the candidate's sphere the symbols of the forces of transmutation in nature and also to make an astral link between these and the candidate's physical life as a guard of the secrecy of the Mysteries. This particular form of transmutation is used as showing the effect of a mixture of forces as producing a third appearance totally different from them. The red color is symbolic of the blood of the candidate. In the ancient Mysteries, the candidate's blood was actually drawn at this time and preserved as an avenging link in case of his proving unworthy. Our transmutation affects the matter quite as well, seeing that the astral link is formally established.

The final speech of the Hierophant is further intended besides its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant in sublime knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

Closing

The greater part of the closing ceremony is explained by the opening. The reverse circumambulation, however, is intended to formulate the withdrawal of the Light of the Supernal Triad from the altar, so that it may not be profaned by abiding without due guard. It is not that the Divine Light would suffer thereby, but because it might initiate an avenging current if profaned. This is what is implied by the Law of Moses in the prohibition about offering unconsecrated D either before or within the Veil of the Tabernacle. As a vibratory formula, the reverse Circumambulation represents the reversal of the current and the restoration of the Operator to his ordinary condition.

The mystic repast then follows. It is a communion in the body of Osiris. Its mystic name is, "The Formula of the Justified One," and it is sufficiently explained in the section concerning the altar.

The Kerux, in finishing, inverts the cup, as the "Watcher of the Gods," to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant and the Chief officers giving the three strokes, emblematic of the mystic triad, and they repeat the mystic words.

The Hierophant, in his final speech, seals the link first formulated between the members and the Supernal Triad for each one present, that it may prove to him or her a guide for the ultimate attainment of the supreme initiation.

The Symbolism and Meaning of the Step, Signs, Grip or Token and the Words

They have this three-fold interpretation:

1. Apparent meaning.
2. Spiritual or mystical reference.
3. Practical application.

Each is therefore considered under three heads.

The Step

1. The foot is advanced about six inches representing the foot on the side of dsj put forward and taking a hesitating step in darkness. The left foot, is to represent the power of Isis or the beginning of action rather than Nephthys as the end thereof. The term 6 inches is employed here only to render it more intelligible to English initiates. It means a convenient measure of 6, and preferably 6 times the measure of the phalax of the thumb -- Spirit and Will.
2. It symbolizes the beginning of the stamping down of the Evil Persona. The foot is advanced 6 metrical distances answering to the number 6 of trapt -- Osiris -- alluding therefore to the self-sacrifice necessary to accomplish this.
3. It represents the practical application of the beginning of a magical force. Let the Adept, in using the Sign of the Enterer, give the step as he commences the sign and let him imagine himself colossal, clothed with the form of the god or goddess appropriate to the work, his head reaching to the clouds, his feet resting upon Earth. Let him take the step as if he stamped upon the Earth and the Earth quaked and rocked beneath him. As it is said, "Clouds and Darkness are round about Him -- lightnings and thunders the habitation of His feet." Its secret name is "The Step of the Avenger."

The Saluting Sign

1. That of groping forward in search of truth.
2. It represents the involution and bringing forward of the Light into the material to aid the will of the candidate in his search for and aspiration towards the Higher.
3. Standing as before described, in the form of the god, and elevating the mind to the contemplation of rtk, take the step like a stroke with the foot, bring the arms up above the head as if touching the rtk. As the step is completed, bring the hands over the head forward. Thrust them out direct from the level of the eyes horizontally with arms extended, fingers straight, palms downwards, and the hands directed towards the object it

is wished to charge or to affect. At the same time, sink the head until the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this sign is a symbol of tremendous attacking force and of projection of will power. It should be employed in all cases where force of attack is required, especially in charging of a talisman and the like. Generally, it is best to have the thumbs and all the fingers extended. If a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith, also, may be combined the attribution of the planets to the head: (F to the right nostril, B to the mouth, etc., as explained in the Microcosm Lecture, sending at the same time an imaginary ray of the color of the planet desired from the part of the head attributed to it. When finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first sign should always be answered by the second. The secret names of the Saluting Signs are, "The Attacking Sign," or "The Sign of the Enterer of the Threshold."

The Sign of Silence

1. This is simply that of secrecy regarding the Mysteries.
2. It is the affirmation of the station of Harpocrates, wherein the Higher Soul of the candidate is formulated in part of the admission ceremony. It is the symbol of the center and of the "Voice of the Silence" which answers in secret the thought of the heart.
3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the god Harpocrates. Bring the left foot sharply back, both heels together and beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the center of the lower lip with the left forefinger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

This sign is also used as a protection against attack. The sign represents a concentration of astral light about the person. Having given the sign as above, it is a protection against all attack and danger of obsession. To make it yet stronger, the form of the god should be taken. If spiritual force is required, formulate it as if standing on a lotus or rising from it. For force in contemplation and meditation, formulate as if seated upon a lotus, but for more material force, as if standing upon a dragon or a serpent like some statues of Harpocrates. As a defence and protection, the sign is as strong as the banishing pentagram, though of a different nature, and as the Sign of the Enterer represents attack, so does this sign represent defence thereto, as a shield is a defence against the sword. From this sign is a formula of invisibility derived.

The secret names of this sign are: "The Sign of the Gods of Silence," or the "Sign of Defence or Protection." It may be performed with any finger of either hand, but

it is most protective when the left forefinger is used, the N of dsj , for the fingers of the right hand represent more violent action, and those of the left more watery action. (If you do not have a convenient implement, a sigil or a pentagram may be traced with any finger of any hand according to the correspondence required.)

It may here be remarked that the so-called Christian Sign of Benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis and Nephthys -- or Spirit, D and N.

With regard to taking on mentally the forms of the gods, it may here be noted that the process is of great assistance and use in all magical working, whether of invocation or evocation, contemplation, meditation, skrying in the spirit vision, alchemy, etc., for the forms of the gods do here represent a certain symbolic material action of the Divine forces.

The Grip and the Password

1. The steps are taken and the Grip exchanged simultaneously. They mean seeking guidance in the darkness and silence of the Mysteries.
2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fails at first. It indicates the necessity for harmony and brotherly love, the doing away with pettiness and of too much self-concentration, allowances for the weaknesses of others within limits, and shunning resolutely anything in the nature of slander. So, in the grip of the Neophyte, the initiates meet hand to hand and foot to foot in the true greeting of a brother or sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces in the same manner, he/she becomes unsympathetic with the rest, separates himself or herself from them, and though he/she weakens the combination of working, he/she still more certainly attracts upon him/herself a reflex current from the avengers of evil. The name of the God of Silence which is the Grand Word of this grade also represents the silence of the sacred Mysteries to be observed toward the Outer Order. It shows also the necessity for respect towards the secrets of any Frater or Soror committed to your care, not endeavoring to search them out for purposes of curiosity nor repeating them when discovered, nor in any way referring to them so as to wound the other, nor in any way employing them as a means of causing humiliation, but to keep them as a sacred trust and not to be deflected by them from acting justly and harmoniously together.
3. In any magical ceremony, or other working, if more than one member be taking part, all present, putting themselves into the form of the god as taught, should exchange the Sign, Grip and Words, so as to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

The Password

1. Merely to guard the secrets of the Order against any members resigned or not working. It is changed at each Equinox.

2. It is an affirmation of the different spiritual as well as the different physical constitutions of the candidates. It affirms that all natures cannot be the same without evil and injury resulting thereby -- but that each nature could be brought to its own right, the best of its kind. This too, may be done in all things. It is the basis of alchemy.
3. It should be pronounced as if attracting the Solar force, the Light of nature, during the six months following the Equinox at which it is issued, as a link with the Solar force, between that and the Order. This password, therefore, may also be used in a magical ceremony as attracting the support of the Light of nature acting upon natural forces.

The Ceremony of the Equinox

The whole formulae of the Ceremony of the Equinox is intended to create a magical link between the Sun, as the Light of nature, and the Order. It should be celebrated within 48 hours at least of the Sun's actual entry into Aries or Libra. The single knock given by the Hierophant heralds the initiation of a fresh current. The Password, as already explained, is the symbol of the connecting link of the purpose of the ceremony, and therefore, before beginning fresh operation to attract a fresh current, the Kerux proclaims that the former Password is abrogated. In the whole ceremony, save at the exchange of insignia, the Hierophant, Hieres, Hegemon, Stolistes, and Dadouchos remain in their places. The Kerux, or "Watcher of the Gods" is being the only one who moves.

First comes the establishment of a vertical current in the direction of the Middle Column by the exchange of words between the Hierophant and the Hieres. The Hegemon, who is in the whole ceremony of the Equinox the important officer, by reason of his insignia, seals and arrests the current in the center by a single knock and the words, "I am the reconciler between them." Then follows the cross current established between the Stolistes and Dadouchos, again fixed and sealed by the Hegemon, thus, symbolising the equilateral cross of the elements (of which the center would naturally be about the invisible station of Harpocrates) but is arrested by the Hegemon between the columns. The cross currents are thus thrown into the image of the Calvary Cross of the Rivers to ally it with the symbolism of trapt and of the sephiroth.

Then the Hierophant, Dadouchos, Hieres, and Stolistes formulate a circle enclosing the symbol, which is again sealed by the Hegemon. Then the officers, being careful to follow the course of the Sun, deposit in turn, their insignia upon the altar, taking therefrom instead the mystical symbols of the body of Osiris corresponding to their Cardinal Points. The Hegemon takes the Lamp of Kerux. The Kerux then circumambulates, halting at the cardinal points and facing them, representing the course of the Sun through the zodiac in order to attract the Solar ray. Under the control of its superior, the Light of Osiris, and the adorations are performed at the stations of the Kerubim to mark the limits of the circle.

This time, it is with the Lamp of the Watcher of the Gods and with the sign of the Calvary Cross of trapt that the Hegemon seals in the center the Solar Light. The

formal assertion of the entry of a new current of Light is proclaimed, and the mystic words are recited to close the ceremony.

From this ceremony there are many practical formulae derivable which will be easily comprehended by the ZAM who has mastered the whole of this lecture. Only let him remember that the formulae of the ceremony of the Equinox represents the sudden attraction and sealing of a force in nature then in operation, rather than a continuous and graduated ceremony to build up the same. Consequently also, it is well to use the Password then in being as an adjunct to the other names employed in magical ceremonies as bringing into operation the link with the Solar Light.

Notes on the Opening Exordium of “Z”

The great Tho-oth is the highest aspect of the Hermes of the most ancient Egyptian Mysteries, and corresponds almost to the Great Angel }wrfm. It is the Archangel of rtk in the Briatic world. The Mercury of the Romans must not be confused with this Great Hermes.*

The doctrines of Gnosticism and of Valentinus approached those of the pure Qabalah. In them we find speech and silence. Across the abyss of silence comes the primal speech. The Divine ones here referred to are the aeons in the Atziluthic world. These formulae of knowledge are designed in terms cognizable to us in the lower world.

hyha , implicit and explicit sound. “Every being pronounces all its existence, the Name of the Lord of Life, by inspiration and expiration.”

Macroprosopus is amya and aba, Mother and Father. The two nostrils pass up and down the two breaths, as through the two great pillars. These throw all things into vibration; compare the \yl gl gh tycar. The piercing of the Dragon’s coils suggests the freeing of twklm, which is also referred to as the washing of the garments of the Queen, the inferior Mother. Then comes the breaking forth of the Light. Over twklm as Guardians are }wrfm and }wpl dns as the two pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or presence between the Kerubim.

The Particular Exordium

The Bornless Ones of Time referred to are those corruscations of the Divine Light which are above rtk of twlyxa. In such Supernal realms, the [ws]ya, though negative to us, is there intensely positive. Thence came forth the gods, the voice, the aeons, and the name.

The Egyptian gods are generally most differentiated by their crowns: Amen-Ra, by the high feathers, Mo-ooth (Maut) has the same headdress as Horus. She corresponds to \yhl a mya. The high Hermes-Tho-oth has the same headdress as Amoun Kneph, the sacred Spirit. Remember that Tho-oth, truth, has two aspects -- the higher and the lower. The higher is absolute, and the lower is suitable to human comprehension. To tell the higher form of a truth to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

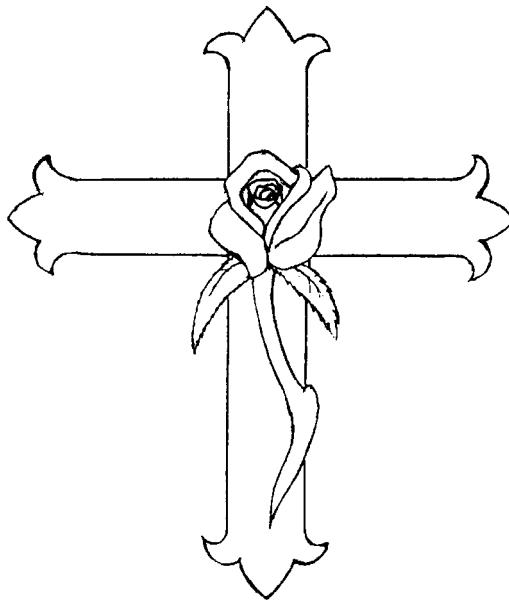
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Lecture on Sigils
Sigils by G.H. Frater D.D.C.F.
Commentary and Additions by G.H. Frater P.C.A.

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥




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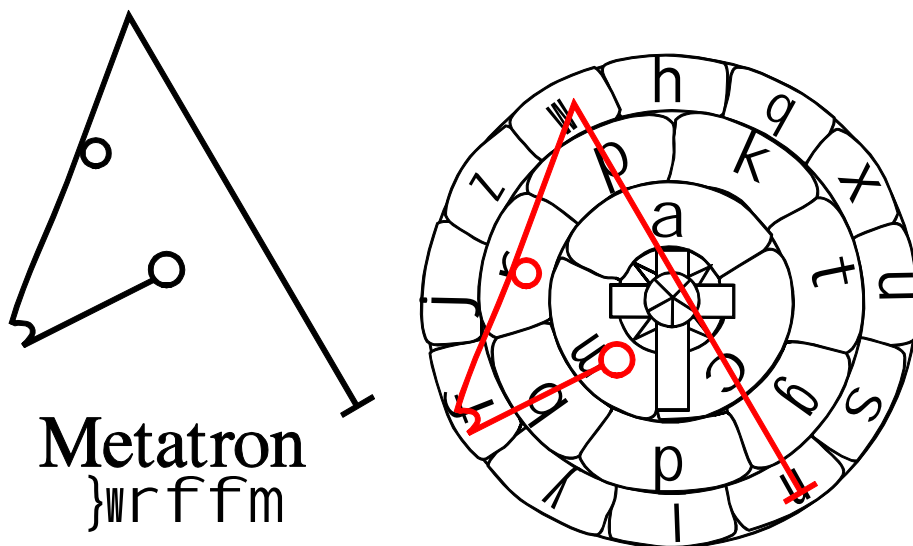
In the opening ceremony of the grade of Adeptus Minor, the complete symbol of the Rose and Cross is called the "Key of Sigils and of Rituals." It is further said that it represents the forces of the twenty-two letters in nature, as divided into a three, a seven, and a twelve.

The inner three petals of the Rose symbolize the active elements of M, O, and N, operating in the L, which is as it were the recipient of them, their container and ground of operation. They are colored as are all the other petals, according to the hues of the rainbow in the masculine (King) scale. The seven next petals answer to the letters of the seven planets, and the twelve outer to the twelve signs of the zodiac.

Developing the Sigil

If thou wilt trace the sigil of any word or name either in the air or written upon parchment paper, thou shalt commence with a circle at the point of the initial letter on the Rose, and draw with thy magical weapon a line from this circle unto the place of the next letter of the name. Continue this until thou hast finished the word which the letters compose. If two letters of the same sort, such as b or g, come together, thou shalt represent the same by a crook or a wave in the line at that point. And if there be a letter such as r in the name }wrfm, through which the line passeth to another letter and which yet formeth part of the name, thou shalt make a noose in the line at that point thus  to make the same.

If thou art drawing the sigil, thou mayest work it in the respective colors of the letters and add these together to form a synthesis of color. Thus the sigil of }wrfm shall be: Blue, greenish-yellow, orange, red-orange, and greenish-blue. The synthesis will be a reddish-citron.



Commentary and Elaboration G.H. Frater P.C.A.

In the process of invoking or in the creation of telemata, you shall first begin with the Divine name attributed to the sephiroth. This is followed by the great Archangel, the Angel and then the Choir of Angels. Now, if you wish to invoke a planet, the sigil of the name of the planet is to be traced or invoked in Hebrew, not English.

Next, the Angel of the planet may be traced or drawn, followed by the Intelligence and then any others that may be suited for the work at hand.

The sigils of the Intelligence and Spirit are usually extracted from the magical kamea of the planet according to a different system.

Forming the Sigils from the Kameas

The magical kameas are introduced in the Outer Order through the grade initiations. They are again reported here for the convenience of the Adept. In all cases, the kameas should be in Hebrew, thus, creating a relationship to the Tree of Life and the twenty-two petaled Rose.

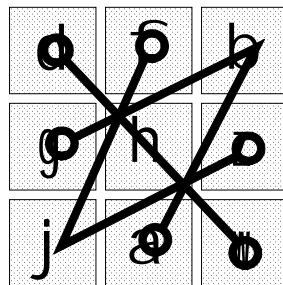
The magical squares are a special arrangement of numbers and or Hebrew letters arranged in such a manner as to yield the same number when added horizontally, vertically or diagonally. The sum of all the numbers in the kamea add up to a special number which has an occult significance to the planet of which the kamea is attributed.

To trace the sigil of any name using the kamea, one must first reduce the letter of the name to tens or units as found in the square.

The seal of the planet is a special symmetrical form that is designed to touch every letter on the kamea. The seal of the planet then becomes the signature of that planet derived through the mathematical form of the kamea.

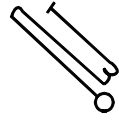
Let us use the kamea of ♄ as an example for achieving the sigil of the planet.

Kamea of Saturn



Kamea of Saturn

Intelligence
Agiel



d	f	b
g	h	z
j	a	w

The name of the Intelligence is I ayga.

Sequence in the kamea:

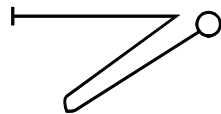
1 (a) 3 (g) 1 (y) 1 (a) 3 (l)

Usually when a number or letter returns to itself it is symbolized by a \beth or a \beth

Kamea of Saturn

Spirit

Zazel



d	f	b
g	h	z
j	a	w

Let us examine I zaz, the evil Spirit of L.

Sequence in kamea: 7 (d), 1 (a), 7 (z), 3 (l)

The Adept need simply to use his or her knowledge of Hebrew and Qabalistic number manipulation to derive the desired sigils from the kameas. Aiq Bekar is also necessary to understand. Using Aik Bekar, the letters of the Hebrew alphabet are grouped together according to the similarity of their numbers.

In creating the sigil of any name, one must reduce the letters of the name to tens or units as found in the square. The above examples of the L square should be of some aid in understanding this process.

In most cases, with the exception of the planets, the Rose is more appropriate and proven to be more effective. The full Rose is included here for tracing as well as the kameas and related information on the following pages.

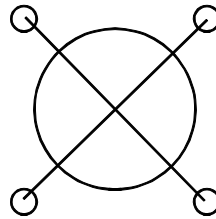
The name of the Intelligence is I ayphy.

Sequence in the kamea.

1 (y) 5 (h) 8 (j) 10 (y) 1 (a) 3 (g)

Kamea of Jupiter

d	dy	hy	a
f	z	w	by
h	ay	y	j
wy	b	g	gy



Seal of the Planet

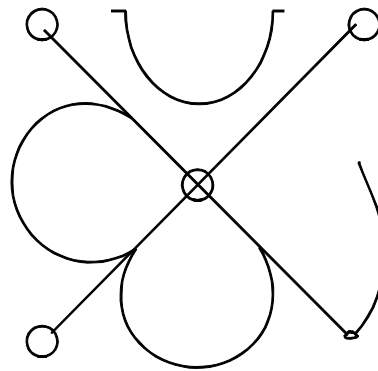
The name of the Intelligence is I ayparg.

Sequence in the kamea:

3 (g) 20 (r) 1 (a) 8 (j) 1 (a) 3 (l)

Kamea of Mars

ay	dk	z	k	g
d	by	hk	j	wy
zy	h	gy	ak	f
y	jy	a	dy	bk
gk	w	fy	b	hy



Seal of the Planet

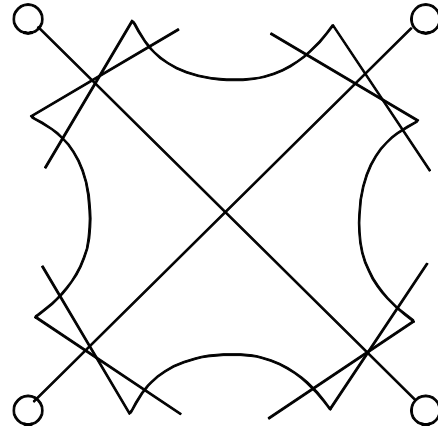
The name of the Intelligence is I aykn.

Sequence in the kamea:

5 (n) 20 (k) 10 (y) 1 (a) 3 (l)

Kamea of Sol

w	bl	g	dl	hl	a
z	ay	zk	jk	j	l
fy	dy	wy	hy	gk	dk
yy	k	bk	ak	zy	gy
hk	fk	y	f	wk	by
wl	h	gl	d	b	al



Seal of the Planet

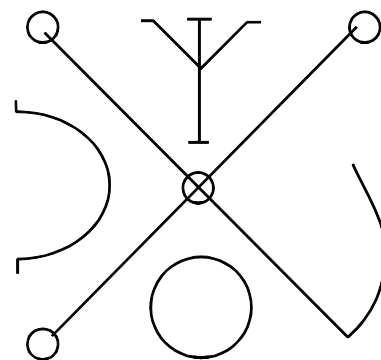
The name of the Intelligence is I aygh.

Sequence in kamea:

5 (h) 3 (g) 10 (y) 1 (a) 3 (l)

Kamea of Venus

bk	zm	wy	am	y	hl	d
h	gk	jm	zy	bm	ay	fk
l	w	dk	fm	jy	wl	by
gy	al	z	hk	gm	fy	zl
jl	dy	bl	a	wk	dm	k
ak	fl	j	gl	b	zk	hm
wm	hy	m	f	dl	g	jk



Seal of the Planet

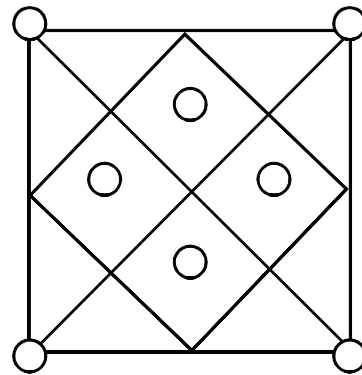
The name of the Intelligence is I ayryf.

Sequence in kamea:

9 (f) 10 (y) 20 (r) 10 (y) 1 (a) 3 (l)

Kamea of Mercury

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fm	hy	dy	bn	gn	ay	y	wn
am	gk	bk	dm	hm	fy	jy	jm
bl	dl	hl	fk	jk	jl	fl	hk
m	wk	zk	zl	wl	l	al	gl
zy	zm	wm	k	ak	gm	bm	dk
f	hn	dn	by	gy	am	m	wy
ds	b	g	as	s	w	z	zn



Seal of the Planet

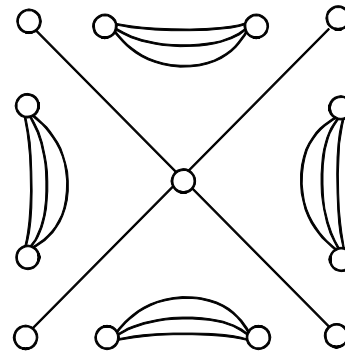
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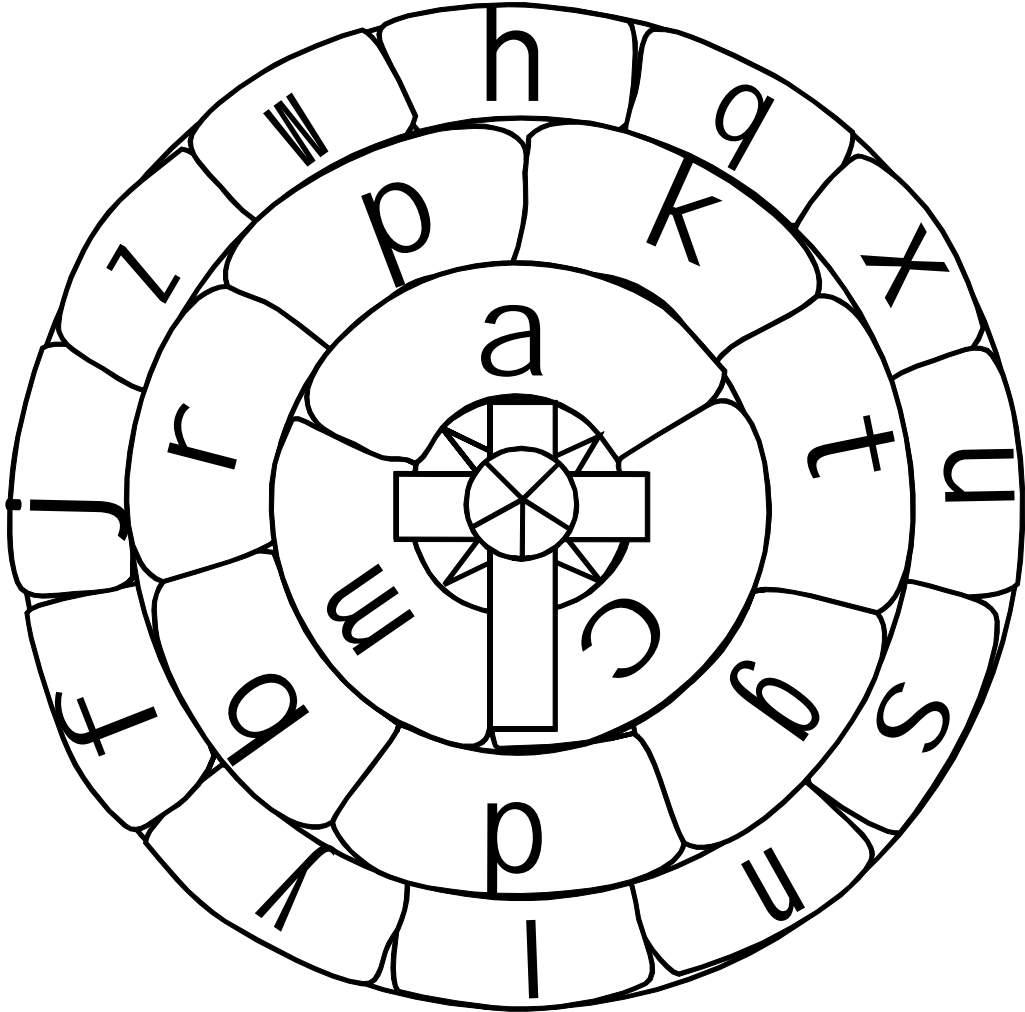
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Kamea of Luna

zl	ju	fk	u	ak	bs	gy	dn	h
w	jl	fu	l	au	bk	gs	dy	wm
zm	z	fl	p	al	bu	gk	hn	hy
wy	jm	j	m	ap	bl	ds	dk	wn
zn	zy	fm	f	am	gu	gl	hs	hk
wk	jn	jy	n	a	bm	du	dl	ws
zs	zk	fn	y	an	b	gm	hu	hl
wl	js	fy	s	ay	bn	g	dm	wu
zu	jk	fs	k	as	by	gn	d	hm

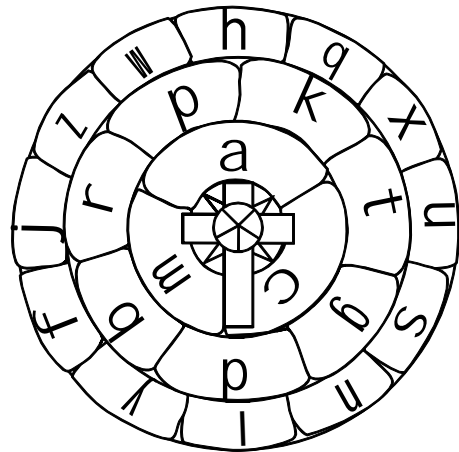
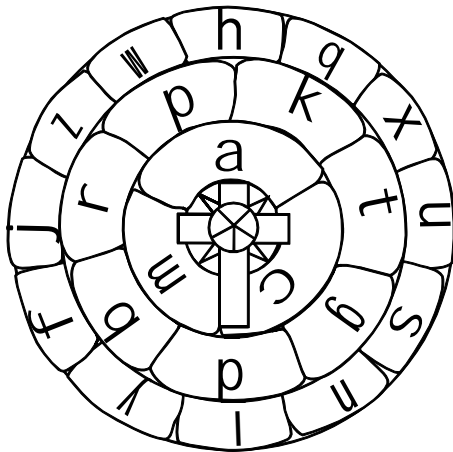
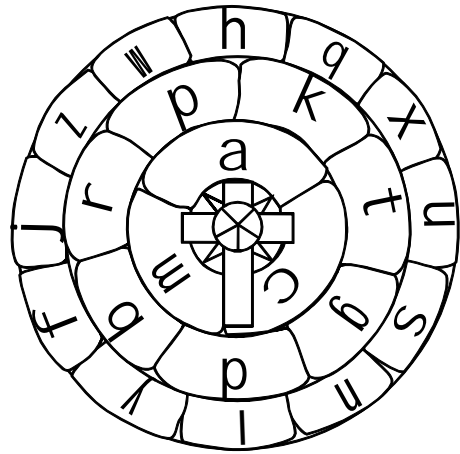
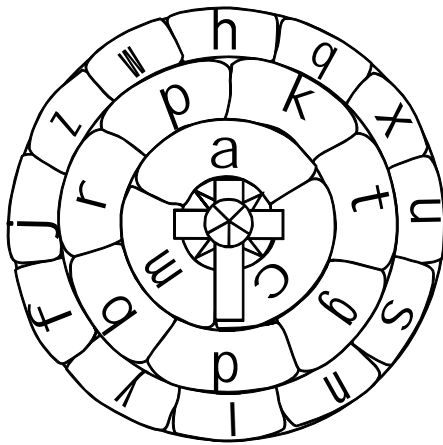
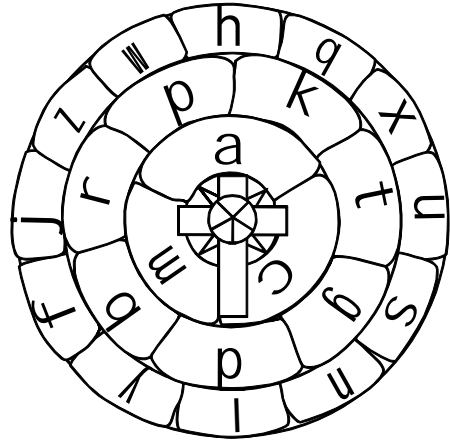
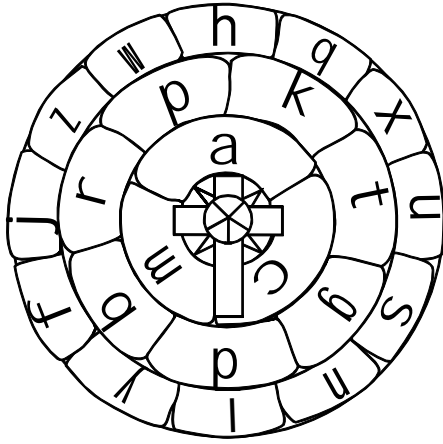
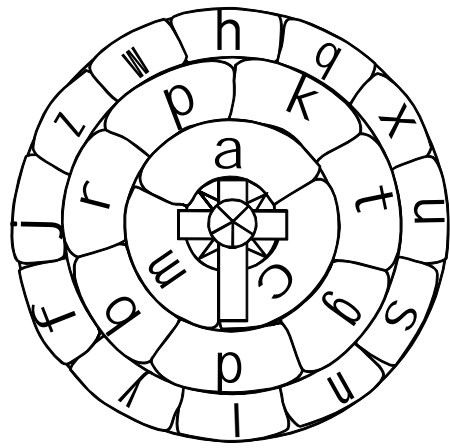
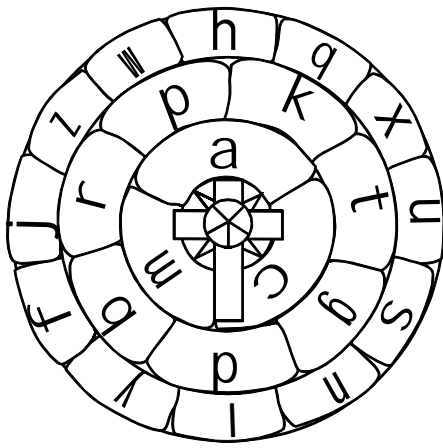


Seal of the Planet



The Complete Rose

RC



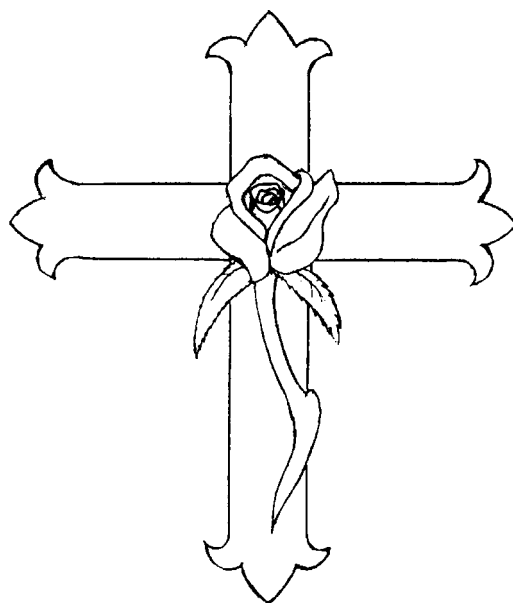
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Concerning the Ceremony of the Consecrating the Vault of the Adepti

R. R. E T A. C.

ZELATOR ADEPTUS MINOR

⑤=⑥



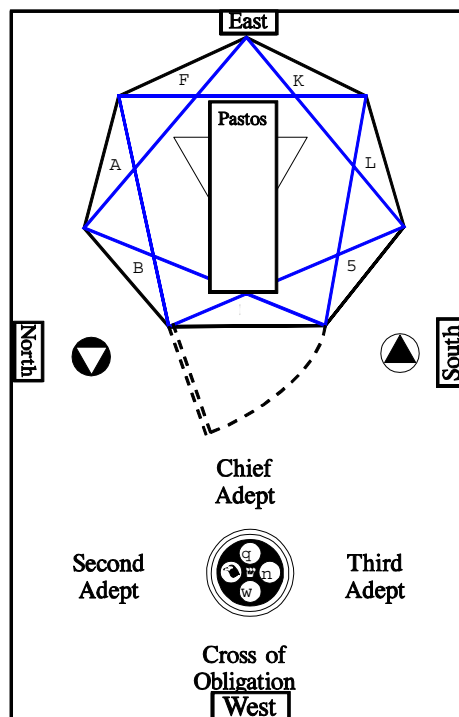
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Concerning the Ceremony of Consecrating the Vault of the Adepts

By G.H. Frater P.C.A.

This a most solemn and yet joyous occasion. It acts as a binding link between our Order and the Divine. The Vault of the Adepts places itself as a physical image of the heart of our Order. The Vault allows us to maintain an etheric link between each other and with the Chief of the Second Order.

We must first be aware that the round circular altar that is usually found over the Pastos is outside the Vault. Note the diagram of the Temple layout.



Consecration of the Vault

This is a notable point. The reason for this is that the altar must be charged separately. For unless the altar is charged as well as the Vault, the elemental forces in יהשׁוּה will not be invoked.

The relationship between the four Kerubs on the altar and the four Enochian tablets which are visible in each quarter should be obvious. It is from the symbolism of the tablets that we call upon to charge the Kerubic signs upon the altar.

It is the Chief Adept of the Second Order who announces the beginning of the ceremony by holding the Winged Globe Wand up high in the air and vibrating, "Hekas Hekas Este Beh Beloi!" The Chief is holding the wand by the white band. This is

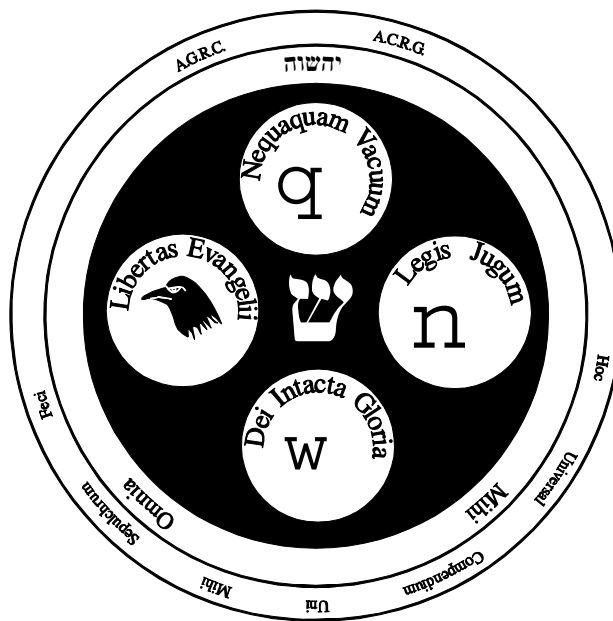
symbolic of the equilibrated forces of ☉ over the governance of the four elements, beneath the Divine wings of יהוה.

Through the Chief Adept holding the wand by the white band, he is symbolically forcing any and all negative energy down through the wand to the end of the black band and into the element of ∇. It is a simple matter to banish negative forces using the L.B.R.P. which uses the Banishing Earth Pentagram.

Now, it is in the hands of the Third Adept to perform the opening banishing using the Lotus Wand. He, of course, will hold the wand by the white band as he draws the pentagrams (in this instance banishing with the black end symbolized of ☉ over matter). The connection and synthesis of the symbolism between the pentagram and the altar is unmistakable. G.H. Frater S.R.M.D. writes the following:

"The pentagram is a powerful symbol representing the operation of the Eternal Spirit and the four elements under the Divine proceedings of the letters of the name יהוה. The elements themselves in the symbol of the cross are governed by יהוה, but the letter ש representing the רוח אלהים, the Divine Spirit, being added thereto, the name becometh יהושה or יהושה, the latter when the letter ש placed between ruling ∇ and the other three letters of the Tetragrammaton."

It is apparent that the symbology is also directly connected to the round altar. See the diagram below:




The Second Adept now purifies with the Lesser Banishing Ritual of the Hexagram. This is performed with the Planetary Wand of the Second Adept. This wand is ruled under the governance of the head of the phoenix, this being the mystical symbol of Osiris. Let us never forget that the phoenix rose from the ashes, the symbol of the resurrected self from the physical pull of the mundane. This wand displays the






seven rainbow colors of the planetary forces that vibrates between the Light and the Darkness. This wand is a vibrant symbol of death and of resurrection.

In the examination of the hexagram, we see the operation of the planets under the presidency of the sephiroth; seven planets in all, seven letters in the notarikon **אראריא**. Here, we observe the unity of the variant forces as symbolized by the hexagram and the notarikon which states: "One beginning of His unity, One beginning of His individuality, His permutation is one." Note that there are three sentences in this notarikon in English. This alludes to the Supernals that unite in **בתר**.

One more important factor is present in the R.R. et. A.C. This factor is the unity of our Order. We must remain united in Truth and Brotherhood if we are to complete the group egregore of the "Great Work" and the reason we were called to this sacred mystical path.

Upon the calling forth of the D.W.B., the old current of energy is broken and a new energy is installed. The various calling of the elemental forces are now employed via the Watchtower. All four Watchtowers are activated through the four Enochian Tablets. This relates directly to the Sun's cycle through the heavens and through the four elements which are held together by the Tablet of Union. This is the fifth principle, the element of .

Tools on the Altar

There are five tools on the altar. They are the Air Dagger () , Crucifix () , Chalice () , Chain () , and the censer for the symbol of  sitting on the letter **ו**. As the tools are replaced on the altar after their use in the invocation of the Watchtower, it begins the first magnetic re-charging of the ceremony.

Door of the Vault

The four Kerubs on the door of the Vault are also re-activated through the tablets of the Watchtower and the invocation. This symbol, being placed on the doorway to the Vault, also charges and activates the **c** doorway or the entrance into the center of the mystical burying place of our founder.

Opening of the Portal

Five knocks are given after the adorations and invocations of the Watchtowers. Five is the number of the pentagram, and its symbology should be apparent. Each knock also alludes to the Pentagrammaton as well.

יהשנה forms the Grand Word of the 5=6 grade. The reference to the river called Phrath shows the physical world, the Outer Order, and its hidden and secret link to the True Order of the R.R. et A.C..

The Qabalistic Cross is done in unison. This indicates our unity as one body of Christ under the Light Divine. It is also a symbol of bringing forth and invoking the Higher Genius. There is a much more hidden meaning in the symbology of the cross as it relates to Corpus Cristi and the Solstice. The cross is a symbol of the invisible Middle Pillar. This is covered in early Order documents, "The law of the convoluted revolution of the forces." The cross relates to the central axis of the ∇ that receives the rays of the Δ. Remember, in our system, it is this axis that we measure. The center point of the ∇ rather than the equator. Thus, we see in the Qabalistic Cross the symbology of the Sun and its' life giving rays passing over the ∇. This is Osiris/Christ energy united in unison through the Qabalistic Cross.

Let us be aware always that no banishings can be done in the Vault. In addition, no invoking pentagrams or hexagrams can be made directly inside the chamber of the Vault. Thus, the altar must be re-charged outside the confines of the Vault.

Next, four knocks are given with the words vibrated פרכת. This spells the word Paroketh. Paroketh is the veil of the Vault of Tiphareth and the hidden tabernacle. Here, we begin to see our ancient light with our more ancient Fraters and Sorors as well as our Rosicrucian link. The Third Adept is asked, "What does the mystic name of our founder signify?" He replies: "The Rose and Cross of Christ." This connects us to a strong Christian symbol. Let us, however, remember that one does not need to be Christian to realize the invoking power of the word Christ. Is not Christ within all of us? Pagans and Christians find a common ground in that Osiris and Christ are interchanged as symbolical archetypes of self sacrifice unto the Higher.

The next main point to highlight is the meaning, in mystical terms, of the one hundred and twenty years. The Chief Adept, Second Adept and the Third Adept then form the three sided triangle above and below with their ankhs. This alludes to the Emerald Tablet which states: "As above, so below." In addition, there is a Qabalistic significance in that it alludes to the three phases of the soul. The linking or uniting of the Neschamah, the Ruach and the Nephesch can only be accomplished in an atmosphere of zero space. This happens as the Third Order enters the Vault to recharge it. This power is brought down from the triangle formed above by the wands into the Pastos or the physical body through the Ankhs below. In this case, the physical body of the Third Order is the devoted Adepti of the Second Order.

The etheric link is now sealed and confined through the LVX sign and the Grand Word.

Banishing of Negative Energy in the Vault

Now we address the quarter of how negative energy is removed from the Vault of the Adepti. The link and LVX bring forth the Light and seal the link, but negative energy still remains since no banishing may be performed in the Vault.

The Chief Adept absorbs this negative energy in the Vault. Here, the Chief Adept must aspire to his highest level of spiritual consciousness. In brief, he is taking on the Christ archetype of taking on the "Sins of the World." In this case, he is taking on the negative energy trapped in the Vault.

The Chief must now divest himself of his/her high office, including every insignia of the office of Chief Adept. The Chief now calls forth the avenging Angel Hua. This can be a very unpleasant experience in that the Chief and all Second Order members must resolve their negativities as the Chief Adept hangs on the cross of obligation. The black chain of twenty-two links shows the mundane with our negativity and sins. It is not my intention in this paper to pursue a discussion on karma vs. sin, but let us remind ourselves that we must always strive to our Higher, Divine Self, and to become more than human. Anything less than this is a negative action to our spiritual development within. We call it negative karma or sin.

The ceremony continues, the Chief officers re-enter the Vault and remove Book T. It is then placed on the altar.

Now, Hru is invoked to aid the Order in its timeless search for the mysteries of Divine Light. This quest must never be forgotten and should be recalled every day when we perform the Qabalistic Cross. Let the celebration and solemn ceremony of the consecration of the Vault remind us to always aspire to the highest point, just as the Δ is in its highest point in the sky. The three Chiefs join wands and ankhs forming the fiery triangle through which the energy is raised. The wands held by the black ends now brings down the power. The Vault is being charged through the magnetic power of the wands under the direction of the three Chiefs.

This builds and establishes a shield against the Qliploth, and at the same time, runs a line to them so that they may too be utilized in the performances of the Great Work. The Chief Adept who is in the Pastos is at the brunt of the incoming current. This current is discharged into his astral form.

The Resurrection

Now the pastos is removed and the resurrection is beheld. There is no more old power, all is new! The Chief Adept now takes the sign of Osiris Risen. On returning to the Vault, all the Adepts circumambulate to help create the vortex and to symbolize the journey of the ∇ around the Δ .

Conclusion

At this point after the final confirmation, the Second Order Adepts may discuss group goals for the next 12 months. The closing of the Vault is then procured. The Pastos is returned inside with a lid on. 5=6 signs are given as a final sealing and blessing and closing of the ceremony.

May the Light of the Sun shine with you always.

G.H. Frater P.C.A.

RC

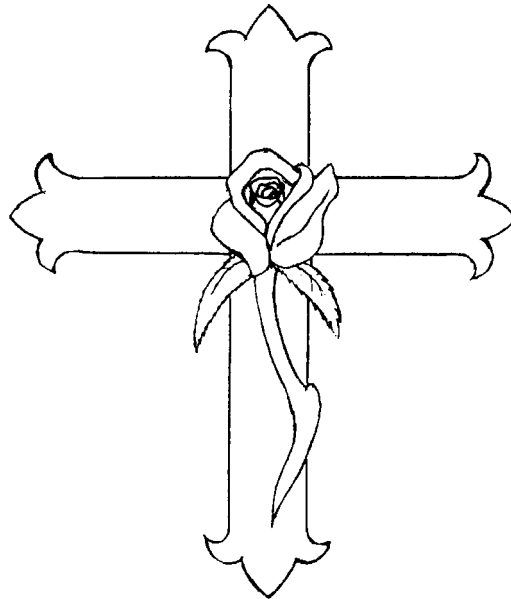
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**Analysis of the 5=6 Initiation
by G.H. Frater P.C.A.**

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥



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The candidate is brought forth in preparation for the actual initiation and placed within the confines of the Womb Box. The candidate then spends twenty-one hours in confined space in total darkness with only short intervals for bread, water and physical defecation requirements.

How this Prepares the Candidate

1. The candidate is allowed to face fear within him or herself. There is no reason for fear to exist as the candidate is made as comfortable as possible and ventilation is abundant. This places the candidate in a position of examining and experiencing the exact same forces that chain the human consciousness from achieving completeness with the Divine and Higher Genius.
2. The candidate, without his awareness passes through several stages. At one moment the Light shineth within the Darkness, then the Lower Will takes over and the Light fadeth away.
3. The candidate learns that his mind is his enemy or ally and that unless surrender unto the Divine is made, the whole of the twenty-one hours will be torturous.
4. The candidate can identify with Osiris.
5. The womb is black, and it leads the candidate into an upward birth. This differs from regular physical birth which is descent downward into עשיה.

The candidate is then blindfolded after twenty-one hours in the womb and brought out into a special chamber for cleansing and purification. Now the candidate is prepared not merely to walk through a skit, but to undergo complete initiation into our sanctioned and sacred Order.

In the grade of 5=6 there are three Chief Officers consisting of the Chief of the Second Order (7=4), and the two Co-Chiefs, (6=5) and (5=6). Together they act as conductors for the candidate through the process of IAO.

חסד 7=4=Isis, גבורה 6 =5 = Apophis (replaced by Horus), תפארת 5=6=Osiris.

In one sense, the functions are counterchanged. The Chief Adept is Osiris and the Third Adept takes on the character of Isis.

תפארת is a solar degree. It is the light of the Sun, dawning in the darkness. It is the thrice awakening of the spiritual self. It is a grade of great dedication and loyalty as the Sun is loyal in its rising out of darkness.

The knocks, which set the energy in motion, are seven. It is written, "He made them six; and for the seventh He cast into the minds of them the fire of the Sun."

The knocks are symbolic of the hexagram above and the Divine Spirit, the אלהים that hovered over the Waters of Creation. This represents the first ray of Light, Light rushing forth in one ray; the first breath of Light.

The Temple is now opened and placed in harmony with the work to follow. Light then appears within the Universe in the form of a Flaming Sword.

This is depicted by the number twenty-one, the number of **אדיה**. This is, the Divine name of **בתר**. The descent of the Light from **בתר** to **מלכות** formulates the Flaming Sword and descendeth from the above to the below. In that **תפארת** is a reflection of **בתר** and that which is in **בתר** is reflected in **תפארת**, the Rose and Cross exists in **בתר** as a beam of brilliance and is made manifest and pronounced in **תפארת**.

The Rose and Cross is a symbol of the Crux Ansata and is the key to the opening of the seven-sided Vault of the Adepti.

The Vault is a mystical symbol of that which is truly alive and yet buried and beyond the range and comprehension of animal man. The Vault cannot be approached by the candidate unless, first, he be scourged and his physical body be likened to Christ. Second, he must be crucified and die with Christ, "For if ye will die with Christ, ye shall rise with Christ."

Clearly, we can see that the Rose and Cross resumes and completes I.N.R.I. and that I.N.R.I. conceals I.A.O., the highest name of the Divine of the early Gnostics. This is Amoun, the Concealed One, the one which only the initiated can perceive.

Ankh **(Crux Ansata)**

The Ankhs (Crux Ansata) held by the Chief Officers are held by the **בתר** band. This alludes that it is to **בתר** alone we must hold fast, and that only in total surrender unto the Light will the Light descend. (The left hand is the hand in which the Ankh is held, the passive hand).

With the right hand we project the Light and the Chiefs hold symbols of the projection of Light which is symbolic of their wands.

Complete Symbol of R.C.

On the breast is the symbol of balance and equilibrium. It is the lamen of the Rose and Cross. It consists of twenty-two petals ($2 + 2 = 4 =$ the Tetragrammaton). Seven planets, five elements, and three alchemical principles are all formed on the symbol of the perfected self, the Cross. $22 \text{ paths} + 9 \text{ planets (seven ancient plus Caput and Cauda Draconis)} + 5 \text{ elements} + 3 \text{ alchemical principles} = 39 = 12$, $1 + 2 = 3$, the number of the Supernals. It is also a symbol of the triangle, the two con-dividing, the one reconciling. It is the reconciled one that in a mystical sense is buried and alive in the Vault. Thirty-nine also equals I H V H + A Ch D. In all three are sixty-one symbols of the Rose Cross Lamen, the number of Ain. In addition, $6+1=7$, the sides of the Vault.

The Rose and Cross united bring down into the center of all the Divine White Brilliance of **בתר**. There on the center is another Rose and Cross, the Rose of Ruby and the \triangle of the Holy Spirit, and the Cross of Gold, the glory of Light and the

perfection of the Lower Genius united to the Higher Genius. Rays issue forth because Osiris hath risen and Isis shines forth a new creation. This higher Rose Cross in the center of the Rose Cross of Divine Light is the mystery of the Higher Genius descending into the **נְתִיר** of man, and the Lower Genius is now established in **תְּפִאֲרֵת**. In harmony, one reflects the other.

The Wands of the Chiefs

The Chief Adept holds the wand of Thoth; in that his grade of $7=4$ is that of Isis, we could say Isis holds the wand of Thoth.

The Second Adept is $6=5$ of **נְבוֹרָה** and alludes to Horus who holds the wand of his father, Osiris.

The Third Adept is $5=6$ of **תְּפִאֲרֵת** which alludes to Osiris, and he holds the wand of Isis, the Lotus Wand.

Observe the correlation in the following diagram:

B in ϵ : The Thoth Wand held by Isis.

A in e : The Osiris Wand held by Horus.

C in b : The Isis Wand held by Osiris.

The three wands combined have a total of twenty-eight bands; twenty-eight equals **חָךְ**. These letters equal the word "power" in Hebrew. $28=2+8=10=1$, unity. Power and unity are akin, in that as our Order remains in a state of unity under the Light, it shall act as a power for the Will of Light.

The globe of the Chief Adept Wand is the Light, the Phoenix is the Life, the Lotus is Love. Light, Life, and Love are displayed within the three wands of the Chiefs of the Second Order. Together they are one, working in perfect harmony. The Lotus Wand expresses the development of all creation, regenerated by rebirth, the Phoenix Wand, rules over by the Kerubic workings under the everlasting wings of the Divine, the Chief Adept's Wand.

One Hundred and Twenty

One hundred and twenty is highly symbolic of the pentagram formula. It is $1 \times 2 \times 3 \times 4 \times 5 = 120$. This then is the symbol of man: "And His days shall be one hundred and twenty." It expresses that only the purified man, who having undergone study in the Outer and initiated into the Inner can enter the center of the Sacred Mountain; this purified man is **יְהִשׁוּרָה**.

One hundred and twenty is H V A, multiplied by ten, the number of sephiroths. Thus the above formula creates a rainbow and the new initiate is Amoun.

As the Chief Adept knocks again to begin a new vibration, the shrine of the Vault and the Adepti, both of the Second and the Third Order, formulate the alchemical process of the Great Work.

The Vault is now ready for the reception of "The Light."

Entrance into the Vault

All face east. The Chief Adept opens the door of the Vault, and the three Chiefs formulate a triangle by their positions in the Vault. By joining the wands above and the Ankhs below, they formulate a pyramid. The three Chiefs form the four-sided Tetrahedron. The pyramid is actually $4 \times 3 = 12 = HVA$. The LVX Sign and Analysis of the Keyword is given. This expresses the unity of Light in its differentiated forms.

First Point of the 5=6 Ceremony

The whole intent of the 5=6 initiation is to unite the candidate with Osiris. Osiris is represented by the Chief Adept except when he taketh his wand and Ankh and proceedeth to give the candidate instruction. Then the Chief is Isis who is the Revealer of the Mysteries. The Chief does not appear in the first point. He is slain and is Osiris of the Nether World. In the Egyptian Mysteries, the postulant after death is identified with Osiris.

Inasmuch as the candidate is dead already, unless Osirified, he too must be slain. Like Christ, he must be stripped and flogged, and placed on the Cross of Suffering. But first, he enters. At this point, the Second Adept is still Horus. The Third Adept is now Anubis. Hodos, or the introducing Adept, is Themis. Themis is a Greek goddess of justice. She is Titan like, thus she fits better than Maat.

Anubis now challenges the aspirant who exalteth his ego and Lower Self with proclamations. The aspirant is seeking the kingdom of heaven by Horus and force.

Horus, the Chief guardian of the sacred tomb will not allow him to enter the Tomb.

The Sword and the Serpent are presented unto the aspirant who is now clothed in black to show his uninitiated state and the darkness in which he lives and dies. His hands are bound which symbolizing that only one of the pillars is free, the trunk of his body, the Middle Pillar.

The Serpent and the Flaming Sword represent wisdom and strength. The slow and subtle movement of the Serpent and the rush of the lightening flash portray opposites in harmony and wisdom. This is the conjoining of the Ankh and Zauir Anpin in $A H I H V H = 32 =$ the paths and the sephiroth in total.

The Second Adept proceeds to lead a potent prayer that is designed to bring the first formulation of Light into the aspirant. The prayer begins:

"And the **רוח אלהים** moved upon the face of the waters." The prayer is an invocation unto the Higher.

The hands of the aspirant are then unbound and the lesson of humility is again reinforced deeper; once in the twenty-one hours of darkness and now. The chains are placed around דעת, the neck region. This is a scolding of death, for it will be remembered that דעת prevents the Lower Will from uniting with the Higher Will.

The Aspirant

The candidate hangs on the Black Cross of Suffering. Although black is symbolic of evil, in this instance, it is also the charging or flashing color of white, (⊗).

As the candidate hangs upon the cross the arrow of \dot{i} within the aspirant is formulated upward into תפארת. All has been done to bring the aspirant to a state of equilibrium (see the 14th Key in the Portal Initiation). The three, the seven, and the twelve are bound as one in the aspirant. The Rose of the aspirant is formulated -- twenty-two petals, the five grades preceding love forged this cross.

The aspirant is now in touch with his Yechidah (In בתר only as yet).

The Crucifixion on the Cross of Pain and Suffering has served the candidate well in that now he is equilibrated.

The invocation of H V A follows after the Obligation/Oath is taken. It is divided into ten parts. The בתר of the candidate who is speaking binds the lower nine. It is a most sacred oath, never to be forgotten.

Next, Themis commemorates the life and death of Osiris. The symbolic archetype of Christian Rosenkruetz, the founder of our Order, is now that of Osiris.

The aspirant is now in a state of mourning. It is the mourning of Isis. Recall that the aspirant is dead, having been crucified on the cross. The Rose Cross is pointed out as a symbol of the completion of the Great Work, though it may be several years before the aspirant fully understands the mysteries of the sublime and sacred symbol.

Next, the Tomb is discovered. This is the tomb of the initiate.

L The Sign of "L" is the Swastika and hidden within is the cross. It is a symbol of the whirling force of \triangle .

V The Sign of "V" is that of Typhon and Apophis. It is Horus of the pentagram unveiled. Thus, it is evil as nature rules over \otimes . It is destruction, the sign of a drowning man. In addition, it is duality of force which results in the death of force. No perfection can come from it.

X The Sign of "X" is that of the pentagram. The point at which they cross is of \otimes which should cover all forms of the elements in man. It is a symbol of the triumph of Light. It is the descending Fire of Life. The pentagram is the rise of the perfection of man into an equilibrated force.

LVX The Light descendeth into hell, and in its rising, is made perfect. The returning Light from God to man, and man back to God. The Light is fixed in the Vault with the Sign of LVX.

Second Point of the 5=6 Ceremony

Symbols of **תפארת** are used to open the Vault; three words consisting of three, four, and five letters each.

It should be carefully noted that there is an interchange between the three Chiefs throughout the entire initiation. All now repeat LVX Signs with the aspirant. The aspirant is bearing the Chief Adept Wand and Crux Ansanta. This allows him safe passage within the gate of Isis of the seven-sided Vault, the door of C.

Upon entrance, the trampling down of the forces of evil takes place. At one time, that same evil the aspirant tramples down on was his support and foundation in the physical world.

The aspirant now stands in the Vault of seven sides, seven is an esoteric holy number to the Qabbalist. Each side has a total of ten primary squares and thirty lesser squares which equal forty squares; $7 \times 40 = 280$. The number 280 equals **סנדלפון**. Recall that in $1=10$ **סנדלפון** created a path for the aspirant. In addition, $280=2+8=10$, the number of sephiroth through which all the forces of the Vault do manifest. Ten is one from which all the forces of the Universe begin.

The attention of the aspirant is directed toward the ceiling of the Vault. Now, for the first time, his Lower Will sees at last the irresistible Light.

The altar is a potent glyph of the "Great Work." It is a compendium of Achad. The center **ש** helps to compose the name **יהושה**. This Fire of Life expands outward within the four elemental circles. In this, it is an example of the five principles of man that must be united into perfection and for this the Adept does work continuously.

The Lion and Red Rose are a symbol of First Cause, the beginning, the dawn. It is further symbolized by the Virgin Mother and the Great Work.

Nequaquam Vacuum means, "nowhere a void." This is the motto written about the Lion. It can be summed up in saying that "before Abraham was, "I am."

The Eagle and the Chalice stand for the blood that must be shed for the remission of sins. It is the purifying waters from the cup of the Stolistics.

Libertas Evangelii, the "liberty of the gospel," is the free will that only the Adept can process. In addition, the sacrifice of the cross is a doorway to freedom without the restriction of the law.

The Man and the Dagger explain the final result. **י** is **ב**, the tarot card being the Hierophant. The dagger is the tool through which the Adept/Hierophant must cut through the restriction of the True Will.

Dei Inacta Gloria, the "unsullied glory of God," is the end of all things.

The Bull and Chains are life, work, labor, burial, and earth.

Legis Jugum, the "yoke of the law," is the balance between destiny and free will. "It is appointed once for a man to be born and once for a man to die."

☩ and incense are in the middle of the altar. This is the glory of Arik Anpin.

The altar is a symbol of flashing and brilliance. It is equilibrated in itself and therefore a fitting recipient of the flashing Light, glowing brilliance, purity and balanced power.

All kneel. The Higher is invoked again. The aspirant is now fixed in תפארת and looking upward to בתר.

At this moment, the aspirant is no longer dead. He has re-entered the Earth life. He is likened to a child with full potential of an adult. He is a person with the unconscious potential of an Adept. It may be years before his/her Adeptship is truly realized.

Themis (Third Adept) takes the cup and dagger, and the marks of LVX are imprinted on the aspirant. This is a stigmata on the soul. Now the aspirant may demand the opening of the Pastos. The altar is moved, the lid is removed, and within the Pastos is Osiris undivided. Osiris is central and perfect.

The Chief Adept (Osiris), not yet glorified but both dead and alive evermore, addresses the candidate. Here, the aspirant may come to understand for the first time that he/she is the body lying in the Pastos. The new Adept is connected to all those martyrs who have suffered and perfected the gold within.

The Chief and the new Adept exchange weapons. The Chief now becomes Isis and instructs Osiris from חסד in the use of her symbols.

This is the marriage of Isis and Osiris in the tomb. Isis hath descended to restore Osiris to life. Isis in the Pastos shows the winter time when all fruit turns to seed.

The Third Adept seals the alchemical bonding of Isis/Osiris, Crook, Scourge, etc. unto the רוח of the new Adept. He uses the mystical words:

Ex Deo Nascimur.

The new Adept quits the Portal. This symbolizes an important point of our fraternity; to complete the Great Work, one must return to the world and work and live.

Third Point

The process of IAO has been fulfilled. Osiris has risen. Now, the Chief Adept is Osiris Glorified. The Chief stands as the new Adept who has risen. The Higher Genius

has descended into **בְּתַר** and is now available to the new Adept. The Great Work must still be accomplished, but now it is possible.

The Pastos is empty for it will never be wanted again. In the southeast and the northeast are the Minutum Mundum; the Serpent and the Flaming Sword are on the altar and the beautiful mountain of sacred initiation, Abiegnus.

The risen Osiris sees the empty Pastos and is shown its occult symbology. The new Adept is called to glory by the Chief Adept, who the aspirant has often seen as just a person, but now sees him as the Divine link with the Third Order and a representative of his Higher Genius. The Chief Adept beckons the risen Osiris from **י** in **אֲצִילוֹת**. The risen Osiris sees the cross, and a dim light from within the Vault, representative of his/her full glory, unfolds before him. It is at this moment that the new Adept's **רוּחַ** ascends into his/her Neschamah and touches the Light and Life of the Bornless within. He is beyond hell and beyond death.

The door is opened wide, and a full influx of Light can now be seen by the new Adept. Now he/she sees the cross again, not the Cross of Suffering, but the Rose and Cross of Light and Life.

He/she hears, "I am Amoun, the Concealed One." Now Osiris, the new Adept, says before the Sun and the Moon and the heavens: "Before I was blind. Now I see."

The great Light of the infinite brilliance is flashing, and the powerful and everlasting Spirit of God descends!

The Chief Adept is again the Revealer of the Mysteries as Isis. He instructs the new Adept. First, **אֲדוּיָה** is formulated, as well as **תְּפֹאֲרֵת**, and the Light is brought down and cemented into the new Adept via the Analysis of the Keyword.

Minutum Mundum

The Light is shown, the radiance, and the four colors are explained.

Crook and Scourge

These are the symbols of balanced power and the Light of Osiris.

Serpent and Sword

The Light that descendeth downward forming creation, and the Light returning upward to the Divine.

Mystic Mountain of Abiegnus

The steep ascent is only traversed by the persistent. Many are called to Adepthood, only a few achieve it. Still, fewer that reach Adepthood are capable of maintaining it in a constant upward ascent.

The Vault

Take note that the forty squares show the ten in the Four Worlds or letters of the name, יהוה.

So many who claim to understand the symbolism of the Vault have never looked behind the Veil and the blinds set forth by our more ancient Fraters and Sorors.

The Cut

In the tradition of the ancients, blood must be shed. It symbolizes that our Adepts now mix or pull their blood together as one.

Final Close

The one hundred and twenty is formulated, and the guardians are called forth. The holy scribe is asked to record all in his scrolls. The triangle of the Supernals is formulated, and LVX Signs close the whole with glory, the glory of Light.

All are at peace in יהשׁוה.



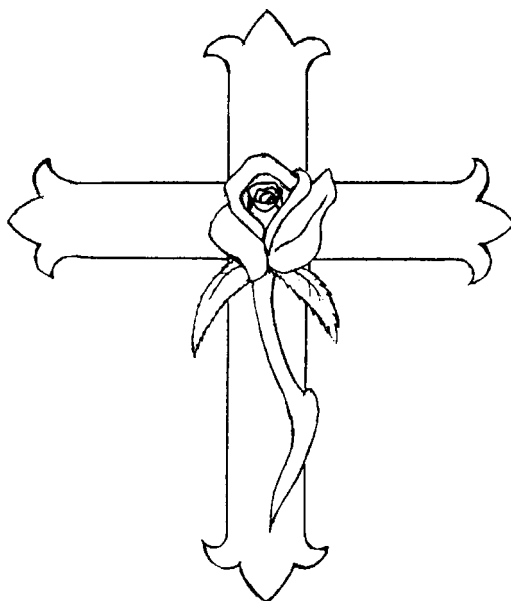
1-4

Symbolism of the Banners

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥

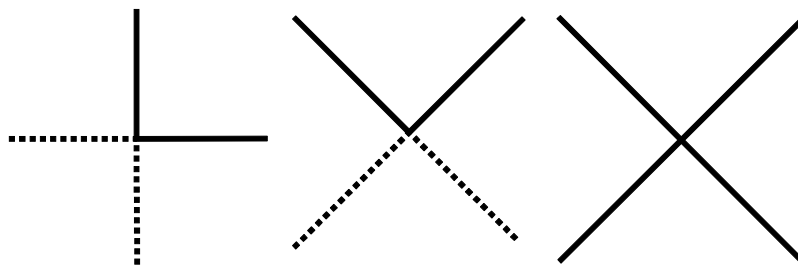


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As the Neophyte goes through his initiation, he is told by the Hieres to make the saluting sign to the Banner of the East. The banners change to different positions with each grade initiation. Yet, the true symbolism of the banners remains hidden and unknown until the candidate reaches the grade of 5=6. The mystical symbolism of the banners can only be fully recognized when a greater understanding of the minor symbols are comprehended. The banners are composed of specific arrangements of the cross and the triangle. On the Banner of the East, the triangles come together in the form of a hexagram, thus containing the power of the equilibrium while maintaining their individual meaning.

So first, as brethren of the Fraternity, we shall look at various arrangements of those simple geometrical figures and their mystical meanings. The first symbol would be that of the cross. This symbol is upheld very highly by modern Christianity. A cross is a figure made by two lines bisecting each other. When at right angles, it is the Calvary Cross or also called, the Crux Simplex. Unknown to many modern Christians, the symbol of the cross in its various shapes is far older than that of the Christian era. For it was in use amongst the pagans of Western Asia and Europe many centuries before the death of Christ. As such, to many ancient cultures, it is not a symbol of sacrifice, but still remains as a solar symbol. This also includes the ankh, which many attribute to the planet C, but because the planet is so close to the A it contains many of its qualities.

The oldest example of such usage can be found during the Kassite period between 1746-1171 BC., of an equilateral cross on a cylinder where a sun god was seated. It was also found in many of the Assyrian artifacts in America before the arrival of Columbus. Even though these crosses may not have meant crucifixion, we still see that it contains a very similar element, for it also means, victory, heaven, A, life, etc.. Through the understanding of the Mysteries, we find that only through sacrifice can all of these be obtained. It almost could be said that the symbolism of the crucifixion left the last key to the formula of the cross or LVX. The formula is victory, life = sacrifice of the lower unto the Higher. The word LVX could almost be said to contain within it the power of the cross.



Now, in taking a look at the banners, notice the use of two forms of the cross. The most visible is the Calvary Cross. In the womb of the Hexagram, we notice the appearance of a three-armed cross, the T Cross, or the Crux Commissa. The T Cross was found in history in the catacombs of Rome and was given many names like "Anticipatory Cross," or "Type Cross," and the "Cross of the Old Testament." It represents in its shape a cross-headed yoke or gibbet, and by others, the Hammer of Thor. In looking at its origin, it could be said that it is Phoenician or Egyptian. For the

bottom of the ankh, the Egyptian symbol of Life, is a ☩ Cross. It could be said to be the male part of the ankh symbol. In contemplating the Christian origin of the ☩ cross, we need to look in Ezekiel. (ix. 4), for we read that the prophet was commanded by God to go through Jerusalem and to "set a mark upon the foreheads" of certain men, presumably as a sign of their exemption from judgment. The Hebrew word which is translated as "mark" is Tau and some have identified the sign tau with the ☩ cross. Tertullian, in commenting on the passage, says of the sign, "Ipsa enim litera Graecorum ☩, nostra autem species crucis (Adversus Marcian iii.22)." We also see a view that the mark made with the blood of the paschal lamb on the houses of the Israelites before they left Egypt was the ☩ Cross (Exodus xii. 7).

We have now to consider the Christian Cross or also known as the Calvary Cross. The New Testament makes it quite certain that Christ was not crucified on a single stake (Crux Simplex), but on a patibulum or bigot formed of two bars of wood with one fastened across the other. Some have held the view that he was nailed to the cross whilst it lay on the ground, and that the cross was then lifted up and set upright. Another view is that he was made to ascend a ladder of nine steps, and was then nailed to the cross. This ladder is represented in some medieval pictures of the crucifixion. From the 12th century onward, the ladder appears on wood carvings and in stained glass with the other passion symbols: vix., the dice, the seamless robe, the cock, the spear, the sword, the thirty pieces of silver, the pincers, the three nails, the hammer, the pillar of scourging, the scourge, the reed, the sponge, the vessel of vinegar, and the crown of thorns. Four forms of the cross were used in the early centuries of our era. The Greek Cross with the four arms being equal in length, the Latin Cross (Crux Immissa or Crux Capitata) in which the lower limb is longer than each of the others, the Crux Decussata, or St. Andre's Cross, and the Crux Commissa or the ☩ Cross. At the same time, we find that the so-called monogram of Christ was in general use among Christians.

The Latin Cross was best known and most used because the cross on which Christ was crucified is believed to have been of this form. The Latin Cross is also known as the Cross of Calvary and the Passion Cross. The cross, that is sometimes seen in the hands of the risen Lord, is known as the Cross of the Resurrection, and a flag or banner is usually attached to it. Sometimes the cross has the form of a tree, or of a series of branches of trees. Some pictures of the crucifixion suggest that each of the two thieves suffered on the ☩ Cross or on trees.

Now, having had a quick idea of the historic development of the cross through the ages, we need to regard its mystical symbolism. In looking at the Tree of Life, we notice that on the higher levels, the sorrow of **בִּינָה** is the knowledge and understanding of the great cosmic factors behind the incarnation of man and also of Christ. It is the realization and revelation of the Great Mother herself. An awareness of this condition can be made by building the picture of the crucifixion with Our Lady and St. John on either side of the cross. The skies are black, and the crucifixion takes place between earth and sky in some strange condition of space. Mary herself steps forward as if to take on herself the weight of the symbolism, while overshadowing all is Tzaphkiel, the Archangel of **בִּינָה**. The picture is filled with deep crimson, black, dark brown and the gray flecked pink of the sephirotic colors. This image should lead to the understanding

of the whole manifested Universe as a form encompassing pure cosmic force. A gigantic cross upon which this force is crucified. The whole of life is lived under the shadow of this cross. This is the primary Cross of Life of which the Cross of Golgotha is a lesser manifestation; a shadow cast by the Great Shadow.

Having taken a look at Mary as a representation of the Feminine Principle of the Shekinah in the Christian belief, let's take a look at מלכות, for מלכות and בינה have various manifestations of Mary, Isis in common. מלכות, the Inferior Mother, the Queen, the Bride, the Virgin, have the common denominator of femininity. This attribution is obvious when one considers that מלכות is receptive to all the higher emanations of the Tree. The Queen and the Bride are references to the relation of מלכות to תפארת, the King, and the Lesser Countenance, the harmony of which must become manifest in מלכות, which is also the Cross of Dense Matter upon which the ☩ is crucified: Thus, we have a further link with תפארת in the mysteries of the crucifixion.

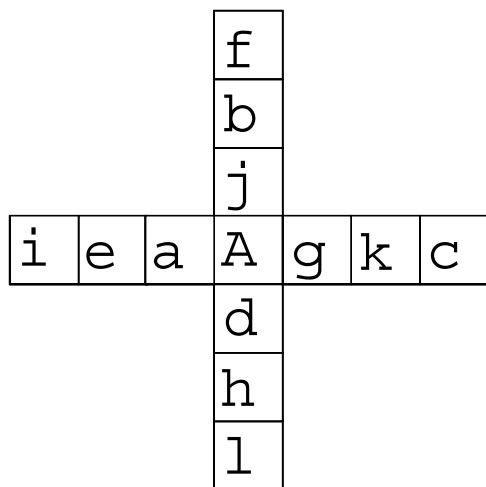
Emerging out of מלכות upward is the thirty-second path connecting with יסוד. The letter attributed to the thirty-second path is ת, meaning a cross. The cross is not only the Cross of Calvary but the Equal-Armed Cross and the ת Cross. The simple cross of equal arms is the point, a symbol of ☩ and Light, extended in four directions; Light in Extension. It is also the Cross of the Elements, the elements being the reflection in מלכות of the Four Holy Living Creatures in בתר which appears at the corners of the Tarot card the Universe card. The ת Cross is a three-armed cross, that is, a cross without the upper bar, and it is the virile part of the Egyptian ankh, the symbol of Life. It also signifies two forces impacting on a higher level and producing a form on a denser level. All form is built up of opposing higher forces locked together. The shape of the letter ת suggests the letter ר, meaning head, but with a downward extension ending with the virile י. Thus, it can signify the ☩, or head (a בתר symbol), sending its forces downward into dense manifestation. The downward projection could also be linked to an inverted letter ו, meaning a nail. This suggests the ☩ nailed to the Cross of Matter putting it in rather grim terms, but terms which serve to show the parallel between cosmic and Christian symbolism. Being upside down, as the ו is, it is a symbol of sacrifice or reflection-exemplified for example in the Tarot card the Hanged Man. The planetary sign of the path of ת, is ♄, a sign composed of the Cross and the Moon, and thus apt for linking מלכות and יסוד.

The full descent of the ☩ into matter is exemplified by the crucifixion, the beautiful naked hermaphrodite of יסוד on the ת or cross of the thirty-second path. On the card we notice the female figure naked, except for a כ-shaped scarf, dancing within a wreathed oval. Her attitude, with arms extended downwards and outwards, and her legs forming a cross, suggests the triangle over a cross, the sign of ♄.

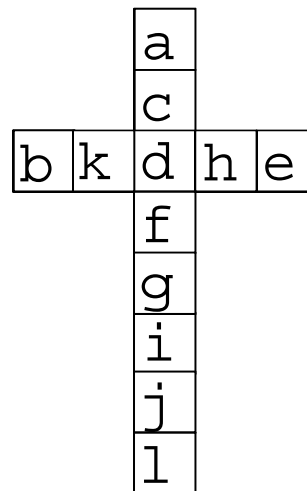
Having taken a look at correspondences of the cross with the Feminine Principle of both ה and ה final, we need to look at ו. ו is the letter attributed to the world of יצירה, and to the element of ♄, and the sephira of תפארת. One of the most important symbols of תפארת is the cross, whether in its form of the Calvary Cross of Black with three black

steps leading up to it, or the Gold Equal Armed Cross with a rose of red blooming at its center. The Calvary Cross represents the way of self sacrifice for the benefit of others, and it is the only way by which man can return to his spiritual home. As our Lord said: "No man cometh to the Father, but by Me." Only after the way of the cross has been accepted and experienced can come the knowledge of the Rose Cross, when the Rose of the Spirit blooms on the Universal Cross of Manifestation in dense matter. In this latter symbol, the vision of the harmony of things and the mysteries of the crucifixion are one. On the Calvary Cross is the man sacrificed as a separate being; on the Rose Cross is the Spirit of man in harmony with the whole Universe, including the densest manifestation. The principle behind the Calvary Cross is that the Shower of the Way descended into the corruption of human existence on Earth and showed the formula of redemption. The principle behind the Rose Cross is that the Shower of the Way remained out of manifestation holding the perfect pattern of what man should be, untainted by corruption. Had there been no fall of man, the Calvary Cross would have been unnecessary, there would have been no illusion of separateness, lack of brotherhood and mutual service between men. Alchemically speaking, the cross is the hieroglyph of the crucible, which used to be called in French Cruzol, Crucible and Croiset. Indeed it is in the crucible that the first matter suffers the Passion, like Christ himself. It is in the crucible that it dies to be revived, purified, spiritualized and transformed.

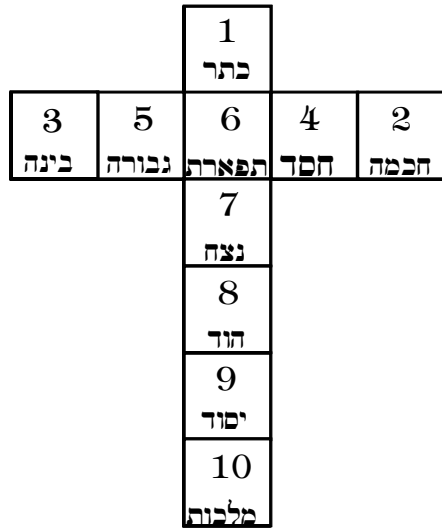
Through the grades of initiation in the Hermetic Order of The Golden Dawn International, we notice variable usage of the Calvary Cross with various number of squares. These crosses have varied meanings than those on the banners, but their meaning allows a deeper understanding. Thus, here is a list:



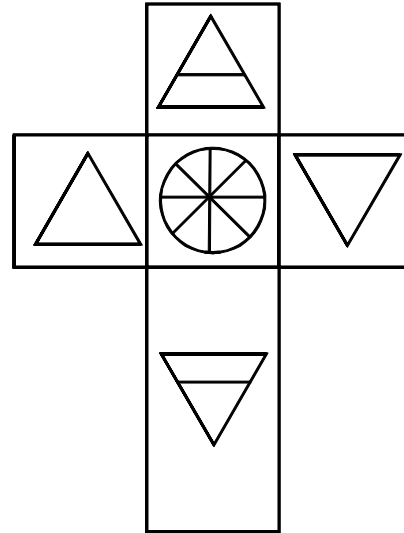
THE GREEK CROSS OF THIRTEEN SQUARES



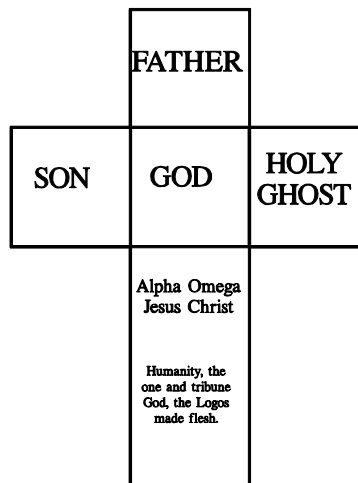
CALVARY CROSS OF TWELVE SQUARES



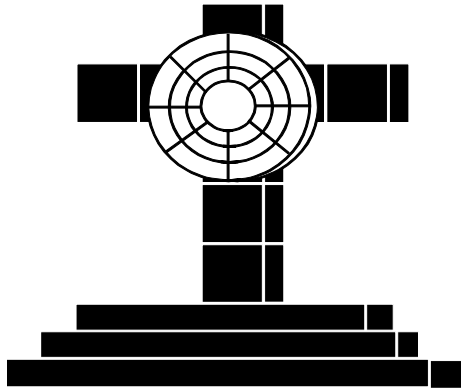
CALVARY CROSS OF
TEN SQUARES



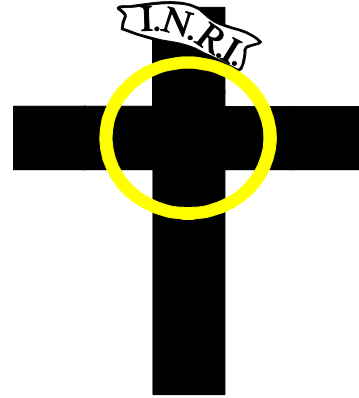
CALVARY CROSS OF
SIX SQUARES



TRINITY ON THE
CALVARY CROSS
OF SIX SQUARES



**CROSS OF
VICTORY**

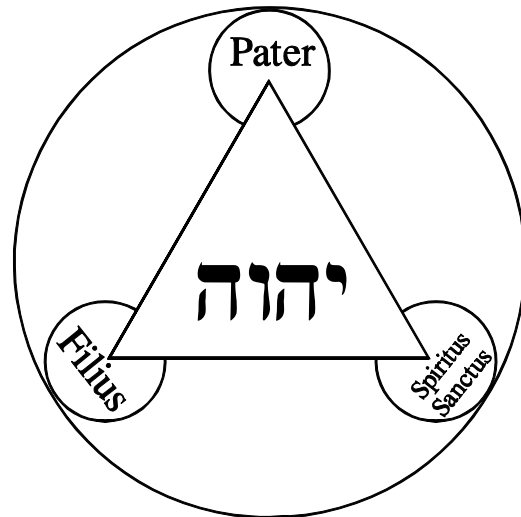
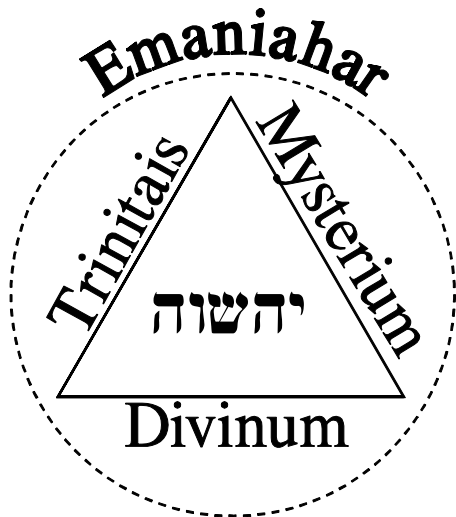


**CROSS OF
OBLIGATION**

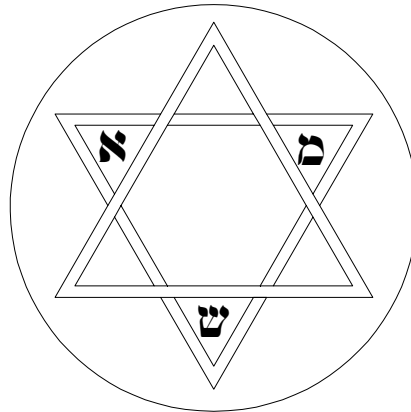
Triangle and the Hexagram

Taking a look at the symbology of the triangles on the banners, we notice that they also represent various Rosicrucian concepts. These concepts represent the trinity of creation in various forms. Also, they represent a Microcosmic/Macrocosmic relationship. The various diagrams below provide a simple example of those concepts.

"For I am the Alpha and Omega, the beginning and the end,' saith the Lord, God who liveth in Light, since none can come to him, or near him."



This is the manifestation of the three Mother Letters in the equilibrium of the hexagram, as could also be seen on the Banner of the East with \triangle represented by the red triangle, ∇ by the blue triangle, and \triangle by the Golden Cross of תפארת.



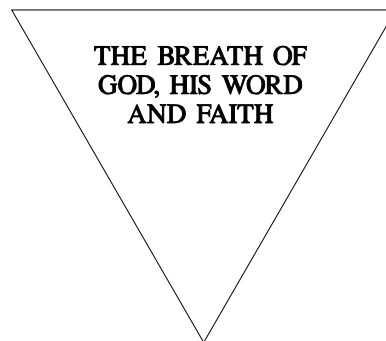
In looking at the triangles and the Microcosmic and Macrocosmic Man, see the following:

"O man, know God and thyself, so thou mayest know what is in Heaven and on earth."

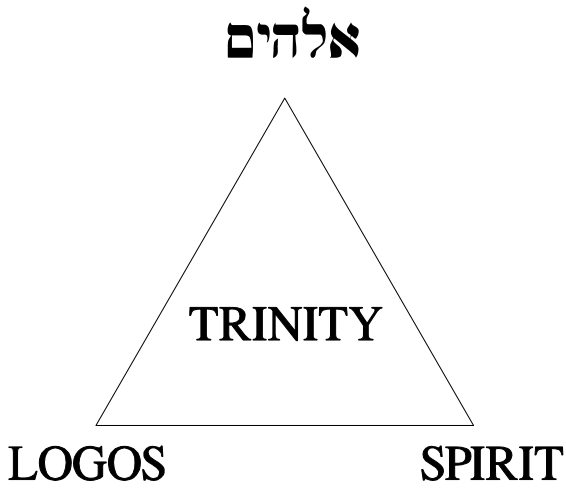
What God was before the beginning in eternity:



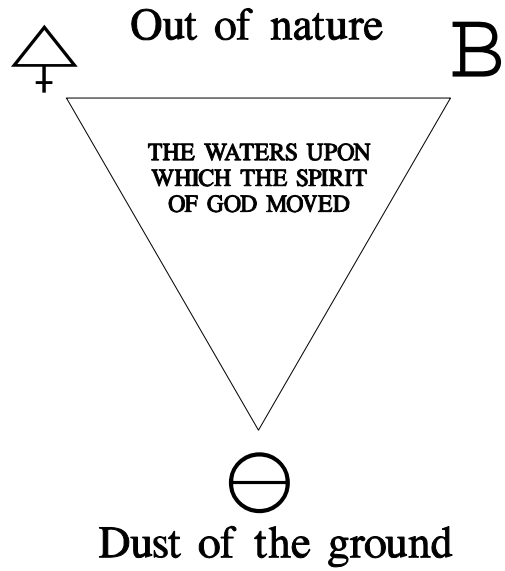
What man was before the beginning in eternity:



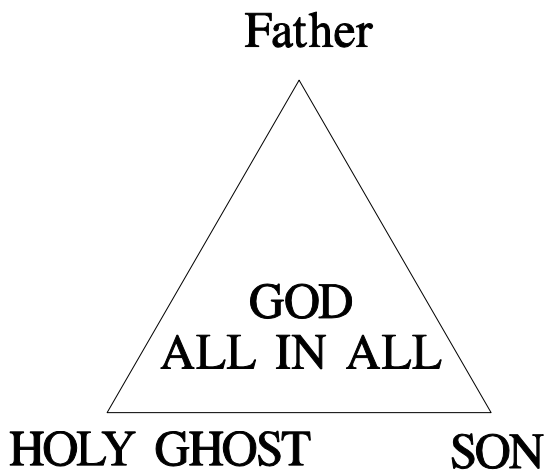
What God was in the beginning:



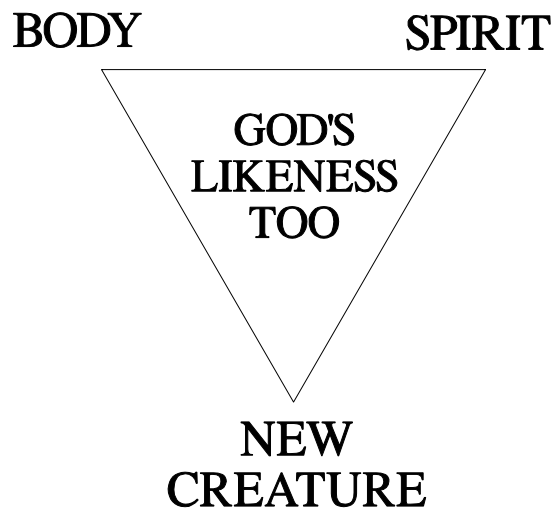
What man was in the beginning:



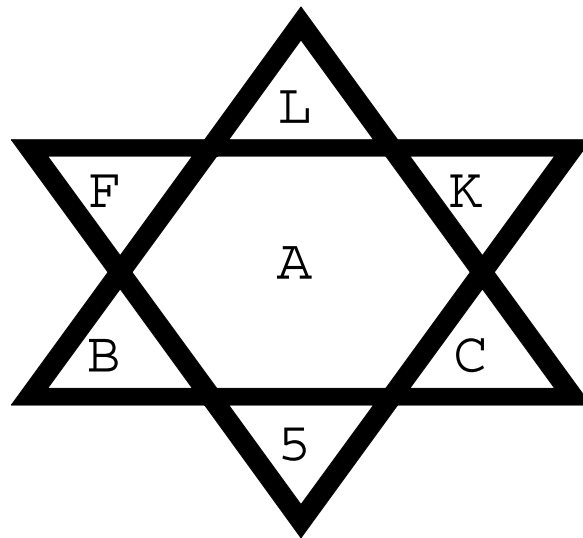
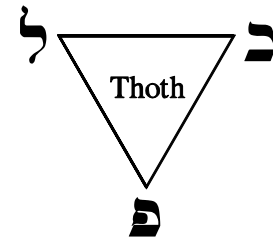
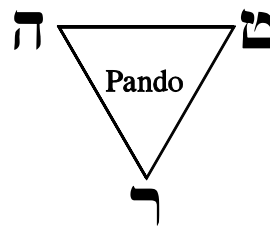
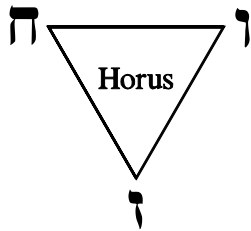
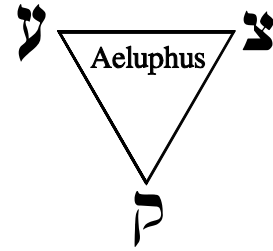
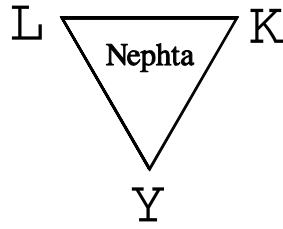
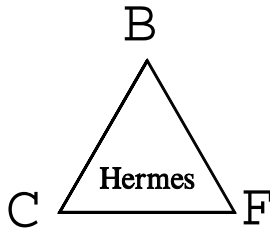
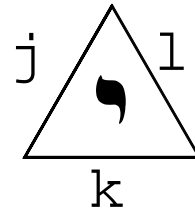
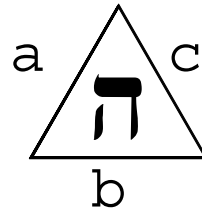
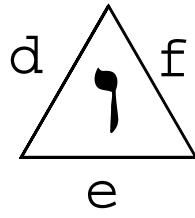
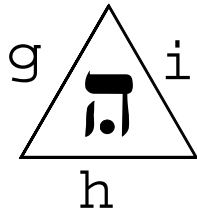
What God is after time:



What man is after time:



Some of the arrangement extracted from the *Bembine Tablet* by W. W. Westcott.



**PLANETS ON
THE HEXAGRAM**

ALCHEMICAL TRIANGLES

AND THE HEXAGRAMS

4 Elements.	3 Beginnings.	2 Seeds.	1 Fruit.
4. Fire 1 3. Water 2 2. Air 3 1. Earth 4	Sulphur 1 Salt 2 Mercury 3 B 3	Male Sperma 2. Sem. 2. Female 5	Natures becomes 1. Tincture Supernatural 2.
About God	Nature	Metals	the Art.
God Father	Son	Holy Ghost	Christian

Symbolism of the Banner of the East

The field of the Banner of the East is white, the color of Light and purity. The Calvary Cross of Six Squares is the number six of **תפארת**, the Yellow Cross of Solar Gold, and the cubical stone, bearing in its center the sacred **ת** of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of \triangle and the blue triangle of ∇ -- "the **רוח אלהים** and the Waters of Creation."

In addition to this explanation, it affirms the mode of action employed by the Divine Light in its operation by the forces of Nature. Upon it is the symbol of the

Macrocosm so colored as to affirm the action of the \triangle of the \otimes through the Waters of Creation under the harmony of the Golden Cross of the Reconciler. Within the center of the Hexagram is a ⚡ Cross in white to represent its action as a triad; and the whole is placed on a white field representing the ocean of the **אֵין סוּף אֹר**. The banner is suspended from a gold colored bar by red cords, and the pole and base should be white. The base represents the purity of the foundation -- the shaft, the purified will directed to the Higher. The golden cross-bar is that whereon the manifested law of perfection rests; the banner itself, the perfect law of the Universe, the red cords and tassels, the Divine self-enunciation, whose trials and sufferings form, as it were, the ornament of the completed Work. The whole represents the ascent of the initiate into perfect knowledge of the Light. Therefore, in the address of the Hieres, the Neophyte hears, "Even the Banner of the East sinks in adoration before Him," as though that symbol, great and potent though it be, lowers itself before the Vast and Mighty One.

Symbolism of the Banner of the West

On the Banner of the West, the White Triangle refers to the three paths connecting **מַלְכוּת** with the other sephiroth; while the Red Cross is the Hidden Knowledge of the Divine Nature which is to be obtained through their aid. The cross and triangle together represent Life and Light.

In addition to this explanation from the Zelator grade, it represents eternally the possibility of rescuing the evil. But in it, the **תַּפְאֵרֶת** Cross is placed within the White Triangle of the Supernals as thereby representing that sacrifice made only unto the Higher. The Red Cross is bordered with gold in this instance, to represent the perfect metal obtained in and through the darkness of putrefaction. Black is its field which thus represents the Darkness and Ignorance of the Outer, while the white triangle is again the Light which shineth in the Darkness but which is not comprehended thereby. Therefore, is the Banner of the West the symbol of twilight -- as it were the equation of Light and Darkness. The pole and the base are black to represent that even in the Depths of Evil can that symbol stand. The cord is black, but the transverse bar and the lance-point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons.

The Banner of the West, when it changes its position in the Temple, represents that which bars and threatens, and demands fresh sacrifice ere the path leading to the Higher be attained.

Building the Banners of the East and West

The banners are a difficult craft project because of the sharp corners required on some pieces. Their preparation demands both sewing experience and a rather meticulous sense for detail.

Material for the banners should be very thin. It is almost impossible to fold thick cottons or other fabrics into these patterns; they invariably appear lumpy and crude. The ideal fabric, from the standpoints of availability of colors, cost and ease of construction, are acetates intended as lining materials.

To some extent, this should be considered a "cut and paste" project. Iron-on seam binding should be used to hold the pieces firmly in place before they are overstitched. It is essential that the pieces be held completely flat before final sewing if a machine is used. Otherwise, fabrics may pull to one side or the other creating uneven lines.

The following is a technique for sewing a cross. In the absence of iron-on seam binding, the panels should be basted (large temporary stitches) to the background panel.

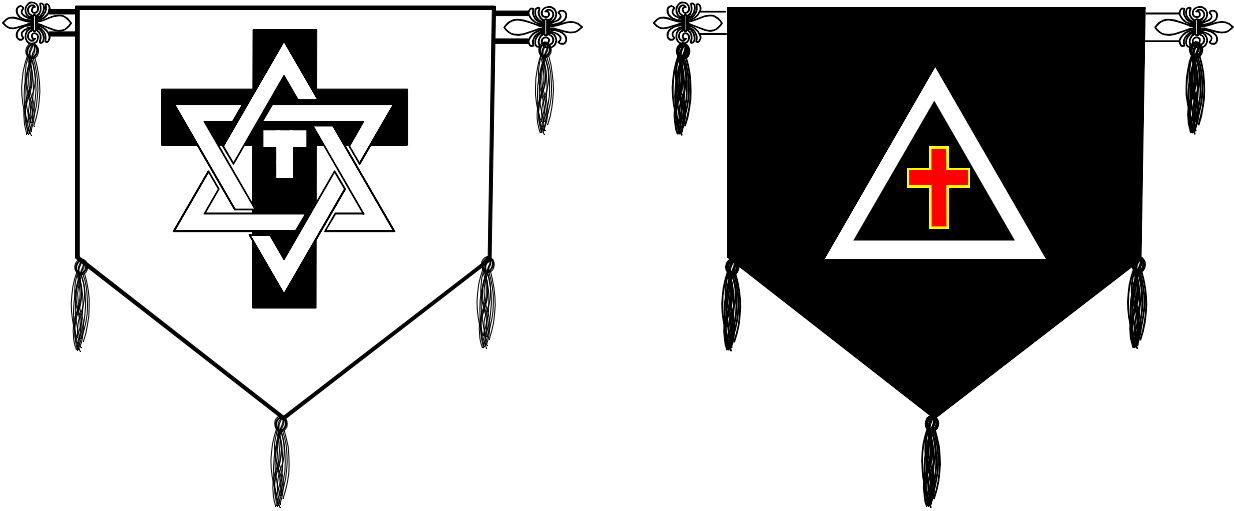
- 1) Iron the fabric, and on the back of it draw a cross. A soft black pencil will generally show up, even on black fabrics. A white chalk pencil available at fabric stores may also be used. Lines must be measured carefully.
- 2) Cut around the outside of the cross, leaving a border of approximately 3/8 inch.
- 3) Cut the corners and central angles as shown in the illustration.
- 4) Apply a very small drop of white glue at each inner or outer corner point. This will keep the fabric from fraying at the point where there is nothing to be folded over.
- 5) With a steam iron, fold back the edges of the cross. Some materials will hold such an edge easily, but others may require tacking with a small strip of the seam binding.
- 6) Place the cross on the background material, with strips of seam binding underneath. Cover it with a cloth and press with a hot iron.
- 7) Finally, overstretch around all of the edges, keeping the lines as straight as possible.

Hanging the Banners

Both banners have red tassels (available in most fabric stores) at the corners, and are hung from a gold bar. On the black banner, the bar is suspended from a black cord, and on the white banner the cord is red. The simplest way to suspend the banners is to attach them with heavy thread. In those illustrated, a metallic gold embroidery thread is used. The cross bars here are nothing more than simple 3/4 inch dowel rods, with small wooden drawer pulls at the ends.

The Golden Dawn papers state merely that the stand for the Banner of the East should be white, and that of the Banner of the West black. Very simple stands can be

made of round or square wood mounted on a base plate. Twisted columns of the stands are a commercially available decorative dowel often used as curtain rods. The finials are actually ready-cut in many hardware and lumber stores. The banner cord is suspended from another drawer pull.



RC

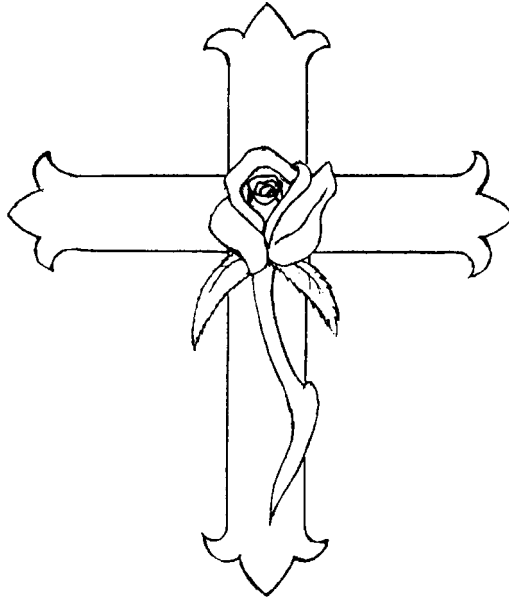
1-5

Telesmata and Flashing Tablets

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

Let the Adept make certain that the correct and precise symbolism be in sympathetic harmony with the forces of the Universe that the Adept wishes to attract when constructing a talisman.

Even the experienced Adept often overlooks the proper symbolism, and thus, obtains less than the full potential of the working. Each additional piece of symbolism that is added to the entire formula adds sympathetic harmony in attracting the desired forces. These symbols that are employed "awaken" latent powers within the operator. The more correct symbols utilized, the greater the potential for total success.

Flashing Tablet

This is to be made in complimentary colors (i.e. King Scale). The definition of a flashing color is the complimentary color when joined to the original color, allowing it to attract the ☉ or Akasic current. This is attracted to the Flashing Tablet in part from the atmosphere (of which Akasa pervades all things) and partly from one's own Sphere of Sensation. Together, they form a vortex which attracts the "Flashing Light" from the Macroprosopus.

The following chart is provided for complimentary colors. The Adept should color in the boxes.

Complimentary Colors

White	Black
Red	Green
Blue	Orange
Yellow	Violet
Olive	Orange
Blue - Green	Russet
Violet	Citrine
Reddish - Orange	Greenish - Blue
Deep - Amber	Indigo
Lemon - Yellow	Violet
Yellow - Green	Crimson

When a Flashing Tablet is properly constructed, a white outline will seem to surround the inside figure of the tablet. This is an indicator that it has been properly constructed and the colors are appropriate.

Formation of Telesmata

1. It is not always karmically proper to make a talisman in that it may act to completely change the current of another's karma. A divination is required to avoid such karmic pitfalls.
2. Let the Adept remember, that which often is of great aid on a mundane level can pose a threat or hindrance on a spiritual level. A talisman attracts strong and potent elemental forms, that if misused or misunderstood, can be spiritually damaging.
3. Let the Adept isolate him/herself from anyone that he/she is making a talisman for. All external influences such as hate, love, worry, etc. should be banished. Work in silence.
4. In addition to the physical telesmata, make certain that you are in harmony with the proper forces and the end result you wish to produce.
5. Before any consecration work can commence, the L.B.R.P. and the B.R.H. must be performed to clear out the area. In addition, the room should be clean and free of distraction. Purification of the space with ∇ and \triangle is also recommended.
6. In the construction of telesmata, it is most effective to finish the work at one sitting. In addition, make certain that the proper environment is present during construction. The L.B.R.P. and the B.R.H. are again to be employed.

Note: If possible, it is advisable to construct the talisman during the proper planetary hours. At least, begin the work during the hour. The following week, perform the consecration and the empowerment of the talisman during the correct planetary hour. Rushed work gets rushed results. Be patient, and you will derive maximum results.

7. Talismans or magical symbols should be given a time limit. This time limit should be expressed in the consecration ceremony. When the time limit has expired, they should be carefully discharged and then destroyed. Use the Pentagram Ritual - S.B.R.P. and the appropriate Hexagram Ritual according to the planetary or zodiacal nature. The above also includes a Flashing Tablet.

<p>WARNING: Do not destroy a talisman without discharging it first. To throw a Jupiter talisman in a fire is to cause severe torture to the forces employed in the talisman. These forces may later react upon you.</p>
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8. Let the Adept create a Flashing Tablet in two colors in proper proportion. One color should not dominate the other. They should be in balance and in harmony. The method of employing three colors is as follows:

Utilize the heptagram and draw two lines to the point exactly opposite -- this would yield two flashing colors.

Basic Mode of Charging and Consecrating

Step 1

Use the proper words and letters when charging a tablet. These would be the letters governing the signs under which the operator falls, along with the correct planetary association (only for a planetary talisman). An example is to take the letters of the appropriate triplicity in elemental operations. Next, add the letters A.L. (Hermes) thus forming an Angelic name. This Angelic name is the expression of the force.

Example: Earth Operation (One Method)

Example: Earth Operation

b

f

j

יִצְחָאֵל

The above method is an abstraction from the names of the triplicities utilizing the corresponding letter from the path of the Tree of Life.

Another method is יִצְחָאֵל for b only.

Most specific workings can be obtained by the utilization of the Schemhemphorasch. This will allow you to fine tune your operation.

Step 2

In general, Hebrew names represent the offices of certain forces. Enochian names and the tablets are a representation of a species or a more specific idea. Hebrew may be employed without Enochian, but seldom is Enochian employed without Hebrew.

Step 3

First, formulate the Supreme Ritual of the Pentagram as taught, toward the quarter or element you wish to attempt.

Step 4

Next, invoke the Divine names and turn toward the quarter of that element.

Step 5

Standing in the direction and looking in the direction you wish to invoke, take several deep breaths, close the eyes and hold the breath, and mentally pronounce the letters of the force you wish to invoke. You may wish to formulate the letters before you as you do the above. Repeat several times until the force is present.

Step 6

Having attracted the force, formulate the letters several times as if you have breathed upon the Flashing Tablet. Pronounce them out loud, in a vibratory manner. Repeat the vibration several times, at least one time for each letter.

Step 7

Make the Rose Cross over the Flashing Tablet.

Step 8

Use any appropriate words around the talisman to be consecrated. Make the Invoking Pentagram five times over it as if the pentagram were standing upon it. Vibrate the letters of the triplicities involved with the suffix -al added.

Step 9

Read any invocation required while tracing the proper sigils from the Rose as you pronounce the names. Always follow the hierarchy.

Step 10

The first portion of the operation is to initiate the work from yourself. The second is to attract the force in the atmosphere into the vortex you have formed.

Step 11

Read the elemental prayer as utilized in the grade rituals.

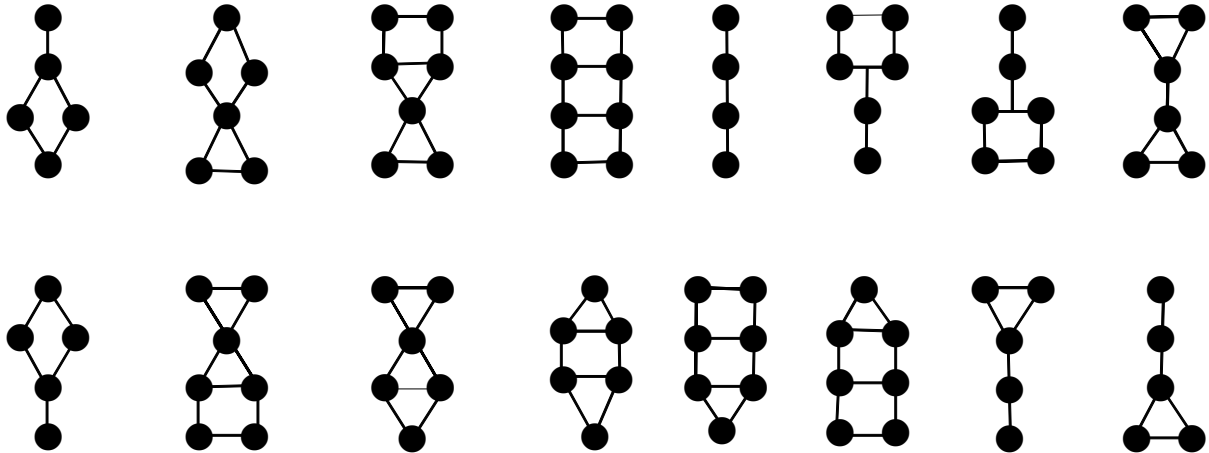
Step 12

Close with the Rose Cross and perform the necessary Banishing Ritual. Do not banish over the newly wrapped telemata. Wrap the telemata carefully up in white silk or white linen.

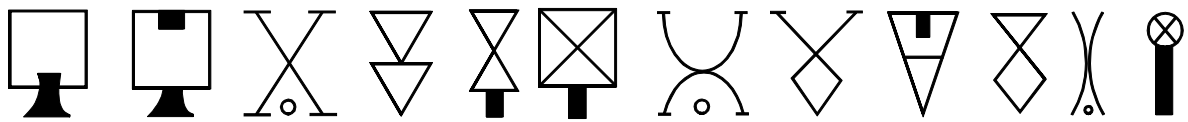
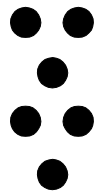
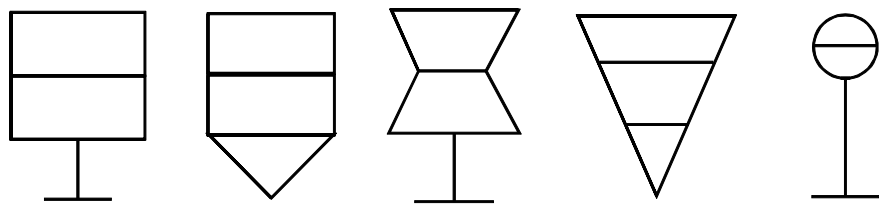
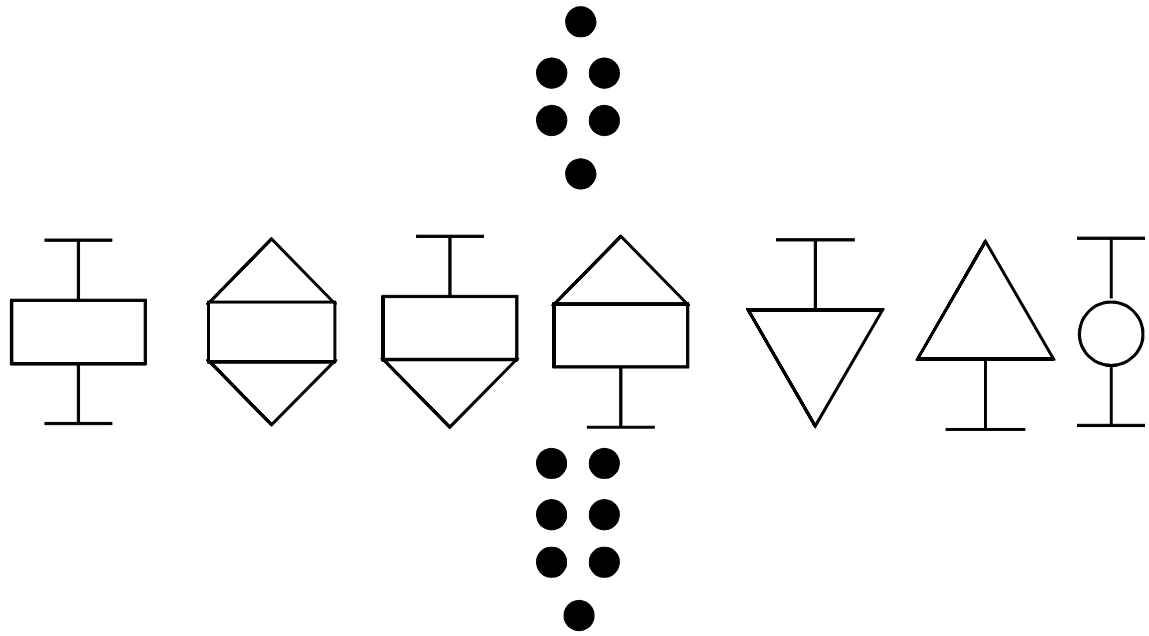
Geomantic Figure

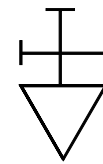
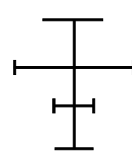
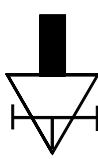
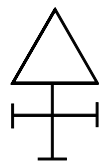
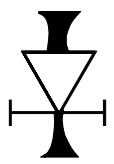
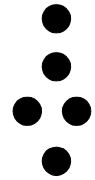
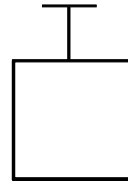
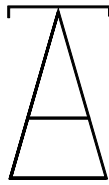
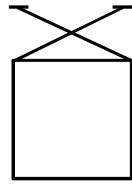
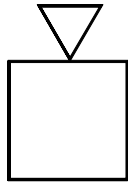
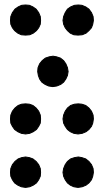
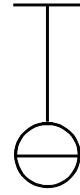
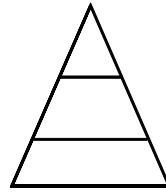
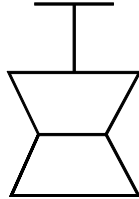
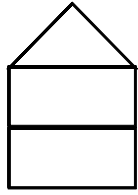
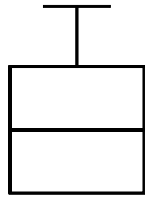
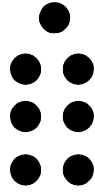
By drawing various lines from point to point, the Adept may create a telematic figure. These figures then attract to the ruling planet and idea.

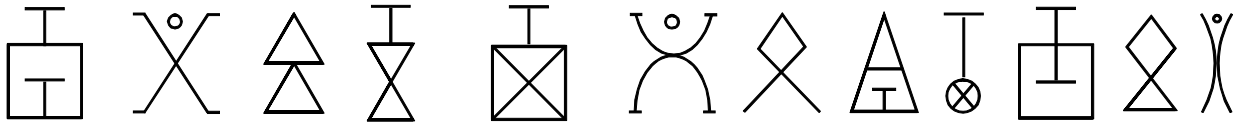
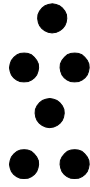
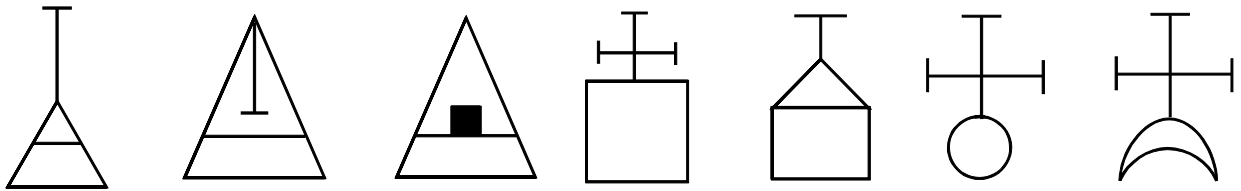
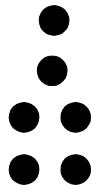
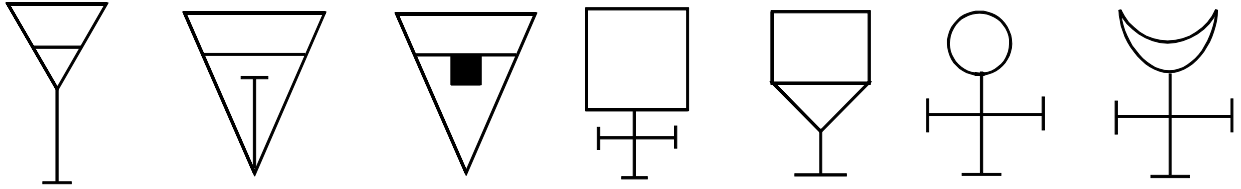
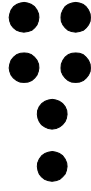
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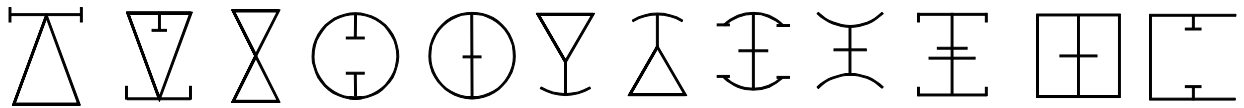
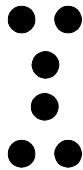
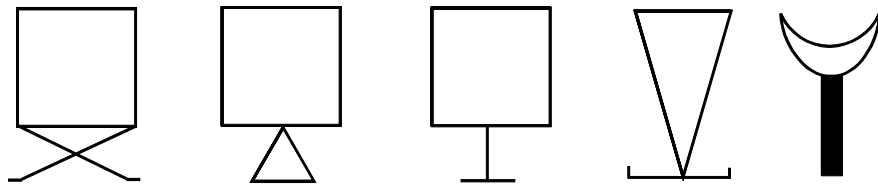
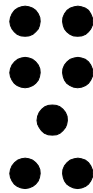
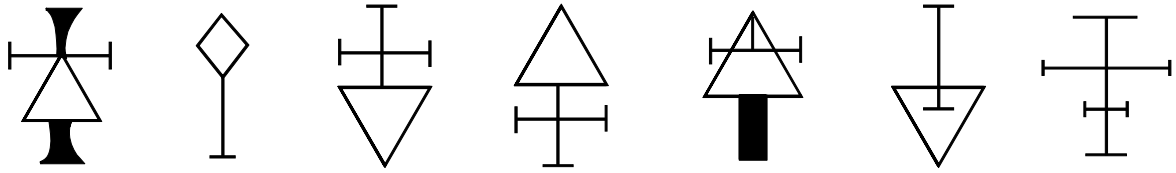
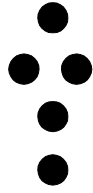


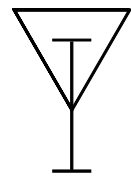
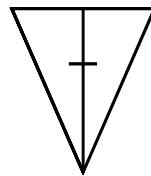
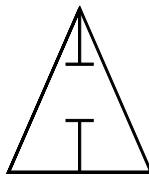
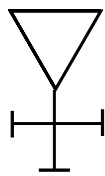
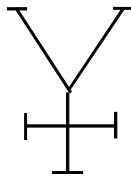
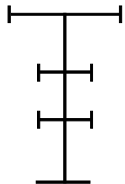
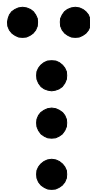
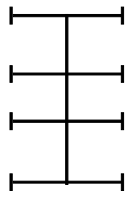
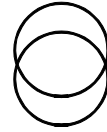
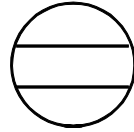
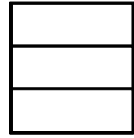
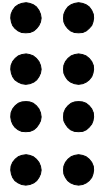
The following is a complete table of all telemata figures classed under planet and sign.

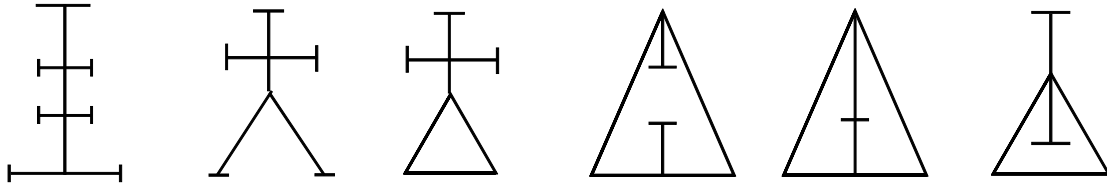
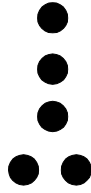






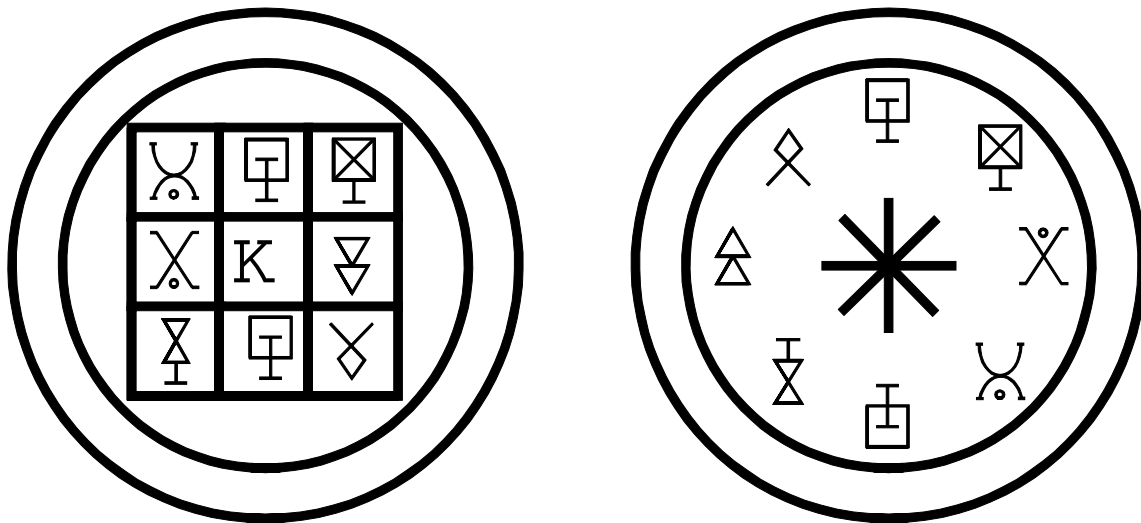






The mode of using a telemata character or symbol is that it is extracted from a telematic figure in the development and construction of a talisman or pantacle as to use those formed by the figure of the planet required.

Place them at opposite ends of the wheel of eight ratio as shown in the diagram. You may also place them in components of a square. Within the double lines, a vesicle, that is appropriate to the matter, is then to be written.



Additional Notes

Love Talismans

It is rare that a talisman made for love is appropriate. Pure love links us to the nature of the Divine. Between Angels and God, there is pure love because there is

perfect harmony. This is not usually the case with lower and earthy love. In fact, what many claim to be love is actually "need" and the fulfillment of the Nephesh.

Danger of Making Mass Talismans

Making a large supply of talismans on a wholesale basis may not be in the best interest of the Adept or the people he/she is making them for. A ray from yourself must charge each talisman.

In the charging of a talisman, you have sent forth a ray from your aura which goes onto the talisman and attracts a like force from the atmosphere. Thus, if you made a dozen talismans, you would have a dozen likes connecting with you. This places you in a kind of sympathetic communication with the talismans you have created. If opposing forces were coming up against a talisman that you have created, it would mean a loss of vitality in you as it would pull or drain additional force from you to combat the opposing force.

Flashing Tablet Exercise

After the construction and consecration of a Flashing Tablet, let the Adept each morning sit before it and practice clairvoyance, endeavoring to either skry it or travel in the Spirit Vision to the place it represents. Once the Adept has reached the plane, the Adept should then invoke the power and ask for the strength to accomplish the matter desired.

Additional information and methods for a full ceremonial talisman consecration can be found in the Z-Documents. The above method is appropriate, especially for Flashing Tablets where a certain force is required. In elemental workings, the Grade Opening is extremely effective.

RC

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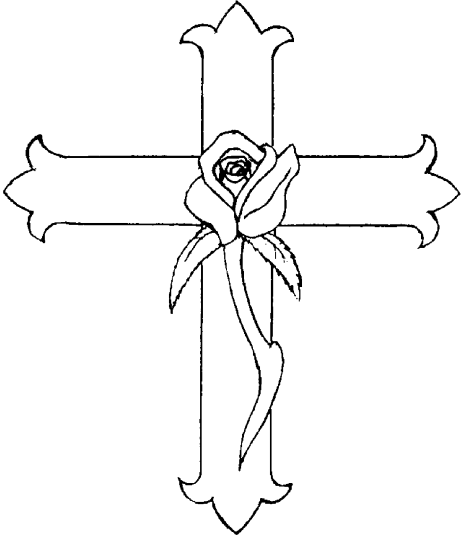
The Canopic Gods Symbolism of the Four Genii of the Hall of the Neophyte

G.H. Fratres Sub Spe
(Supplement to Z1)

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥



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THE CANOPIC GODS

G.H. Fratres Sub Spe

(Supplement to Z1)

THE SYMBOLISM OF THE FOUR GENII OF THE HALL OF THE NEOPHYTE

In a Temple of the grade of Neophyte, the four gods, Ameshett, Ahephi, Tmo-oumathu, Kabexnuv, are said to be vice-gerants of the elements, and answering to the rivers of Eden as drawn in the warrant of the Temple, are said to rule in the four corners of the Hall between the Stations of the Kerubim.

In Egyptian mythology, these gods are also said to be the children of Horus, and partake of his symbolism. If now, we regard the Neophyte ceremony as representing the entrance into a new life, regeneration -- Mors Janua Vitae -- the Egyptian symbolism wherein that idea was so clearly and exactly worked out becomes important. Bear in mind that a new life means a new plane or a higher world, a passing, say, from the **עשיה** of **בתר** to the **מלכות** of **יצירה**.

Now, as behind **בתר** depend the Veils of Negative Existence: **אין סוף**, **אין** and **אין סוף אור**, so through negative existence must pass the soul that goes from **עשיה** to **יצירה**, or vice-versa. This process is illustrated by the Neophyte Ceremony as described in Z-3, and as seen by the clairvoyant eye. In Egyptian mythology, the dead, when the ceremonies are complete, the Soul weighed and passed, the body mummied and preserved from corruption, then become one with Osiris and are called Osirian. Hence, the Hierophant, who represents Osiris when the candidate is placed in the north, speaks to him in the character of his Higher Soul -- "The Voice of my undying and secret soul said unto me," etc.

Osiris, however, is a mummied form, and the body of the Egyptian dead was mummied at this part of the ceremony. Let us now consider the nature of the body which is mummied. The body itself may be considered as a vehicle whereby the life forces act, and the medium whereby these life-forces act is what are termed the vital organs. Withdraw or destroy any of these, and the life ceases to function in that body. Not less important, then, than the body itself, the vehicle of the soul, are the organs. These are the media for the action of organic life, and it is equally important to preserve them from corruption, yet not together with the body. For as the body of Osiris was broken up, so must the body of the Osirian be divided. This is the meaning of the viscera being preserved apart from the body.

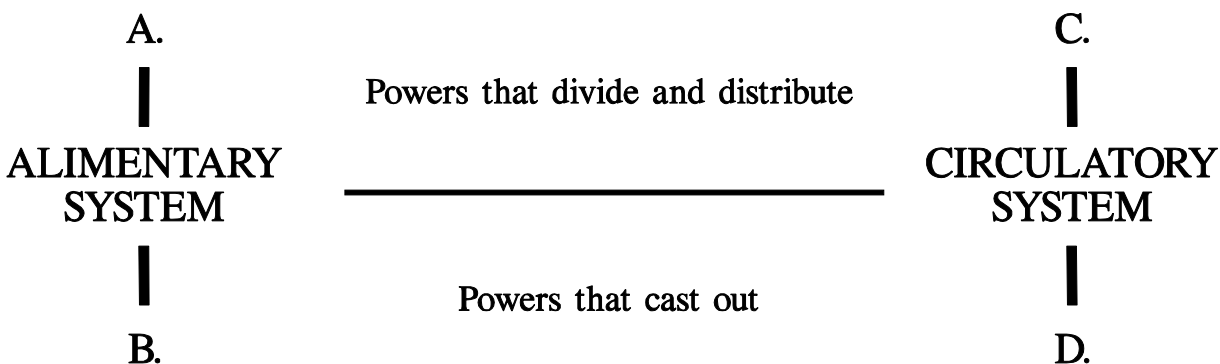
The death and resurrection of Christ has other symbolism, and the teachings belong to a higher grade. Let none therefore object that his body was laid in the tomb entire. (The body of Osiris was first laid in the chest or pastos whole. The division was into 14 parts, 1 plus 4 = 5, the five wounds.) For even as **יהוה** must be known before **יהשועה** can be comprehended, and as Moses must precede Christ, so must the mysteries of Osiris first be known.

Now, the guardian of the Hall and of the Neophytes against the **קלימות** (whose **בתר** is **תאומאל**, the dual or two-headed one, the demons of corruption and

disintegration) is the Hierus or Horus, and to the children of Horus, who partake of his symbolism are the viscera committed, to guard them against the demons of disintegration and corruption. As the elements and the forces of the elements are to the world, so are the vital organs and the life which animates them, placed under the charge of the vice-gerents of the elements, the Children of Horus, the great gods Ameshett, Ahephi, Tmoumathaph and Kabexnuv. They who regulate their functions in material life, and guard them after so-called death, when the man that was has become an Osirian.

Consider then, what are these vital organs and their functions. Broadly, they may be divided into the alimentary system and the circulatory system, for in this classification we take no account of the brain or reproductive organs which belong to another classification, and are not elemental nor concerned in the maintenance of the life of the material body.

Each of these divisions may be further divided into that which divides or distributes the body and renders to the קלפת that which is unnecessary or pernicious. From this arises a four-fold division as in the following diagram:



With this key, the division becomes easy, for in the alimentary system, the stomach and the upper intestines divide the food taken into the system by a process called digestion and by assimilation, retain what is necessary. This, therefore, is “A” in the diagram. But the lower intestines receive and cast out that which is rejected, these therefore will be represented by “B.” In the circulatory system, the heart is the organ which distributes the blood which it receives washed and purified by the lungs. Hence the heart and lungs are represented by “C.” The matter rejected from the circulatory system is rejected and cast forth by the liver and gall bladder, which therefore will be represented by “D”.

Now, as to the treatment of these vital organs in the process of mummification. Seeing that during life they were under the guardianship of the great gods mentioned, so in death they were dedicated each to one of the gods of the dead.

These vital organs then, being taken out and separately embalmed, were placed in egg-shaped receptacles, symbolic of Akasa, under the care of Canous, the pilot of Menelaus, and the god of the waters of creation, the eternal source of being, whose symbol was a jar; and under the special protection of that one of the Genii of the underworld or vice-gerents of the elements to whom that particular organ was dedicated. Hence each egg-shaped package was enclosed in a jar whose lid was

shaped like the head of that special god. Now, Ameshett was also termed “Carpenter” for it is he who by the medium of his organ, the stomach, frames the rough materials and builds up the structure of the body; and to him the stomach and upper intestines were dedicated (A).

Ahephi was also termed “The Digger” or “Burier”, for he puts out of sight or removes that which is useless or offensive in the body, and to him, the lower intestines or bowels were dedicated (B).

Tmo-oumathu was also called the “Cutter” or “Divider” for he divides and distributes the blood bearing with it the prana and the subtle ether by the holy science of breath brought into the body, and to him were the lungs or heart dedicated (C).

Kabexnuv was termed “Bleeder” for as a stream of blood is drawn from the body, so is a stream of impurity drawn from the blood, and cast out into the draught by the action of the liver and the gall-bladder, and to him therefore, these organs were dedicated (D).

These jars were called Canopic Jars and were disposed in a certain order around the mummy. Consider now, the points of the compass to which they would naturally be attributed. Reason itself will insist that the organs of the alimentary system, the most material and earthy, should be in the north, and the warm and vital heat of the circulatory system should be to the south, while in the cross division, the receptive and distributive organs should be placed to the east, the source of life and Light. The organs that purify and cast out should be to the west that borders on the קלפת.

This gives us the following arrangement:



Yet this arrangement, would, as it were, symbolize the entire separation of the alimentary system and the circulatory system, which is contrary to nature, for they continually counter-change, and thus arises life. Wherefore in the Hall of the Two Truths, the portions of Ahephi and Kabexnuv are reversed, and the order becomes:

East-- <i>Ameshett</i>	South-- <i>Tmo-oumathu</i>
North-- <i>Kabexnuv</i>	West-- <i>Ahephi</i>

Now, these, being thus arranged, do partake of the symbolism of the elements to which they belong. For Ameshett, being to the east, the quarter of \triangle , has the head of a man. Tmo-oumathu, to the south has the head of a jackal who is the purveyor of the lion, (for these are the vice-gerents of the elements, while the Kerubim are the Lords thereof); so Tmo-oumathu is properly a jackal. Kabexnuv in the west, in the region of ∇ , has the form of a hawk, the subordinate form to the alchemic eagle of distillation, and the form also, of Horus, the Hiereus, beside whom is his station, and of whose symbolism he partakes. Ahephi in the north, has the head of an ape. The symbology of the Ape in ancient Egypt is very complex. Here it may be taken that while Apis, the Bull, represents the Divine Strength of the Eternal Gods, the ape represents the elemental strength which is far inferior and blended with cunning. Ahephi, however, has other symbolism and other attributes. For by reason of the fertilizing qualities of the Nile and of the fact that what is brought down by the Nile as refuse from the Land of the Sacred Lakes is, to Egypt, its life and the source of its fertility, so there arises a correspondence between the Nile and the lower intestines, and both are under the care of Ahephi (Hapi) who thus was worshipped as Nilus, and in this connection he has for his symbol, a headdress of Lotus Flowers.

Now further, the alimentary system is under the special guardianship of Isis and Nephthys. Isis who conquers by the power of wisdom and the forces of nature, guards Ameshett. And Nephthys, who hides that which is secret, guards Ahephi -- whence also, until recent days, in the fullness of time, the sacred sources of Ahephi, the Nile, were kept secret from the whole world.

Tmo-oumathu is under the guardianship of Neith, the dawn. This is the celestial space, who makes the morning to pass and awakens the Light of a Golden Dawn in the heart of him whom the eternal gods shall chose, by the sacred science of breath.

Kabexnuv is guarded by Sakheth, the Sun at the western Equinox, the opening of Amenti, who wears the Scorpion on her head -- and these guardianships were often painted on the Canopic jars.

When, therefore, the candidate kneels at the foot of the altar, or where the corpse lies on the bier preparatory to the passing over the river towards the west, and the soul stands before Osiris, and the goddesses stand by and watch while the beam sways and the decision is taken -- the body of the candidate is then, as it were, broken up as the body of Osiris was broken, and the Higher Self stands before the place of the pillars, but the Lower Self is in the invisible station of the Evil Persona. Then is the candidate nigh unto death, for then, symbolically, his Spirit passes through the Veils of Negative Existence, passing from the **עשה** of **בתר** to the **מלכות** of **יצירה**.

Therefore, unless the Genii of the underworld were then present and directing their forces on the vital organs, he must inevitably die.

Let their symbols then be represented in all operations and formulae drawn from the symbolism of the Hall of the Two Truths, for they are of the utmost importance, but as their stations are invisible, so shall their symbols be astral and not material.

Thus shall perfect health of the body be preserved, which is of utmost importance in all magical working, and thus shall the lessons of the Hall of the Neophytes be duly carried out in our daily lives.

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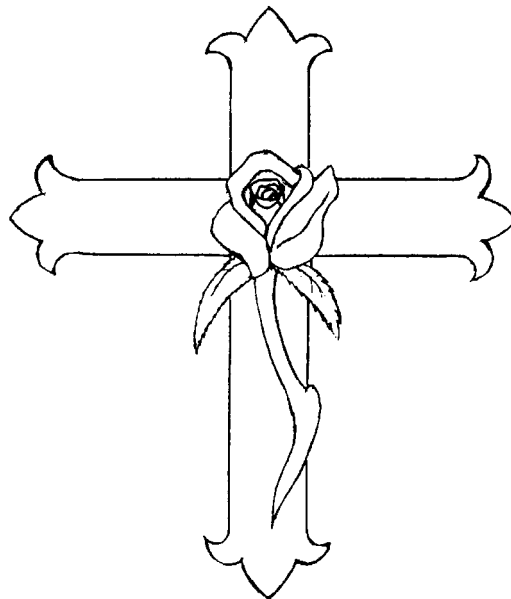
Evil and Unclean Spirits

by G.H. Frater D.D.C.F.

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

These be they who be unclean and evil; even the distortion and perversion of the sephiroth, the fallen restrictions of the Universe; the sloughing of the coils of the Stooping Dragon. Eleven are their classes, yet ten are they called. Seven are the heads, yet an eighth ariseth. Seven are the Infernal Palaces, yet do they include ten.

In the Tree of Life by the waters of the river in the Garden of Wisdom is the Serpent of the Paths. It is the Serpent of the Celestial Eden.

But the Serpent of Temptation is that of the Tree of Knowledge of Good and of Evil. It is the Antithesis and the Opposer; the Red Coiled Stooping Dragon of the Apocalypse; the Serpent of the Terrestrial Eden.

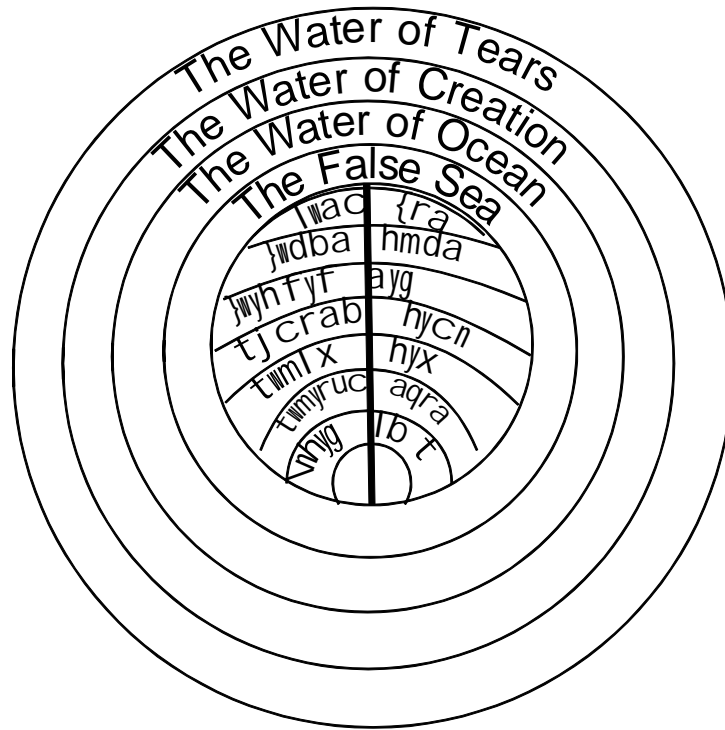
Regard thou, therefore, the Celestial Serpent as of brass; glistening with green and gold, the colors of vegetation and of growth. Banish thou, therefore, the evil and seek the good, thou who wouldst know the life of ages, thou who would follow in the footsteps of our Master, O Brother of the Order of the Golden Dawn! For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up and raised through the balance of strife and of trial, through the pathway of eternal life. And when, like our Master, thou art extended upon the Tree through suffering and through pain, let thy countenance be raised up towards the Light of the Holy One, to invoke the Divine brightness, not for thyself, but for those who have not yet attained unto the pathway, even though they may be your tormentors.

Balanced between the spiritual and the material, the type of reconciler, remember the symbol of the Brazen Serpent. Mark thou well the difference betwixt the Serpent of Evil and the Serpent of Good, for before the Serpent of Brass, the Serpent of Fire could not stand. But at the Fall, the Serpent of Evil, arising in the Tree, surrounded $\text{t}\bar{\text{w}}\text{k}\bar{\text{l}}\text{m}$ and linked her thus to the Outer and to the $\text{t}\bar{\text{w}}\text{p}\bar{\text{y}}\bar{\text{l}}\text{q}$, for this is the sin of the Fall; even the separation of the material plane from the sephiroth, through the interposition of the coils of the Stooping Dragon. Therefore, $\text{t}\bar{\text{w}}\text{k}\bar{\text{l}}\text{m}$ must be cleansed, and thus, is the redemption to come, for Christ expiated not sin until after he had overcome the temptation. But surely, all things in the creation are necessary, seeing that one existeth not without the other and the evil also helpeth the Work, for this the greater and more intense the Darkness, by so much the more doth the Light become bright by contrast and draweth, as it were, increased force from the blackness.

The Infernal Habitations

In the first circle are the Waters of Tears, in the second circle are the Waters of Creation, in the third circle are the Waters of Ocean, in the fourth circle is the False Sea. Upon the right hand in the lesser circles are names of the Seven Earths:

1. Aretz - dry, crumbling L
2. Adamah - reddish mould
3. Gia - undulating ground, like the side of a valley
4. Neshiah - oblivion
5. Tziah - sandy, or desert land
6. Areqa - L
7. Thebel or Cheled - mixed L and N



Infernal Habitations

Upon the left hand are the Seven Infernal Habitations:

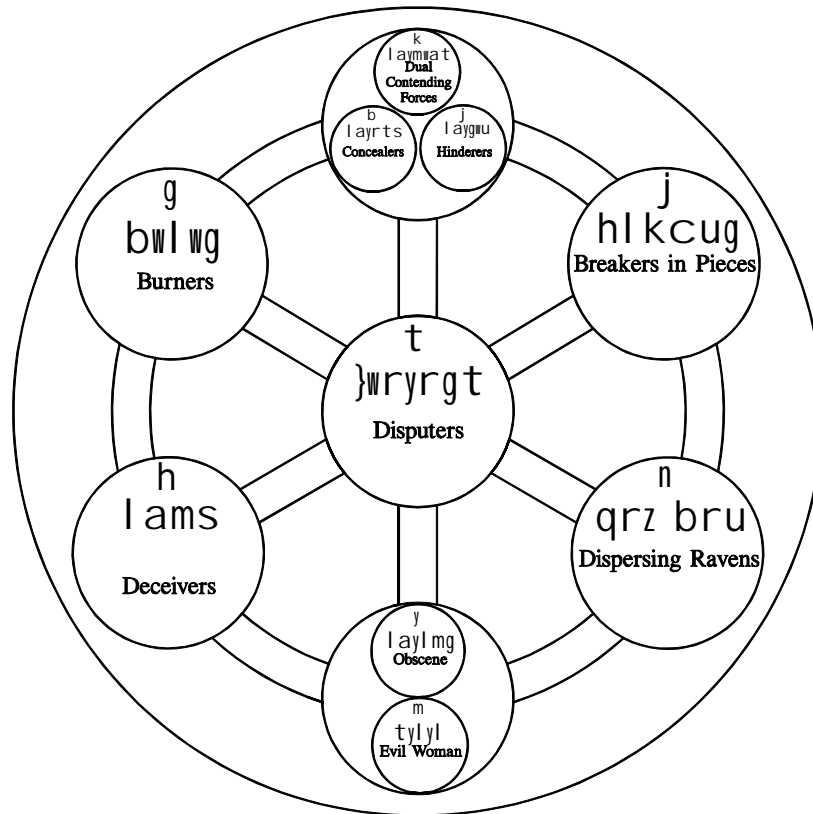
1. Sheol - the Depth of the Earth
2. Abaddon - Perdition
3. Titahion - The Clay of Death
4. Bar Shacheth - The Pit of Destruction
5. Tzelmoth - The Shadow of Death
6. Shaari Moth - The Gates of Death
7. Gehinnom - Hell

The Mercavah

In the Mercavah Vision of Ezekiel it is written: "And I beheld a whirlwind come forth out of the north; a great cloud and a fire enfolding itself, and a splendour on every side, and the brilliance of the innermost flame in the midst of the fire."

There are the Four Kerubic Expressions of Force, and the Evil and Adverse Powers Broken Beneath their Feet

1. Rahab, (bahar) whose symbol is a woman riding upon an ass.
2. Samael (lams) whose symbol is a terrible demon leaping upon an ox.
3. Macholoth (tWlWj am) a form compounded of a woman and a serpent, and she rideth upon a serpent scorpion.
4. Lilith, (tylyl), a woman outward beautiful but inwardly corrupt and putrefying, riding upon a strange and terrible beast.



The Evil and Adverse Tree

The Evil and Averse Powers Beneath the Feet of the Four Kerubim

To these four are attributed the four kingdoms and they are also classed under the sephiroth.

Sephiroth	Spirit	Kingdom	Qlippoth
rtk hmkj hnyb	tylyl (Strange Beast)	Babel	Splendor L
dsj hrwbg trapt	twlwj am (Serpent Scorpion)	Greeks	Whirling O
j xn dwh dwsy	lams (Ox)	Medes	Great Cloud N
twklm	bahar (Ass)	Edom	Whirlwind M

The above paper was in full or part given to members of the 4=7 grade, later it was changed to the 5=6 grade. Because of inherent changes of just having knowledge of these names within the Sphere of Sensation, we have limited access to this paper to Adeptus Minor only.

G.H. Frater N.O.E.L.

The Princes of the תּוּפְּלֵי קַדְשׁ

These are the names of the twelve Princes and Tribes of the תּוּפְּלֵי קַדְשׁ who are the heads of the months of the year.

תּוּפְּלֵי יוֹב, (Beiriron): so called because they are derived from the fourth evil force, namely I am the Black. Their colors are dull red and black, and their form is that of a dragon-lion, for a.

תּוּפְּלֵי מַדָּא, (Adimiron): whose colors are like דם (blood), mingled with נ, a sickly yellow and grey. Their form is that of a lion-lizard, for b.

תּוּפְּלֵי מַלְאָךְ, (Tzelilimiron): whose colors are like limped blood מַלְאָךְ bronze and crimson. They are like two savage triangular-headed dogs, for c.

תּוּפְּלֵי רֶגֶל, (Shichiriron): whose colors are black and their form blended as of a reptile, insect and shellfish such as the crab and the lobster, yet demon faced withall, for d.

תּוּפְּלֵי בְּהֵמָה, (Shalhebirion): whose colors are fiery and yellow, their form is like merciless wolves and jackals, for e.

תּוּפְּלֵי רֶגֶם, (Tzaphiriron): whose colors are like those of רֶגֶם, and their form is like partially living yet decaying corpses, for f.

תּוּפְּלֵי עָבָן, (Abiriron): whose colors are like clouds, and their form is like grey bloated goblins, for g.

תּוּפְּלֵי תְּכֵימָה, (Necheshthiron): whose color is like unto copper, and their form is of a most devilish and human headed insect, for h..

תּוּפְּלֵי נָחַשׁ, (Nachashiron): whose colors are like serpents, and whose form is like that of a dog-headed serpent, for i.

תּוּפְּלֵי דָג, (Dagdagiron): whose colors are reddish and gleaming, and their form is like vast, devouring, flat-headed fish, for j.

תּוּפְּלֵי מַיְמָה, (Bahimiron): whose name is derived from Behemoth, and whose colors are black and brown. Its form is like an awful beast, similar to a hippopotamus or elephant but crushed flat as though their skin were spread out flat over the body of a gigantic beetle or cockroach; yet it has vast strength, for k.

תּוּפְּלֵי מַיְמָה, (Nashimiron): whose colors are of a stagnant, gleaming, watery line whose forms are like hideous women, almost similar to skeletons united to the bodies of serpents and fishes, for l.

In the midst of the circle are placed I am and admca. The symbolic form of the former is somewhat like that of the devil of the Tarot, but colossal and attenuated; the form is of a bloated bestial man, in a crouching position. At the southwest corner are placed the evil Adam, a goat-headed skeleton-like giant, and the thousand-headed

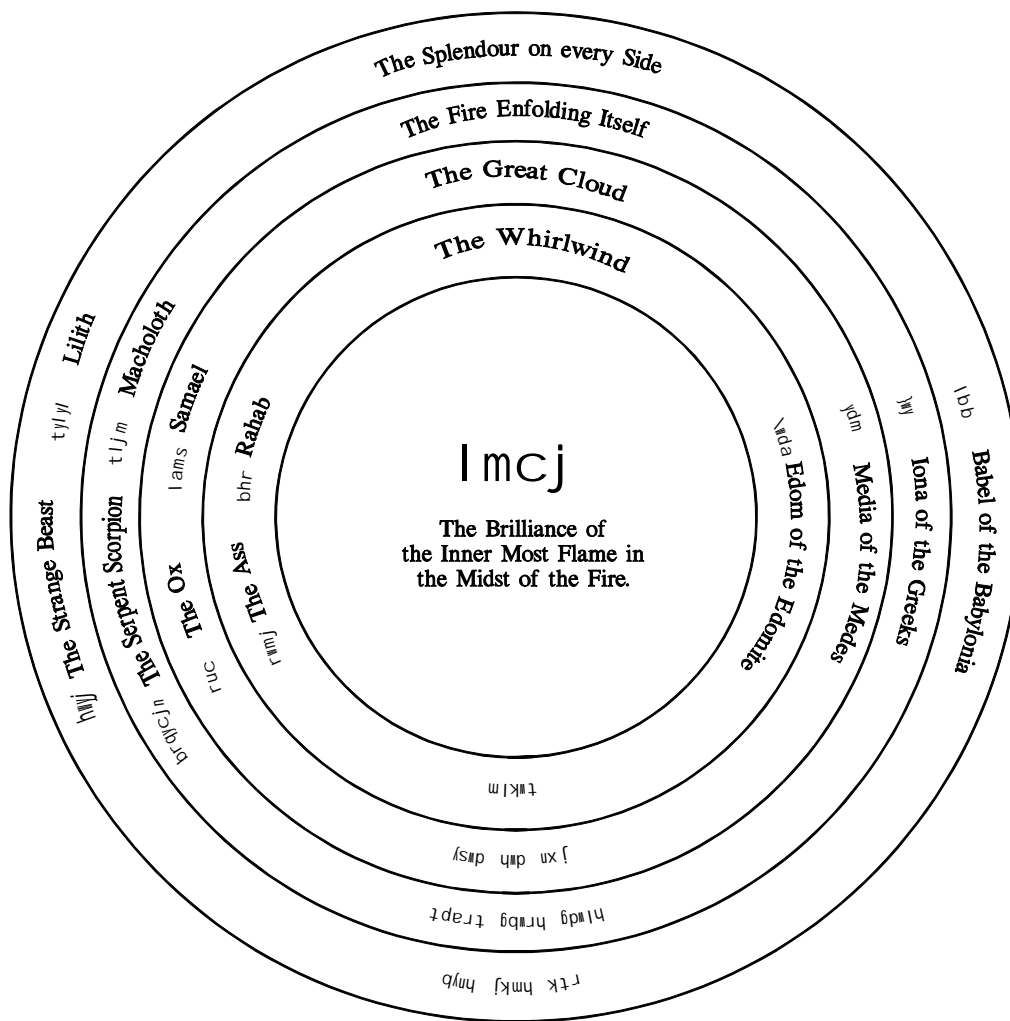
Hydra serpent, and the Elder tylyl , the wife of I ams, a woman with an ever changing and distorted countenance.

At the northeast angle is trga (Aggerath) the daughter of twlj am, a fiendish wretch with serpent hair, enthroned in a chariot drawn by an ox and an ass.

At the northwest angle is a gigantic scorpion with a fearful countenance but standing upright, as it were, and formed of putrefying N.

After him cometh the unnamable one, ymymysa (Asimon) and his appearance and symbol is that of a cloudy, veiled, black, gigantic figure covered with whirling wheels and in his hand is a vast wheel which issues, as it whirls, multitudes of cat-like demons.

Behind him cometh hmun, Nahimah, like a crouching woman with an animal's body, crawling along the ground and eating L .



Adverse Powers at the Feet of the Kerubim

At the southwest angle are a winged lion and a winged horse drawing in a chariot the younger *tylyl*, the wife of *yadimsa*. She is dark, a woman to the waist and a man below it, and she appears as if drawing down with her hands small figures of men into hell.

Of the Four Evil Forces before Iams

The first is *Iafmq*, Qemetiel, whose form is that of a vast, black, swan-headed dragon-serpent, and he uniteth under him the force of the *rtk* of the averse and infernal sephiroth.

The second is *Iaylb*, Belial, a black, bloated, man-dragon; he who denieth a god, and he uniteth the force of the averse *hmkj*.

The third is *Iaytu*, Athiel, a black bloated man-insect, horrible of aspect, his breadth is greater than his length, and he united the force of the averse *hnyb*.

The fourth form is *Iams the Black*, and all these are of gigantic statue and a terrible aspect.

The Evil and the Averse Sephiroth

These be the evil and averse sephiroth contained in the Seven Palaces of Evil, and these sephiroth have their place from behind the holiness of the world of *hycu*. And *Iams the Evil and Black* surrounded the whole of the evil sephiroth; who are eleven instead of ten.

\ynprdcj ahw

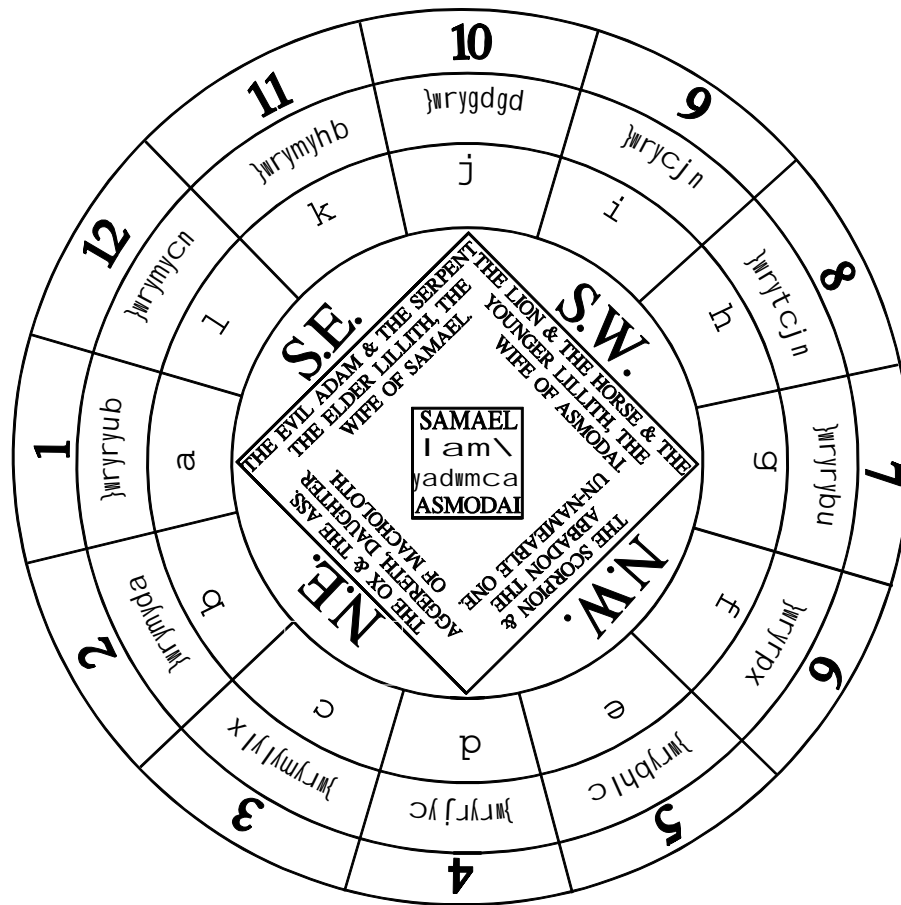
Eleven were the curses of *Ebal* and the Dukes of *Edom*. In the Evil Palaces, the first contains *rtk*, *hmkj* and *hnyb*. Unto *rtk* is attributed *Iaytrk* (Kerthiel), which meaneth, "Cut off from God (See Ps. XXXVII.34)," and the symbolic form is that of black, evil giants.

Also to *rtk* belong the *Iaymwat* or *Iaymwrt* the *Thamiel* or *Twin-headed Ones*, and their forms are as dual giant heads with bat-like wings attached thereto. They have no bodies, for they are those who seek continually to unite themselves to the bodies of other beings and forms.

Unto *hmkj* are referred the Dukes of *Esau* and the *Iaygwu* (also with *Iaybkuk* *Kokbiel* and *Iayku*) and these attach themselves unto lying and material appearances, and their form is like that of the black evil giants with loathsome serpents twined about them.

Unto *hnyb* are referred the *Iaysarh*, *Horasael*, or *Iayrts*, *Satariel*, the *Concealers* and the *Destroyers*, whose forms and appearances are as gigantic black veiled heads

with horns and hideous eyes seen through the veil, and they are followed by evil centaurs.



The Twelve Princes of the twpyl q Seven Palaces

These are also called layruc, Seriel, from Esau, because of their hairiness.

The Second Palace contains the evil dsj whereto are attributed the hl kcuq the Disturbing Ones or the Breakers in Pieces, and their symbolic forms are those of black, cat-headed giants. They are also called layznu (Aziel), layrzj and laynga (Agniell).

The Third Palace containeth hrwbg whereunto are attributed bhlg the Golahab or Burners with O, also called Zaphiel laypx and their forms are those of enormous black heads like a volcano in eruption.

The Fourth Palace containeth the averse trapt whereunto are attributed the ayrygt Tagirion, and they are great black giants ever working against each other.

The Fifth Palace containeth the evil jxn and to it are attributed the qrz-bru, 'Areb-Zereq, the Ravens of Death, or of Dispersion. Their form is that of hideous demon-headed rams issuing from a volcano. Also, they are called laypxg, Getzephieil.

The Sixth Palace containeth dwh whereunto are referred the Iams or Jugglers whose form is that of dull yellow demon-headed monsters like dogs.

The Seventh Palace containeth dwsy and twklm. Unto dwsy are referred the I aylmg (Gamaliel) or Obscene Ones, whose forms are those of corrupting loathsome bull-men linked together. Thereunto are also referred the I aycjn (Nachashiel), the Evil Serpents, and the A'briel I ayrbu. Hereunto also belongeth the (blind) Dragon-force.

Unto twklm is attributed tyljl, Evil Woman, with the appearance of a beautiful woman, but then changing into a black, monkey-looking demon. The name of the serpent cjn (Nachash) has the same number as that of hycm the Messiah; who will root the twpylq out of the world.

These are the Evil Chiefs:

1. rtk - Satan and Moloch
2. hmkj - Lucifuge
3. hnyb - Beezelbulb
4. dsj - Ashtaroth
5. hrwbg - Asmodeus
6. trapt - Belphasor
7. jxn - Baal
8. dwh - Adramalech
9. dwsy - Lilith
10. twklm - Nahemah

These names can hardly be referred to any one sephira, seeing their power extendeth over many and numberless orders.

Behemoth and Leviathan are two evil forms of which the first is the synthesis of the twpylq already described under the head of Behemiron in the twpylq of the months of the year.

The Leviathan are, as it were, numberless dragon forms united together. So that each of his scales is like a separate evil serpent.

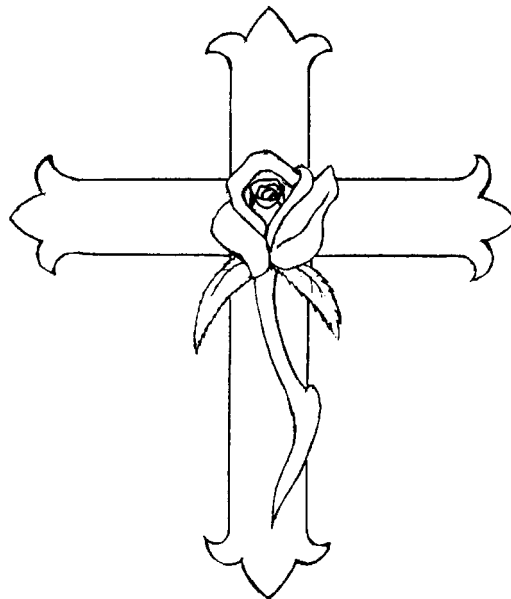
(An instructional paper for students of the Golden Dawn Isis-Urania Temple.
Transcribed by W.E.H. Humphreys, July 2, 1900.)

RC

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The Holy Rosary
of the Brethren of the
R. R. ET A. C.
ZELATOR ADEPTUS MINOR

⑤=⑥



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The Holy Rosary of the Brethren of the R.R. et A.C.

The new Adept may immediately feel on seeing the title of this paper, that it somehow draws a connection to a religious practice followed by many in the world. While many of our exercises have their roots in western religion, this particular Rosary should not be confused with common religious practices by the uninitiated. For those Brethren who have a connection to the practice of the Rosary through their church or religion, you will find that both practices serve to enhance the other.

Adepts are encouraged to make the Rosary of the R.R. et A.C. a regular practice. Several Brethren report that doing this meditation daily has provided them the spiritual alchemical fire necessary to enhance all other practices. Practical QBL seems to become more effective as well.

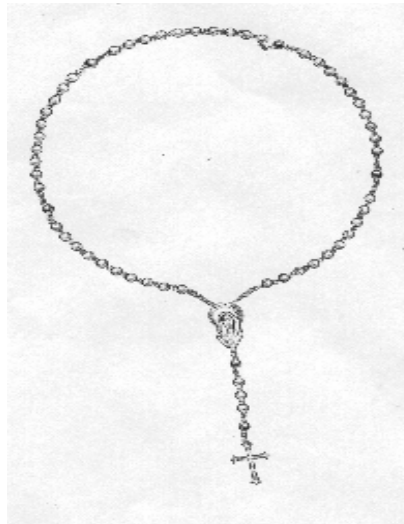
While the Adept is under no obligation to practice the Rosary daily, it has been observed by those who do that it acts as an alchemical catalyst, keeping the practitioner, as it were, between the sacred pillars in a greater, more noticeable state of harmony, integration and balance.

The Rosary of our Order has built within it the mystical formula of YHShVH. This is the greatest and most potent symbol of elemental harmony. It is directed by Spirit, and thus, it sublimely evokes the forces of the four elements directed by the Divine Spirit.

The physical shape of the Rosary is in the shape of C; the symbol of A over the cross of corrosion. Therefore, the Adept is forewarned that the inner work must always proceed the outer work, that in a sense to the true Adept, the outer work does not exist in that all is an extension of the inner work.

One will also observe that its shape is symbolic of masculine and feminine united on the cross in perfect harmony through self-sacrifice unto the Higher.

Many and great are the mysteries of the Rosary.



Color of Rosary:

Black:

While the color is not particularly important, the initiate must remember that “colors are forces.” Thus, most Rosaries are black to denote the change brought forth through the process of putrefaction. This fits well with the (5) decanates of (10) = 50 = π = Death.

“In God we are born, in Yeheshua we die and in the Holy Spirit we are reborn.” The black Rosary could be said to be symbolic of the war waged on the control of the Ruach and Nephesch, thus, opening the gateway to the Higher Genius.

White:

Symbolic of Divine White Brilliance and the transformation brought forth when this purity touches corruptibility.

Pink, Rose or Natural Color:

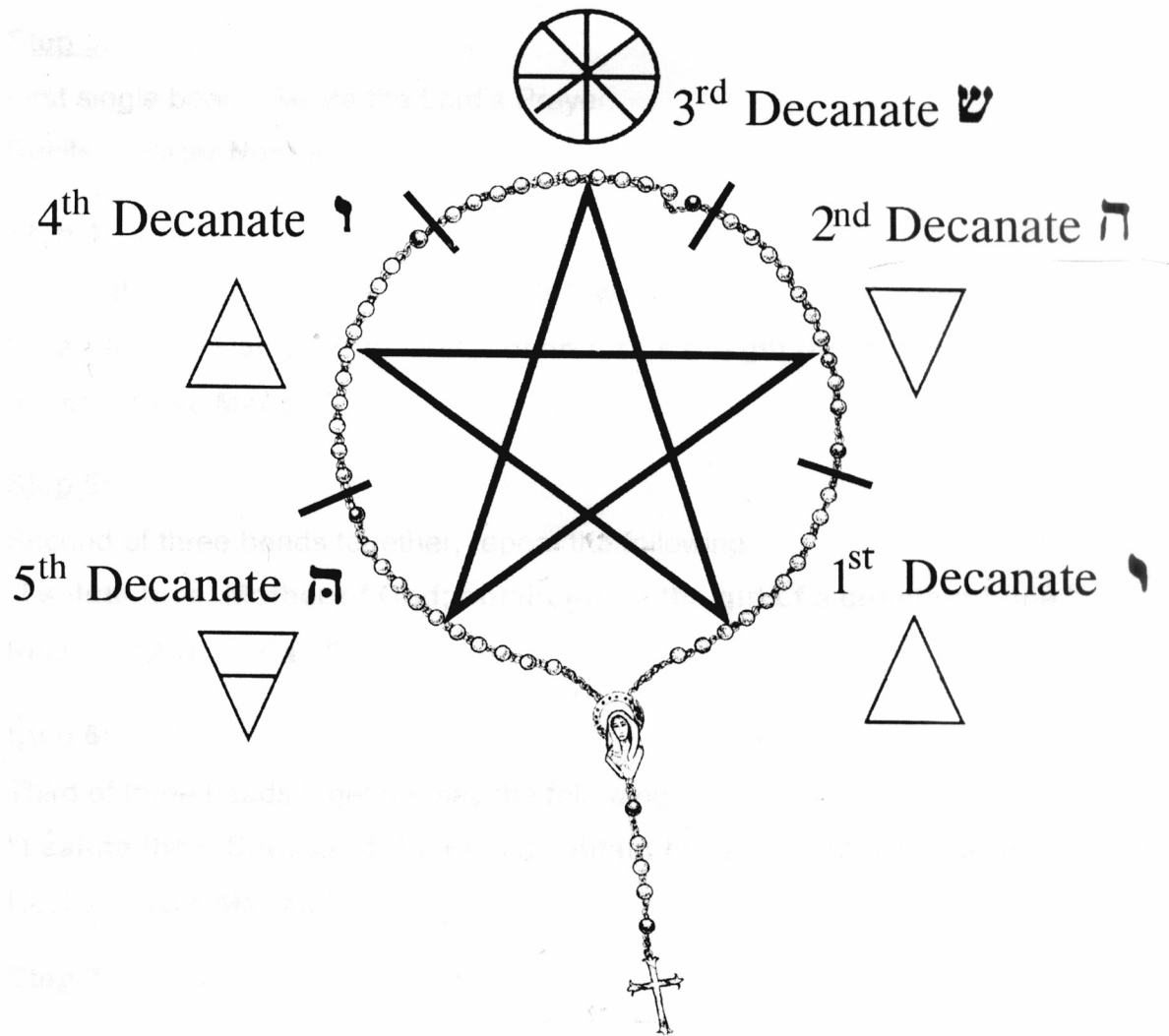
To denote the highest forces of Tiphareth through which we must attain to receive direction for the Divine and the Higher Genius within the microcosm.

The Five Colors:

This helps attract the spiritual force that directs the four elements within (many Brethren choose this Rosary).

Directions:

The direction of the Rosary to be worked while in prayer and meditation is counter-clockwise. One must not assume that this is contrary to the vortex of Light. It is not a physical vortex, but rather, it is in harmony with the direction of Hebrew (right to left). Equally, it follows the progression of the Pentagrammaton. Observe the diagram on the next page:



Step-by-Step Instructions:

Step 1:

Perform the Qabalistic Cross. This may be performed in either Hebrew or Latin.

“Tu es regnum, et potestas, et gloria, saecula saeculorum, amen.”

Step 2:

Hold the cross to your heart and repeat the Sacred Mysteries.

“Ex Deo nascimur, in Yeshua morimur, per spiritum sanctum riviviscimus.”

Step 3:

First single bead - Recite the Lord's Prayer.

Recite: "**Pater Noster...**"

Step 4:

First of three beads together, say the following:

"I salute thee Daughter of God, obtain for us the gift of a firm faith."

Recite: "**Ave Maria...**"

Step 5:

Second of three beads together, repeat the following:

"I salute thee, Mother of God; obtain for us the gift of a constant hope."

Recite: "**Ave Maria...**"

Step 6:

Third of three beads together, say the following:

"I salute thee, Spouse of the Father; obtain for us the gift of an ardent charity."

Recite: "**Ave Maria...**"

Step 7:

Visualize the infinite Divine White Brilliance and focus on your Higher Genius.

Recite: "**Sanctus est Tu Dominus de mundi...**"

First Decanate:

Step 8: (First Bead)

Vibrate: **A) y**
 B) \yhl a
 C) l akym

Step 9: (First Bead)

Say the following: **“Nequaquam Vacuum.”**

Step 10: (First Bead)

Recite: **“Pater Noster...”**

Step 11: (First bead through the tenth bead)

Recite: **“Ave Maria...”**

End of First Decanate

Step 12:

Single Bead: **“Sanctus est Tu Dominus de mundi...”**

Second Decanate:

Step 13: (First bead)

Vibrate: **A) h**
 B) l a
 c) l a y r b g

Step 14: (First bead)

Say the following: **“Libertas Evangelii.”**

Step 15: (First Bead)

Recite: **“Pater Noster...”**

Step 16: (First bead through the tenth bead)

Recite: **“Ave Maria...”**

End of Second Decanate

Step 17:

Single Bead: “**Sanctus est Tu Dominus de mundi....**”

Third Decanate:

Step 18: (First Bead)

Vibrate: A) C
 B) hWchy

Step 19:

Say the following: “**Yeheshua Mihi Ominia.**”

Step 20: (First bead)

Recite: “**Pater Noster...**”

Step 21: (First bead through the tenth bead)

Recite: “**Ave Maria...**”

End of Third Decanate

Step 22:

Single Bead: “**Sanctus est Tu Dominus de mundi...**”

Fourth Decanate:

Step 23: (First bead)

Vibrate: A) W
 B) yj l a ydc
 C) l apr

Step 24:

Say the following: “**Dei Intacta Gloria.**”

Step 25: (First Bead)

Recite: “**Pater Noster...**”

Step 26: (First bead through the tenth bead)

Recite: “**Ave Maria...**”

End of Fourth Decanate

Step 27:

Single Bead: “**Sanctus est Tu Dominus de mundi...**”

Fifth Decanate:

Step 28: (First Bead)

Vibrate: **A) h**
 B) ynda
 C) I ayrwa

Step 29: (First bead)

Recite: **Legis Jugum.**

Step 30: (First bead)

Recite: “**Pater Noster...**”

Step 31: (First bead through the tenth bead)

Recite: “**Ave Maria...**”

End of Fifth Decanate

Step 32:

Work back down the five beads to the cross repeating steps 1 - 7 backwards. Thus, the first single bead is “**Sanctus est Tu...**”

Step 33:

Upon reaching the cross, make the Qabalistic Cross.

Because our Second Order works a great deal with the use of Latin, this Rosary should be said in Latin (excluding the Hebrew). However, it is advisable to first perform it

in English several times to make certain that you know it well before transforming it into Latin.

1. Learn the “Ave Maria” first, and perform the rest in English.
2. After the “Ave Maria” is well memorized, add the Qabalistic Cross in Latin.
3. Next, add the “Lord’s Prayer” in Latin.
4. Add the “Adoration to the Lord of the Universe” in Latin.

THE LORD’S PRAYER IN LATIN:

Pater Noster, qui es in caelis, sanctificetur nomen tuum.

Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo, et in terra.

Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: sed libera nos a malo. Amen.

THE LORD’S PRAYER

**Our Father, who art in heaven,
hallowed be Thy name.
Thy kingdom come.
Thy will be done,
on earth as it is in heaven.
Give us this day,
our daily bread.
And forgive us our trespasses,
as we forgive those who trespass
against us. And lead us not into
temptation, but deliver us from evil.**

THE HAIL MARY

**Hail Mary full of grace, the Lord is with thee.
Blessed art thou among women, and blessed
is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.**

THE AVE MARIA

**Ave Maria, gratia plena;
Dominus tecum:
benedicta tu
in mulieribus,
et benedictus fructus
ventris tui Yeheshua.
Sancta Maria, Mater Dei,
ora pro nobis
peccatoribus
nunc et in hora
mortis nostrae.
Amen.**

THE QABALISTIC CROSS IN LATIN

Tu es regnum, et potestas, et gloria, saecula, saeculorum. Amen.

THE ADORATION TO THE LORD OF THE UNIVERSE IN LATIN

**Sanctus est Tu Dominus de mundi.
Sanctus est Tu Qui natura non-creatus est.
Sanctus est Tu vastus et valindus rector lucis et tenebrarum.**

Final Note:

The Adept is encouraged to do his/her research and homework on the use of the “Pater Noster” (The Lord’s Prayer) and the “Ave Maria” (The Hail Mary).

The prayer on the “Pater Noster” is the most potent of prayers. Let the Adept ascertain how the prayers relate to the Tree of Life.

The “Ave Maria” exposes the greatest Qabalistic truth in that through the feminine principle, we are taught about the Justified One, and through the Justified One, we learn of the Infinite.

As it is written: “Whomsoever sees me, sees the Father. I and my Father are one...”

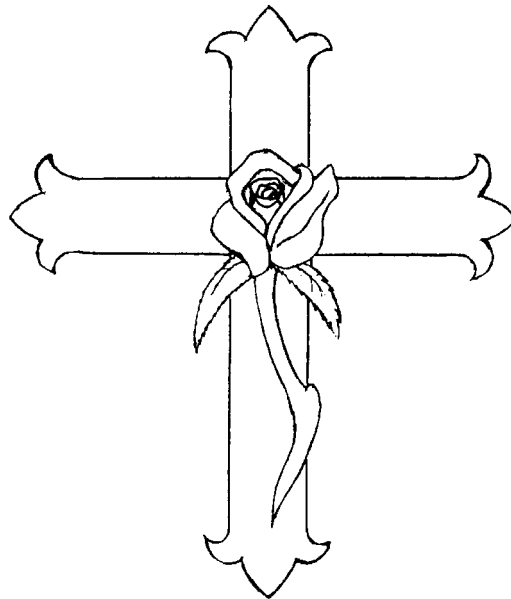
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Archangelic Force on the Paths

R . R . E T A . C .
Z E L A T O R A D E P T U S
M I N O R

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Archangelic Force on the Paths

Herein containeth the Archangelic forces that governeth the paths on the Tree of Life.

Let the Adept call on these Archangelic forces when either skrying or traveling in the Spirit Vision in a specific path.

It should be remembered by the Z.A.M. that these are potent forces that bringeth forth the complete potential of the microcosmic path in which they govern. Therefore, the following instructions may prove helpful.

1. First and foremost, we must always give due reverence to the Lord of the Universe, for it is written: "Even as the whole is greater than its parts, so is He greater than we."

It is particularly important in working within the framework of the Tree of Life in that the paths are microcosmic. In addition, let the Adept realize that all this proceedeth from Him, "therefore, do we invoke Him."

2. The Divine name that ruleth the microcosmic paths proceedeth from the macrocosm. Therefore, we utilize the Divine name of the individual sephira above the path, because migration is from the lower unto the higher.
3. Since forces are being transferred in both directions on the paths, the Archangelic rulers fall into a separate classification. This Archangelic ruler will respond to hierarchial order on both the lower sephiroth and the upper sephiroth. However, its nature will be in keeping with the "Great Work" by only utilizing the above sephiroth.
4. The Adept may wish to light up the $\text{\textbackslash}y\text{y}\text{j}$ {U in the microcosm. The use of these Archangelic forces along with the Divine names attributed to the sephiroth shall prove extremely useful.

Here are the Angelic Forces that Governeth the Paths:

<u>Path</u>	<u>Archangel</u>	<u>Hebrew</u>
a	Raphael-----	l apr
b	Tiriël-----	l ayryf
g	Zenaël-----	l anz
d	Aodaël-----	l adwa
h	Melchidaël-----	l adykl m
w	Asmodel-----	l admsa
z	Ambriël-----	l ayrbma
j	Muriël-----	l yrwm
f	Urniël-----	l aynrw
y	Hamaliël-----	l ayl mh
k	Locaël-----	l akwl
l	Zuriël-----	l ayrwz
m	Gabriel-----	l ayrbg
n	Barchiël-----	l aykrb
s	Advachiël-----	l aykwda
u	Hanaël-----	l anh
p	Mephaël-----	l apm
x	Cambriël-----	l ayrbmak
q	Amnitzel-----	l axynma
r	Robaël-----	l abwr
c	Michael-----	l akym
t	Gethaël-----	l atg

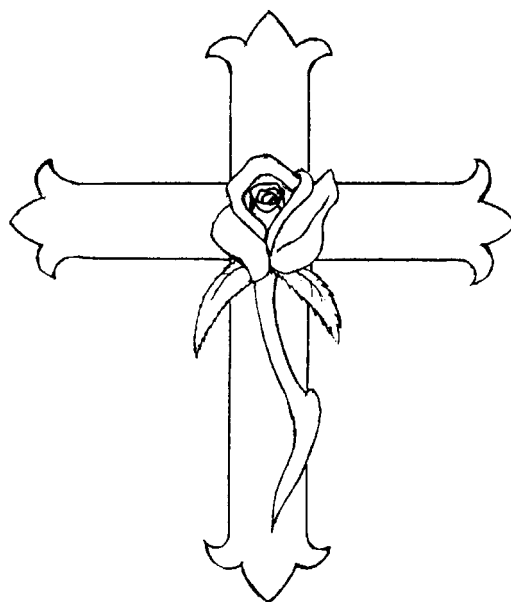
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**Telesmatic Figures
by G.H. Frater D.D.C.F.**

**R. R. ET A. C.
ZELATOR ADEPTUS MINOR**

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Telesmatic Figures

Thou mayest build up a telesmatic image of force. The sigil shall then be of potent service to thee for the tracing of a current. This current will then call into action a specific elemental force. Know that this is not to be done lightly nor for thy amusement. The forces of the universe were not created for thy plaything.

Thou must perform thy practical magical works with great care and solemnity, ceremony, and reverence. To do less is to bring about destruction upon thyself and danger to those within your sphere of sensation.

Know then, that if thou createst a form in thy imagination to form an astral image, the first letter shall be the head of thy figure or form and the final letter shall be thy feet of the astral form. The remaining letter in the order of thy form shall represent in order the body and member.

See well that the Z.A.M. makest thy image in the astral form as pure and beautiful as is possible. The more impure and common thy form the greater the danger it will be unto thee.

Write upon the breast its sigil as created from the Rose and upon the girdle its name. Place thy figure standing upon clouds.

When the Adept has taken all precaution to create such a form with due solemnity and attention to correctness of symbolism, then thou mayest hear what the figure shall say unto thee.

The termination of the Name I a always gives the form wings and symbols of justice. The ending yh will make the figure like enthroned king or queen and with flaming glory at the feet.

With the exception of the Shemhamphoresch, the names terminating I a will represent a good, powerful and mighty force and of a milder nature than those terminating with yh.

In the case of the Shemhamphoresch, thy images will be opposite as these Angelic beings are more severe terminating with I a.

The termination of the names in both cases terminate with the suffices for different reasons. Therefore an Angel of the Shemhamphoresch that terminates with I a does so for entirely different reasons than an Angel of a sephiroth, planet, or even path.

Let the Adept be reminded that even demons may have their name ending in I a. These beings also draw their power from the Divine energies, therefore, the I a is frequently added to the names of evil spirits.

Thou mayest build up an image astrally before thee or thou mayest construct a painting of the actual resemblance.

Let the Adept be cautious to vibrate the hierarchy pertaining to thy force. Always and especially when working with telesmatic figures, invoke the highest Divine names.

Telesmatic images cannot apply to the World of tylzta. (In only a limited sense into ayrb, a telesmatic image in ayrb would be thou conceded.) Telesmatic forms are thusly attributed unto aryty. Let the Adept be warned not to apply a telesmatic image

to a Divine name in tylzta. The image would be of aryzy, and in aysa, it would be an elemental form.

Thou shall determine the sex of thy form by the predominance of masculine or feminine in the totality of the letters. Thou shall avoid a jumbling of the sexes in the same form.

Divide into as many parts as there are letters commencing from the first letter and the upper part downward in order.

Irrespective of the testimony of the letters, some forms are inherently masculine or feminine based on tradition and sacred writings.

Example: Sandalphon has a predominance of masculine letters but tradition dictates this form to be feminine.

Should thou wish to build up an elemental form of the name, thou will employ the colors of the path to which the letters apply. While this may at first seem awkward to the Adept, thou will soon discover its elemental potency through practice.

EXAMPLE OF THE LETTER a

- **Briatic Plane** - Rather masculine than feminine, a spiritual figure hardly visable at all. Headdress is winged. Body – clouded, veiled in mist. Legs and feet are not seen.
- **Yeziratic World** - Warrior type with winged helmet, face angelic, yet fierce. Body & arms mailed and child-like. Legs and feet, mailed with buskins, and wings are attached to them.
- **Assiatic Plane** - Lunatic at times given to fits of mania. Evil! Bordering between bird and demon.

Angelic and spiritual forces of Divine Light have no gender in the grosser understanding of the term. Thou mayest classify them according to masculine or feminine sides. Gender is stronger in the lower forms such as Elemental Spirits, Planetary Spirits, Olympic Spirits, Kerubic forms, Fays, etc. Thou wilt observe that in the higher forms, gender is correlated by either steady, firm or rushing. Firmness is of the feminine nature, rushing is of the masculine.

Thou will know that although letters are classified by masculine and feminine, it must be noted that all letters containeth both qualities. Those, then, that are masculine rather than feminine are more rapid in action. Those that are more feminine are more firm and steady. Certain others are epicene, yet inclined rather to one nature than another.

There is another method of assigning gender based upon whether or not the sound of the Hebrew Letter is arrested or prolonged. If the former it is masculine, if the latter it is feminine – as follows:

SOUND PROLONGED (MASCULINE)

Aleph-broad A
Vau-U,V, OO
Caph-K, Kh
Samekh-S
Qoph-Q, Qh
Shin-Sh, S

Beth-B-Bh
Zayin-Z
Nun-N
Ayin-O, Ngh, Au
Resh-R

SOUND ARRESTED (FEMININE)

Gimel-G, Gh
Heh-H
Teth-T
Lamed-L
Peh-P, Ph

Daleth-D, Dh
Cheth-Ch (gutteral)
Yod-I, J, Y.
Mem-M
Tzaddi-Tz

Telesmatic Attributions of the Letters of the Hebrew Alphabet

a	Spiritual. Wings generally, epicene, rather male than female, rather thin type.
b	Active and slight. Male.
g	Grey, beautiful yet changeful. Feminine, rather full face and body.
d	Very beautiful and attractive. Feminine. Rather full face and body.
h	Fierce, strong, rather fiery; feminine.
⚈	Steady and strong. Rather heavy and clumsy, masculine.
z	Thin, intelligent, masculine.
j	Full face, not much expression, feminine.
f	Rather strong and fiery. Feminine.

y

Example: The vibration of {rah ynda.

Perform the Banishing Ritual of the Pentagram in the four quarters of your room, preceded by the Qabalistic Cross. Then, in each quarter give the signs of the Adeptus Minor, say IAO and LVX, making the symbol of the Rose-Cross as taught in the paper describing the Rose-Cross Ritual.

Pass to the center of the room, and face east. Then formulate before you in brilliant white flashings the letters of the name in the form of a cross – i.e. both perpendicular and horizontal, as seen in the diagram below. That is the expanding whirl:

a
d
{ r a h n y n d a
y
h
a
r
{

These, then, are two processes: The **INVOKING WHIRL** related to the Heart. The **EXPANDING WHIRL** related to the Aura.

ynda makes the figure from head to waist; {rah from waist to feet. The whole Name is related to tklm, matter, and Zelatorship.

- a. Winged, white, brilliant, radiant crown.
 - d. Head and neck of a woman, beautiful but firm, hair long, dark and waving.
 - n. Arms bare, strong, extended as a cross. In the right hand are ears of corn, and in the left a golden Cup. Large, dark spreading wings.
 - y. Deep yellow-green robe covering a strong chest on which is a square lamen of gold with a scarlet Greek Cross – in the angles four smaller red crosses.
- In addition, a broad gold belt on which {rah ynda is written in Enochian or Hebrew characters.

The feet are shown in flesh color with golden sandals. Long, yellow green drapery rayed with olive reaches to the feet. Beneath are black lurid clouds with patches of color. Around the figure are lightning flashes, red. The crown radiates white Light. A sword is girt at the side of the figure.

RC

The forms of Thmaah: There are four forms of spelling for the goddess Thma-
Est whereby she is attributable to the four letters of the name, and therewith to the
elements and the Tree.

N	:	hnyb, Heh.	D:	hmkj . Yod.
		Thma-oe-Tt		Thma-oe-Sh
L		trapt. Vau.	M	tʷklm. Heh.
		Thm-a-oe-St		(final) Thm-a-Oe

(Middle Pillar)

In the Equinox ceremony, the Hegemon is M, Spirit, and the principal officer.
She reconciles from east to west, and from north to south, and in a circular formulae.

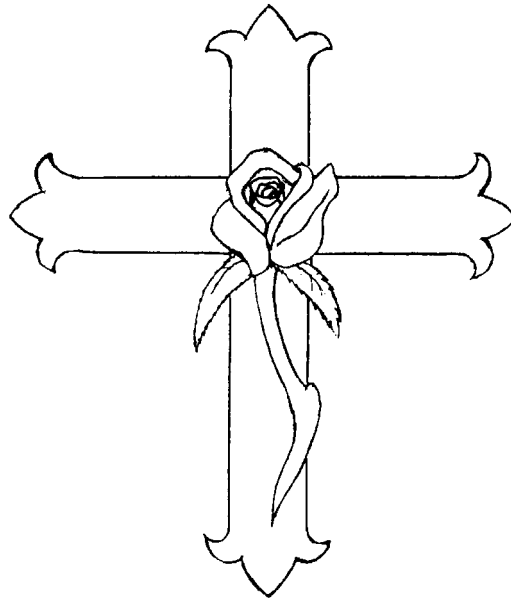
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The Rose Cross Ritual

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

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This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

The Rose Cross Ritual is a primary ritual of the Adept in the R.R. et. A.C. All Adepts in the Order perform this ritual on a regular basis. It has several positive uses. It encapsulates the aura, providing a protection against outside influences. It acts as a veil. The pentagrams do protect, but they also light up the astral plane and make entities aware of you. So the Rose Cross Ritual is far more effective for containment. When you feel distracted, unfocused, or unbalanced, it is advisable to use the Pentagram Ritual to banish and the Rose Cross Ritual to maintain peace. This ritual does not light up the Astral plane, and thus, does not attract energies to you.

It can be used as a form of meditation. The sound of the words *hūchy* and *hūhy* are very meditative. The aspect of the balancing cross of Tiphareth, encapsulated by the red rose and the white lines connecting provide a very meditative state for the Tarot Contemplation. As a form of meditation, the Rose Cross Ritual is a very valuable asset.

When you are familiar with the ritual, but not before that point, it can be done by resting or lying down. You should allow part of yourself to get the sensation of walking around your body. Combine this with rhythmic breathing and it will allow you to withdraw your mind from pain, providing that the pain is not too severe to begin with. It will also prepare you for deep, rested sleep.

You can do this ritual with the intention of helping others in pain or difficulty. For this purpose, you build up an astral image (visualize the person standing there) of the person in the center of the room, and then you call down the Divine Light around that person (visualize white light around the person) and surround him or her with the six Rose Crosses. When you have completed the ritual, command the astral shape you have created to return to the person, bearing with it the peace of *hūchy*. This is similar to the Comfort Ritual. However, it can have a more profound effect and can be more quieting. It can also be used to restore vigor, vitality, and health to the person you are doing it for. Also, because of its calming effect, it is very helpful in the area of mental disturbances and mental problems.

It is a protection against psychic invasion from the thoughts of others. The Rose Cross is protection against disturbed psychic conditions such as negative thoughts charged with fear or terrible things that may have happened, such as when somebody has been extremely sick or has died. Let us keep in mind that the Order does not deny such things as psychic vampires, intentional or unintentional. Most of us know people who are well meaning and perhaps not intentionally negative, but when you are around them you find that your energy is just depleted, drained, or much less. The Rose Cross Ritual is a good protection from them.

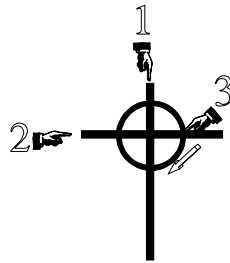
It provides mild invisibility because the nature of the ritual itself contains the aura. Some occultists feel that one's aura, or the auric body of a person, actually sees the auric body of another long before the physical eyes do. Be as it may, you can remove the possibility of them seeing you without them at least having the intention of doing so. In highlight, this is a good ritual if you want to go unnoticed. However, it is not pure invisibility in the sense that if a person is searching you out and has you in mind, they will probably find you, but have difficulty in doing so. The Rose Cross Ritual is a very good ritual when you want to be left alone.

Warning: If you have been doing the Rose Cross Ritual, double check with these directions as many published books have the ritual incorrect. Replace bad habits with correct and proper working.-- G.H. Frater P.C.A.

Step 1

Light a stick of incense. Go to the southeast corner of the room. Make a large gold cross and red circle (See the diagram below). While drawing the red circle, vibrate the word (pointing at the center as you finish the vibration):

h n c h y



Step 2

Stretching your arm out on a level with the center of the cross, draw a white line as you move to the southwest corner. Make a similar cross, repeating the vibration:

h n c h y

Step 3

Move to the northwest corner, making the connecting white line, and repeat the cross and vibrate the Grand Word:

h n c h y

Step 4

Move to the northeast corner, making the connecting white line, draw the cross and vibrate:

h n c h y

Step 5

Complete your circle by returning to the southeast with the connecting white line. Touch the point of the incense to the central point of the first cross, which should be seen astrally.

Step 6

Raising the stick on high, go to the center of the working and walk diagonally across the room towards the northwest corner. Visualize the connecting white line. In the center of the working above your head, trace the cross and circle vibrating:

h | c h y

Step 7

Holding the stick on high, go to the northwest and bring the point of the stick down to the center of the astral cross there (Connect the white line to this cross.).

Step 8

Turn towards the southeast and retrace your steps, at this point holding the incense stick directed towards the ground. In the center of the working, draw the cross and circle toward the floor as if it were under your feet, and vibrate the name:

h | c h y

Step 9

Complete this by returning to the southeast and bringing the stick again to the center of the cross. Now move with arm outstretched to the southwest corner. See astrally the white connecting line already there as you do this. Vibrate:

h | c h y

Step 10

From the center of this cross, elevating the stick as before, walk diagonally across the working area towards the northeast corner. In the center of the working area, point to the center of the cross above your head that was previously made, vibrating the name: (Do not make another cross.)

h | c h y

Step 11

Bring the stick to the center of the northeast cross, and move back to the southwest, incense stick pointing down, while pausing in the center of the room to link up with the cross under your feet. Vibrate the word , but do not redraw the cross.

h n c h y

Step 12

Return to the southwest and rest the point of the incense a moment in the center of the cross there (You should see the cross with your astral vision). Holding the stick out, retrace your circle to the northwest and link to the northwest cross. Move now to the northeast cross and complete your circle by returning to the southeast, and the center of the first cross.

Step 13

Retrace the cross, make it as large as your arms will stretch, and make a big circle, vibrating:

For the lower half:

h n c h y

For the upper half:

h c n h y

Step 14

Return to the center of the room, and visualize the six crosses (six is the number of Tiphareth) in a network of Light around you.

Step 15

Stand in your work area facing east with your arms out to your sides, so that your body forms a cross, with your palms facing forward.

Step 16

Say with meaning:

"I. N. R. I."

Draw the Hebrew letters in the air from right to left, visualizing them flaming in bright blue, as you are saying them.

y r n y

Step 17

Raise your right arm straight up with your palm facing to the left, keeping your left arm straight out with your palm facing forward. Tilt your head slightly to the left. You are forming the letter "L", and saying with meaning:

"L. The sign of the mourning of Isis."

Step 18

Raise both arms to form the letter "V", with your palms facing each other, tilt your head slightly back and say with meaning:

"V. The sign of Typhon and Apophis."

Step 19

Bring arms down crossing your chest to form an "X" with your palms touching your chest. Bow your head and say with meaning:

"X. The sign of Osiris risen."

Step 20

Now form each letter as you say the letter.

"L.V.X."

From the "X" position slowly open up your arms into the form of a cross while saying:

Lux (LOOOX)

Step 21

Now say with meaning:

"The Light of the Cross."

Step 22

Virgo, Isis, Mighty Mother (Form the "L" while saying)
Scorpio, Apophis, Destroyer (Form the "V" while saying)

Sol, Osiris, Slain and Risen (Form the "Cross" then the "X" while saying)
Isis (Form the "L" while saying)
Apophis (Form the "V" while saying)
Osiris (Form the "X" while saying)"

Step 23

Slowly move your arms from the "X" position to the "V" position while vibrating:
"IAO" (Pronounced ee-aahh-oohh)

Step 24

Notice: Do not vibrate Enochian names from the Tablet of Union when in the Vault.

Now vibrate the four Tablet of Union names to equilibrate the Light:

EXARP HCOMA NANTA BITOM

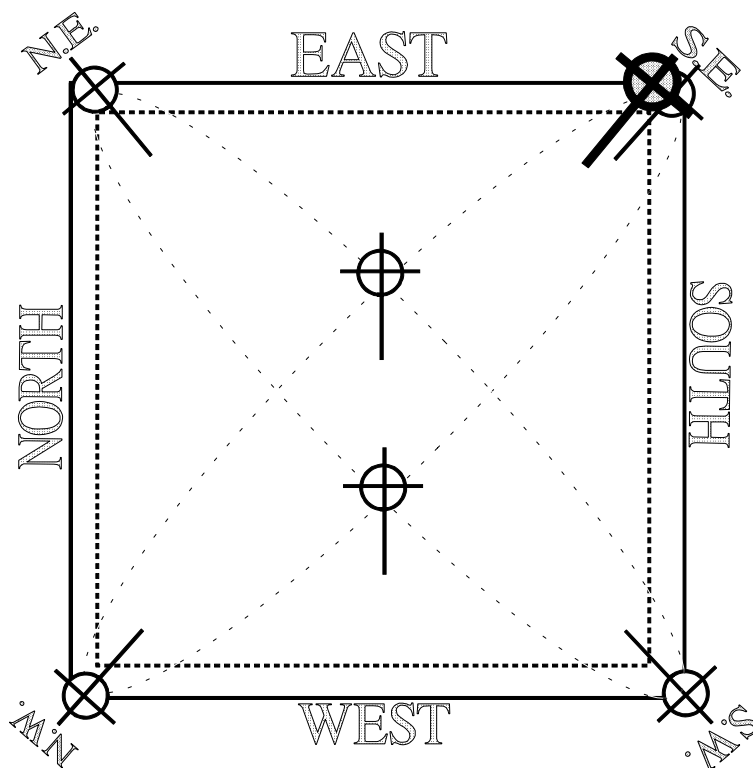
Step 25

Draw down the Light as your arms descend. Feel the Light completely descend around you. Vibrate:

"Let the Divine Light Descend!"

Step 26

Close with the Qabalistic Cross.



The Rose Cross

Note: It might help you learn the Rose Cross Ritual by first walking through the steps without any vibration or drawing the crosses.

Addendum

The Rose Cross Ritual is based on the power of the Tetragrammaton infused with the Fires of Life, the Ruach Elohim, through the letter c. When placed in the center it unites the masculine with feminine, the Macrocosm with the Microcosm, as in h̄w̄chy. When placed after the letters (ch̄w̄hy) it unites the three principles of Fire, Water, and Air with the final principal of Earth. Its sealing properties come from a fiery wall of c infused within the elements of the Microprosopus.

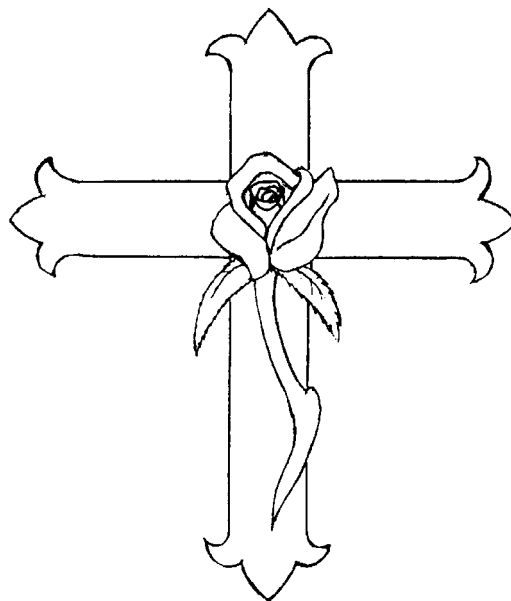
RC

Analysis of the Keyword

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=□6



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The Analysis of the Keyword is first introduced to the new Adeptus Minor in the Adeptus Minor Initiation. The Chief Adept says, "The Keyword is I.N.R.I. which is inscribed with its correspondences upon this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as initials of the following sentences: Jesus nazarenus rex judecorum, whence it symbolizes the Grand Word of this grade which is הוּחַי or the Hebrew name of Jesus, formed of the holy letter ח, representing the יְהוּה אֱלֹהֵינוּ, placed within the center of the name הוּחַי. It has also been interpreted as: Igne Natura Renovatur Integra; Igne Natura Renovando Integrat; Igne Nitrum Roris Invenitur; Intra Nobis Regnum Dei."

J.S.M. Ward, in his book on Free Masonry and the Ancient Gods, provides us with yet more understanding of the letters:

I.N.R.I.	Hebrew	Hebrew Element	Element
I	י	Yam	N
N	נ	Nur	O
R	ר	Ruach	M
I	י	Yebeshas	L

The *Sepher Yetzirah* gives us a deeper and more profound meaning for inward meditation by assigning the astrology to the Keyword:

I.N.R.I.	Hebrew	Astrology
I	י	♌
N	נ	♍
R	ר	♎
I	י	♌

- ♦ ♌ is the pure virginal state of nature. This sign relates unto the great goddess Isis.
- ♦ ♍ is the sign of death and regeneration. It is also a sign of energy in that ♍ ruleth. This sign relates to Apophis, the Greek for Set, the slayer of Osiris.
- ♦ ♎ is the sign of Life and Light. It is the great life and light giver to the Earth. It is, most importantly, the sign of resurrection; for the Sun sets in the winter and rises to begin anew in ♎ (Vernal Equinox). This sign relates to Osiris, the Glorified One, הוּחַי.
- ♦ ♌, it is after resurrection that all is refreshed and returned back unto ♌, the virginal state.

This brings forth the three primary forces in the Egyptian Pantheon of:

Isis	Birth	Life
Apophis	Death	Destruction
Osiris	Rebirth	Resurrection

It is the Mystical Cycle of:

Life - Death - Rebirth

The Letters:

Isis	I
Apophis	A
Osiris	O

A notarikon formulated from the first three letters of Isis, Apophis, and Osiris, formulate the Divine name of the Gnostic IAO. This is pronounced in ritual work as:

Eeeee - Aaaahh - Oooohhh.

(Reference of a deeper understanding of IAO can be found in the Book of Enoch 3.)

h̄w̄ch̄y is a symbol of resurrection and it is only through death that we can rise again unto life: "For if you will die with h̄w̄ch̄y ye shall rise with Him."

Osiris becomes Osiris Onnophoris, the Justified One, only after death and resurrection. This is symbolized by the Light of the Sun, the Golden Dawn, rising in the darkness of early morning. Light!

The Master Jesus said, "I am the Light of the World." So, if we wish to rise into Light and illumination, we must be prepared to "carry our cross" and become transformed on the Cross of Suffering.

Let us recall the words of the Chief Adept in the Pastos:

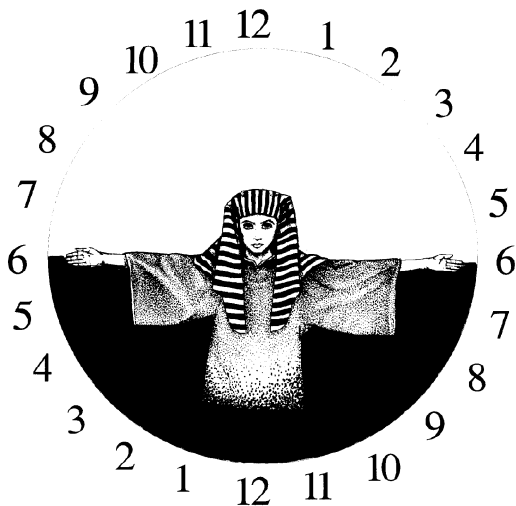
"Buried with that Light in a mystical death, rising in a mystical resurrection, cleansed and purified by Him, our Master, O brother of the Cross and Rose. Like Him, O Adepts of all ages have ye toiled. Like Him have ye suffered tribulation. Poverty, torture and death, have ye passed through. They have been but the purification of the gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the wise."

The above can be symbolized as "Light."

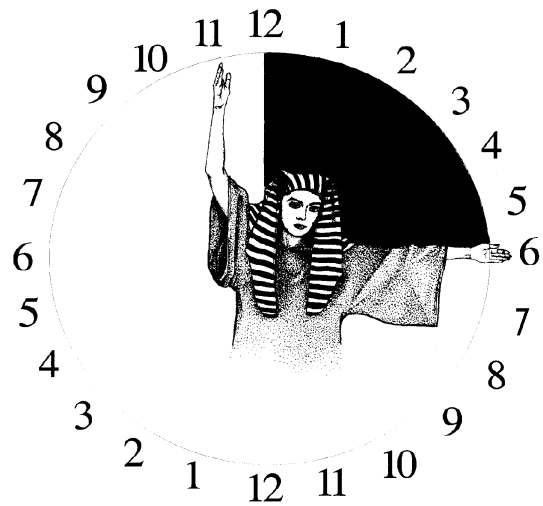
In Latin, the spelling for Light is LVX. This is pronounced "Lux." The "u" sounds like the "u" in the word tube. The LVX becomes especially important to the Adept because of the way it fits with the various seasons of the year. It is through these seasons that the Sun passes from Light to Darkness and Death to Resurrection. It is through these seasons that we pass from our "natural self," unto an alchemical death, and finally, unto perfected Light and Life. It is here at this point that we can say, "I am the Way, the Truth and the Life. He who believeth in Me, though he be dead, yet shall he live, and whosoever liveth and believeth in Me shall never die." We have transformed our "natural self" into the self of "living gold." "The Light of the World."

Let the Adept now examine and meditate on the seasonal circles. The top twelve is High Noon, it is the Sun at its apex. The bottom twelve is Midnight, the time of greatest darkness.

Observe that these are the physical signs of Light, LVX, to be performed with the deepest reverence during the "Analysis of the Keyword."



Sign of Osiris Slain at the Equinox of a and g. Light and Darkness are equal.



Sign of the Mourning of Isis; the symbol of the goddess and spiritual fruitation.



Sign of Typhon/Apophis; Death, Darkness, Destruction.



Sign of Osiris Risen; the Illumination of Light overcoming Death.

Examine the Gematria in regard to the word LVX. L=50, V=5, X=10, for a total of 65. This is the number of yanda which translates into, "my Lord."

$$LVX = 65 = \text{My Lord and Divinity}$$

Follow closely the steps, and let the Adept commit to memory the Analysis of the Keyword. It is of equal importance, that with each step, we meditate on the alchemical formula of spiritual transformation into the Light of Adonai.

The Analysis of the Keyword

Step 1

Say with meaning:

"I. N. R. I."

Draw the Hebrew letters in the air from right to left, visualizing them flaming in bright blue as you are saying them.

y r n y

Step 2

Form the "L" while saying, "**Virgo, Isis, Mighty Mother.**"
Form the "V" while saying, "**Scorpio, Apophis, Destroyer.**"
Form the "Cross" then "X" while saying, "**Sol, Osiris, Slain and Risen.**"
Form the "L" while saying, "**Isis.**"
Form the "V" while saying, "**Apophis.**"
Form the "X" while saying "**Osiris.**"

Step 3

Slowly move your arms from the "X" position to the "V" position while vibrating:
"**IAO.**" (Pronounced ee-aahh-oohh)

Step 4

Vibrate:

"Let the Divine Light Descend!"

Draw down the Light as your arms descend to the sides of your body. Feel the Light completely descend around you.

Step 5

With your arms in the form of a cross. Say;

"The Sign of Osiris slain!"

Step 6

Raise your right arm straight up with your palm facing to the left, keeping your left arm straight out with your palm facing forward. Tilt your head slightly to the left. You are forming the letter "L", and saying with meaning:

"L. The sign of the mourning of Isis."

Step 7

Raise both arms to form the letter "V" with your palms facing each other and tilt your head slightly back and say with meaning:

"V. The sign of Typhon and Apophis."

Step 8

Bring your arms down across your chest to form an "X." Make certain that your palms are touching your chest. Bow your head, and say with meaning:

"X. The sign of Osiris risen."

Step 9

Now form each letter as you say each letter.

"L.V.X."

From the "X" position, slowly open up your arms into the form of a cross while saying:

"Lux (LOOOX)."

Step 10

Now say with meaning:

"The Light of the Cross."

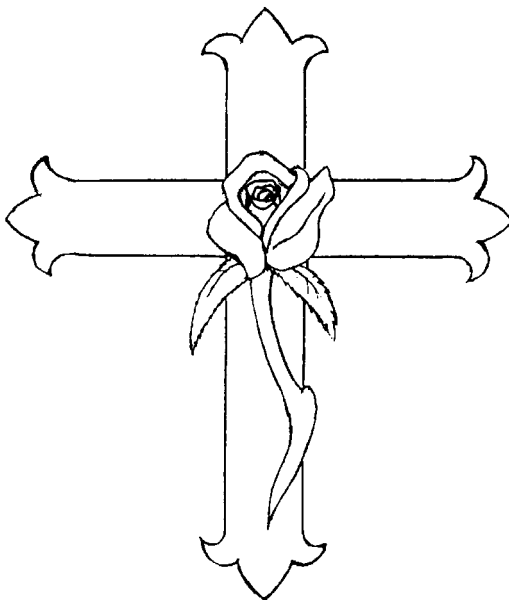


Full Moon Healing Vigil of the R.R. et A.C.

R.R. ET A.C.

ZELATOR ADEPTUS MINOR

⑤=⑥



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The Full Moon Healing Vigil is one of the sacred responsibilities of all Fraters and Sorors of our Rosicrucian Fraternity. It is a sacred vigil that links each of us who are sworn to the trust of human spiritual evolution and to the Masters, our more ancient Fraters and Sorors who went before us. Many of them have chosen not to move on to other worlds, stars, or the clear, scintillating light, but rather in self-sacrifice chose to remain in service to humankind. It is on this night at the hour of the Full Moon that the Fraters and Sorors of the Second Order link with the Fraters and Sorors of the Third Order in a sacred bond of healing upon those who are deserving of its reward. We must emphasize that this vigil will have a profound illuminating effect on the Adept who has sworn to persistently pursue it, month in and month out, year in and year out. We must also recognize that to abstain from the vigil for even one month can have an adverse effect, and that the accumulated ability and potential for achieving higher states of consciousness will quickly vanish. It's an old occult axiom that says, "Difficult to acquire, easy to lose." Let the Adept, therefore, take due caution to let every effort under heaven and Earth be made to keep the trust of this sacred vigil. It is but a handful of people at any age or time in history who deeply understand the profound necessity of returning the Light from whence it came. For it is well known by those who study the esoteric fabric of life that Light travels in a circuit. To return the Light is to receive the Light. In the words of Jesus, "What you have done for the least of them you have done for me."

Healing is a sacred responsibility and blessing that has its roots and tradition in our Order as far back as our founder G.H. Frater C.R.C. We can only be certain of one thing, the axiom, "Physician, heal thyself," is a deep, subtle truth. For as we project healing to the world, we heal the deepest part of our infected self, thus, gradually rising and becoming more than human.

Preparation for the Vigil

This vigil is one of the few of our Order, that if possible, can be performed outdoors. But knowing that the moon is full in one's Sphere of Sensation makes it possible to perform it indoors under the inner light of the Full Moon, if conditions don't permit to work outdoors. Full regalia is not necessary for this vigil. However, if the Adept does have the ability to work outdoors in regalia undisturbed, then it is more than permissible. It is only required that the Adept wear his or her consecrated Rose Cross Lamén. If during the time of the vigil one is working in a public park or parking lot, then the Rose Cross may be worn underneath clothing so as to hide it from the profane and outside influences. Let the Adept take caution not to continue on in mundane activity with the Rose Cross Lamén.

The Adept may wish to also take a ritual cleansing bath or perform whatever other activity he or she may find appropriate to preparing oneself for the approaching work. Let the Adept take caution to be frugal with time. Begin no later than twenty minutes before the Moon is full. It is also appropriate, but not mandatory, that the Adept wear consecrated oil of rose and amber over his heart center during the vigil (Rose and amber are the mystical oils of sacredness relating to life. Amber - j - d - Chariot- Lord of the Triumph of Light. Rose is the sacred symbol of life, regeneration

and perfection). The Lotus Wand may be utilized. However, all sephirotic invocations should be performed astrally. If one is confined to working in a non-private space, it should not be exposed before the profane.

The Vigil

Step 1

Let the Adept be purified with the L.B.R.P. and B.R.H. (if needed).

Step 2

Say the Invocation of the Lord of the Universe: " Holy art Thou..."

Step 3

Perform the S.I.R.H. of Luna.

Step 4

Let the Adept now begin, using the fullness of the Moon as a sigil to rise in the planes unto the sephira of dwsy . The Adept should take full caution not to allow any illusion or form to distract him or her from the work and should quickly banish astral distractions should they appear.

Step 5

The Adept should now, using the formula of the Middle Pillar, infuse the Sphere of Sensation with the Briatic color of dwsy (purple) until the Adept feels fully integrated in the Yesodic astral current. Let the Adept now astrally perform the S.I.R.H. of trapt , reciting the Divine names and rising in the planes to trapt , the place of the Δ . The Adept now stands in trapt under the Light of rtk .

Step 6

Let the Adept now integrate his astral body with the rose color of the King scale of trapt with the Divine Light of rtk above his or her head glowing ever brighter. Let the Adept now astrally perform the invocation of the Supernals.

Step 7

Upon connection and reception of the Divine White Brilliance of rtk , let the Adept make the L.V.X. signs (keeping his hands in the form of Osiris Risen).

Step 8

Let the Adept now recite the following:

"I am the Way the Truth and the Life. No man cometh unto the Father but by me. I am purified. I have passed through the Gates of Darkness unto the Light. I have fought upon the Earth for Good. I have finished my work. I have entered into the Invisible. I am the Sun in his rising. I have passed through the hour of cloud and of night. I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of Life, triumphant over Death. There is no part of me which is not of the gods. I am the Preparer of the Pathway, the Rescuer unto the Light; out of the Darkness, let the Light arise."

Step 9

As the Adept is saying this, let him slowly open up his or her arms from the Sign of Osiris Risen, as if to open up his chest, revealing the Golden Cross and Red Rose in the center of his being.

Step 10

Let the Adept, now under the guidance of the Higher Genius, feel a deep and profound connection with the Chiefs of the Third Order and fellow Fraters and Sorors throughout the world. There should exist no feelings of separateness or individuality. The Adept should feel eminently inter-connected to the cosmos.

Step 11

As the Divine White Brilliance reaches its apex, let the Adept recite the following:

"I am He, the Bornless Spirit, having sight in the feet, strong and the Immortal Fire. I am He, the Truth. I am He, who hate that evil should be wrought in the world. I am He that lighteneth and thundereth. I am He from whom is the shower of the Life of Earth. I am He, whose mouth ever flameth. I am He, the Begetter and Manifester unto the Light. I am He, the Grace of the World. The Heart Girt with a Serpent is my Name. Come thou forth and follow me and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the Earth and under the Earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God, the Vast One be made obedient unto me."

Step 12

Feeling surrounded and empowered by the Divine White Brilliance and filled with the rose colored glow of trapt of Atziluth, let the Adept now astrally look at the Luna

far below him and the Earth below Luna. Let him descend to the sphere of dīsy and unto the heaven of Levanah. While doing this, recite the following:

"I come in the power of Light, I come in the Light of Wisdom, I come in the Mercy of Light, the Light hath healing in its wings."

Step 13

Upon reaching the heaven of Levanah, let the Adept stand in the Sign of the Enterer, projecting the healing light to the Golden Wand of the Chief Adept, who having purified himself and risen unto his Higher Genius, will be receiving the Light through the Gold Wand of trapt and projecting it unto the healing petitions surrounded by the four elements. (Notice that the Adept is now in the position of the creative force as Tho-oth in the Exordium of the Enterer of the Threshold.)

Step 14

At the pinnacle of projected power, let the Adept say:

"Khabs Om Pekht."

Followed by the Sign of Silence.

Chief Adept will say:

"Konx Om Pax. Light in Extension."

Followed by the Sign of Silence.

Step 15

Let the Adept now descend at his or her own pace and close with the usual banishings.

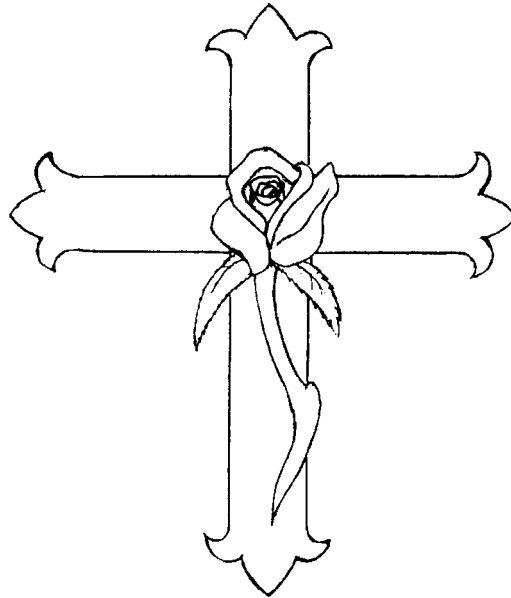


The Advanced Meditation of {rah ynda

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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This meditation is for the Zelator Adeptus Minor and should be performed on a regular basis to obtain Divine guidance and to reach higher levels of Malkuth, i.e. Briah. This ritual will also strengthen the Neschamah as well as radically give you more control of the elements.

Step 1

Perform the L. B. R. P., B. R. H. and S. I. R. P..

Step 2

Begin deep Middle Pillar breathing until your Nephesh is filled with Divine White Brilliance, and you feel elevated to an integration with the Neschamah. No part of you should feel crude, gross or mundane. You should be flashing and glowing with Divine White Brilliance.

Step 3

Formulate the following in white, flashing brilliance:

a
d
{ r a h n y n d a
y
h
a
r
{

{rah ynda

This can also be painted on black poster board in white letters or the poster board may be in the four elemental colors. This will require much more work, but will give you more elemental control, whereas the white letters on black will elevate you spiritually and be of great service to the Zelator Adeptus Minor in the overall achievement of the Great Work.

Step 4

Pronounce the name slowly, vibrating it a minimum of seven times, though more would be better. Make the letters flash and glow.

Step 5

Invoke the telematic image of {rah ynda in your Sphere of Sensation. Make certain the image fills your entire universe.

(See lesson on Telematic Images.)

Step 6

Continue by the formula of the Middle Pillar vibration method, then absorb the image into yourself, seeing only the flashing letters.

Step 7

Now breath deep, and absorb the name as well.

Open yourself up to images, thoughts and feelings. Allow the energy to be totally infused in your body. Also, make certain you are glowing with Divine White Brilliance when you formulate the Telematic Image, for to not do so could invoke an adverse energy.

Step 8

Banish by the way of the L.B.R.P. and B.R.H..

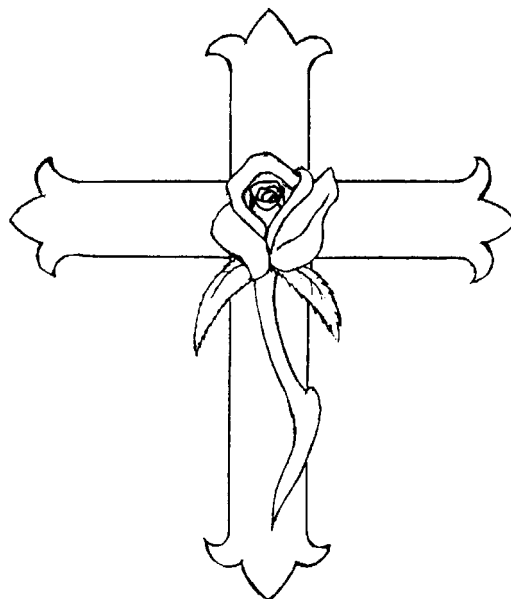
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The Bornless Middle Pillar

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



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Notes on the Bornless Middle Pillar Exercise

By G. H. Frater P. C. A.

The Bornless Middle Pillar is designed to equilibrate the elements within the Sphere of Sensation under the Divine rulership of Spirit. In the Bornless Middle Pillar exercise, the letter *c* glowing above the head is depicted as black. Let this not be confused with the blackness of evil and of ignorance. This is the Light of the Holy Spirit, shining so intensely and so brilliantly that it appears as black to the naked eye. It is Divine brilliance.

At any given moment in one's Sphere of Sensation, there shines a pentagram. When the mind and heart is focused on the spiritual in every aspect of life, the pentagram points upward. This, in effect, is placing the world of matter under the direction of the Divine or Higher Genius as symbolized by Spirit ruling of the elements. This pentagram in one's Sphere of Sensation on a Microscopic level and is the Light that shineth in the darkness yet the darkness comprehendeth it not.

The averse pentagram is an evil symbol of the world of matter and of shells ruling over the Spirit; the filling of one's Sphere of Sensation with the darkness of the evil averse pentagram. Many individuals and groups would argue that the averse pentagram is not an evil symbol, but remember, that any action against one's Divine and True Will is an evil action, therefore, disproving the argument that the inverted pentagram in one's Sphere of Sensation is acceptable.

The Bornless Middle Pillar Exercise should be performed by the Adept as an important prerequisite to the Bornless Ritual. It may also be used as a method to spiritually focus on the Higher Genius. The use of this ritual on a daily basis will develop the mind and the body to further aid the Adept in the continual effort for union with the Higher Genius. For maximum effectiveness, the ritual should be memorized.

The Ritual of the Bornless Middle Pillar

Part 1

Step 1

Holding the Lotus Wand by the white band, perform the L.B.R.P. and the S.I.R.P..

Step 2

Formulate the Divine White Brilliance above your head and vibrate *hyha* (Minimum of four times, maximum of twenty-one times).

Step 3

Visualize the Black Fire of utter brilliance beyond comprehension, forming the letter c superimposed upon the Divine White Brilliance in rtk.

Step 4

Vibrate al ga (Four to twenty-one times).

Step 5

Your mind should be totally focused on the Divine White Brilliance, the letter c, and your Higher Spiritual Self (The Divine Genius therein). Now say the following:

"I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and whosoever believeth in me shall never die. I am the first and the last. I am he that liveth and was dead and behold I am alive evermore and hold the keys to hell, for I know that my redeemer liveth and he shall stand at the latter days upon the Earth. I am the way, the truth, and the life, no man cometh unto the Father but by me. I am purified. I have passed through the gates of darkness unto the Light. I have fought upon the Earth for good, I have finished my work, I have entered into the invisible. I am the Sun in its rising, I have passed through the hour of cloud and of night. I am Amoun the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One, I am the Lord of Life, triumphant over death. There is no part of me that is not of the gods. I am the Preparer of the Pathway, the rescuer unto the Light. Out of the darkness let the Light arise. I am the reconciler with the ineffable. I am the dweller in the invisible. Let the White Brilliance of the Spirit descend."

Step 6

Visualize the White Brilliance descending through your body through the crown of your head as though it were a wand or shaft of Light connecting you from high above your head to below your feet.

Step 7

Vibrate EXARP, BITOM, HCOMA , and NANTA. Each one should be vibrated a total of five times to symbolize the Divine Spirit ruling over matter.

Note: You may now circulate the light through the body and end the exercise early, or you may continue on with the exercise to completion.

Part 2

Step 1

Hold your Lotus Wand by the k band.

The shaft of Light is now connected from your rtk sphere down through your skull, your neck, the center of your body, and down to your feet. Continuing to visualize the Divine White Brilliance above your head with the Black Fire of c within, formulate a bright yellow ball of light that covers your entire head and neck. Superimpose the k symbol in the flashing color of brilliant purple on top of the ball of yellow light.

Step 2

Vibrate hwh and the Angelic names I apr and }cj . Each name should be vibrated a minimum of four times. When you feel the power of the Divine and Angelic names coming to an apex, recite the following prayer to the Sylphs:

"Holy art Thou Lord of Air, who has created the firmament, ydc yj l a. Almighty and Everlasting, Ever Living be Thy name. Ever magnified in the life of all. We praise and we bless Thee in the changeless empire of created Light; and we aspire without cessation unto Thy imperishable and immutable brilliance. Amen."

Part 3

Step 1

Hold the Lotus Wand by the e band.

Continue to visualize the brilliant yellow sphere with the purple k symbol as well as the rtk sphere's Divine White Brilliance with the Black Fire of c. Now bring the Divine light down from above and formulate a brilliant scarlet red ball of light covering the heart/solar plexus area. Superimpose the e symbol in the flashing color of brilliant emerald green on top of the ball of scarlet red.

Step 2

Vibrate \yhl a and the Angelic names I akym and l ara. When you feel the power of the names filling you with the force of \triangle , recite the following prayer of the Salamanders:

"Holy art Thou Lord of Fire wherein Thou hast shown forth the throne of Thy glory. twabx hwh, Leader of Armies is Thy holy name. O, Thou Flashing Fire, Thou illuminatest all things. With Thy insupportable effulgence, whence

flow the ceaseless dream of splendor, which nourisheth Thy Infinite Spirit. Help us, Thy children, whom Thou hast loved since the birth of the ages of time. Amen."

Part 4

Step 1

Hold the Lotus Wand by the h band.

Continue to visualize the previous three spheres and superimposed Kerubic symbols. Now bring the Divine light down from above and formulate a brilliant marine blue ball of light covering the genital area, including the hips and buttocks as well as the upper thighs. Superimpose the h symbol in the flashing color of orange on top of the ball of marine blue.

Step 2

Vibrate I a and the Angelic names I ayrbg and dhyl f . Continue to vibrate until you feel the lower portion of your body emersed in the power of ∇ . Recite the following prayer of the Undines:

"Holy Art Thou, Lord of the Mighty Waters, wherein Thy Spirit moved in the beginning. t\#abx \yhl a . Glory be unto Thee, myhl a j \#r , whose Spirit hovered over the Great Waters of Creation. O depth, O inscrutable depth, which exalteth unto the height. Lead Thou us unto the true Light through liberty, through love so that one day we may be found worthy to know Thee, to unite with Thy Spirit in the silence for the attainment of Thy understanding. Amen."

Part 5

Step 1

Hold the Lotus Wand by the b band.

Continue to visualize all four of the previous spheres and corresponding superimposed Kerubic symbols. Now bring the Divine light down from above and formulate a brilliant sphere of indigo light around your feet and ankles. Remember that indigo appears almost as black to the naked eye. Superimpose the Kerubic sign of b in the flashing color of pale yellow on top of the ball of brilliant indigo.

Step 2

Vibrate ynda and the Angelic names Iayrwa and]al rwp. Continue to vibrate the names of power until you feel the spiritual energies growing to a maximum. Then recite the prayer of the Gnomes:

"Holy Art Thou, Lord of Earth, which Thou has made for thy footstool.
ymda {rah,]Im ynda. Unto Thee be the kingdom and the power and the glory
twklm, hrwbg, hlwdg. Amen. The Rose of Sharon and the Lily of the Valley. O
Thou who hidest beneath the Earth, in the Valley of Gems, the Marvelous Seed
of Stars. Live, reign, and be Thou the eternal dispenser of treasures, whereof
Thou hast made us wardens. Amen."

Part 6

Step 1

Circulate the Light throughout your sphere of sensation. The energy should rise from your feet to the top of your head like a geyser shooting from the ground. As the power rushes up, hold it and then on the descent, push down the energy of each of the elemental spheres to your feet. Then imagine the light going upwards from sphere to sphere, taking the power and energy of each sphere higher until it reaches the Divine White Brilliance above your head. The Divine White Brilliance above your head is a combination of all of the colors generated so far. Concentrate now on the power rather than the color; the power and energy that you are circulating should now remain brilliant white.

Step 2

In the circulation of this geyser fountain of white light, the power and energy should, by force of will, be drawn up through center of your body, and then with an exhalation, the energy should be directed down the left side and so on until all areas of your aura have been expanded to its maximum potential. As the aura expands, begin forming it into the god form of Osiris.

Step 3

When the god form becomes extremely strong, make the LVX symbols with your arms, and vibrate hcwhy hwhy. Feel the energy expand from your heart center until it encompasses your whole body. Concentrate, now, only on the Divine White Brilliance above you, and vibrate IAO and command the Divine Light to descend. Feel yourself connected and in union with your Higher Genius. Be completely and totally in control of the elements. Know that the elements within you have been purified, and recite the following:

"I am He, the Bornless Spirit, having sight in the feet. Strong and immortal fire, I am He the Truth! I am He who hate that evil should be wrought in the world! I am He that lighteneth and thundereth! I am He from whom is the shower of the life of the Earth! I am He whose mouth ever floweth! I am He the begetter and manifester unto the Light! I am He, the grace of the world! The Heart Girt with a Serpent is my name. Come thou forth and follow me and make all spirits subject unto me so that every spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of whirling Air, and of rushing Fire, and every spell and scourge of God the Vast One may be obedient unto me."

Step 4

Meditate on whatever communication you can obtain from your Higher Genius. When you are finished communing with your Higher Genius, simply say:

"Be my mind open to the Higher! Be my heart the center of the Light! Be my body a Temple of the Rose and Cross."

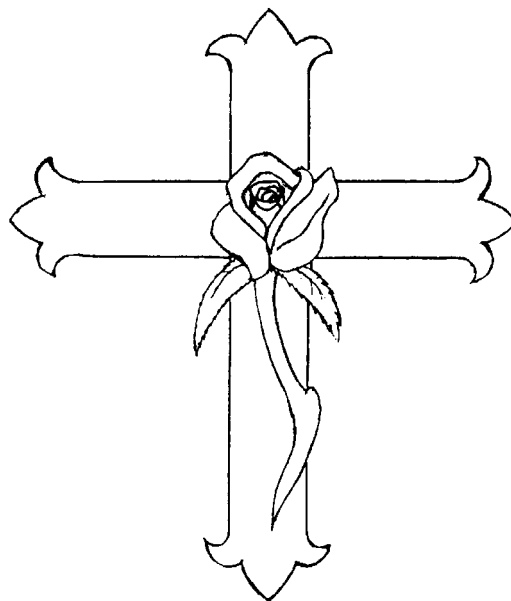
RC

Tablet of Hermes

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



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The secret works of *Chiram*, *One* in essence, but three in aspect.

It is true, no lie, certain, and to be depended upon, the superior agrees with the inferior, and the inferior with the superior, to effect that one truly wonderful work. As all things owe their existence to the will of the *Only One*, so all things owe their origin to the *One Only Thing*, the most hidden, by the arrangement of *The Only God*.

The Father of that *One Only Thing* is *The Sun*, its *Mother* is *The Moon*, the wind carries it in its belly; but its nurse is *A Spirituous Earth*. That *One Only Thing* is the Father of all things in the universe. Its power is perfect, after it has been united to a spirituous earth.

Separate that spirituous earth from the dense or crude by means of a gentle heat, with much attention. In great measure it ascends *from the earth* up to heaven, and descends again, newborn, on the earth, and the superior and the inferior are increased in power.

By this thou wilt partake of the honours of the whole world. And darkness will fly from thee.

This is the strength of all powers. With this thou wilt be able to overcome all things, and to transmute all *what is fine* and what is *coarse*.

In this manner the world was created; the arrangements to follow this road are hidden. For this reason I am called *Chiram Telat Mechasot*, *One in essence*, but *three in aspect*. In this trinity is hidden the wisdom of the whole world.

It is ended now, what I have said concerning the effects of the sun. Finish of the *Tabula Smaragdina*.

RC

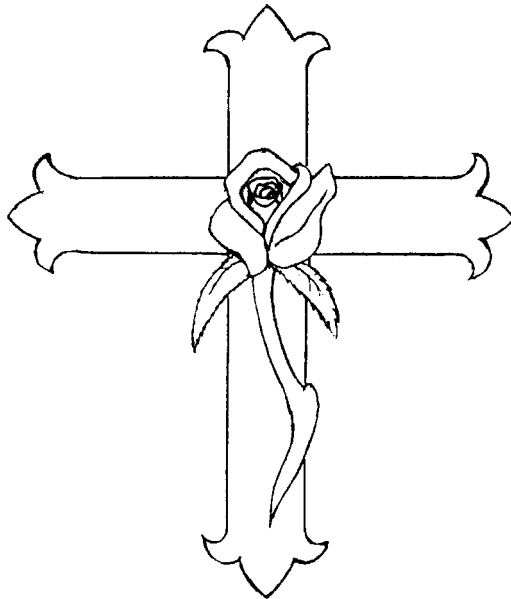
The Calling Forth of the Higher Genius

Invocation of Thoth

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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At the Ending of the Night: At the Limits of the Light: Tho-oth stood
before the Unborn Ones of Time!
Then was formulated the Universe:
Then came forth the Gods thereof:
The Aeons of the Bornless Beyond:
Then was the Voice vibrated:
Then was the Name declared.
At the Threshold of the Entrance,
Between the Universe and the Infinite,
In the Sign of the Enterer, stood Tho-oth,
As before him were the Aeons proclaimed.
In Breath did he vibrate them:
In symbols did he record them:
For betwixt the Light and the Darkness did he stand.



The God Form of Thoth

"Procol oh procol, este profani. Barlasti ompala. In the name of the Mighty and Terrible One, I proclaim that I have banished the shells unto their habitations. I invoke Tehuti, the Lord of Wisdom and of Utterance; the god that cometh forth from the veil. Oh thou, majesty of the godhead, wisdom-crowned Tehuti, Lord of the gates of the Universe, thee, thee I invoke. Oh, thou of the ibis head, thee, thee I invoke. Thou who wieldest the wand of double power, thee, thee I invoke. Thou who bearest in thy left hand the rose and cross of light and life, thee, thee I invoke. Thou whose head is as an emerald, and thy nemyss as the night sky blue, thee, thee I invoke. Thou whose skin is a flaming orange as though it burned in a furnace, thee, thee I invoke.

Behold, I am yesterday, today, and the brother of tomorrow. I am born again and again. Mine is the unseen force whereof the gods are sprung, which is as life unto the dwellers in the Watchtowers of the Universe. I am the Charioteer of the East; Lord of the past and the future. I see by my own inward light; Lord of Resurrection who cometh forth from the dust, and my birth is from the house of death.

Oh, ye two divine hawks upon your pinnacles who keep watch over the Universe, ye accompany the bier to the house of rest, and pilot the ship of Ra, ever advancing onwards to the heights of heaven. Thou art Lord of the Shrine which standeth in the center of the Earth. Behold! He is me, and I am in him. Mine is the radiance wherein Ptah floateth over the firmament. I travel upon high. I tread upon the firmament of Nu. I raise a flashing flame with the lightening of mine eye, ever rushing on in the splendor of the daily glorified Ra, giving my life to the dwellers of Earth.

If I say come up upon the mountain, the celestial waters shall flow at my command, for I am Ra incarnate, Kephra created in the flesh. I am the idolar of my father Tnu, Lord of the City of the Sun. The god who commands is in my mouth. The god of wisdom is in my heart. My tongue is the sanctuary of truth, and a god sitteth upon my lips. My word is accomplished every day, and the desire of my heart realizes itself as that of Ptah when he created his works.

I am eternal, therefore all things are of my design. Therefore, do thou come forth unto me from thine abode in the silence, unutterable wisdom, all light or power. **Thoth, Hermes, Mercury, Odin**, by whatever name I call thee, thou art still nameless to eternity. Come thou forth I say, and aid and guard me in this work of art. Thou Star of the East that didst conduct the magi, thou art the same, all present in heaven and in hell. Thou that vibratest between the light and the darkness, rising, descending, changing ever, yet ever the same.

The Sun is thy father; thy mother the Moon. The wind hath borne thee in its bosom, and the Earth hath ever nourished the changeless god head of thy youth. Come thou forth I say, come thou forth, and make every spirit of the firmament and of the ether, upon the Earth and under the Earth, on dry land and in the water, of whirling air and of rushing fire, and every spell and scourge of God, the Vast One, obedient unto me."

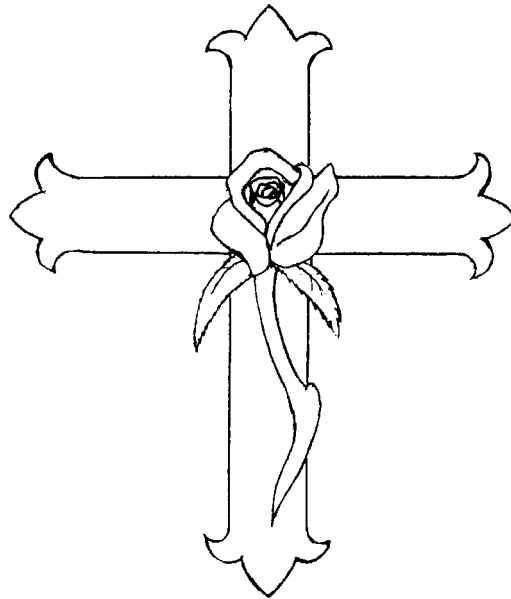
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Lineal Figures

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6

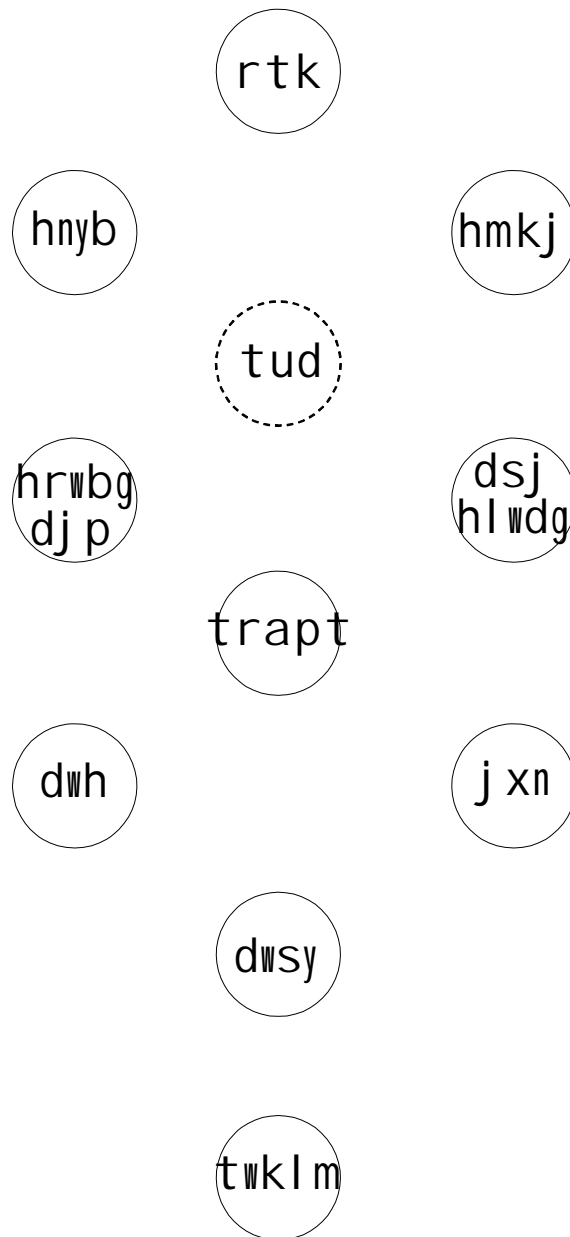


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Examine the number of Hebrew letters in the sephiroth names on the Qabalistic Tree of Life. rtk consists of three letters. This could be equated to the triangle that has three sides. In addition, rtk is pure unity, and thus, the triangle relates because it is a symbol of absolute unity of opposing forces. hmkj and hnyb both have four letters. For each of them we can ascribe the square. hlwdg, hrwbg, trapt and twklm each have five letters in their name. Thus, we could ascribe the pentagram to these sephiroth.

dsj, djp (Pachad), jxn and dwh each have three letters like rtk. In addition, tud has three letters.

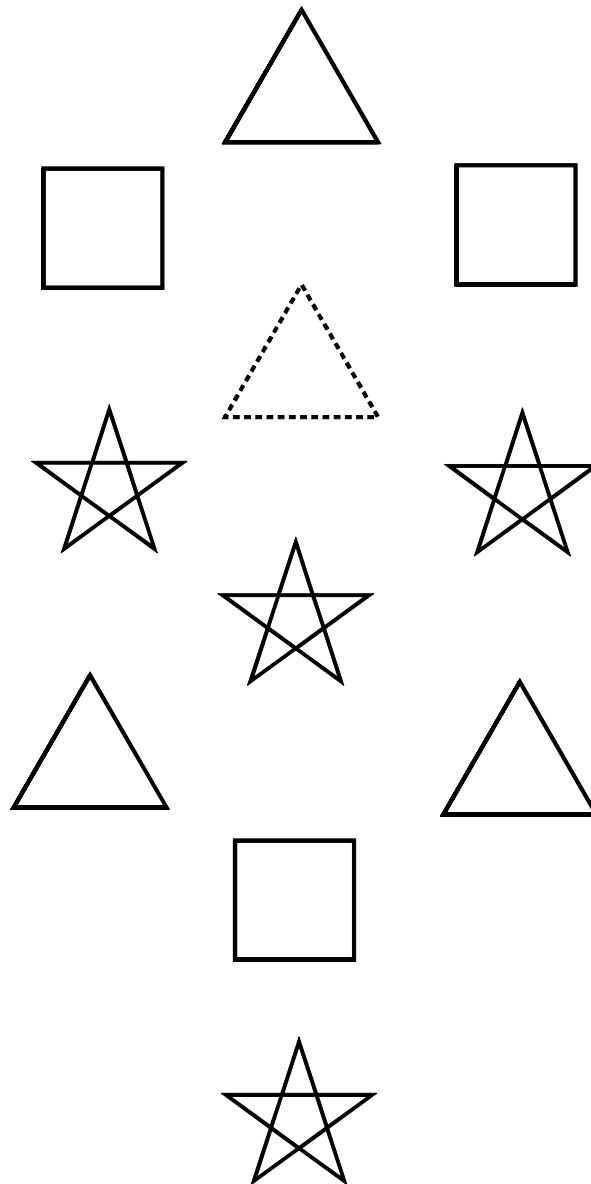
Note: djp is another term for hrwbg, and hlwdg is another title for dsj.



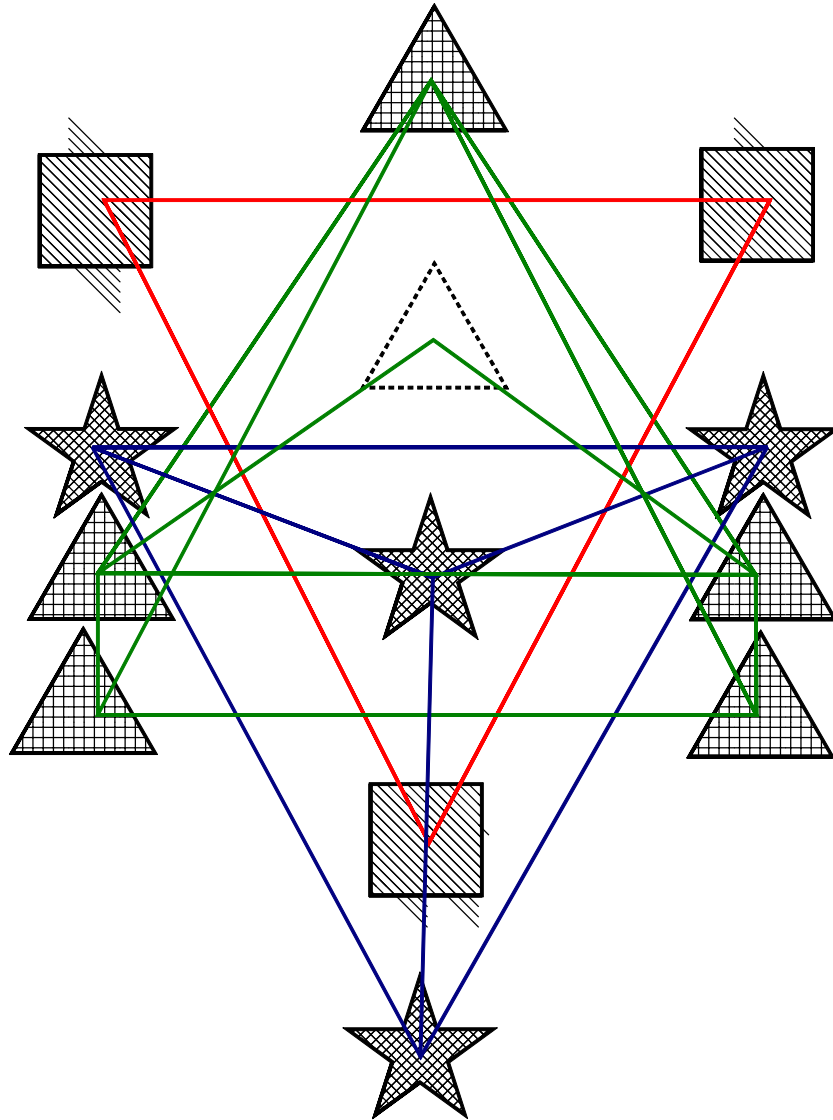
The total of letters in all the names, combined, equal fifty. This directly relates to the number of gates of understanding in the Qabalah ($I = 10$, $H = 5$, $10 \times 5 = 50$, $50 = n$).

$dj p$ and means "fear" in Hebrew. This is expressed in the passage: "The Lord is the beginning of Wisdom." $hl \text{ } wdg$ relates to dsj . Its definition in Hebrew is magnificence. This alludes to God's magnificence, and it is an expression of His mercy and love. A more esoteric definition of dsj is "love."

Three basic classes now sum up the sephiroth, including tud . The three classes are the triangle, the square, and the pentagram.

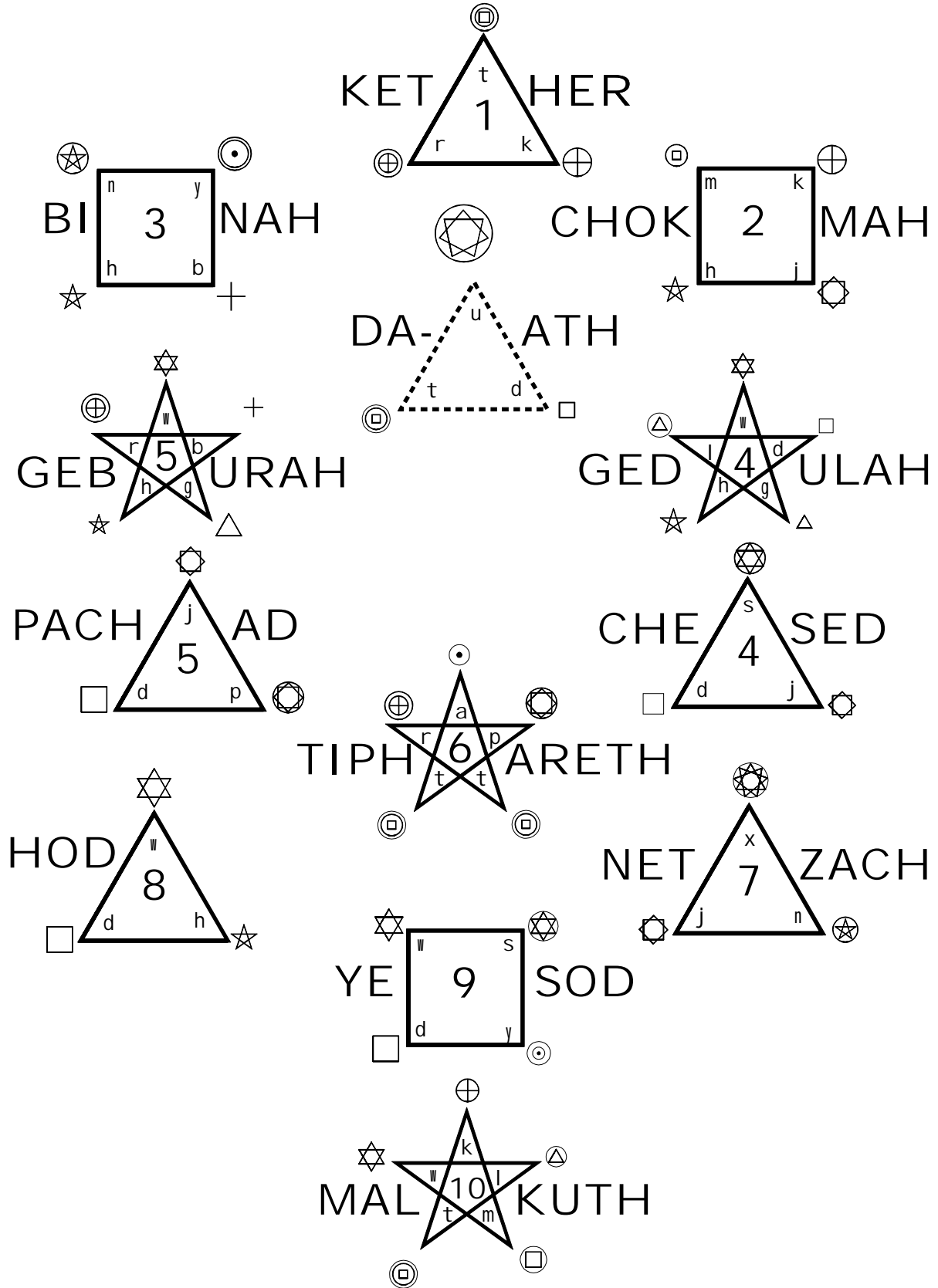


Draw a line connecting the sephiroth. In actuality, we will draw twenty-two lines. In this diagram, we do not connect the sephiroth in the usual manner as in the Minutum Mundum diagram. Rather, likes are connected to likes; pentagram to pentagrams, triangles to triangles, etc..



There are thirteen lines that join initially those sephiroth under the triangle, three for under the square, and six lines under the pentagram.

Using the system of QBL of Nine Chambers, we can take the letters of each sephirotic name and translate it into a lineal symbol of the sephiroth.

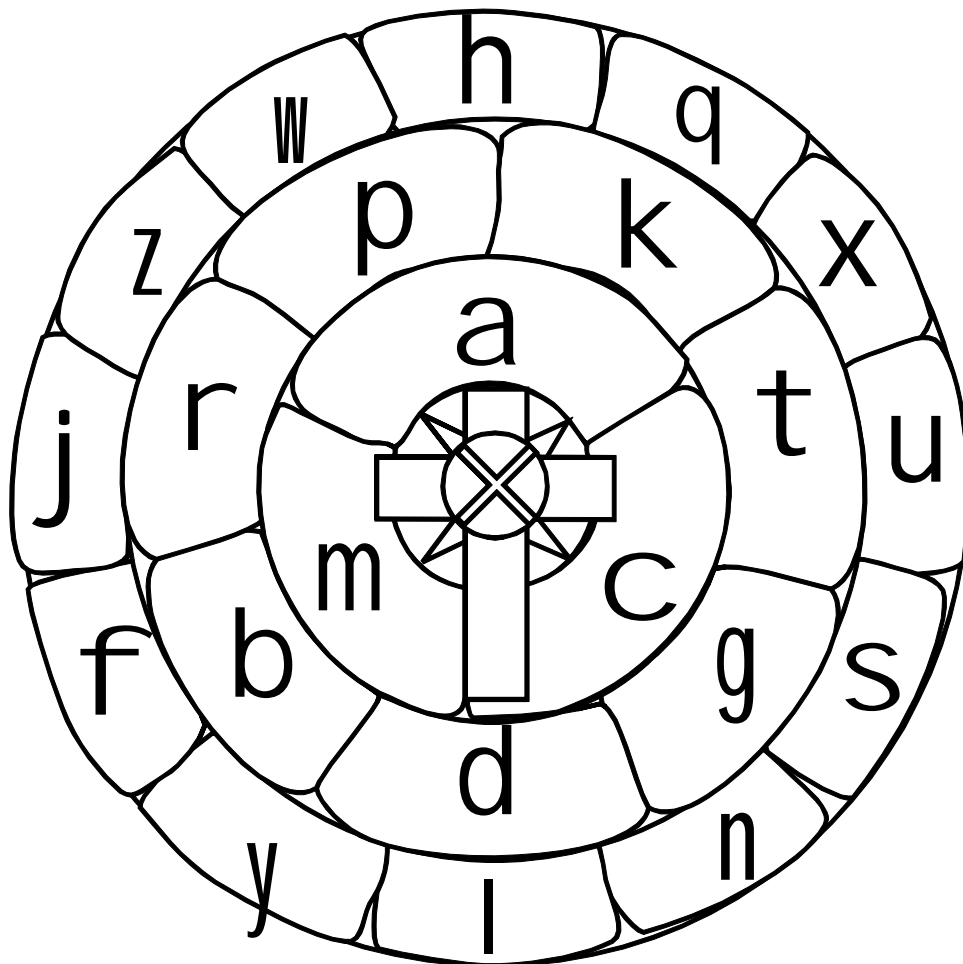


Taking the Yetziratic attributions and placing them in combination with the former diagram, we arrive at a satisfactory analysis compounded of both scales of interpretation.

Note that the lineal figures of the tens and hundreds are distinguished from those of the units by being encircled with either one or two rays.

If we further place these within the lineal figure of the whole name of the sephiroth, a specific kind of hieroglyph will result. This hieroglyph may then be utilized by the Adept on talismata and for both invocational and evocational work. In addition, if the glyph be painted in the proper colors, it may then be utilized as a potent sigil for skrying or traveling in the Spirit Vision.

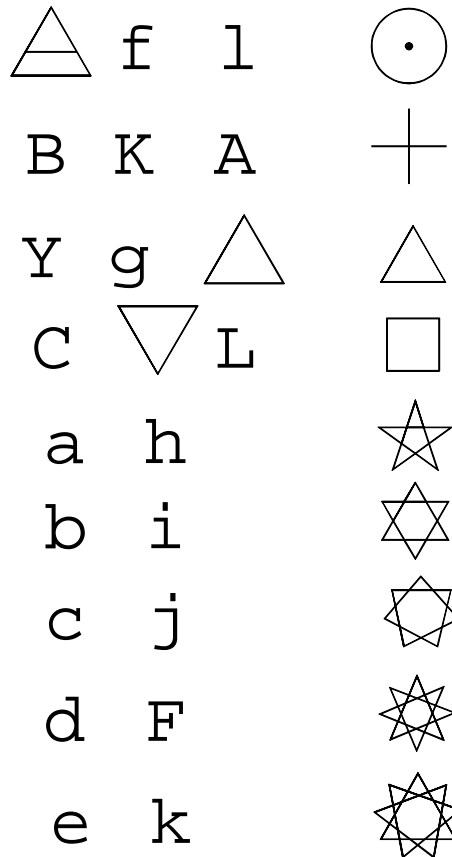
Each glyph may be represented by an Angelic form as explained in our paper on the Rose and sigil.



In accordance with the QBL of Nine Chambers, the numerical values of the twenty-two paths are then allotted under the sephiroth.

A I Q	rtk	1	10	100	M	f	l
B K R	hmkj	2	20	200	B	K	A
G L Sh	hnyb	3	30	300	5	g	○
D M T	dsj	4	40	400	c	N	L
H N, K	hrwbg	5	50	500	a	h	
V S, M	trapt	6	60	600	b	i	
Z O, N	jxn	7	70	700	c	j	
Ch P, P	dwh	8	80	800	d	F	
T Tz, Tz	dwsy	9	90	900	e	k	

The lineal figure may then be placed in the following classification:



Polygons and Polygrams

(Reprint from the 2=9 grade.)

A basic understanding of polygons and polygrams is essential for the magical work of the Theoricus. In higher grades, you may or may not decide to work with these figures, but if you work at all in the area of talismanic work, you will be using polygons and polygrams.

The point within the circle, the Primordial Point, is a representation of rtk . Much can be said about this Primordial Point, for in it is the potential of all things and of no thing. All things emanate from the Primordial Point, and all things end at the Primordial Point.

The cross within the circle is attributed to hmkj . Here, we have the Root of Wisdom according to the *Sepher Yetzirah*. Thus, the cross within the circle is a representation of all things and no thing in perfect harmony and balance, as well as unity.

hnyb is represented by the triangle inside the circle. The triangle is the only lineal figure in which all the surfaces can be reduced. What we are saying here is that every polygon can be divided into triangles by simply drawing lines from its angles to its center. The triangle is the simplest of all lineal figures, therefore, it is the first of all lineal figures. In the Neophyte Initiation of the Hermetic Order of the Golden Dawn, we state that in all things there are two opposing forces and a third force uniting them. This would refer to the triad which operates in all things, especially the Supernals. It would also refer to hnyb , the third sephira. We see clearly that hnyb is an amalgamation of the top three Supernals. This is emphasized in the lesson, "Understanding of the Human Personality in the World of the Qabalah."

The top three sephiroth are referred to as the Greater Neschamah, whereas hnyb is referred to as the Lesser Neschamah. The triangle would also refer to the planet of L and to the element of O . The color of L is black and that of O is red. Therefore, the black triangle would represent L and a red triangle would represent the element of O . Note also that a white triangle represents the Supernals. We also have another triad, the three principles of nature: **P**, **3**, and **Q**. All of these symbols can be exemplified in the triangle, which would give reference to hnyb .

The square is another lineal figure that is generally understood to represent equation and stability. Within the symbol of the square is included the idea of surface and superficial measurement. The square refers to the Quaternary of all things and to the Tetrad of the holy name hwhy which operates through the four elements. The square is attributed to dsj , the fourth sephira. It would equally correspond to the planet K . It is also a fitting representative of the four elements that will eventually take on manifestation.

The next figure is the pentangle. This refers to the sephira of hrwbg and the planet Mars. The pentangle can be traced in two different ways. When it is reflected from every second point, it is called the pentagon, which is referred to hrwbg and F . The same figure, when reflected from every third point, is called the pentagram.

The pentagon is a symbol that naturally represents the power and essence of the pentad. This operates through nature by the dispersal of ☉ and the four elements through it.

The pentagram is called the Signet Star of the Microcosm. It is a good and holy symbol. It is a positive symbol that represents man with his arms and legs extended, adoring the Lord of the Universe. It also represents the domination of the Higher Will of the ☉ ruling over the elements. Another way of putting this is mind over matter.

When the pentagram has a single point downward, it is then known to be a negative or evil symbol. It becomes representative of a goat's head or a demon's head. This is a representation of the abasement of reason and the loss of reason beneath the blind force of matter. Notice that we didn't say beneath the blind force of ☉. It is beneath the blind force of gross matter. The inverted pentagram is also a representation of the elevation or adoration of anarchy above order. It is also the elevation of conflicting forces driven simply by chance or haphazardness above the elevation of the Divine Unknowable One.


The upright pentagram represents the force of ☉ and the four elements governed by the five letters of the name of the restorer of all things. The element of ☉ is fused between the spiritual/higher and the mundane/lower, hīchy. With a circle drawn around the pentagram, it represents the **\ybrk** and the Wheel of ☉. One final point of symbolism of the pentagram is that it becomes a tremendous force for the letter h, the feminine aspect, the letter of the great Supernal Mother, **\yhma amya**.

If we reflect from every second point of the symbol of the hexangle, it would then be titled a hexagon. When it is reflected from every third point, it then takes on the form of the hexagram. This symbol, the hexagram, directly refers to the sephira **trapt**. The hexangle is a fitting representative for the powers of the hexad which operates through nature. The hexad does this by the dispersal of rays of the various planets and the zodiacal emanations penetrating through the **Δ**. Those who wish to pursue astrology will understand that a sextile is both powerful and good. If we take the number of degrees of the great circle and cut it off at sixty degree angles, we form this astrological sextile aspect. It is not quite related to the **Δ** nature as is the hexagram.

It should be remembered that the suffix "-gon" really relates to the dispersion of energy, the distribution of energy, and a radiation of force. When a hexagram is used as the diagram, it represents concentrated force. Both are applicable, the hexagon would be for spreading energies and the hexagram would be for specific or concentration of energies, as well as sealing. You should remember that at times in magical workings, both of them may be employed, but the hexagon always initiates the whirl.

We call the hexagram the Signet Star of the Macrocosm. It is the sign of the Macrocosm, the greater or outer world. The six angles easily represent the six-day period of creation as depicted in Genesis, while its synthesis can be akin to the seventh day, a period of rest. This is summed up by its hexagonal center.

Let us divert a moment to the subject of the Unicursal Hexagram. For years, it was thought by followers of Aleister Crowley that he had invented this particular hexagram. After studies of early order documents, it was determined that the Unicursal Hexagram was used by early member of our Order of the R.R. et A.C. It is believed that the mathematician, Pascal, invented the Unicursal Hexagram. He lived about the time of John Dee. There are some specific workings where John Dee and Kelly were commanded by Angelic forces to use a hexagram that was not drawn in two strokes of the pen or wand, but by a single stroke. This, however, was not widely employed by our founders, but was used for those specific Enochian workings.

The Unicursal Hexagram employs or denotes the rulership of presidency of the **A** and 5 over the four elements. All of these are united in  as they come together. There is some information about the Unicursal Hexagram in various books which will be covered in higher grades for those of you who would wish to pursue this hexagram and its workings.

In regards to the traditional hexagram, which is often times called the Star of David or Jewish Star. It represents the force of the planets acting through the various signs of the zodiac. This is very powerful and effective in sealing the astral image of Nature under the presidency of the sephiroth, as well as the seven palaces. The hexagram is especially attributed to **A**. This symbol is one of great power and of great strength. In it are both the combination of the pentagram and the cross, thus, forming a very potent and positive triad which are in harmony with each other.

The heptangle refers to the seventh sephira of j xii. As we disperse the power of the seven planets through the week and the year, we have the creation of the heptagon. It also alludes to the seven colors of the rainbow. The heptagram is the star of **F** and is applicable to her nature. The lineal figure of the seven planets is the heptagram, which is representative of **F** gates or entrances. It is also a fitting symbol of the Isis of Nature, as well as the seven lower sephiroth of the Bride. This is a powerful symbol when **F** or j xii energy needs to be employed. It is extremely effective in the use of talismans for those who are overly intellectual in their thinking. It becomes a fitting symbol for concentration and meditation for those who are overly influenced by **B**.

The eighth sephira of dwh is represented by the octangle. The power of the ogdoad and the octagon are naturally represented in the octangle. It is this symbol that naturally shows the dispersal of the rays of the elements in their dual aspects. Remember that there is a dual aspect to everything under the leadership and presidency of the eight letters of the name. The octangle, when it is reflected from each third point, yields eight triangles. These eight triangles become representative of the triad operating within each element in its dual form. Thus, we have the positive and the negative under the power of the third aspect of the triad which becomes ynda hwhy, but is written as if it is bound together as yahdnhy If we take the octagram and reflect it from every fourth point, we have the star of **B**, and this certainly is akin to the nature of **B**. It is a further potent symbol representing the binding together of concentrated positive and negative forces of nature and of the elements, under the name of yahdnhy We must always remember that ynda is the key of hwhy.

The enneangle is referred to the ninth sephira of dwsy . It is representative of the power of the ennead and the enneagon. It also shows the operating power of nature by the dispersal of the rays of the seven planets, and of the Head and Tail of the Dragon of the Moon, otherwise known as Cauda and Caput Draconis.

When we reflect on the enneagram from every third point, we find that we arrive at the triple ternary operating both in the seven planets with the Cauda and Caput Draconis of 5 and also with the alchemical principles counterchanged and interwoven. It is not akin much to the nature of 5 as it is to the sphere of dwsy . It is only when the enneagram is reflected from every fifth point that it becomes consonant with the nature of 5. The enneagram is the star of 5. It is a fitting representation of the 5's administration to the L through the virtues of the solar system under the presidency of the sephiroth. When the enneagram is reflected from every fourth point, it is composed of the three triangles united with a circle which alludes to the triple ternary of the three alchemical principles, **Q3P**. When reflected from every fourth point, it is not so much in harmony with the nature of the 5 as when the enneagram is reflected from the fifth point.

The decangle represents the power of the decad and the decagon. The decagon shows the power of the decad operating in nature by the dispersal of the rays of the ten sephiroth. The number of degrees of the great circle cut off between its angles is thirty-six.

The decagram reflected from every third point is especially in harmony with twklm . This shows the triad operating through the angle of two pentagons with a circle. It also alludes to the three alchemical principles, plus \otimes , plus the four elements in their positive and negative form, all under the presidency of the ten sephiroth. The decagram, reflected from the fifth point, is composed of two pentagrams within a circle. It alludes to the operation of the duplicated h of the Tetragrammaton. It also refers to the concentration of positive and negative forces of \otimes and of the four elements under the presidency of hnyb , the convolution and revolution of forces under Aimah.

As a general rule, the endecagram refers to the t\uparrow pyl q . When it is reflected from every fourth point, it represents their restriction. However, from other reflections, it indicates the t\uparrow pyl q operation through nature. Thus, we can say that the endecangle naturally represents the evil and imperfect nature of the endecad and the endecagon. This is highlighted by the dispersal of the eleven curses of Mount Ebal through the Universe.

The dodecangle refers to the zodiac. It represents the power of the dodecad. The dodecagon represents the influences of the zodiac through nature. However, the dodecagram represents its constriction. The number of degrees of the great circle cut off between its angles is thirty. This forms a weak astrological semi-sextile.

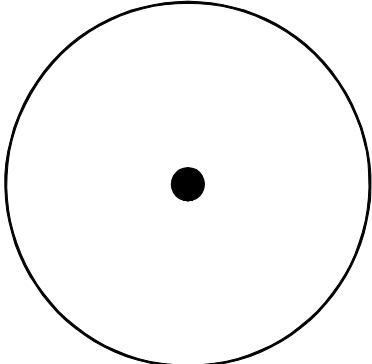
One final note is that when using these lineal figures later in the forming of talismans under the directions of the sephiroth, we must remember that all of the sephiroth below the point of hmkj should have a double, triple, or quadruple form of

For example, let's take the heptangle of j xn, the heptagon and the two forms of the heptagram. They should all be united in the same talisman with the extremities of the angles coinciding.

You will be utilizing these figures for potent and powerful planetary, zodiacal, and sephirothic work. It is not necessary to have every aspect of every figure memorized, but you should have a working knowledge of each figure and how it applies to every sephiroth and every planet. This will give you a basic understanding and allow the information to seep into your mind and thus be easily utilized later for potent, powerful workings.

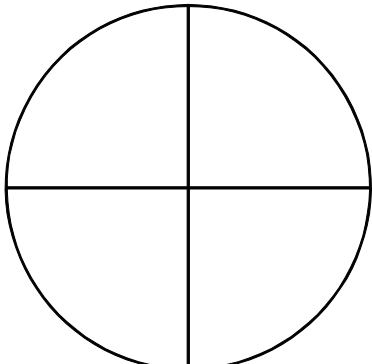
RC

The Point within a circle



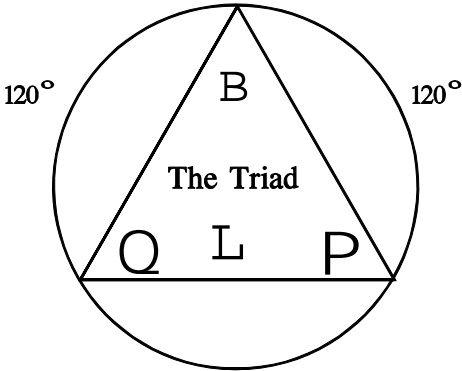
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The Cross



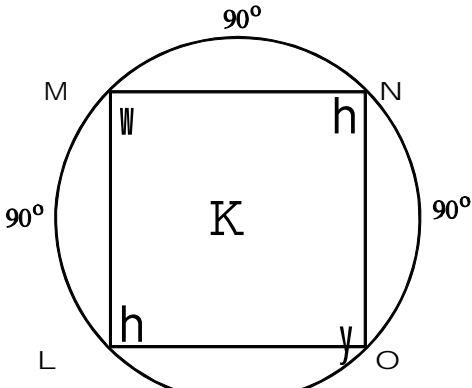
hmkj

The Triangle



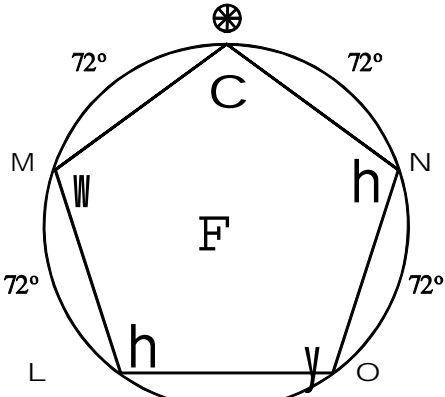
hnyb

The Square



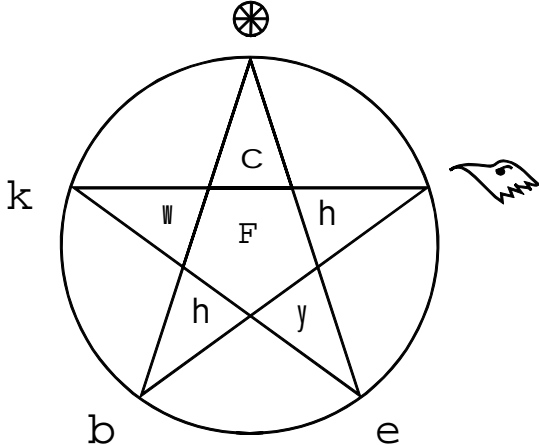
dsj

The Pentagon

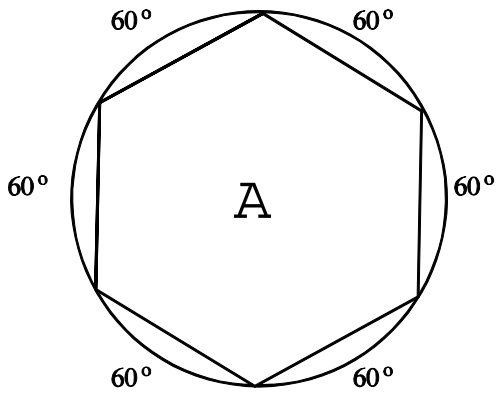


hrwbg

The Pentagram

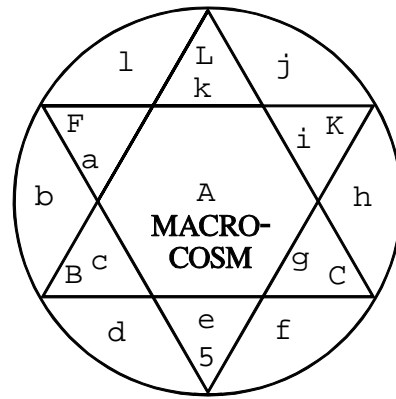


The Hexagon

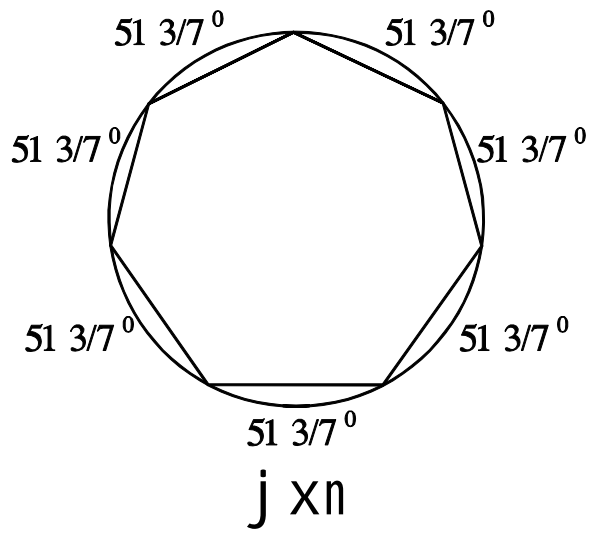


trapt

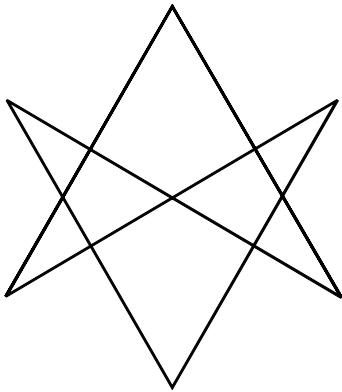
The Hexagram



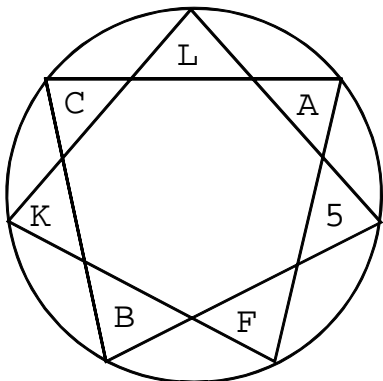
The Heptagon



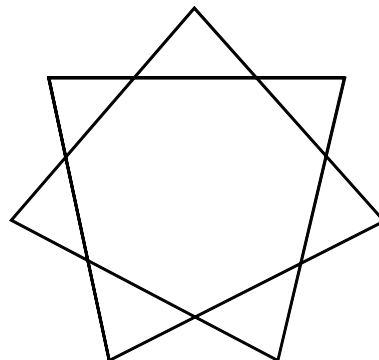
Unicursal Hexagram

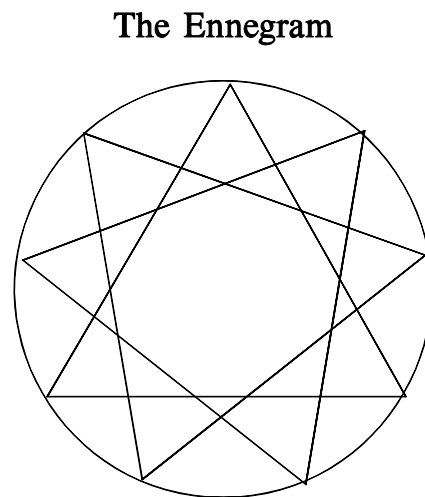
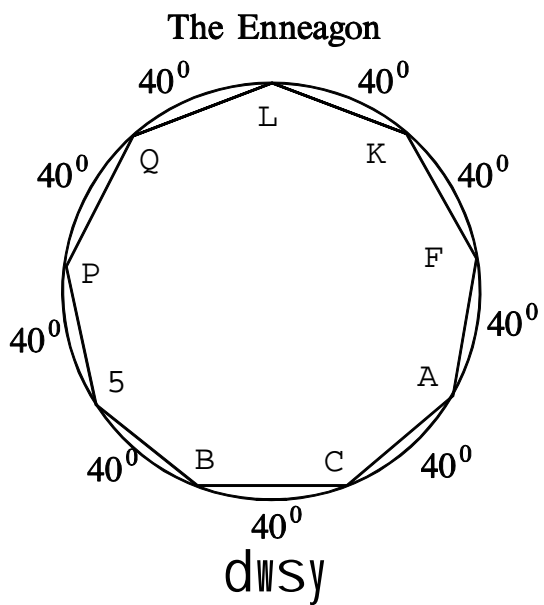
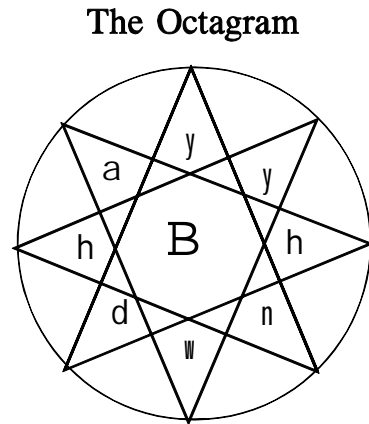
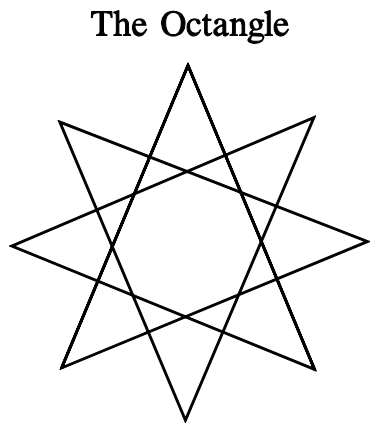
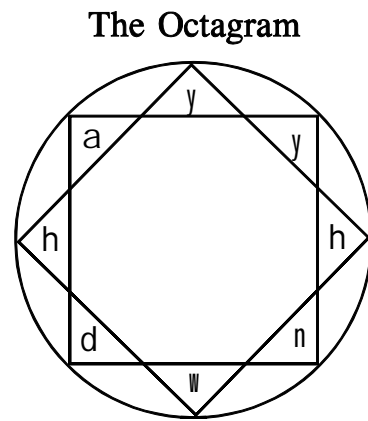
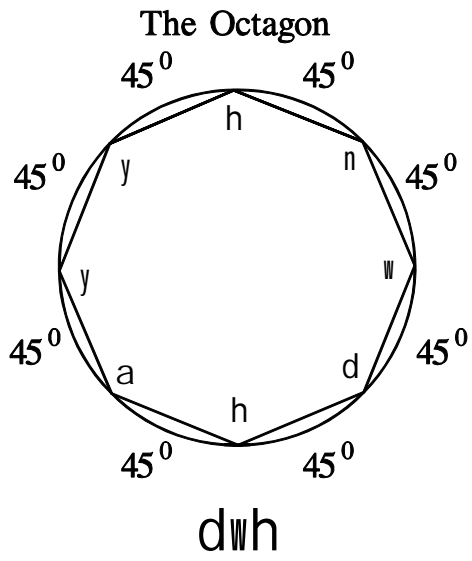


The Heptagram

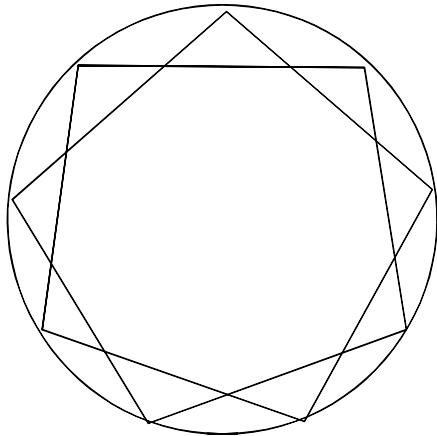


The Heptangle

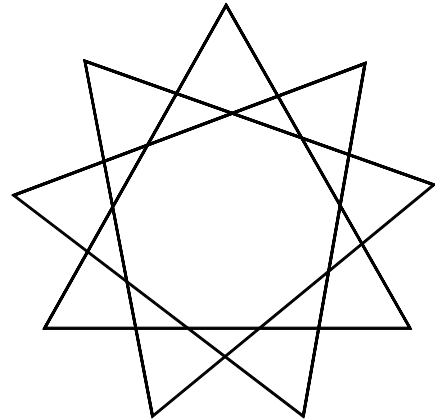




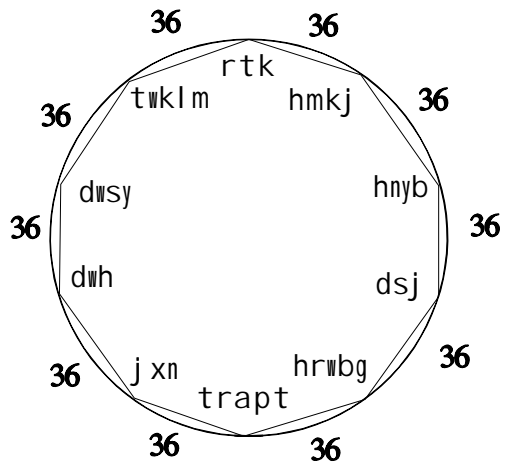
The Enneagram



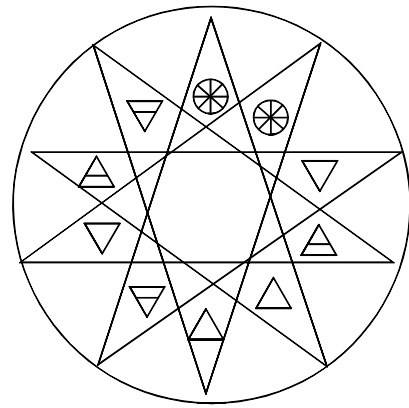
The Enangle



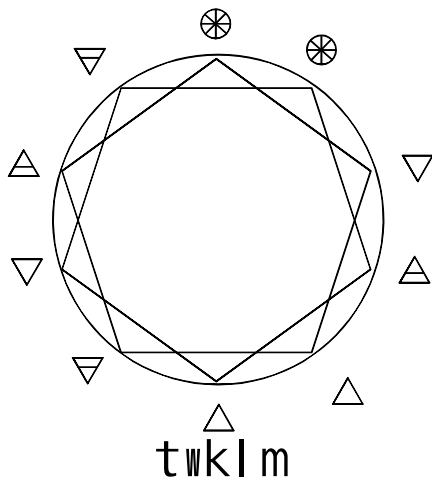
The Decagon



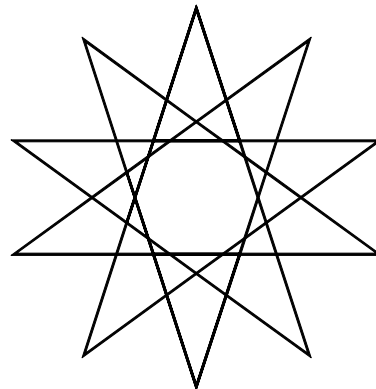
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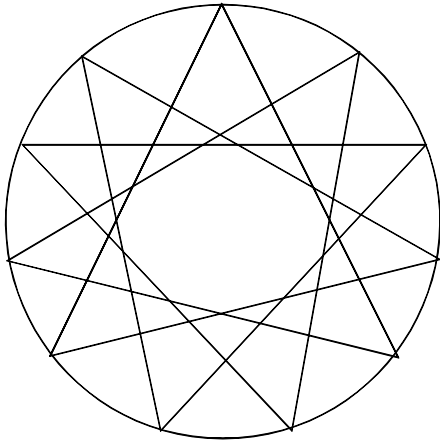
The Decagram



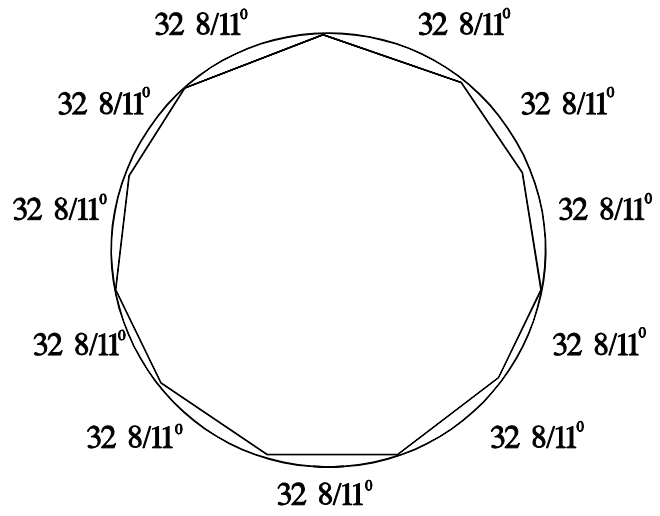
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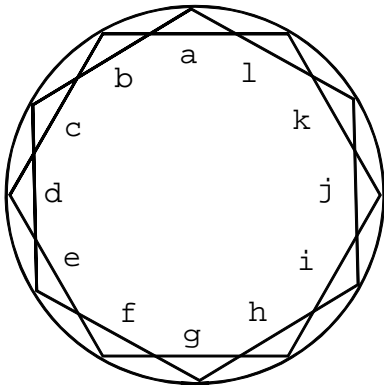
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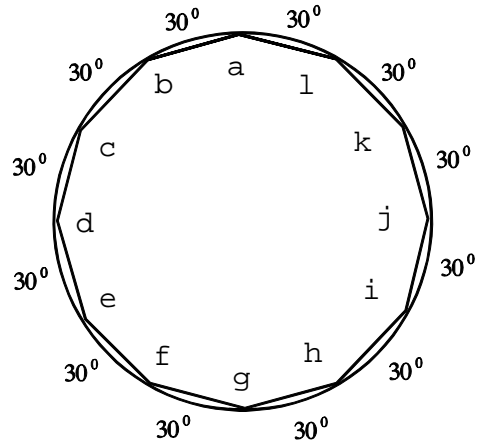
The Endecagon



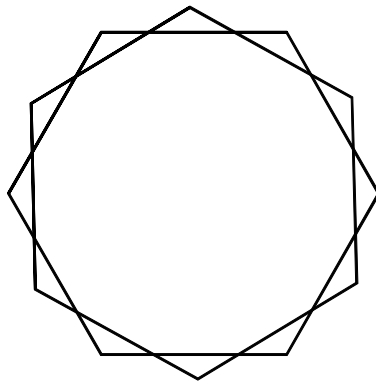
The Dodecagram



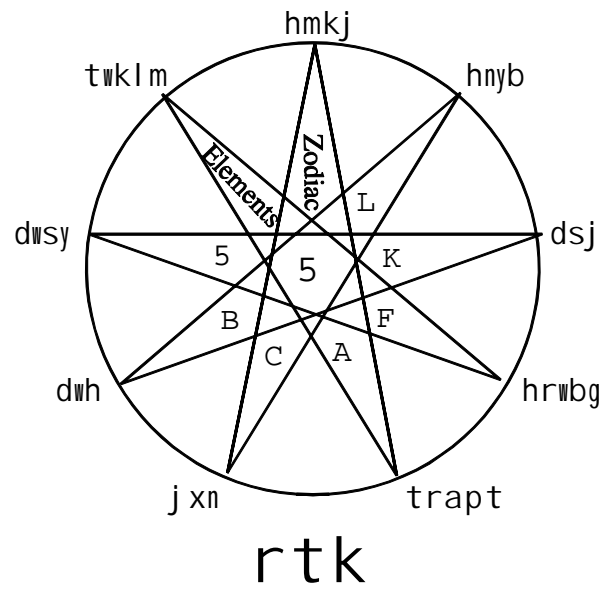
The Dodecagon



The Dodecangle



The Enneagram

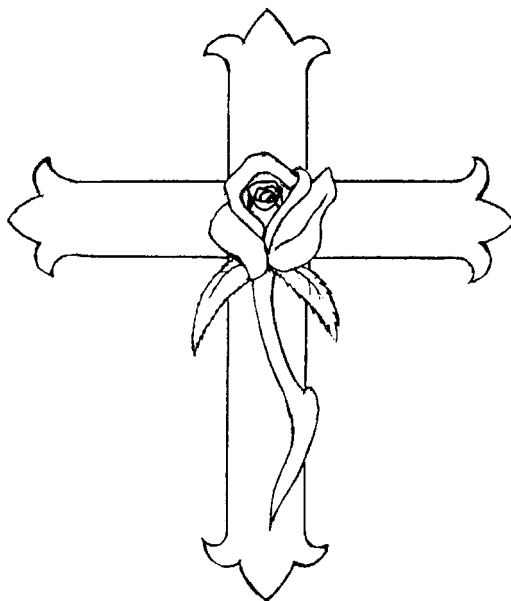


Recommendation of the Adeptus Minor

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

**Official Letter of Recommendation
for Admission to the Sacred Brotherhood of the
Rose and Cross
R. R. et A. C.**

Official Letter of Recommendation and Dispensation
for Advancement to the Second Order of the Hermetic
Order of the Golden Dawn.

In the name of the Lord of the Universe, and by special dispensation from the Chiefs of the Second Order of the Temple of Isis and the Supreme Chief of the Second Order of the Hermetic Order of the Golden Dawn International, do hereby this date _____ recommend _____ known as _____ to membership in full standing to the Second Order, and to undergo the Adeptus Minor Initiation on _____.

Supreme Chief

—
Chief Adept of the Temple of
Isis

Co-Chief of the Temple of Isis

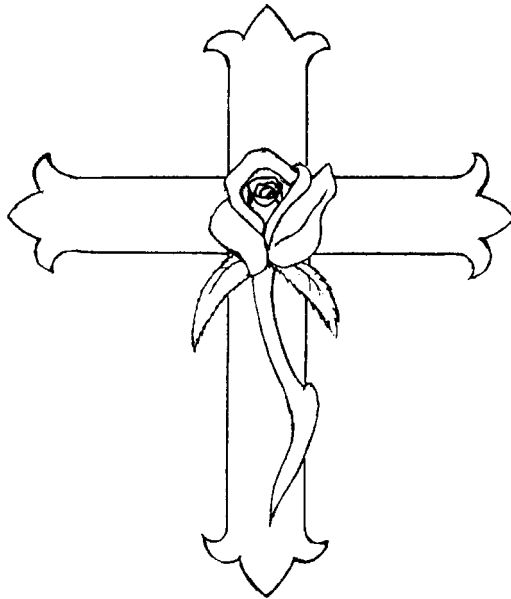
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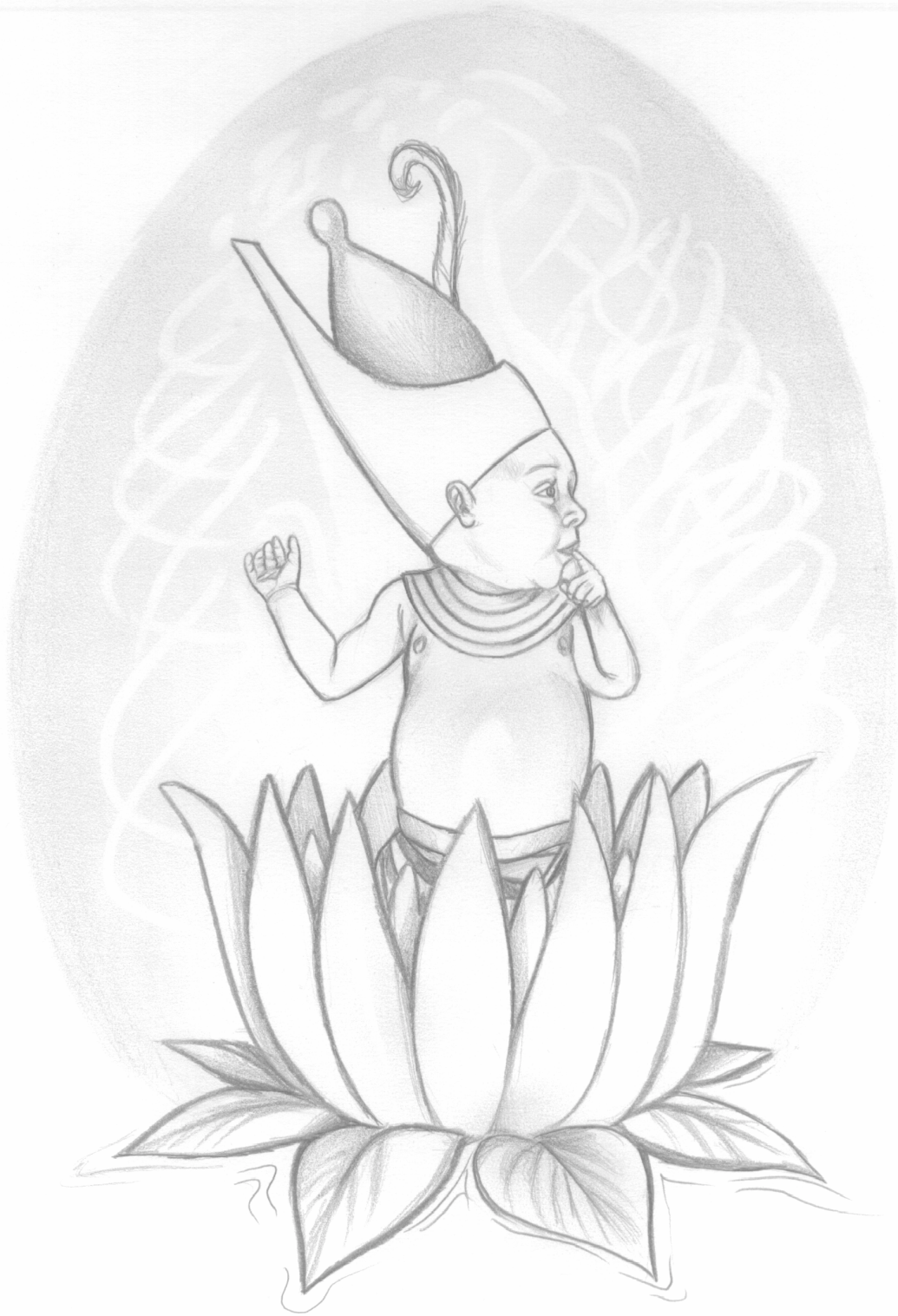
R . R . E T A . C .

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Step 1

Perform the L.B.R.P..

Step 2

Perform the B.R.H..

Step 3

Perform the S.I.R.P..

Step 4

Create a Vortex. Perform the adoration to the Lord of the Universe.

Step 5

Stand west of the altar, face east, and recite the Enochian Spirit Invocation.

Oh-el So-noo-ef Vah-oh-ar-sah-gah Goh-hoh Ee-ah-deh Bah-el-teh, El-oh-en-ess-heh Kah-el-zohd Voh-en-peh-hoh. Soh-beh-rah Zohd-oh-el Roh-ar Ee Tah En-ah-zohd-peh-ess, oh-deh Gah-rah-ah Tah Mah-el-peh-ar-gah. Deh-ess Hoh-el-kuh Kah-ah Noh-heh-toh-ah Zohd-ee-em-zohd, Oh-deh Koh-em-mah-heh Tah Noh-beh-el-oh-heh Zohd-ee-eh-en. Soh-bah Teh-hee-el Goh-noh-en-peh Peh-ar-geh Ah-el-dee. Deh-ess Vah-a-beh-ess Oh-boh-leh-heh Gah Ar-sah-em. Kah-sah-ar-em Oh-hoh-reh-lah Tah-bah Pee-ar Deh-ess Zohd-oh-en-reh-en-ess-gah Kah-beh Eh-ar-em Ee-ah-deh-nah-heh. Pee-lah-heh Fah-ar-ess-em Zohd-en-ar-zohd-ah Ah-deh-nah Goh-noh Ee-ah-deh-pee-el. Deh-ess Hoh-em Oh-deh Toh-heh. Soh-bah Ee-pah-em Loo Ee-pah-mee-ess. Deh-ess Loh-hoh-loh Veh-peh Zohd-oh-em-deh Poh-ah-mah-el Oh-doh Vah-oh-ah-en. Zohd-ah-kah-reh Eh-kah Oh-deh Zohd-ah-em-rah-en. Oh-doh Kee-kah-leh Kah-ah. Zohd-ar-geh La-peh Zohd-ee-ar-doh Noh-coh Mah-deh. Hoh-ah-teh-heh Ee-ah-ee-dah.

Ah-eh-gah-teh Vah-pah-ah-heh Zohd-oh-en-gah Oh-em Fah-ah-ee-peh Sah-el-deh, Vee-ee-vah-el, Soh-bah-em Ee-ah-el-peh-ar-gah Ee-zohd-ah-zohd-ah-zohd Pee Ah-deh-peh-heh, Kah-sah-ar-mah Ah-beh-rah-em-gah Tah Tah-el-hoh Pah-rah-kah-leh-dah, Kuh Tah Loh-ar-ess-el-kuh Too-ar-beh-ess Oh-oh-geh Bah-el-toh-heh. Gee-vee Kah-hee-ess Loo-ess-dee Oh-ar-ree, Oh-deh Mee-kah-el-peh Kah-ee-ess Bee-ah Oh-zohd-oh-en-goh-en. Lah-peh Noh-ah-en Teh-roh-ef Koh-ar-ess Tah Geh Oh Kuh Mah-nee-en Ee-ah-ee-doh-en. Toh-ar-zohd-oo Goh-heh El. Zohd-ah-kah-ar Ee-kah Kah Noh-koo-oh-deh. Zohd-ah-em-rah-en Mee-kah-el-zohd-oh Oh-deh Oh-zohd-ah-zohd-em Vah-reh-el-peh. Lah-peh Zohd-ee-ar Ee-oh-ee-ee-ah-deh."

Step 6

Pause and feel the invoked force.

Step 7

" In the name of hꞵchy, hcꞵhy, I invoke the power of the Recording angel. I adjure thee, oh Light invisible, intangible, wherein all thoughts and deeds of all men are written. I adjure thee by Thoth, Lord of Wisdom and Magic, by Harporcrates, Lord of Silence and of Strength, the god of this mine operation, that thou leave thine abodes and habitations to concentrate about me, invisible, intangible, as a shroud of darkness, a formula of defense; that I may become invisible, so that seeing me men see not, nor understand the thing that they behold."

Step 8

Perform L.I.R.H. of L.

Perform the S.I.R.H. of hnyb, with L. Close with the Analysis of the Keyword.

Step 9

Return to the west of the altar. Say:

"Lady of Darkness who dwellest in the Night to which no man can approach, wherein is mystery and depth unthinkable and awful silence. I beseech thee in thy name Shekinah and Aima Elohim, to grant thine aid unto the highest aspirations of my soul, and clothe about me with thine ineffable mystery. I implore thee to grant unto me the presence of thy Archangel I ayqpx, the Great Prince of Spiritual Initiation Through Suffering and of Spiritual Strife Against Evil, to formulate about me a shroud of concealment. Oh ye Strong and Mighty Ones of the sphere of ya tbc, ye \yl ara, I conjure ye by the mighty name of \yhl a hꞵhy, the Divine ruler of hnyb, and by the name of I ayqpx, your archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and material world. Clothe me with a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of ya tbc. (Pause) Come unto me, oh Thamaah, Goddess of Truth and Justice who presides over the eternal balance of this hall of Dual Manifestation of Truth. Auramooth, come unto me, thou Lady of the Purifying Waters of Life. Thaum-Aesh-Neith, come unto me, Lady of the Consuming Fire, purify me and consecrate me who is Aeshoorist, the Justified One, Lord of Life, triumphant over death. Upon my brow are arrayed the twelve stars of Light. Wisdom and understanding are balanced in my Neschamah. hrꞵbg and power are on my right hand, and the thunderbolts of F! dsj on my left hand, and the sweet fountains of magnificence. In my heart is hꞵchy, the Reconciler who is the symbol of the Red

Rose on the Golden Cross. My two thighs are as mighty pillars on the right and on the left supporting me; Splendor and Victory, for they cross with the currents reflected from the Supernal Light. I am established as an Eternal Rock of Righteousness, for dwsy is the Foundation of the Righteous. The sphere of my Nephesch, and the seven palaces of twwkl m are cleansed and consecrated, balanced and pure, in the might of thy name, ynda, to whom be twwkl m, hl wdg, hrwbg, the Rose of Sharon and the Lily of the Valley. Amen."

Step 10

Perform the advanced Middle Pillar and the circulation of the body. Seal the energy by drawing a Rose Cross before you. Step into it.

Step 11

Assume the God form of Hoopokratist. Say:

"Hoopokratist, thou art Lord of the Silence. Hoopokratist, thou art Lord of the Sacred Lotus. O thou, Hoopokratist, thou that standest in victory on the heads of the infernal dwellers of the waters wherefrom all things were created, thee, thee I invoke, by the name of hyha and the power of al ga. Oh thou Divine babe in the egg of blue, Lord of Defense and Silence, thou bearest the Rose and Cross of Life and Light! Thee, thee I invoke for my exaltation to that Light. Oh ye Divine one who is the hope of man's immortality, come unto me and aid me.

Behold! He is in me and I in him. Mine is the lotus, as I rise as Hoopokratist from the firmament of waters. My throne is set on high. My Light is as that of Ra in the firmament of Nu. I am the center and the shrine, the silence and the eternal Light of the Godhead. Beneath my feet they rage in dumb impotence. For I am Hoopokratist, the Lotus-Throned Lord of Silence. Were I to say, come up upon the mountains, the celestial waters would flow at my word, and the celestial fires would surge forth in torrents of fierce flame. For I am Ra enshrouded, Kephra unmanifest to man. I embody my father Hoor, the might of the Avenging God, and my mother Isis, eternal wisdom veiled in eternal beauty and love. Therefore, I say unto thee, bring me unto thine abode in the silence unutterable, all wisdom, all light, all power. Hoopokratist, thou art the nameless child of eternity. Bring me to thee, that I may be defended in this work of art. Thou, the center and the silence; Light Shrouded in Darkness is thy name. The Celestial Fire is thy father, thy mother is the heavenly sea. Thou art the air of life, the harmony of all, and Lord against the face of the dwellers within the waters! Bring me, I say, bring me to thy abode of everlasting silence, that I may awake to the glory of my godhead, that I may go invisible, so that every spirit created, and every soul of man and beast, and everything of sight and sense, and every spell and scourge of God, may see me not nor understand! And now, in the name of \yhl a, let there be unto the void a restriction! hwchy, where are now their gods? Oh my Father, my Father; there are the wheels of thy

chariot! Lift up your heads, O ye gates! Be ye opened, ye everlasting doors, that the King of Glory and of Silence and of Night may come in! Thus, do I formulate a barrier without mine astral form that it may be unto me a wall and as a fortress, and as a sure defense. And, I now declare that it is so formulated, to be a basis and receptacle for the shroud of darkness, the egg of blue with which I shall now girdle myself."

Step 12

Trace Active and Passive Invoking Spirit Pentagrams. Vibrate *hyha, al ga*. Vibrate the Enochian invocation of the Portal grade. Say:

"And unto ye, O ye forces of the Spirit of Life whose dwelling is in the invisible, do I now address my will. In the great names of your ruling angels Elexarph, Comananu, Tabitom, and by all the names and letters of the holy Tablet of Union, by the mighty names of God: *hyha, al ga, \yhl a hwhy*, and by the Great Lord of Silence, Hoorpokratist, by your deep purple darkness, and by the white and brilliant Light of the Crown above my head, do I conjure ye. Collect yourselves about me, and clothe this my astral form with an egg of blue, the shroud of darkness. Gather yourselves, ye flakes of astral light, and shroud my form in your substantial night. Clothe me and hide me, but at my control. Darken man's eyes that he see me not. Gather at my word Divine, for ye are the watchers, and my soul is the shrine."

Step 13

Perform the Analysis of the Keyword and the Qabalistic Cross. Formulate the black egg around you, and imagine the results of success. Say:

" Let the shroud of concealment encircle me at a distance of eighteen inches from the physical body. Let the egg be consecrated with O and N." (*Place the O and N on either side of you.*) "O Auramo-oth and Thaum-Aesh-Neith, ye Goddesses of the Scales of the Balance, I invoke and beseech you, that the vapors of this magical N and this consecrating M be as a basis on the material plane for the foundation of this shroud of art."

Step 14

Formulate the shroud mentally. Say:

"I, _____, of the Rosea Rubea et Aurea Crucis, do hereby formulate to myself the blue-black egg of Hoorpokratist as a shroud of concealment that I may attain knowledge and power for the accomplishment of the Great Work, and to use the same in the service of the Eternal Genius. And I bind and obligate myself, even as I was bound to the Cross of Obligation, and do spiritually swear and affirm that I will use this power to a good purpose only, to

help me eventually to aid and serve my fellow man. And I declare that with the Divine aid in this operation, I shall succeed, that the shroud shall conceal me alike from men and spirits, that it shall be under my control, ready to disperse and to re-form at my command. By inscription on this parchment, I may conceal part of my nature, I being in the presence of a specific group or individual, so that I may remain in the light of day, yet remain hidden as if in the night to my enemies or those I choose not to see, feel, or know, as long as the black cord remains around the parchment. And I declare that all is now ready for the due fulfillment of this ceremony of the magic of Light."

Step 15

Go to the east of the altar, facing west, with the left hand on the triangle, and the right hand holding the black band of the Lotus Wand upright. Say:

"Come unto me, O shroud of Darkness and of night, by the power of the name hꞥꞥꞥꞥ, hꞥꞥꞥꞥ, formulate about me, thou Divine egg of the Darkness of Light. I conjure ye, O particles of astral darkness, to enfold me as an unseen guard and shroud of utter silence and of mystery. In and by the names hyha, al ga, and \yhl a hꞥꞥꞥꞥ, I conjure thee.

In and by the name EXARP, in and by the name HCOMA, in and by the name NANTA, in and by the name BITOM, those holy names of the sacred Tablet of Union, in the name of \yhl a hꞥꞥꞥꞥ, which rules the Divine darkness. In and by the name of Horporcratist, I conjure and invoke this shroud of concealment. By your deep purple darkness, and by the White Brilliance of the Genius about and within me, I invoke ye and conjure ye. I exorcise ye potently. I command and constrain ye. I compel ye to absolute, instant, and complete obedience, and that without deception or delay. For the Light of my Genius is upon me, and I have made hꞥꞥꞥꞥ my hope. Gather, ye flakes of astral light, to shroud my form in your substantial night. Clothe me and hide me in an egg of blue. Darken man's eyes, and blind him in his soul, so that he see me not. Gather, O gather at my word Divine, for ye are the Watchers, my soul the shrine."

Step 16

Turn around three times. Resume former position. Say:

"In the name of the Lord of the Universe, and by the aspiration of thine own Higher Soul, O shroud of darkness and of mystery, I conjure thee, that thou encirclest me, so that I may become invisible. So that seeing me, men may see me not, nor understand, but that they may see the thing that they see not, and comprehend not the thing that they behold. As it is desired, so shall it be."

Step 17

Pass to the north, and face east. Say:

"I have set my feet in the north, and have said, 'I will shroud myself in mystery and concealment.' The Voice of my Higher Self said unto me, 'Let me enter the path of Darkness, peradventure, thus, may I attain 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 Darkness answered unto my soul, 'I am He that formulates in Darkness, the Light that shineth in Darkness, but the Darkness comprehendeth it not. Let the mystic circumambulation take place in the place of Darkness

Go round, knock when passing east and west and east again. Pass to the south, halt, formulate the Pillars of Fire and Cloud, reaching from Darkness to the heavens. Formulate shroud between them, and pass to the west.

Invisible, I cannot pass by the gate of the invisible save by virtue of the name of Darkness."

Step 18

Formulate forcibly the egg of dark blue-black. Say:

"Darkness is my name, and concealment. I am the Great One invisible of the Paths of the Shades. I am without fear, though veiled in darkness, for within me, though unseen, is the magic of the Light Divine."

Go round, knock as before, halt in north, formulate pillars, and the blue-black egg between them. Then pass to east.

Step 19

Do the Rose Cross, keeping your hands close to your body. Dedicate it to containing your aura within the black egg. Say:

"Invisible, I cannot pass by the gate of the invisible, save by the virtue of the name of Light."

Step 20

Formulate the shroud forcibly. Say:

"I am the Light shrouded in darkness. I am the wielder of the forces of the balance."

Step 21

Concentrate the shroud mentally. Go to the west of the altar, and remain standing. Say:

"O thou Divine creature of the creative darkness of spirit, formulate thou about me. I command thee by the name of h̄w̄ch̄y. Come unto me, shroud of darkness and of night. I conjure ye, O particles of spiritual darkness, that ye enfold me as an unseen guard and as a shroud of utter silence and of mystery. In and by the names h̄yha, alga and \yhl a h̄w̄hy, I conjure thee. In and by the names EXARP, BETOM, HCOMA, NANTA, I invoke thee. In and by the names EXARP, BETOM, HCOMA, NANTA, I constrain thee. By the deep purple darkness of the eternal Spirit of Life, and by the White Brilliance of the Genius within me, I invoke ye and conjure ye to absolute and instant obedience, without deception or delay. For the Crown of my Father is upon me, and in h̄w̄hy is my trust. Gather, ye flakes of astral light, and shroud my form in your substantial night. Clothe me, and hide me in an egg of blue, so that seeing me, men may see me not, nor understand, but that they may see the thing that they see not, and comprehend not the thing that they behold. For ye are the Watchers, my soul the shrine. Egg of Divine darkness, shroud of concealment, long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men!"

Step 22

Carefully formulate the shroud about you. With all power, make it complete above and below. Say:

"I receive thee as a covering and a guard. Khabs Om Pekht. Konx om Pax. Light in Extension. Before all magical manifestation cometh the knowledge of the hidden Light."

Step 23

Stand in the east and face west. Make the Sign of the Enterer and project your consciousness out of your body. Force your consciousness to look at your body. See your body begin to fade as the shroud surrounds it at your will. Will the shroud to become so dense so that you can barely see your own body. Be careful not to lose control as Divine ecstasy comes over you. Re-enter your body, and make the Sign of Silence. Vibrate with power, "Hoorporcratist."

Reformulate the shroud and circumambulate three times. Face east, and forcibly formulate the shroud. Say:

"Thus, have I formulated unto myself this shroud of darkness and of mystery as a concealment and a guard.

Supernal Splendor which shinest in the sphere of hnyb, \yhl a hwhy, Aima, Shekinah, Lady of Darkness and of Mystery, thou High Priestess of the Concealed Silver Star, Divine Light that rulest in thine own deep darkness, come unto me, and dwell within my heart, that I also may have power and control, even I, over this shroud of darkness and of mystery. And now, I conjure thee, O shroud of darkness and of mystery, that thou conceal me from the eyes of the inscribed names, all things of sight and sense, in this my purpose, which is to remain invisible for the space of one hour, and to receive therein the holy mysteries of the Lord of Silence enthroned upon his lotus, Hoopokratist."

Step 24

When it is wished to banish the shroud, make very forcibly the Qabalistic Cross to bring down the Light, and then perform the Analysis of the Keyword, invoking the Divine White Brilliance. Say:

" In the name of \yhl a hwhy, I invoke thee, who art clothed with the א, who standest upon the 5, and art crowned with the crown of twelve stars. Aima Elohim, Shekinah, who art darkness illuminated by the Light Divine, send me thine Archangel I ayqpx, and thy legions of \yl ara, the mighty angels of the sphere of yatbc, that I may disintegrate and scatter this shroud of darkness and of mystery, for its work is ended for the hour.

I conjure thee, O shroud of darkness and of mystery, which has well served my purpose, that thou now depart unto thine ancient ways. But be ye, whether by a word or will, or by this great invocation of your powers, ready to come quickly and forcibly to my behest, again, to shroud me from the eyes of men. Should I ever utter the word _____, come quickly and without hesitation so that looking, they may not see, and I may be rendered invisible from my enemies. And now I say unto ye, depart ye in peace, with the blessing of God the Vast and Shrouded One, and be ye very ready to come when ye are called!"

Step 25

Take the parchment out of the Temple.

Step 26

Close the Vortex.

Step 27

Perform the L.B.R.P..

Step 28

Perform the B.R.H..

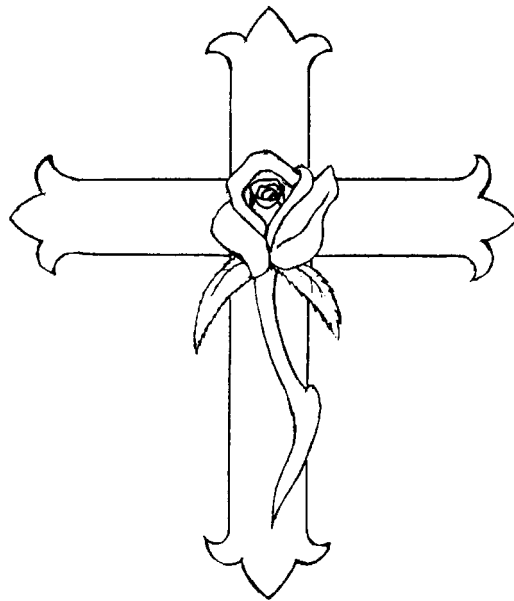
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Spiritual Initiation of the Body of Light

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



Step 1

Arrange the Temple as in the Neophyte grade.

Step 2

Perform the Opening by Watchtower.

Step 3

(Go to the east, with Lotus Wand held by the white band and perform the S.I.R.H. of the Supernals. Trace the sigils in the air as they are vibrated.) Say:

"Supernal splendor which dwellest in the Light to which no human can approach, wherein is mystery and depth unthinkable and awful silence, I beseech thee who art Shekinah and Aima Elohim. Look down upon me in this ceremony which I perform not in my honor, but in thy honor, for your kind and generous assistance in aiding me in my understanding of my True Will, in the Great Work of my own soul, and the unified soul of the Rosea Rubea et Aurea Crucis, so that I may quench those who thirst for truth, with the blood of my self sacrifice.

Grant thine aid unto the highest aspiration of my soul in the name of the Lord of the Universe and in the Divine name of \yhl a hwhy by which thou dost reveal thyself as the perfection of creation and the Light of the world to come.

I implore thee to grant unto me the presence of thine Archangel I ayqpx. In thy holy name send forth thy Archangel I ayqpx. Oh I ayqpx, I invoke thee now in the name of \yhl a hwhy. Thou who art Prince of Spiritual Initiation Through Suffering and of Strife Against Evil. Aid me, I beseech thee, to transcend the evil and obstacles of the Qlippoth.

For the contending forces of I aymwat would have me divided within myself and against my brothers of the Red Rose and the Cross of Gold.

\aygwu would steal me from my True Will and prevent me from attaining perfect wisdom.

I ayrts would shroud me in confusion from my True Will and my higher development.

Then I would be not only divided and confused, I would be shattered in fragments and unable to bestow neither to those who thirst, nor to my soul that hungers for the brilliance of Supernal splendor. hl kcug would break me in pieces.

My anger and despair would cause me to rage like a fire storm burning away all the hope that I have. bwl wq would consume me.

}wryrgt would have me in dispute with my own True Will and the Azoth of myself in Christ Osiris.

Then I would lay upon the desert of despair as qrz bru, the Ravens of Death, would pluck at my spiritual eyes, leaving me blinded by my lusts and desires.

My very thoughts would be confused and filled with awful venom, and my thoughts would direct me not to return praise and joy to the Lord of the Universe, but rather to the stench and fowlness of Iams. My animal would escape with the aid of I ayl mg to the realm of obsession and the hunger of a rabid boar.

Finally, I would be lost unto you, the Lady of Light, thou holy and beautiful Shekinah, and I would be lost in the night, seduced by the darkness of tyl yl .

Oh I ayqpx, in the name of \yhl a hwhy guard and aid me in my quest of Light, lest I be consumed by my own inward evil and the forces of Darkness that would stand guard against my potential. Send forth the strong and mighty one of the sphere of yatbc. O ye \yl ara, I invoke thee by the name potent and powerful, \yhl a hwhy, the Divine Ruler of your realm. By the name of I ayqpx, your mighty Archangel of Hidden Light, aid me with your power, in your office to place a veil between me and the lower and outer worlds, leaving me beyond the touch and reach of the Qlippoth and their unholy poison. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest, that in this chamber and in my sphere of sensation, I may not be influenced by anything that does not come from on high, and that I see not from the unholy lands, but only from the Light of the Supernals.

Grant unto me, I beseech thee, the power of the Spirit to bring forth the brilliance of eternal splendor. Let it course through my Nephesh and purify it like mountain rain. Let the eternal splendor be absorbed deep within me to my very Ruach, unto the core of my very existence and life."

Step 4

Trace the ⊥ Hexagram with the sigil in the center.

"I entered this world as one who was alive, yet I was not. Then I saw the Light that shineth in the night standing upon a lonely hill, the Light of the Red Rose upon the Golden Cross. Oh thou beautiful one, thou Red Rose of Life and Light, teach me of death, teach me of life, teach me of self sacrifice, so that I may not shrink in my hour of trial, but that my name may be written upon high and my Genius stand in the presence of the Holy One, blessed be he."

Step 5

Standing in the east facing west, expand your aura and create an animated shell of yourself from your own Nephesch through your Ruach. Vibrate your power name (motto) into the creation of this form. Step out of it and then go to the altar in the west facing east and look at yourself.

Invocation of Hru

"I invoke thee by the Divine name of IAO, thou Great Angel Hru, who art set over the operations of secret wisdom as the sphinx is set over the land of Egypt. Strengthen and establish Very Honored Frater/Soror _____ in his search for Divine Light. Build and strengthen his will and Neschamah to aid him in the accomplishment of his True Will and the Great Work. Touch him/her now with thy angelic hands so that he may be enabled to rise beyond that Lower Selfhood which generates into nothingness, unto that Higher Selfhood which is the radiating clear Light of the Spirit."

Visualize the Angel Hru touching your Nephesch.

Step 6

Look at your spiritual body and say:

"I call upon the Divine White Brilliance to descend upon Very Honored Frater/Soror _____ in the name of Isis (make 'L'), Apophis (make 'V'), Osiris Slain (make cross) and risen (make Sign of Osiris Risen). IAO! Let the Divine Light descend!"

See the Divine Light descend upon your spiritual body.

"Buried within the Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through the brilliance of the Light Divine thou dweller of the invisible.

Like our Master hast thou suffered tribulation, pain, poverty, torture, and sorrows that lead unto the Black Cross of Obligation and Death. These sorrows have not been nor will be in vain, but rather the purification of spiritual initiation leading to the pure gold. In the alembic of thy heart, through the athanor of thy affliction, seek ye always the True Stone of the Wise."

Step 7

Pass to the east, face your self face to face and say:

"Peace profound my brother/sister! Come with peace in your spirit . Pass thou through every region of the invisible into a place wherein thy Genius dwelleth, because thou cometh in peace. Dwell within that sacred land that far off travellers call naught!

Be at peace with all the world, remain clothed in the Light of purification, dwell within the heart of thy Lord ynda forever and ever."

Step 8

Now turn westward facing the altar, kneel, and say:

"Oh Lord of the Universe, the Vast and Mighty One, ruler of the Light and the Darkness, we adore Thee and we invoke Thee. Look with favor upon this traveller of the night who now kneeleth before thee, and grant unto him, the highest aspiration of his soul, to the glory of thy name. Amen."

Step 9

Stand up and walk your spirit form to the altar facing east. Visualize your spirit form covered in Divine White Brilliance and move to the east. Take on the God form of Osiris/hwch, making it strong and well defined. Walk toward your spirit form and say:

"I come in the power of Light, I come in the Light of wisdom, I come in the mercy of Light, the Light hath healing in its wings. I tell thee that as the Light can manifest from the Darkness, so shall by the Rose of Red and Cross of Gold the Light descend upon you. Long has thou dwelt in the darkness, quit the night and seek the day. Khabs Am Pekht. Konx Om Pax. Light in extension. IAO! Let the Divine Light descend."

Step 10

Walk forth and enter the double, feeling as one glorified in Light yet remaining still in the Osirian God form. Say:

"Do not touch me, for I have not yet ascended unto my Father."

Step 11

Now rise in the planes to the highest point of pure White Brilliance. Atune yourself with your Higher Genius. Feel any inspiration.

"I am the Resurrection and the Life. Whosoever believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die. I am the first and the last. I am he that liveth and was dead, and behold I am alive forever more and I hold the keys of hell and of death. For I know that my reedmer liveth and that He shall stand in the latter of days upon the Earth. I am the Way, the Truth, and the Life, no man cometh unto the Father but by me. I am purified. I have passed through the gates of darkness into the Light. I have fought upon the Earth for good and have chosen in Thy Holy name to continue the work of Thy will."

Step 12

Now bring forth the Light into the body and turn it to a rose pink. Expand it at the heart by formula of the Middle Pillar.

Circumambulate three times while saying:

"I am the Sun in his rising, I have passed through the hour of cloud and of night. I am Amoun the Concealed One, the opener of the Day. I am Osiris Onnophris the Justified One, Lord of Life, Triumphant over Death. There is no part of me which is not of the gods. I am the Preparer of the Pathway, the rescuer unto the Light."

Step 13

Face east standing between the pillars, stomp three times and say:

"I have overcome the world and the evil, I am purified in the warmth of the Divine White Light. I am the reconciler with the ineffable, the dweller in the invisible. Oh ye Qlippoth of night and division, of despair and lust, I have overcome thee. Thou art dust beneath my feet."

Step 14

Turn west and separate again from your subtle body, leaving it in the east, facing west. Walk to the west.

"Whoever thou art, whatsoever is thy will, thou art of the Rosea Rubea et Aurea Crucis, a brethren and loyal member of the body of Christ. Thou art glorified and the hope of the world to come. Thy powers shall be magnified by the Light that surrounds thee. Be wise in wisdom and know that to give forth thy healing is to praise thy God. I do project upon thee the Light of Brilliance that may bring the love, and peace profound."

Step 15

Make the Sign of the Enterer on your astral double.

"Be thy mind open unto the higher, be thy heart a center of the Light, be thy body a Temple of the Holy Spirit!

Oh Lord of the Universe, thou who art all merciful, in the name of \yhl a hwy and in the name of I ayqpx, thy great Archangel, I now call upon the \yl ara to enforce the shroud between my spiritual self standing before thee in the east, the forces of the Qlippoth, and the force that would rape my aspirations and True Will."

Step 16

Perform the Qabalistic Cross.

"Unto thee Sole Wise, Sole Eternal and Sole Merciful one be the praise and glory forever, who hath permitted Very Honored Frater/Soror _____ who now standeth humbly before Thee to enter thus far into the sanctuary of the Mysteries. Not unto myself but unto Thy name be the glory. Let the influence of thy Divine Ones descend upon his/her head, and teach him/her the value of self-sacrifice so that he/she shrinks not in the hour of trial, but that thus his/her name may be written on high and his/her Genius stand in the presence of the Holy Ones."

Step 17

Go to each quarter and make the grade sign of that quarter following each one with the Sign of Osiris Slain and Risen. Move back to the altar and say:

"And now, in the name and powers of the Divine Spirit, I invoke ye, ye angels of the Watchtowers of the Universe, and I solemnly charge ye by the Divine names hꜣchꜣ, hꜣꜣhꜣ to guard this spirit and the sphere of Very Honored Frater/Soror _____, and keep far from him all evil and the unbalanced that they be not allowed to penetrate to his spiritual realm.

Inspire and sanctify him so that he may be a Light into the body and the lantern of illumination guiding into the completion of the Great work."

Step 18

Move to the east. Reunite with yourself, meditate on your spiritual self and your True Will.

Step 19

Move back to the west behind the altar, and close by the Watchtower and final release.

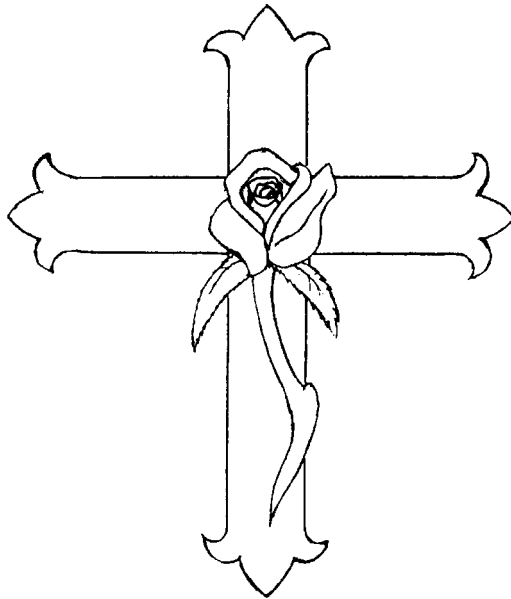
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Magical Eucharist

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

(Note: This should be preferably performed between four to five Adepts. Otherwise it may be performed entirely by one Adept.)

Opening by Watchtower.

(After the Watchtower, the four elements are brought to the center altar.)

(One Adept each brings forth one of the elements.)

"Behold, the holy symbol of (name of element) !" (This is said while they set it on top of the altar.)

CHIEF ADEPT: "For Osiris Onnophris, who found perfect before the gods hath said (Point toward the altar.), 'These are the elements of my body, perfected through suffering, and glorified through trial. For the scent of the dying rose is as the repressed sigh of my suffering.'"

(Lifts up the rose on high.)

(**First Adept** rings the bell during IAO.)

ALL: "IAO!"

CHIEF ADEPT: "The Light of the Cross. (Forms a cross.) (Pause.) 'And the cup of wine is the pouring out of the blood of my heart, sacrificed unto regeneration, unto the newer life.'"

(Lifts the cup up on high)

(**First Adept** rings the bell during IAO.)

ALL: "IAO!"

CHIEF ADEPT: "The Light of the Cross. (Forms a cross.) 'And the bread and salt are as the foundations of my body which I destroy in order that they may be renewed.'"

(Lifts bread and salt on high.)

(**First Adept** rings the bell during IAO.)

ALL: "IAO!"

CHIEF ADEPT: "The Light of the Cross. (Forms a cross.) 'And the fiery red flame that darts and flashes through the Universe is the energy of mine undaunted will.'"

(Lifts the lamp on high.)

(**First Adept** rings the bell during IAO.)

ALL: "IAO."

CHIEF ADEPT: "The Light of the Cross." (Forms a cross.) "For I am Osiris triumphant, even Osiris Onnophris, the Justified One. I am He who is clothed with the body of flesh, yet in whom is the Spirit of the great Unknowable One. I am the Lord of Life, triumphant over death. He who partaketh with me shall rise with me. I am the manifestor in matter of those whose abode is in the invisible. I am purified; I stand upon the Universe, I am reconciler with the eternal gods, I am the perfecter of matter, and without me the Universe is naught."

CHIEF ADEPT: (Passes from the altar to the east. Assumes Osiris god form. All assume Sign of Osiris Slain. Says the following while moving toward the altar.): "I come in the Power of Light! I come in the Wisdom of Light! I come in the Mercy of Light! The Light hath healing in its wings!"

(All assume Sign of Osiris Risen.)

CHIEF ADEPT: (Goes to the east and forms a cross.) "Blessed be Thou Lord of the Universe, for Thy glory flows out to the ends of the Universe rejoicing!"

(Drops arms to the side then extends the arms forward as in a greeting with palm upwards.)

"We invite you all, you glorious beings of the great Eastern Quadrangle, ye mighty Archangels, Angels, Kings, Rulers, and Elementals. Come now, assemble in this Temple to partake with us of this Holy Eucharist."

"All make the Theoricus grade sign."

(**Chief Adept** moves back behind the Cubicle Altar.)

FIRST ADEPT: (Circumambulates to the Fire Tablet, holds arms in the form of a cross in front of the tablet.) "Blessed be Thou Lord of the Universe, for Thy glory flows out to the ends of the Universe, rejoicing!"

(Drops arms to the side then extends arms forward as in a greeting with palm upwards.)

"We invite you all, you glorious beings of the great Southern Quadrangle, ye mighty Archangels, Angels, Kings, Rulers and Elementals. Come now and assemble in this Temple to partake with us of this Holy Eucharist."

"All make the Philosophus grade sign."

(**First Adept** circumambulates back to his place.)

SECOND ADEPT: (Circumambulates to the Water Tablet and extends arms in the form of a cross.) "Blessed be Thou Lord of the Universe, for Thy glory flows out to the ends of the Universe, rejoicing!"

(Drops arms to the side, then extends arms forward as in a greeting with palm upwards.)

"We invite you all, you glorious beings of the great Western Quadrangle. Ye mighty Archangels, Angels, Kings, Rulers and Elementals. Come now, assemble in this Temple and partake with us of this Holy Eucharist!"

"All make the Practicus grade sign."

(**Second Adept** circumambulates back to his position.)

THIRD ADEPT:: (Circumambulates to the Earth Tablet and extends arms in the form of a cross.) "Blessed be Thou Lord of the Universe, for Thy glory flows out to the ends of the Universe, rejoicing!"

(Drops arms to the side, then extends arms forward as in a greeting with palm upwards.)

"I invite you all, you glorious beings of the great Northern Quadrangle, ye mighty Archangels, Angels, Kings, Rulers, and Elementals. Come now, assemble in this Temple to partake with us of this Holy Eucharist."

All make the Zelator grade sign."

FIRST ADEPT: (Moves to the east facing east.) "All kneel. Oh Lord of the Universe, the Vast and Mighty One, Ruler of the Light and the Darkness. We adore Thee and we invoke Thee. Thou who art all powerful and beyond all things, we love Thee and give Thee our undaunted workings. Bless these elements, sanctify them and glorify them. Give unto them the breath of life. Amen."

SECOND ADEPT: "Let us draw upon the elements the holy symbols of Spirit, for by names and images are all powers awakened and re-awakened."

(**Third Adept** draws Invoking Pentagrams of Spirit, both Passive and Active, using the Lotus Wand held by the white band.)

CHIEF ADEPT: "I invite you brothers and sisters of the Red Rose upon the Golden Cross, to inhale with me the perfume of this rose as a symbol of Air (Smell the rose).

To feel with me the warmth of this sacred lamp as a symbol of Fire (Waves hand over the lamp).

To eat with me this bread and salt as types of Earth (Dips the bread into the salt and eats it).

And finally, to drink with me this wine, the consecrated emblem of the element of Water.

(Makes a cross with the cup then drinks it.)"

(The **Chief Adept** then looks to the **First Adept**, makes the Sign of the Enterer toward **First Adept** and the **First Adept** returns with the Sign of Silence. This is repeated until all are done, in which the **Third Adept**, or the last Adept, makes the Sign of the Enterer to the **Chief Adept** who responds with the Sign of Silence.)

(**First, Second and Third Adepts** move to the east.)

CHIEF ADEPT: (Forms himself into a cross behind the Cubicle Altar.) "The Light of the Cross."

FIRST ADEPT: "Virgo, Isis, Mighty Mother."

SECOND ADEPT: "Scorpio, Apophis, Destroyer."

THIRD ADEPT: "Sol, Osiris, slain and risen."

FIRST ADEPT: "Isis!" (Forming Sign.)

SECOND ADEPT: "Apophis!" (Forming Sign.)

THIRD ADEPT: "Osiris!" (Forming Sign.)

CHIEF ADEPT: "IAO! Let the Divine Light descend."

FIRST ADEPT: "Such are the words."

(**All** close the vortex.)

CHIEF ADEPT: "We thank Thee oh Lord of the Universe. Thou art one! We thank thee, ye spirits of the Watchtowers who celebrated with us the Mysteries of Life."

(Final release.)

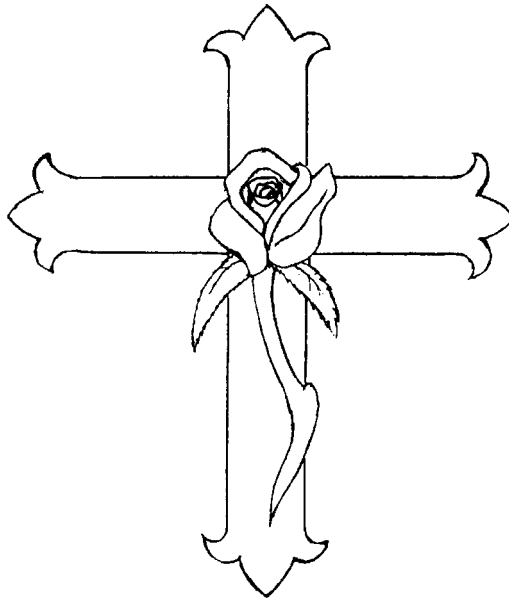
RC

Good Friday Rite of Dedication

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

CHIEF ADEPT: (Knocks) "Avete, Fratres et Sorores."

SECOND ADEPT: "Rosea Rubea."

THIRD ADEPT: "Et Aurea Crucis."

CHIEF ADEPT: "Very Honored Fraters and Sorors, assist me to open the tomb of the Adepti. Associate Adeptus Minor, see that the Portal is closed and guarded."

THIRD ADEPT: (**Third Adept** does so and salutes.) "Merciful Exempt Adept, the Portal of the Vault is closed and guarded."

CHIEF ADEPT: "Mighty Exempt Adept, by what Sign has thou entered the Portal?"

SECOND ADEPT: "By the Sign of the Rending and Asundering of the Veil."

CHIEF ADEPT: "Associate Adeptus Minor, by what Sign has thou closed the Portal?"

THIRD ADEPT: "By the Sign of the Closing of the Veil."

SECOND ADEPT: (Vibrates.) "Peh."

THIRD ADEPT: (Vibrates.) "Resh."

SECOND ADEPT: (Vibrates.) "Kaph."

THIRD ADEPT: (Vibrates.) "Tav."

SECOND ADEPT: "Paroketh."

THIRD ADEPT: "Which is the veil of the Sanctum Sanctorum. Mighty Adeptus Exemptus, what is the Mystic Number of this grade?"

SECOND ADEPT: "Twenty-one."

CHIEF ADEPT: "What is the Password formed therefrom?"

THIRD ADEPT: "Aleph."

CHIEF ADEPT: "Heh."

THIRD ADEPT: "Yod."

CHIEF ADEPT: "Heh."

ALL: "Eheieh."

CHIEF ADEPT: "Mighty Adeptus Exemptus, what is the Vault of the Adepti?"

SECOND ADEPT: "The symbolic burying place of our founder Christian Rosencruetz which he made to represent the Universe."

CHIEF ADEPT: "Associate Adeptus Minor, in what part is he buried?"

THIRD ADEPT: "In the center of the heptagonal sides beneath the altar, his head being toward the east."

CHIEF ADEPT: "Why in the center?"

SECOND ADEPT: "Because that is the point of perfect equilibrium, just as the Cross of Christ is the symbol of the equilibrium of self sacrifice."

CHIEF ADEPT: "Associate Adeptus Minor, what does the Mystic Number of our founder signify?"

THIRD ADEPT: "The Rose and Cross of Christ, the fadeless Rose of Creation, the Immortal Cross of Light."

CHIEF ADEPT: "Mighty Adeptus Exemptus, what was the Vault called by our more ancient Fraters and Sorors?"

SECOND ADEPT: "The tomb of Osiris Onnophris, the Justified One."

CHIEF ADEPT: "Associate Adeptus Minor, in what shape was the Vault?"

THIRD ADEPT: "A heptagon of seven sides."

CHIEF ADEPT: "Mighty Adeptus Exemptus, to what do these seven sides allude?"

SECOND ADEPT: "Seven are the lower sephiroth, seven are the palaces, seven are the days of creation. Seven in the height above, seven in the depth below."

CHIEF ADEPT: "Mighty Adeptus Exemptus what is the meaning of this title 'Abi-Agnus?'"

THIRD ADEPT: "It is Abi-Agnus, Lamb of the Father. It is by metathesis, Abigenos, born of the Father. Bia-genos, strength of our race, and the four words make the sentence: "Mountain of the Lamb of our Father and the strength of our race. IAO. Yehashuah. Such are the words."

CHIEF ADEPT: "Mighty Adeptus Exemptus, what is the key of this Vault?"

SECOND ADEPT: "The Rose and Cross which are hidden in the power of the word I.N.R.I.."

CHIEF ADEPT: "Associate Adeptus Minor, what is the emblem which I bear on my breast?"

THIRD ADEPT: "The complete symbol of the Rose and Cross."

CHIEF ADEPT: "I also carry the wand of the winged globe around which the twin serpents of Egypt twine. It symbolizes the balanced force of the spirit in the elements behind the wings of the Holy One. Associate Adeptus Minor, what are the words inscribed above the Vault?"

THIRD ADEPT: "Post Centum Viginti Annos Patebo. After one hundred and twenty years I shall open. The door is guarded by the Elemental Tablets and the Kerubic emblems."

CHIEF ADEPT: "All kneel."

SECOND ADEPT: "Father, the hour has come. Give glory to your son that your son may give glory to you, inasmuch as you have given him authority over all mankind, that he may bestow eternal life on those you gave him. I have given you glory on Earth by finishing the work that you gave me to do. Do you now, Father, give me glory at your side? A glory I had before the world was?"

(All rise.)

CHIEF ADEPT: "Let us analyze the Keyword. I."

SECOND ADEPT: "N."

THIRD ADEPT: "R."

ALL: "I."

CHIEF ADEPT: "Yod."

SECOND ADEPT: "Nun."

THIRD ADEPT: "Resh."

ALL: "Yod."

CHIEF ADEPT: (Makes the 'L' Sign.) "Virgo, Isis, Mighty Mother."

SECOND ADEPT: (Makes the 'V' Sign.) "Scorpio, Apophis, Destroyer."

THIRD ADEPT: (Makes the 'X' Sign.) "Sol, Osiris, slain and risen."

ALL: "Isis, Apophis, Osiris, IAO. Let the Divine Light descend."

ALL: (Makes the 'X' Sign.) "The Sign of Osiris slain."

CHIEF ADEPT: (Makes the 'L' Sign.) "The Sign of the mourning of Isis."

SECOND ADEPT: (Makes the 'V' Sign.) "The Sign of Typhon and Apophis."

THIRD ADEPT: (Makes the 'X' Sign.) "The Sign of Osiris risen."

ALL: "LVX, Lux, the Light of the Cross."

(All quit the tomb.)

CHIEF ADEPT: "In the Grand Word, Yehashuah, and by the Keyword I.N.R.I. and through the Concealed Word, LVX, I have opened the Tomb of the Adepti."

(The bell rings twenty-one times.)

CHIEF ADEPT: "Fraters and Sorors of the Rosea Rubea et Aurea Crucis, it is to the ends that we unseal our hearts which through the force of our Ruach, we have allowed to become encased in matter. Let us this day open the Tomb of Christ of whose heart is the center. Let this allow us to unite our hearts with Yehashuah. May the heart of Yehashuah be my heart, and may my heart transform into the heart of Yehashuah. For it is from the heart that life springs forth the glory of the Sun, and the unspoken word of the Logos that prepares us for the endless night's journey across the great Abyss. The glorious Sun of Tiphareth shall shine on the summit of Calvary.

Fraters and Sorors, let us remember that it is by our wounds that we are healed. It is by the wounds on our bosom and the wounds of Yehashuah, the sacrificing of the lower unto the Higher that we are justified. For it is not the actual blood upon the cross that renews us and glorifies us, but rather it is the life force that we as Rosicrucians devote to the Great Work, and our triumphant and glorious return home unto the infinite light of the Supernals."

SECOND ADEPT: "Let us this day renew ourselves unto the Light, for if we cling unto the Ruach, then we have the fruits of the Ruach which end in the endless grade. If Amoun wishes to come after me, he must deny his very self, take up his cross and follow in my steps. Whosoever loves his life will lose it, but whosoever loses his life for my sake, will preserve it. What profit does a man show in his gaining the world and destroying himself in the process? What can a man offer in exchange for his life, for if anyone in this fateless and corrupt age is ashamed of me, the Son of Man will be ashamed of him when he comes with the holy angels in his glory."

THIRD ADEPT: "I renounce my birth name (states it), for I am (power name). I vow to give up myself in order that I may find myself."

SECOND ADEPT: "I renounce my birth name (states it), for I am (power name). I vow to give up myself in order that I may find myself."

CHIEF ADEPT: "I renounce my birth name (states it), for I am (power name). I vow to give up myself in order that I may find myself."

ALL: "I renounce my birth name (states it), for I am (power name). I vow to give up myself in order that I may find myself."

CHIEF ADEPT: "The symbol of suffering is the symbol of strength. As brothers and sisters of the Inner Light, let us vow always to be strong, for we are the inheritors of a dying world. As we give up ourselves and our hearts, we become the heart of Yehashuah, the glory of Tiphareth, the reflected light of Kether. We shine light on the world, thus giving it life. Now, in the Divine name of IAO, I invoke the great Avenging Angel Hua to lay thy hand upon the aspirant as he/she repeats the solemn obligation of our hidden and secret fraternity of the Red Rose on the Golden Cross."

Obligation

"Kether: I Frater/Soror _____, a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering.

Chokmah: That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order.

Binah: That I will keep secret all things connected with the Order, and its secret knowledge from the whole world, equally from one who is a member of the First Order of the Golden Dawn as from an uninitiated person, and that I will maintain the veil of strict secrecy between the First and the Second Orders.

Chesed: That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorization and permission; that I will neither recommend a candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great a confidence and honor, nor unduly press any person to become a candidate; and that I will superintend any examination of members of lower grades without fear or favor in any way, so that our high standard of knowledge be not lowered by my instrumentality.

Geburah: Furthermore, that I will perform all practical work connected with this Order in a place of concealment and apart from the gaze of the outer and uninitiated world, and that I will not display our magical implements, nor reveal the use of the same, but will

keep secret this inner Rosicrucian knowledge even as the same hath been kept secret through the ages; that I will not perform any ritual of the Rosea Rubea et Aurea Crucis before the eyes of any person save for the permission of the Chiefs of the Order.

Tiphareth: I further promise and swear that with the Divine permission, I will, from this day forward, apply myself to the Great Work, which is to purify and exalt my spiritual nature so that with the Divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

Netzach: I furthermore solemnly pledge myself never to work at any important symbol without first invoking the highest Divine names connected therewith, and especially not to debase my knowledge of practical magic to purposes of evil and self seeking and low material gain or pleasure. If I do this, notwithstanding this my oath, I invoke the Avenging Angel Hua, that the evil and material may react on me.

Hod: I further promise to support the admission of both sexes to our Order on a perfect equality, and that I will always display brotherly love and forbearance toward the members of the whole Order, neither slandering, nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered.

Yesod: I also undertake to work unassisted at the subjects prescribed to study in the various practical grades from Adeptus Minor to as high as my aspirations will take me.

Malkuth: Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him or her with care before acknowledging him or her to be such.

Such are the words of this my obligation as an Adept, whereunto I pledge myself in the presence of the Divine One and of the Great Avenging Angel Hua, and if I fail herein, may my Rose be disintegrated and my power in magic cease."

(One at a time, each Adept stands against the cross holding the crucifix in hand and receives the re-opening of the mark. The **Chief Adept** goes last, placing the mark on his own body.)

(At this point, **all** kneel before the cross.)

THIRD ADEPT: (Vibrates.) "Eli Eli Lama Sabachthani, My God! My God! Why has Thou forsaken me?"

SECOND ADEPT: "Unto you Father, do we commend our spirit."

(**All** kneel with the forehead to the ground for approximately five minutes.)

SECOND ADEPT: "O Yehashuah, thou art truly the Resurrection and the Life, with thy merciful aid, the Divine light of Kether stands before us."

CHIEF ADEPT: (Invokes Tiphareth.) "O God the Vast One Thou who art in all things. O Nature, Thou self from nothing. For what else can I call Thee? In myself I am nothing, in Thee I am self and exist in Thy self from nothing. Live Thou within me and bring me unto the self which is in Thee. We desire the attainment and knowledge of our Higher and Divine Genius, the Summon Bonum, true wisdom, perfect happiness. Thou who dwellest in the boundless Light in whom only is being and who alone can say I am, beginner of movement, life in all things. Thou who filled the infinite Universe with Thy essence, Thou art glorified forever and ever. Amen."

(All rise.)

ALL: "IAO."

THIRD ADEPT: "Let the Divine Light descend."

(Perform the S.I.R.P. or Watchtower.)

THIRD ADEPT: (Faces east and vibrates the Divine names and Kings of each of the Watchtowers saying:) "We invoke ye Angels and Kings of the Watchtowers. Be here now and partake of this ceremony of the Rosea Rubea et Aurea Crucis. Ye mighty and glorious angels of the Watchtowers, gather about us now, fill us with thy presence, come upon us, for with Yehashuah we have died upon the cross and with him we have risen in the Light."

ALL: "I am he the bornless spirit having sight in the feet, strong and immortal fire. I am he, the truth. I am he that hate that evil should be wrought in the world. I am he that lighteneth and thundereth. I am he from whom is the shower of the life of the Earth. I am he, whose mouth ever flameth. I am He, the begetter and the manifester unto the Light. I am He, the grace of the world. The Heart Girt with a Serpent is my name. Come thou forth and follow me and make all spirits subject unto me so that every spirit of the firmament and of the ether, upon the Earth and under the Earth, on dry land and in the water, of whirling air and of rushing fire and every spell and scourge of God the Vast One may be obedient unto me. IAO. Such are the words."

"I am the resurrection and the Life, he who believeth in me though he were dead yet shall he live, and he who believeth in me who liveth shall never die. I am the first and the last, I am he who liveth and was dead, and behold, I am alive evermore. I am the Way, the Truth and the Life, no man cometh unto the Father but by me. I have passed from the gates of the darkness into the light. I have entered the invisible, I am Amoun the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life, Triumphant over Death. There is no part of me not of the gods. I am the Preparer of the Pathway, the Rescuer unto the Light. I am rising higher and higher, I am passing beyond the light of the Sun. I pass through the Abyss of duality into the infinite reconciliation of unity. I stand in the center of the darkest of

Light. This is the Lord of the gods, this is the Lord of the Universe, this is he whom the winds fear, this is he who having made voice by his commandment is lord of all things, king, ruler and helper."

(Each **Adept** spends a few minutes in silence.)

CHIEF ADEPT: "Out of the darkness, let the light arise. IAO. Let the Divine Light descend over us eternally and over all those that we are assigned to teach and council."

SECOND ADEPT: "Before I was blind and now I see."

CHIEF ADEPT: "I am the reconciler within the ineffable. I am the dweller in the invisible. Be our minds open to the Higher."

(**Chief Adept** places the crux between the spine and shoulder blades of other Adepts, against the left breast of the **Second Adept**, and the right breast on the **Third Adept**.)

CHIEF ADEPT: "Be thy body a Temple of the Rose and Cross."

(**Chief Adept** places the crux on the base of the spine on all the Adepts, the **Second Adept** on the left hip and the **Third Adept** on the right hip.)

CHIEF ADEPT: "Be thy body a Temple of the Rose Cross."

CHIEF ADEPT: "I."

SECOND ADEPT: "N."

THIRD ADEPT: "R."

ALL: "I."

CHIEF ADEPT: "Yod."

SECOND ADEPT: "Nun."

THIRD ADEPT: "Resh."

ALL: "Yod."

CHIEF ADEPT: "Virgo, Isis, Mighty Mother."

SECOND ADEPT: "Scorpio, Apophis, Destroyer."

THIRD ADEPT: "Sol, Osiris, slain and risen."

ALL: "Isis, Apophis, Osiris, IAO."

CHIEF ADEPT: "Let the Divine Light descend."

SECOND ADEPT: "Rosea Rubea."

THIRD ADEPT: "Et Aurea Crucis."

CHIEF ADEPT: "Post Centum Viginti Annos Patebo."

(All leave the Vault and return to original position.)

(Chief Adept makes the Closing of the Veil and returns to the east.)

CHIEF ADEPT: "Thus, I have closed the Vault of the Adepti on the mystic mountain."

THIRD ADEPT: "Ex De Nascimur."

SECOND ADEPT: "In Yehashuah Morimer."

CHIEF ADEPT: "Per Spiritum Sanctum Reviviscimus."

(The bell rings twenty-one times.)

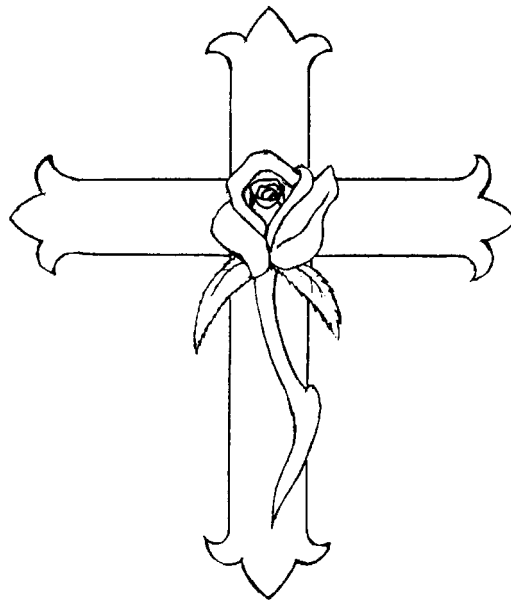
RC

Requiem

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



Step 1

Perform the L.B.R.P..

Step 2

Perform the B.R.H..

Step 3

Opening by Watchtower.

Step 4

Go to the east and perform the Invoking Ritual of the Supernals by the Hexagram while holding your Lotus Wand by the white band. Trace the sigils in the air as they are vibrated.

Step 6

Say:

"Supernal Splendor which dwellest in the Light to which no man can approach, wherein is mystery and depth unthinkable, and awful silence. I beseech thee who art Shekinah and Aimah Elohim, to look down upon me in this ceremony which I perform to thine honor, and for the assistance of those who have passed through the veil. Grant thine aid unto the highest aspirations of my soul, in thy Divine name \yhl a hwhy by which thou dost reveal thyself as the perfection of creation and the light of the world to come.

I implore thee to grant unto me the presence of thine Archangel I ayqpx. O I ayqpx, thou Prince of Spiritual Initiation through Suffering and of Strife against Evil, aid me, I beseech thee to transcend the evil that is in me, so that I may be enabled to perform a higher and more Divine work.

O ye Strong and Mighty Ones of the sphere of yatbc, O ye \yl ara, I conjure ye by the mighty name of \yhl a hwhy, the Divine ruler of your realm, and by the name of I ayqpx, your Archangel, aid me with your power in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest, that in this chamber of the Divine Mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the ineffable glory of the Supernals. Grant unto me, I beseech thee, the power of the Spirit to bring the brilliance of the eternal splendor to one who has now entered the invisible. Lift me, I beseech thee, lift me up so that I may be made a Divine messenger bearing the peace and harmony of higher spheres to ___(His/Her Name)___ whose death to this earthly plane we do now commemorate. Wherever ___(His/Her Name)___ may now be, and on whatever

plane he/she may now pursue his/her ideal, let him/her be blessed with a more Divine rest and an utter cessation from strife."

Step 7

Trace ⊥ Hexagram with the sigil in center.

Step 8

"Term of all that liveth, whose name is death and inscrutable, be Thou favorable unto us in Thine hour. And unto him/her, from whose mortal eyes the veil of physical life hath fallen, grant that there may be the accomplishment of his/her True Will. Should ___(His/Her Name)___ will to absorb into the Infinite, or to be united with his/her chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labor and heroism of incarnation on this planet or another, or in any star, or aught else, unto ___(His/Her Name)___ may there be granted the accomplishment of his/her True Will."

Step 9

Go to the altar, and visualize the deceased at the east facing west.

Step 10

"I invoke thee by the Divine name IAO, thou great Angel Hru, who art set over the operations of this Secret Wisdom. Strengthen and establish ___(His/Her Name)___ in his/her search for the Divine Light. Increase his/her spiritual perception so that he/she may accomplish his/her True Will, and that thus he/she may be enabled to rise beyond that Lower Self-hood which became as nothing unto that Highest Self-hood which is the clear light of the Spirit."

Step 11

Go to the east of the altar. Make the Rose Cross over the elements while vibrating the Enochian Spirit Invocation. Perform the Qabalistic Cross.

Step 12

"For Osiris Onnophris who is found perfect before the gods hath said, 'These are the elements of my body, perfected through suffering, glorified through trial. The scent of the dying rose is as the repressed sigh of my suffering. And the flame-red Fire as the energy of mine undaunted will. And the cup of wine is the pouring out of the blood of my heart, sacrificed unto regeneration unto the newer life. And the bread and salt are as the foundations of my body, which I destroy in order that they may be renewed.

For I am Osiris Triumphant. Even Osiris Onnophris, the Justified One. I am he who is clothed with the body of flesh yet in whom flames the spirit of the eternal gods. I am the Lord of Life. I am triumphant over death, and whosoever partaketh with me shall with me arise. I am the manifester in matter of those whose abode is the invisible. I am the purified. I stand upon the Universe. I am its reconciler with the eternal gods. I am the perfecter of matter, and without me, the Universe is not."

Step 13

Pause for a moment or two, visualizing rtk as a brilliance above the head.

Step 14

"Buried with that Light in a mystical death, rising again in a mystical ressurection, cleansed and purified through him our Master, O thou dweller of the invisible. Like him, thou pilgrim of the ages, hast thou toiled. Like Him hast thou suffered tribulation. Poverty, torture, and death hast thou passed through. They have been but the purifacation of the gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true Stone of the Wise.

Step 15

Pass from the altar to the east.

Step 16

"Come in peace, O beautiful and Divine One, to a body glorified and perfected. Herald of the gods, knowing ___(His/Her Name)___ speech among the living! Pass thou through every region of the invisible unto the place wherein thy Genius dwelleth because thou comest in peace provided with thy wealth. Dwell thou in that sacred land that far-off travellers call naught. O land beyond honey and spice and all perfection! Dwell therein with thy Lord ynda forever."

Step 17

Turn and look west, raising eyes.

Step 18

"O Lord of the Universe, the Vast and Mighty One, Ruler of the Light and the Darkness, we adore Thee and we invoke Thee. Look Thou with favor upon this pilgrim who is now before Thee, and grant Thine aid unto the highest aspirations of his/her soul, to the glory of the ineffable name."

Step 19

Slowly walk to the altar, visualising the brilliance descend upon the image of the deceased in the place of the Neophyte.

Step 20

"I come in the power of Light. I come in the Light of wisdom. I come in the mercy of Light, the Light hath healing in its wings. ___(His/Her Name)___, I tell thee that as the Light can manifest from the Darkness, so by these rites shall the Light descend unto thee. Long hast thou dwelt in the Darkness. Quit the Darkness and seek the Light."

Step 21

Return to the pillars, and visualize the descent of the brilliance above.

Step 22

"I am the Resurrection and the Life. Whosoever believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. I am the first, and the last. I am he that liveth and was dead, and behold, I am alive for evermore and hold the keys of hell and of death. For I know that my redeemer liveth, and that He shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of Darkness unto the Light. I have fought upon Earth for good, and have finished my work. I have entered into the invisible."

Step 23

Vibrate highly by the vibratory formula of the Middle Pillar. Also perform the mystical circumbulation three times while saying:

"I am the Sun in his rising, I have passed through the hour of cloud and of night. I am Amoun the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life triumphant over death. There is no part of me which is not of the gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Out of the Darkness, let the Light arise."

Step 24

Pass between the pillars, face east.

"I am the reconciler with the ineffable, the dweller of the invisible. Let the White Brilliance of the Divine Spirit descend."

Step 25

Visualize the deceased now standing well in front in the east, and address him thus:

"Whoever thou art in reality, and wheresoever thou mayest be now, by the power of the Spirit devolving upon me by this ceremony, I do project unto thee this ray of the Divine White Brilliance that it may bring thee peace and happiness and rest."

Step 26

Make the Sign of the Enterer three times to project the Light.

"Be thy mind open unto the Higher. Be thy heart a center of the Light. Be thy body, whatsoever its nature, a Temple of the Holy Spirit."

Make the Sign of Silence.

Step 27

Pause. Perform the Qabalistic Cross.

"Unto thee, sole Wise, sole Eternal and sole Merciful One be the praise and the glory forever, who has permitted ___(His/Her Name)___, who now standeth invisibly and humbly before thee to enter thus far into the sanctuary of Thy Mystery. Not unto us, but unto Thy name be the glory. Let the influence of Thy Divine ones descend upon his/her head, and teach him/her the value of self-sacrifice so that he/she shrink not in the hour of trial. But that thus his/her name may be written upon high and his/her Genius stand in the presence of the Holy Ones in that hour when the Son of Man is invoked before the Lord of Spirits and ___(His/Her Name)___ stands in the presence of the ancient of days."

Step 28

Go to the altar.

"And now in the name and the power of the Divine Spirit, I invoke ye, ye angels of the Watchtowers of the Universe, and charge ye by the Divine names hīchy, hīchy to guard this sphere of ___(His/Her Name)___ . Keep far from him/her all evil and the unbalanced that they penetrate not into his/her spiritual abode. Inspire and sanctify him/her so that he/she may enter into the center of his/her being and there receive the vision of the clear Light, and thus accomplish his/her True Will."

Step 29

Pause for a while for meditation, then close by the usual formula.

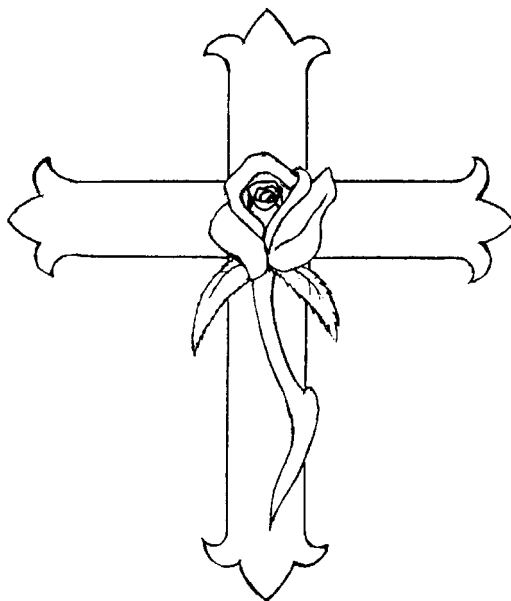
RC

The Magical Sword

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

Preface to the Magical Sword

By G. H. Frater P.C.A.

Originally in the R.R. et A.C., the Magical Sword was made by the Zelator Adeptus Minor. It was at the Z.A.M. level of Adeptus Minor that the four elemental tools, the Lotus Wand, and the Magical Sword were made. Since we now allow members of the Outer Order to make their tools, one in each grade, it is appropriate to require the Adeptus Minor to make and consecrate his/her sword.

This in no way changes the classical currents of the Order, it just allows a well-informed and disciplined individual to advance a bit faster.

It is our belief, that with all the published material available on magic and the art thereof, this will not pose an undo strain on the Adept.

The natural order of consecration is as follows:

1. Lotus Wand
2. Rose Cross Lamén
3. Magical Sword (This is necessary to consecrate the elemental tools.)
4. Four elemental tools in the following order:

1. Air Dagger
2. Fire Wand
3. Water Chalice
4. Earth Pantacle

One final note, it is best to consecrate the Magical Sword and all tools more than once. Experience teaches that, "By names and images are all powers awakened and re-awakened."

L.V.X.

The Magical Sword is to be used in all cases where great force and strength are to be used and are required, but primarily, it is utilized for banishing and for defense against evil forces. For this reason, it is under the presidency of $\text{hr}\text{w}\text{b}\text{g}$ and of F , whose names and forces are to be invoked at its consecration. This should take place on the day and hour of F , or else during the course of the fiery Tattwa.

Any convenient sword may be adapted to this use, but the handle, hilt and guard must be such as to offer surfaces for inscriptions. It should be of medium length and weight.

The motto of the Adeptus should be engraved upon it, or upon the hilt in letters of emerald green, in addition to the mystic devices and names. The hilt, pommel and guard are to be coloured a flame red. The blade should be clean and bright. Pentagrams should be painted on salient portions because this is the lineal figure of $\text{hr}\text{w}\text{b}\text{g}$. The Divine and angelic names related to $\text{hr}\text{w}\text{b}\text{g}$ are then to be added in emerald, as well as their sigils taken from the Rose. The sword must then be consecrated in due form.

Here, again, let the Adeptus Minor remember his obligation to never use his knowledge of practical magic for purposes of evil, and let him be well assured that if he does this, notwithstanding his pledge, the evil he endeavors to bring about will react on himself. He will experience in his own person and affairs that very thing which he has endeavored to bring about for another. Also, may he perish and be blotted out from among us.

To obtain real force implanted in any magical weapon by consecration, the Adept requires to be healthy, pure, strong in mind, free from anxiety and apart from disturbances. He requires also to have mastered the details of the ceremony and to be familiar with the proper pentagrams and other symbols.

The Consecration Ritual of the Sword

Prepare: The chamber, the central altar draped in black, Red Cross and White Triangle, rose and incense, cup and N, lamp, plate and salt, white robe, sash, consecrated Rose Cross and Lotus Wand, new sword, red cloak, Hierophant's lamen, an invocation to \mathbb{F} and $\mathbb{H}\mathbb{W}\mathbb{B}\mathbb{G}$. In addition, prepare an astrological figure to show the position of \mathbb{F} at the time. In wording and in formulating the invocation to the forces of $\mathbb{H}\mathbb{W}\mathbb{B}\mathbb{G}$, force and strength are to be specially requested.

Step 1

Place the sword upon the central altar with the hilt toward the east near the incense, pointing west near the N.

Step 2

Take up the Lotus Wand by the black end. Stand at the west of the altar facing east.

Step 3

Say, "Hekas Hekas Este Bebeloi."

Step 4

Take up the cup and purify with N, sprinkling to the east, south, west, and north.
Say:

"So therefore first, the priest who governeth the works of Fire must sprinkle with the lustral waters of the loud, resounding sea."

Put down the cup on the altar.

Step 5

Take up the incense and wave it as you pass round to the east, south, west, and north while saying:

"And when after all the phantoms are vanished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire."

Put down the incense.

Step 6

Take up the Lotus Wand. Circumambulate with Δ three times, grasping the wand by the white band. Return to the west, face east, and say the adoration:

"Holy art Thou Lord of the Universe. Holy art Thou Whom Nature hath not formed. Holy art Thou the Vast and Mighty One, Ruler of the Light and of the Darkness."

Step 7

Perform the Lesser Invoking Ritual of the Hexagram of \mathbb{F} , holding the wand by white band. Give the 5=6 Signs and the Analysis of the Keyword.

Step 8

Return to the west of the altar. Turn to face the direction in which you have found \mathbb{F} to be, standing so that the altar is between yourself and \mathbb{F} for convenience.

Step 9

Trace in the air the Invoking Pentagram of the sign that \mathbb{F} is in.

Step 10

Trace the Invoking Hexagram of \mathbb{F} , vibrating:

"rwbg \yhI a."

Step 11

Then, still holding the wand by the white band, recite your invocation to the power of hrwbg and the forces of \mathbb{F} , tracing the sigil of each as you read it.

"O Mighty Power who governeth hꝛwbg , thou Strong and Terrible Divine ꝛwbg
ꝛhl a, I beseech thee to bestow upon this Magical Sword power and might to slay the
evil and weakness I may encounter. In the fiery sphere of ꝛdm, may it be welded and
tempered to unswerving strength and fidelity. May thy great Archangel I ank bestow
upon me courage wherewith to use it aright, and may the powerful angels of the Order
of the ꝛꝑꝛC scorch with their flames the feebleness of purpose which would hinder my
search for the true Light."

Step 12

Then, slowly trace in the air above the sword as if standing upon it, the Invoking
Hexagram of F. Do this with the lotus end, still holding the white band.

Step 13

Next, trace over the sword the letters of the names in the invocation and their
several sigils.

Step 14

Put down the wand. Take up the cup and purify the new sword with N, making
the cross upon it. Put down the cup.

Step 15

Take up the Incense and wave it over the new sword.

Step 16

Take up the new sword, and with it, perform the Lesser Invoking Ritual of the
Hexagram of F, and also perform the Supreme Invoking Hexagram of F, repeating:

"atyrara" and "ꝛwbg ꝛhl a."

Lay down the sword.

Step 17

With the cup, purify the chamber as before.

Step 18

With the incense, purify as before.

Step 19

Perform the reverse circumambulation three times and say:

"In the name of hwlchy, I now set free all spirits that may have been imprisoned by this ceremony."

Step 20

Perform with the sword the Lesser Banishing Ritual of the Hexagram.

Step 21

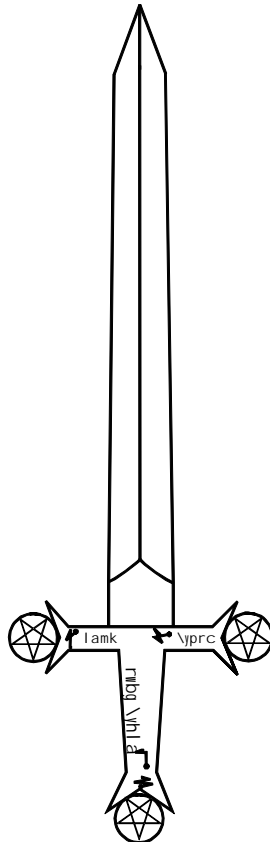
Perform the Lesser Banishing Ritual of the Pentagram.

Step 22

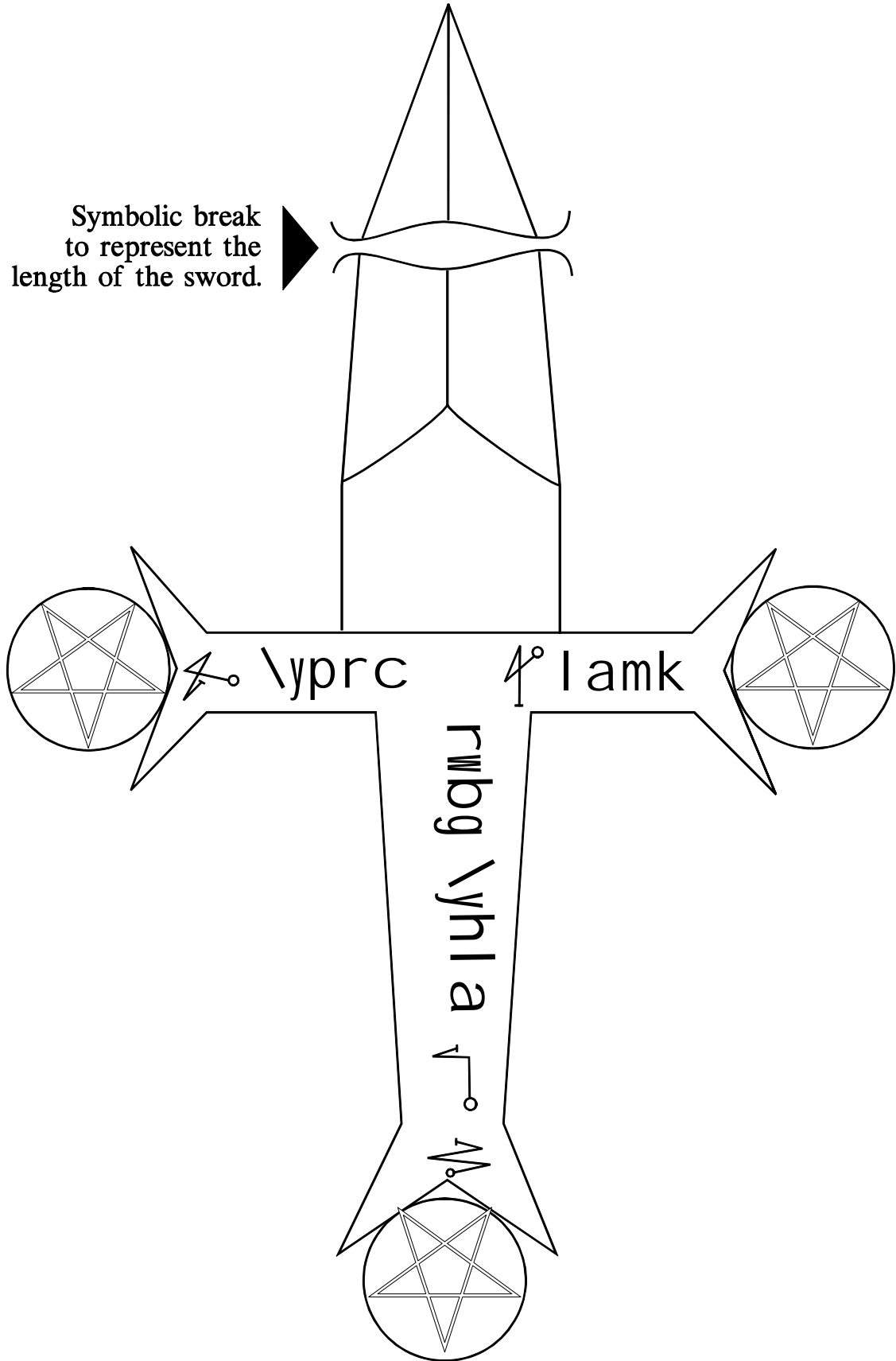
Conclude with the Qabalistic Prayer.


Step 23

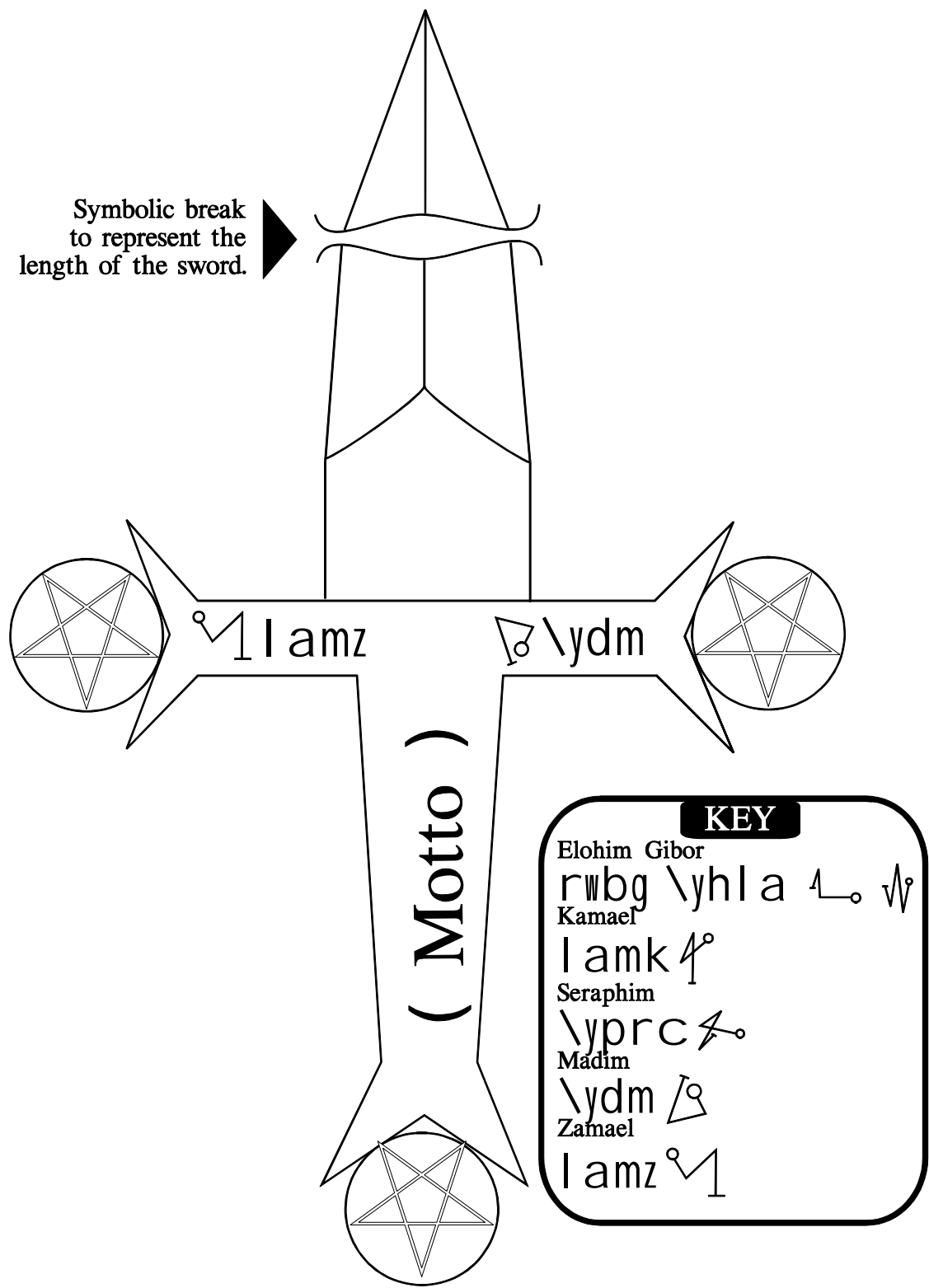
Wrap up the sword with white silk or linen. Henceforth, no one else may touch it.






Symbolic break
to represent the
length of the sword.



Symbolic break
to represent the
length of the sword. 



KEY

Elohim Gibor
 rwbg \yhla  
 Kamael
 I amk 
 Seraphim
 \yprc 
 Madim
 \ydm 
 Zamael
 I amz  

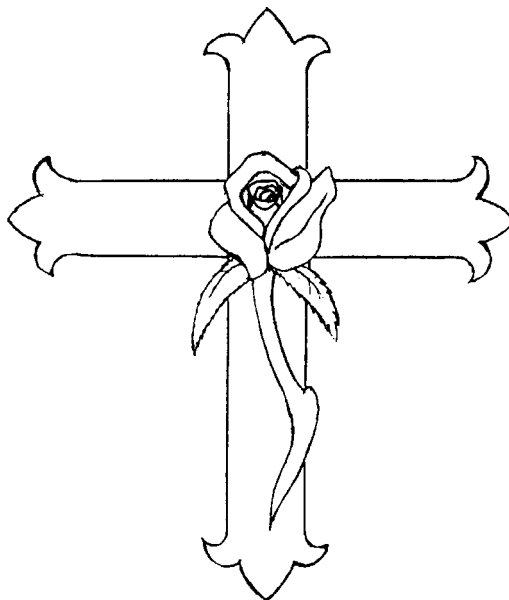
RC

Consecration Ceremony for a Jupiter (♃) Talisman

R. R. E T A. C.

ZELATOR ADEPTUS MINOR

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

The Magus should be garbed in the regalia of the Hierophant, and should in addition, wear a seal of κ in the appropriate colors behind the lamen. The talisman of κ should be wrapped in a black cloth and tied thrice with a cord. The Temple furniture arranged as in the grade of Neophyte.

Step 1

Perform the Banishing Ritual of the Pentagram and Hexagram.

Step 2

Open the Temple by the Ceremony of the Watchtowers.

Step 3

After the adoration, perform the Invoking Hexagram Ritual of the Supernals, using *hyha* and *atyrara*. Employ the vibratory formula of the Middle Pillar, and invoke *r tk*, but do not proceed until the sensation of the Divine force is present in every vein and nerve.

Then, contemplate the Higher and Divine Genius, and utter the following prayer:

"Unto Thee, Sole Wise, Sole Eternal and Sole Merciful One, be the praise and glory forever, who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto me, *ymda*, but unto Thy name be the glory. Let the influence of Thy Divine Ones descend upon my head, and teach me the value of self sacrifice so that I shrink not in the hour of trial, but that thus, my name may be written on high, and my Genius may stand in the presence of the Holy One in that hour, when the Son of Man is invoked before the Lord of Spirits, and his name before the Ancient of Days."

Step 4

Pause, then formulate the pillars. Stand between them, and make the Sign of Practicus. Say:

"Let us adore the Lord and King of N. Holy art thou Lord of the Mighty Waters, whereon thy Spirit moved in the beginning. *t wabx \yhl a*. Glory be unto thee *\yhl a j w r* whose Spirit hovered over the Waters of Creation."

Step 5

Go to the west. Before the Water Tablet, make the Active and Passive Spirit Pentagrams and Invoking Water Pentagram with the Eagle Kerub in the center, using the Lotus Wand. Say:

"And the \yhl a said, 'Let us make Adam in our own image, after our likeness, and let him have dominion.' In the name I a, strong and mighty, spirits of N, adore your Creator."

Sign the Eagle Kerub with the Water Cup. Say:

"In the Sign of the Head of the Eagle, and in the name of I ayrbg, great Archangel of N, spirits of N, adore your Creator."

Make the cross with the cup. Say:

"In the names and letters of the Great Western Quadrangle, spirits of N, adore your Creator."

Hold the Lotus Wand on high. Say:

"In the three great secret holy names of God borne upon the banners of the west, Mph Arsl Gaiol, and in the name of Ra-Agiosel, great King of the west, spirits of N, adore your Creator."

Step 6

Still facing west, vibrate very powerfully the fourth Enochian key, invoking the line Hcoma from the Tablet of Union. Formulate an astral Banner of the East surrounding one's self.

"In the name of twabx \yhl a and in the name of I a, I command ye, O ye dwellers in the realm of N, that ye fashion for me a magical base in the astral light wherein I may invoke the Divine forces to charge this talisman of qdx."

Step 7

Go to the east to begin the Supreme Invoking Ritual of the Jupiter Hexagram.

Step 8

Precede with the Qabalistic Cross, closing with the Keyword. Return to the altar so that the latter is between the operator and the previously ascertained position of K. Say:

"O thou Divine One, who dwellest in the majesty and love of dsj , the fourth sephira. I a, source of the River Gihon, God strong and mighty, ruling in glory, magnificence and grace, look upon me, I beseech Thee, as I perform this consecration ceremony. Let a ray from Thy perfection descend upon me, to awaken within my being that which shall prove a channel for the working of Thine

abundant power. May this κ talisman which I have made be a focus of Thy Light and Life and Love so that it may awaken within my soul a clear vision and a stronger aspiration to the Light."

Step 9

Draw the letters I a in Hebrew and its sigil in the air. Then, trace the same over the heart region and vibrate I a several times.

"Grant unto me, thou great and merciful King of dsj , the presence and power of thy holy Archangel I ayqdx that he may aid me with his power."

Step 10

Draw the Invoking Hexagram of Jupiter and in it the sigil of I ayqdx. Vibrate the name strongly.

"O ye Brilliant Ones of dsj , I conjure ye by the mighty name of I a strong and mighty, and by the name of I ayqdx whose throne and seat ye are. \yl mcj , come unto me now. Manifest yourselves through me, and fill my sphere with your magic power to accomplish this work of the art."

Step 11

Draw the sigil of \yl mcj , and vibrate the name.

"Command unto me the presence of I ajj s, the Angel of κ, and his Intelligence, I ayphy, that they may consecrate this most powerful symbol. I ayphy (Vibrate 4 times), I conjure ye potently to make manifest your presence within my soul that this talisman of κ may be charged. Come now, O all ye powers and forces of the realm of dsj , obey ye now the name of I a, the Divine ruler of your kingdom, and I ayqdx, your Archangelic ruler, and the mighty powers of the Brilliant Ones of qdx.

Step 12

Place the talisman outside the circle, in the west, and then slide it within the circle with the point of sword.

"Creature of talismans. Enter thou within this sacred circle that thou mayest become a dwelling place of I ayphy, the Intelligence of κ, a body for the manifestation of the majesty of dsj ."

Step 13

The talisman should be purified with N and consecrated with O.

"In the name of I a, I proclaim, all ye powers and forces now invoked, that I, _____, of the R.R. et A.C. have invoked ye in order to form a true and potent link between my human soul and that Spirit of abundance and love and graciousness summed up in the name of dsj . To this end, I have formed and perfected a talisman bearing upon one side, the sigil of I ayphy, the Intelligence of qdx, and the geomantic symbols and sigils pertaining to κ. On the other side is a seal referred to κ, represented in flashing colors. This is now covered with a black veil, and bound thrice with a cord so that I ayphy shall not see the light not move until he manifest unto me. I proclaim that this talisman shall be charged by the Intelligence I ayphy, in order that spiritual vision may be mine, and that it may assist me to overcome all obstacles of both a spiritual and material nature so that I may be enabled to perform the Great Work."

Step 14

Pick up the talisman and place it at the foot of the altar.

"I _____, do solemnly pledge myself in the name of I a, to consecrate in due ceremonial form this κ talisman. And I assert, that with Divine aid, I shall invoke the Intelligence I ayphy from his abode in qdx that life and power may be imparted to this talisman to the end that I may be assisted to perform the Great Work, and that I may be better able to assist my fellow men. May the powers of dsj witness my solemn pledge."

Step 15

Place the talisman on the White Triangle on the altar. Stand west of the altar and face east.

"Ye powers of dsj which I have invoked to this Temple, know that all is now in readiness to consecrate this talisman. Aid me with your power that I may cause the Great Angel I ayphy to give life and strength to this creature of talismans in the name of I a, Ab."

Step 16

Go to the east of altar, face west. Place the left hand on the talisman, and hold the sword erect over it. Make over the talisman such lineal figures, seals, sigils and letters as may be named, and say:

"Abba, Father of all fathers, Thee I invoke by Thy name I a. Descend, I beseech Thee, through my being to manifest unto me the wisdom and love and that prodigality of Spirit which are the characteristics of qdx so that in the enhancement of my true spiritual nature I may continually aspire unto Thy glory and grace. Grant unto me the power and help of Thy great Archangel I ayqdx who is the righteousness of Thy sphere. I ayqdx, command, I beseech thee, to my assistance thy Brilliant Ones, the \ylmcj, that they may bind into this talisman the magnificence and mercy of qdx and all the powers of dsj. \ylmcj, O ye Brilliant Ones of κ, assist me in this my invocation of I ajj s. I ajj s, thou great Angel of qdx ruling therein by the virtue of I a, Ab, whose name thou must obey, and in the name of I ayqdx, your most potent Archangel, I command ye to send hither thine Intelligence, I ayphy, that he may concentrate and bind into this talisman his life and power. In taking it for his body, let him thereby form a true and wonderful link for me with all those powers of love, wisdom, grace, abundance and benignity which rise rank upon rank to the feet of the Holy Spirit. O ye Divine powers of dsj, manifest yourselves through this Intelligence, I ayphy, to show forth the majesty of your realm, the love and the magnificence of your Godhead, so that through this creature of talismans, I may ever pursue the Great Work and assist in the initiation of my fellow men. In so doing, grant that unto I ayphy who shall charge this talisman, be given a great reward in that day when the crown of the glory of my Genius shall be placed upon my head, and that his nature may become more illumined and glorified, more capable of receiving that Divine influx which abides in the heart of God and of man."

Step 17

Lift up the talisman in the left hand, smite it thrice with the sword, and raise both it and the sword aloft, stomping three times. Then, take the talisman to the north, and repeat:

"The voice of the exorcism said unto me, 'Let me shroud myself in Darkness, peradventure thus shall 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, 'Creature of talismans, the Light shineth in the Darkness, but the Darkness comprehendeth it not.' Let the mystic circumambulation take place."

Step 18

Take the talisman, and circumambulate. After going around once, stop in the south, and place it on the ground. Say:

"Unpurified and unconsecrated, thou canst not enter the Gateway of the West."

Step 19

Purify the talisman with N and consecrate with O. Lift it with the left hand, face toward the west, and say:

"Creature of talismans, twice purified and twice consecrated, thou mayest approach the Gateway of the West."

Step 20

Pass to the west with the talisman in the left hand. Partly unveil it and smite it once with the sword. Say:

"Thou canst not pass from concealment unto manifestation save by virtue of the name \yhl a. 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 Shades. I am the exorcist in the midst of the exorcism. Take on, therefore, manifestation before me without fear. For I am he in whom fear is not. Thou hast known me, so pass thou on."

Step 21

Reveil the talisman, and circumambulate once. Then, halt in the north, and place it on the ground. Bar, purify, and consecrate as before, and after so doing, pass towards the east:

"Creature of talismans thrice purified and thrice consecrated, thou mayest approach the Gateway of the East."

Step 22

Strike it after unveiling it partly, and say:

"Thou canst not pass from concealment unto manifestation save by virtue of the name of hwhy. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which ariseth in Darkness. I am the exorcist in the midst of the exorcism. Take on, therefore, manifestation before me for I am the Wielder of the Forces of the Balance. Thou hast known me now, pass thou on unto the Cubical Altar of the Universe."

Step 23

Reveil the talisman, pass to the altar, place it on the White Triangle, and stand east, facing west, with the left hand on talisman, and the sword held over it with the right hand. Retrace all the sigils etc.. Say:

"Thou Intelligence of qdx named I ayphy, I invoke thee in the Divine name of I a. O Thou, who art the father of all things, source of the mighty waters, Thou whose heart is mercy and whose being is love, lift me up, I beseech Thee, and manifest through me Thy power and grace and Thy generosity of Spirit. Grant unto me the mighty power and help of the Archangel I ayqdx who rules over the Divine realm dsj , that he may command to my assistance the Choir of Angels, those Brilliant Ones, the \yl mcj , that they may consecrate with power this talisman which lieth before Thee. O ye Brilliant Ones of κ, command unto me the Angel of qdx, I aj s, that he may cause I ayphy, his Intelligence, to come unto me. I ayphy, thou great angel of κ, thou Divine Intelligence of qdx, I invoke thee by the knowledge of thy name. I call thee by thy sigil and the symbol of κ which I bear upon my breast. Come unto me now, I conjure thee to give to me of thy substance so that this creature of talismans may have power, life and love to make a Divine link with all those powers of love, majesty and graciousness summed up in the holy name of dsj . I invoke thee powerfully by the name of I a (Vibrate by formula of Middle Pillar and mystical circumambulation). Thus, do I potently conjure and exorcise thee to charge this talisman, thou Intelligence I ayphy."

Step 24

Lift the talisman, remove the veil leaving the cord underneath, and cry:

"Creature of talismans, long hast thou dwelt in Darkness. Quit the night and seek the day."

Step 25

Replace it on the triangle upon altar, hold the pommel of the sword immediately over it, and say:

"By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistible. Khabs Am Pekht, Konx Om Pax, Light in extension. As the Light hidden in Darkness can manifest therefrom, so shalt thou become irresistible."

Step 26

Pause, and using the Amoun god form, invoke Amoun as follows:

"O thou, the Concealed One, the Opener of the Day, thee, thee do I invoke. Amoun (vibrate by Middle Pillar), O thou circle of stars whereof my Genius is but the younger brother, marvel beyond imagination, soul of eternity before whom time is ashamed, the Ruach bewildered, and the Neschamah dark, not unto thy majesty may I attain unless thine image be love. Therefore, by seed

and root, and by bud and leaf, and by flower and fruit of my entire being, do I invoke thee, whose name and power is love. (Assume the god form of Amoun.) O secret of secrets that art hidden in the being of all that lives, Lord secret and most holy, source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within me that I may forever remain in thine abundant joy. Amoun (Vibrate and circulate by Middle Pillar), thou father of all the great gods above, whose name is strength, whose being is love, whose nature is benign, thee do I invoke. Amoun, mighty, merciful, magnificent, thee do I invoke. Thou whose sephira is dsj, whose lordship is the realm of whirling fire and rain storm, thee, thee do I invoke. O thou whose head is of amethystine blue, whose heart is pitiful, and whose judgment just, where the rose dawn shines out amid the gold, thee do I invoke.

O Amoun (vibratory formula of Middle Pillar), before thee have I covered my face. Arise, great king, arise and shine in me, for I have hidden myself and stand humbly before the glory of thy face. In the chariot of life eternal is thy seat, and thy steeds course the firmament of Nu. Behold! Thou didst lift up thy voice, and the hills were shaken! Thou didst cry aloud, and the everlasting hills did bow. O my father, my father, the chariots of Israel and the horsemen thereof, the sound of thy voice was freedom. Thy lightnings were kindled and lighted. Thy thunder was heard on the deep. The stars with thy fear shook and whitened while the voice of the Lord was uplifted. The wilderness also obeys, for the flames of thy fire are rifted, and the waves of the sea know thy ways. They did hear thee, the cedars of Lebanon; and the desert of Kadesh hath known. O Amoun (Vibrate), thou Spirit of Illimitable Light and Life and Love. Thou with the plume and the wands, is thy path in the waters? The marvelous deeps of the sea? To that abyss of waters do I raise my soul to receive thy truth. Amoun (Vibratory formula), I invoke thee. Exalt my soul to the feet of thy glory. Hear me, and manifest in splendor to him who worships at thy throne."

Step 27

Pause while circulating the force within. Say:

"This is the Lord of the Gods! This is He, Lord of the Universe! This is He whom the winds fear. This is He who having made voice by his commandment is Lord of all things, King, Ruler, and helper. I am He, the Bornless Spirit having sight in the feet, strong and immortal fire. I am He the Truth. I am He who hate that evil should be wrought in the world. I am He that lighteneth and thundereth. I am He from whom is the shower of the Life of the earth. I am He whose mouth ever flameth. I am He, the begetter and manifester unto the Light. I am He, the grace of the world, the heart girt with the serpent is my name. I am the Sun in his rising, and I have passed through the hour of cloud and of night. I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Light, triumphant over death. There is no part of me that is not of the gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Let the White Brilliance of the Divine Spirit descend.

Therefore with the light of the Godhead above and within me do I invoke I ayqdx, the Archangel of dsj , to command unto me the \yl mcj , the Brilliant Ones of qdx. Come unto me, ye Brilliant Ones, that the Angel of κ, I ajj s, may cause his Intelligence, I ayphy, to make powerful this consecrated telemata. Cause him to take this for his body so that a true and sacred link may be formulated between the Spirit of the Godhead in dsj and the human soul of the exorcist."

Step 28

Lift up the talisman and place it between the pillars. Go to the east, face west, and in the Sign of the Enterer project the whole current of will upon the talisman. Protect with the Sign of Harpocrates. A light should play about the talisman. If not, repeat the above invocation from the throne in the east. As soon as the light is seen, quit the east and re-purify and re-consecrate the talisman with N and with O. With this done, remove the cord from the talisman, lift it high, and smite it three times with the sword, and proclaim:

"By and in the names of Amoun the Concealed One, and I a strong and mighty, I invoke upon thee the power of κ, bestower and receiver."

Step 29

Circumambulate three times with the talisman in the right hand. Return to the throne of the east, place the talisman upon the ground between the pillars and say:

"It is the word of the Veil, the Veil of the Tabernacle of the Temple before the Holy of Holies, the Veil which was rent assunder. It is the Veil of the four elements of the body of man which was offered upon the cross for the service of man.

I heard the voice of the Holy One proclaim, 'Thou art my Son. This day have I begotten thee. Thou shalt rule the nations with a rod of iron. Thou shalt break them in pieces as a potter's vessel.' Let therefore the elements obey the voice of hwhy. O ye spirits of flashing O, and M, Spirits of N and L , even ye legions of demons who dwell in the land of twilight, recognize in me your master and in this creature of talismans one whom ye are powerless to hurt or touch. Turn ye, O ye creatures of night and the Darkness. Come and obey my will. Serve and fear me. I bind even ye to help me in the works of the magic of Light. I bind ye by the curse of rwbq \yhl a, by the power of I amk, by the overwhelming powers of hrwbq, by the awful curse of Paschal, and the O of the letter c I summon and command ye all to do my will in the cause of this magical art, to the glory of the Ineffable name. Look ye now upon this κ talisman and tremble, for the powers of the Divine Ones are in it. Look ye now upon the exorcist, for the crown of the Godhead is over him. Empty are your places in the world above. Your habitations are beneath my feet. \yhl a, let there be unto the void restriction! hwhy, where are now their gods?

O my Father, I saw Thee when thou camest forth from Edom, when Thou wentest out of the field of Seir. Why were Thy garments red, O Mighty One? What were the sounds that behind Thee rose from hell? A crying and a groaning, a wail as of pain! For the power of the mighty ones is shattered. Red are Thy robes, my Father, for their blood is spilt. Broken is the strength of hell. Fallen are its walls of adamant; heaped in ruins are its walls of deception. I came and the Lord smote the warriors of ignorance. I came and the thrones of Ghogiel were empty. I came, and around me hovered the Auphanim, with Ratziel at their head, the Lord of Knowledge. O my Father, there are the wheels of Thy chariot. I a, Ab, blessed be Thy name. Broken is thy strength O Concealer, and fallen are the powers wherein ye have trusted. Shaken are your fenced cities to their unseen foundations.

He shall hide me under the shadow of His wings. His truth shall be forever more in the name of this creature of talismans because I have called upon the most high, even Amoun have I called my habitation. I shall tread upon the lion and adder. The young lion and dragon shall I trample under foot because He hath set His love upon me. He will set me upon high, for I am He even as He is in me. Lift up your heads, O ye gates. Be ye opened, ye everlasting doors, that the King of Glory may come in."

Step 30

Make over the talisman the Sign of the Rending of the Veil, and say:

"Let the White Brilliance of the Divine Spirit descend upon this creature of talismans, to fill it with the glory of Thy majesty that forever it may be unto me an aid to aspire to the Great Work."

Step 31

Draw the Flaming Sword over the talisman. Say:

"Glory be unto Thee, Lord of the Land of Life, for Thy splendor flows out rejoicing, even unto the ends of the Earth."

Step 32

Take up the talisman, pass to between pillars and, formulate an astral Banner of the East about it. Say:

"Behold ye powers and forces of dsj which I have invoked. Take witness that I have duly consecrated this creature of talismans with the aid of I ayphy, the Intelligence of qdx, that it may aid me to overcome all spiritual and material obstacles, and by the exaltation of my higher nature assist me in my path to the Light Divine."

Step 33

Wrap the talisman in silk or linen, put it away, and announce:

"In the name of h̄w̄ch̄y the redeemer, I do now suffer all spirits bound by this ceremony no longer needed in the service of this telemata, to depart in peace unto their places. May the blessings of h̄w̄ch̄y, h̄c̄w̄hy be with you now and forever more, and let there be peace between me and you.

I now declare this Temple and rite duly closed."

Step 34

Knock /
Bell \\\ ||| ///

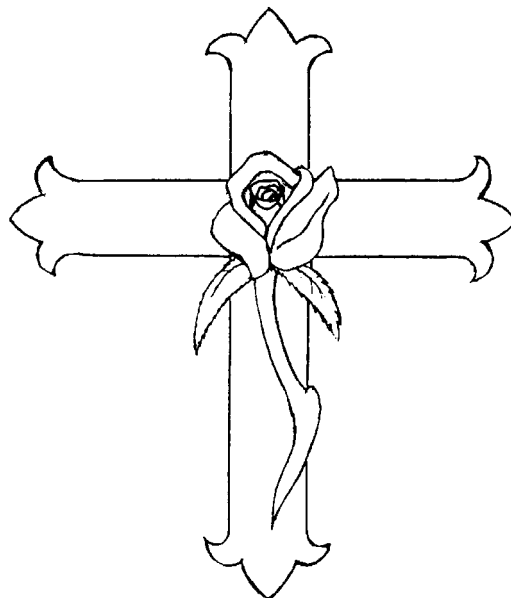
RC

Fama Fraternitatis of the Meritorious Order of the Rosy Cross

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

Seeing the only wise and merciful God in these latter days hath poured out so richly His mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of His Son Jesus Christ and of Nature, that justly we may boast of the happy time wherein there is not only discovered unto us the half part of the world, which was hitherto unknown and hidden, but He hath also made manifest unto us many wonderful and never-heretofore seen works and creatures of Nature, and, moreover, hath raised men, indued with great wisdom, which might partly renew and reduce all arts (in this our spotted and imperfect age) to perfection, so that man might thereby understand his own nobleness and worth, and why he is called Microcosmus, and how far his knowledge extendeth in Nature.

Although the rude world herewith will be but little pleased, but rather smile and scoff thereat; also the pride and covetousness of the learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things which in our age God doth so richly bestow on us, collect *Librum Naturae*, or, a Perfect Method of all Arts. But such is their opposition that they still keep, and are loath to leave, the old course, esteeming Porphyry, Aristotle, and Galen, yea, and that which hath but a mere show of learning, more than the clear and manifested Light and Truth. Those, if they were now living, with much joy would leave their erroneous doctrines; but, here is too much weakness for such a great work. And although in Theology, Medicine and Mathematics, the truth doth oppose itself, nevertheless, the old Enemy, by his subtlety and craft, doth show himself in hindering every good purpose by his instruments and contentious, wavering people.

To such an intention of a general reformation, the most godly and highly illuminated Father, our Brother, C.R.C., a German, the chief and original of our Fraternity, hath much and long time laboured, who, by reason of his poverty (although descended of noble parents), in the fifth year of his age was placed in a cloister, where he had learned indifferently the Greek and Latin tongues, and (upon his own earnest desire and request), being yet in his growing years, was associated to a Brother, P.A.L., who had determined to go to the Holy Land. Although this brother died in Cyprus, and so never came to Jerusalem, yet our Brother C.R.C. did not return, but shipped himself over, and went to Damascus, minding from thence to go to Jerusalem. But by reason of the feebleness of his body he remained still there, and by his skill in medicine he obtained much favour with the Turks, and in the meantime he became acquainted with the Wise Men of Damcar in Arabia, and beheld the great wonders they wrought, and how Nature was discovered unto them.

Hereby was that high and noble spirit of Brother C.R.C. so stirred up, that Jerusalem was not so much now in his mind as Damcar; also he could not bridle his desires any longer, but made a bargain with the Arabians that they should carry him for a certain sum of money to Damcar.

He was but of the age of sixteen years when he came thither, yet of strong Dutch constitution. There the Wise Men received him not as a stranger (as he himself witnesseth), but as one whom they had long expected; they called him by his name, and showed him other secrets out of his cloister, whereat he could not but mightily wonder.

He learned there better the Arabian tongue, so that the year following he translated the book M (*Liber Mundi*) into good Latin, which he afterwards brought with

him. This is the place where he did learn his Medicine and his Mathematics, whereat the world hath much cause to rejoice, if there were more love and less envy.

After three years he returned again with good consent, shipped himself over *Sinus Arabicus* into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean Sea for to come unto Fez, where the Arabians had directed him.

It is a great shame unto us that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings, but also be so willing and ready, under the seal of secrecy, to impart their secrets to others. Every year the Arabians and Africans do send to one another, inquiring of one another out of their arts, if haply they had found out some better things, or if experience had weakened their reasons. Yearly there came something to light whereby the Mathematics, Medicine, and Magic (for in those are they of Fez most skillful) were amended. There is nowadays no want of learned men in Germany. Magicians, Qabalists, Physicians and Philosophers were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves.

At Fez he did get acquaintance with those which are commonly called the Elementary inhabitants, who revealed unto him many of their secrets, as we Germans likewise might gather together many things if there were the like unity and desire of searching out secrets amongst us.

Of those at Fez he often did confess, that their Magic was not altogether pure, and also that their Cabala was defiled with their Religion; but, notwithstanding, he knew how to make good use of the same, and found still more better grounds for this faith, altogether agreeable with the harmony of the whole world, and wonderfully impressed in all periods of time. Thence proceedeth that fair Concord, that as in every several kernel is contained a whole good tree and fruit, so likewise is included in the little body of man, the whole great world, whose religion, policy, health, members, nature, language, words, and works, are agreeing, sympathizing, and in equal tune and melody with God, Heaven, and Earth; and that which is disagreeing with them is error, falsehood, and of the devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the world. Also, might one examine all and several persons upon the earth, he should find that which is good and right is always agreeing within itself, but all the rest is spotted with a thousand erroneous conceits.

After two years Brother R.C. departed the city Fez, and sailed with many costly things into Spain, hoping well, as he himself had so well and profitably spent his time in his travel, that the learned of Europe would highly rejoice with him, and begin to rule and order all their studies according to these sure and sound foundations. He therefore conferred with the learned in Spain, shewing unto them the errors of our arts, and how they might be corrected and from whence they should gather the true *Inditia* of the times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole *Philosophia Moralis* were to be amended. He shewed them new growths, new fruits, and beasts, which did concord with old philosophy, and prescribed them new *Axiomata*, whereby all things might be fully restored. But it was to them a laughing matter, and being a new thing unto them, they feared that their great name would be lessened if they should now again begin to learn, and acknowledge their many years' errors, to which they were accustomed, and

wherewith they had gained them enough. Whoso loveth unquietness, let him be reformed (they said). The same song was also sung to him by other nations, the which moved him the more because it happened to him contrary to his expectation, being then ready bountifully to impart all his arts and secrets to the learned, if they would have but undertaken to write the true and infallible *Axiomata*, out of all the faculties, sciences, and arts, and whole nature, as that which he knew would direct them, like a globe or circle, to the only middle point and *centrum*, and (as it is usual among the Arabians), it should only serve to the wise and learned for a rule, that also there might be a society in Europe which might have gold, silver, and precious stones, sufficient for to bestow them on kings for their necessary uses and lawful purposes, with which society such as be governors might be brought up for to learn all that which God hath suffered men to know, and thereby be enabled in all times of need to give their counsel unto those that seek it, like the Heathen Oracles.

Verily we must confess that the world in those days was already big with those great commotions, labouring to be delivered of them, and did bring forth painful, worthy men, who brake with all force through darkness and barbarism, and left us who succeeded to follow them. Assuredly they have been the uppermost point in *Trygono igneo*, whose flame should now be more and more brighter, and shall undoubtedly give to the world the last light.

Such a one likewise hath Theophrastus been in vocation and callings, although he was none of our Fraternity, yet, nevertheless hath he diligently read over the Book M, whereby his sharp ingenium was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of the knowledge and understanding he had of Nature. And therefore in his writings he rather mocked these busybuddies, and doth not altogether show them what he was; yet, nevertheless, there is found in him well grounded the aforementioned Harmonia, which without doubt he had imparted to the learned, if he had not found them rather worthy of subtle vexation than to be instructed in greater arts and sciences. He thus with a free and careless life lost his time, and left unto the world their foolish pleasures.

But that we do not forget our loving Father, Brother R.C., he after many painful travels, and his fruitless true instructions, returned again into Germany, which he heartily loved, by reason of the alterations which were shortly to come, and of the strange and dangerous contentions. There, though he could have bragged with his art, but especially of the transmutations of metals, yet did he esteem more Heaven, and men, the citizens thereof, than all vainglory and pomp.

Nevertheless, he builtd a fitting and neat habitation, in the which he ruminated his voyage and philosophy, and reduced them together in a true memorial. In this house he spent a great time in the mathematics, and made many fine instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand.

After five years came again into his mind the wished-for Reformation; and in regard to it he doubted of the aid and help of others, although he himself was painful, lusty, and unwearisome; howsoever he undertook, with some few adjoined with him, to attempt the same. Wherefore he desired to that end to have out of his first cloister (to which he bare a great affection) three of his brethren, Brother G.V., Brother I.A., and

Brother I.O., who had some more knowledge of the arts than at that time many others had. He did bind those three unto himself, to be faithful, diligent, and secret, as also to commit carefully to writing all that which he should direct and instruct them in, to the end that those which were to come, and through especial revelation should be received into this Fraternity, might not be deceived in the least syllable and word.

After this manner began the Fraternity of the Rosy Cross -- first by four persons only, and by them was made the magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory, and do find great wisdom therein. They made also the first part of the Book M, but in respect that that labour was too heavy, and the unspeakable concourse of the sick hindered them, and also while his new building (*called Sancti Spiritus*) was now finished, they concluded to draw and receive yet others more into their Fraternity. To this end was chosen Brother R.C., his deceased father's brother's son; Brother B., a skillful painter; G.G.; and P.D., their secretary, all Germans except I.A., so in all they were eight in number, all bachelors and of vowed virginity, by whom was collected a book or volume of all that which man can desire, wish, or hope for.

Although we do now freely confess that the world is much amended within an hundred years, yet we are assured that our *Axiomata* shall immovably remain unto the world's end, and also the world in her highest and last age shall not attain to see anything else; for our Rota takes her beginning from that day when God spake *Fiat* and shall end when He shall speak *Pereat*; yet God's clock striketh every minute, where ours scarce striketh perfect hours. We also steadfastly believe, that if our Brethren and Fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, scribes, artists, and sophisters, and showed themselves more helpful, not simply with sighs and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now any need of any great labour, and also that every one was sufficiently instructed and able perfectly to discourse of secret and manifest philosophy, they would not remain any longer together, but, as in the beginning they had agreed, they separated themselves into several countries, because that not only their *Axiomata* might in secret be more profoundly examined by the learned, but that they themselves, if in some country or other they observed anything, or perceived some error, they might inform one another of it.

Their agreement was this:

First, That none of them should profess any other thing than to cure the sick, and that gratis.

Second, None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

Third, That every year, upon the day of C., they should meet together at the house *Sancti Spiritus*, or write the cause of his absence.

Fourth, Every Brother should look about for a worthy person who, after his decease, might succeed him.

Fifth, The word R.C. should be their seal, mark, and character.

Sixth, The Fraternity should remain secret one hundred years.

These six articles they bound themselves one to another to keep; five of the Brethren departed, only the Brethren B. and D. remained with the Father, Brother R.C., a whole year. When these likewise departed, then remained by him his cousin and Brother I.O., so he hath all the days of his life with him two of his Brethren. And although as yet the Church was not cleansed, nevertheless, we know that they did think of her, and what with longing desire they looked for. Every year they assembled together with joy, and made a full resolution of that which they had done. There must certainly have been great pleasure to hear truly and without invention related and rehearsed all the wonders which God hath poured out here and there throughout the world. Every one may hold it out for certain, that such persons as were sent, and joined together by God and the Heavens, and chosen out of the wisest of men as have lived in many ages, did live together above all others in highest unity, greatest secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives, but although they were free from all diseases and pain, yet, notwithstanding, they could not live and pass their time appointed by God. The first of this Fraternity which died, and that in England, was I.O., as Brother C. long before had foretold him; he was very expert, and well learned in Cabala, as his Book H witnesseth. In England he is much spoken of, and chiefly because he cured a young Earl of Norfolk of the leprosy. They had concluded, that, as much as possibly could be, their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet everyone's place was supplied with a fit successor. But this we will confess publicly by these presents, to the honour of God, that what secret soever we have learned out of the Book M, although before our eyes we behold the image and pattern of all the world, yet are there not shewn unto us our misfortunes, nor hour of death, the which is known only to God Himself, Who thereby would have us keep in continual readiness. But hereof more in our Confession, where we do set down thirty-seven reasons wherefore we now do make known our Fraternity, and proffer such high mysteries freely, without constraint or reward. Also we do promise more gold than both the Indies can bring to the king of Spain, for Europe is with child, and shall bring forth a strong child, who shall stand in need of a great godfather's gift.

After the death of I.O., Brother R.C. rested not, but, as soon as he could, called the rest together, and then, as we suppose, his grave was made, although hitherto we (who were the latest) did not know when our loving Father R.C. died, and had no more but the bare names of the beginners, and all their successors to us. Yet there came into our memory a secret, which, through dark and hidden words and speeches of the hundred years, Brother A., the successor Brother D. (who was of the last and second row of succession, and had lived amongst many of us), did impart unto us of the third row and succession; otherwise we must confess, that after the death of the said A., none of us had in any manner known anything of Brother C.R., and of his first fellow-brethren, than that which was extant of them in our philosophical *Bibliotheca*, amongst which our *Axiomata* was held for the chiefest, *Rota Mundi* for the most artificial, and *Protheus* for the most profitable. Likewise, we do not certainly know if these of the second row have been of like wisdom as the first, and if they were admitted to all things.

It shall be declared hereafter to the gentle reader not only what we have heard of the burial of Brother R.C., but also it shall be made manifest publicly, by the foresight,

sufferance, and commandment of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be ashamed to set forth publicly in print our names and surnames, our meetings, or anything else that may be required at our hands.

Now, the true and fundamental relation of the finding out of the high-illuminated man of God, Fra. C.R.C., is this: After that A. in *Gallia Narbonensi* was deceased, there succeeded in his place our loving Brother N.N. This man, after he had repaired unto us to take the solemn oath of fidelity and secrecy, informed us *bona fide*, that A. had comforted him in telling him that this Fraternity should ere long not remain so hidden, but should be to the whole German nation helpful, needful, and commendable, of the which he was not anywise in his estate ashamed. The year following, after he had performed his school right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (he being a good architect) to alter something of his building, and to make it more fit. In such renewing, he lighted upon the Memorial Table, which was cast of brass, and containeth all the names of the Brethren, with some few other things. This he would transfer into a more fitting vault, for where or when our Brother R.C. died, or in what country he was buried, was by our predecessors concealed and unknown to us. In this table stuck a great nail somewhat strong, so that when it was with force drawn out it took with it an indifferent big stone out of the thin wall or plastering of the hidden door, and so, unlooked for, uncovered the door, whereat we did with joy and longing throw down the rest of the wall and cleared the door, upon which was written in great letters:

Post CXX Annos Patebo

with the year of the Lord under it. Therefore we gave God thanks, and let it rest that same night, because first we would overlook our *Rota* -- but we refer ourselves again to the Confession, for what we here publish is done for the help of those that are worthy, but to the unworthy, God willing, it will be small profit. For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed), which doth already begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad and the height of eight feet. Although the sun never shined in this vault, it was nevertheless enlightened with another sun, which had learned this from the sun, and was situated in the upper part in the center of the ceiling. In the midst, instead of a tombstone, was a round altar, covered with a plate of brass, and thereon this engraven:

A.G.R.C., A.C.R.C. *Hoc universal compendium unius mihi sepulchrum feci*

Round about the first circle or brim stood,

Jesus mihi omnia.

In the middle were four figures, inclosed in circles, whose circumscription was:

1. *Nequaquam Vacuum*
2. *Legis Jugum.*
3. *Libertas Evangelii.*

4. *Dei Gloria Intacta.*

This is all clear and bright, as also the seventh side and the two heptagons. So we kneeled down altogether, and gave thanks to the sole wise, sole mighty, and sole eternal God, who hath taught us more than all men's wits could have found out, praised be His holy name. This vault we parted into three parts, the upper part or ceiling, the wall or side, the ground or floor. Of the upper part you shall understand no more at this time but that it was divided according to the seven sides in the triangle which was in the bright center; but what therein is contained you (that are desirous of our society) shall, God willing, behold the same with your own eyes. Every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly shewn and set forth *concentratum* here in our book. The bottom again is parted in the triangle, but because therein is described the power and rule of the Inferior Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the Heavenly Antidote, do without fear or hurt, tread on and bruise the head of the old and evil serpent, which this our age is well fitted for. Every side or wall had a door for a chest, wherein there lay divers things, especially all our books, which otherwise we had, besides the *Vocabulario* of Theophrastus Paracelsus of Hohenheim, and these which daily unfalsifieth we do participate. Herein also we found his *Itinerarium* and *Vita*, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, and chiefly wonderful artificial songs; generally all was done to that end, that if it should happen, after many hundred years, the Fraternity should come to nothing, they might by this only vault be restored again.

Now, as yet we had not seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is herelively counterfeited, with all the ornaments and attires. In his hand he held a parchment called T, the which next unto the Bible is our greatest treasure, which ought not to be delivered to the censure of the world. At the end of this book standeth this following *Elogium*:

Granum pectori Jesu insitum.

C.R.C. ex nobili atque splendida Germaniae R.C. familia oriundus, vir sui seculi divinis revelationibus, subtilissimis imaginationibus, indefessis laboribus ad coelestia atque humana mysteria; arcanave admissus postquam suam (quam Arabico et Africano itineribus collejerat) plus quam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custodivisset et jam suarum Artium, ut et nominis, fides ac conjunctissimos heredes instituisset, mundum minutum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, praesentium, et futurarum, rerum compendio extracto, centenario major, non morbo (quem ipse nunquam corpore expertus erat, nunquam alio infestare sinebat) ullo pellente sed Spiritis Dei evocante, illuminatum animam (inter Fratrum amplexus et ultima oscula) fidelissimo Creatori Deo reddidisset, Pater delicitissimus, Frater suavissimus, praeceptor fidelissimus, amicus integerimus, a suis ad 12 annos hic absconditus est."

Underneath they had subscribed themselves:

1. *Fra. I.A. Fra. C.H. electione Fraternitatis caput.*
2. *Fra. G.V.M.P.C.*
3. *Fra F.R.C., Junior haeres S. Spiritus.*
4. *Fra. F.B.M.P.A., Pictor et Architectus.*
5. *Fra. G.G.M.P.I, Cabalista.*

1. *Fra. P.A. Successor, Fra. I.O., Mathematicus.*
2. *Fra. A. Successor, Fra P.D.*
3. *Fra R. Successor Patris C.R.C., cum Christo triumphantis.*

At the end was written;

Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus.

At that time was already dead Brother I.O. and Brother P.D., but their burial place, where is it to be found? We doubt not but our Fra. Senior hath the same, and some special thing laid in earth, and perhaps hidden, like our Father C. We also hope that this our example will stir up others more diligently to enquire after their names (which we have therefore published), and to search for the place of their burial; the most part of them, by reason of their practice and medicine, are yet known and praised among very old folks; so might perhaps our Gaza be enlarged, or, at least, be better cleared.

Concerning *Minutum Mundum*, we found it kept in another little altar, truly more finer than can be imagined by any understanding man, but we will leave him undescribed until we shall be truly answered upon this our true-hearted *Fama*. So we have covered it again with the plates, and set the altar thereon, shut the door and made it sure with all our seals. Moreover, by instruction, and command of our *Rota*, there are come to sight some books, among which is contained M (which were made instead of household care by the praiseworthy M.P.). Finally, we departed one from the other, and left the natural heirs in possession of our jewels. And so we do expect the answer and judgment of the learned and unlearned.

Howbeit we know after a time there will now be a general reformation, both of divine, and human things, according to our desire and the expectation of others; for it is fitting, that before the rising of the Sun there should appear and break forth Aurora, or some clearness, or divine light in the sky. And so, in the meantime, some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our *Philosophical Canons*, prescribed to us by our Brother R.C., and be partakers with us of our treasures (which never can fail or be wasted) in all humility and love, to be eased of this world's labours, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is nowadays cleansed

and void of all swerving people, heretics, and false prophets), in certain and noted countries maintained, defended, and propagated. Also we use two Sacraments, as they are instituted with all Forms and Ceremonies of the first and renewed Church. In *Politia* we acknowledge the Roman Empire and *Quartam Monarchiam* for our Christian head, albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men, notwithstanding our handwriting which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this, so good a cause, as God shall permit or hinder us. For our God is not blind, as the heathen's Fortuna, but is the Churches' ornament and the honor of the Temple. Our Philosophy also is not a new invention, but as Adam after his fall hath received it, and as Moses and Solomon used it, also it ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded with by *Jesus in omnia parte* and all members, and as He is the true image of the Father, so is she His image, so it shall not be said, This is true according to Philosophy, but true according to theology; and wherein Plato, Aristotle, Pythagoras, and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon, did excel, but especially wherewith that wonderful book the Bible agreeth. All that same concurrerth together, and maketh a sphere or globe whose total parts are equidistant from the center, as hereof more at large and more Pain shall be spoken in Christianly Conference.

But now concerning, and chiefly in this our age, the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runogates and roguish people do use great villainies, and cozen and abuse the credit which is given them; yea, nowadays men of discretion do hold the transmutation of metals to be the highest point and *fastigium* in philosophy. This is all their intent and desire, and that God would be more esteemed by them and honoured which could make great store of gold, the which with unpremeditate prayers they hope to obtain of the all-knowing God and searcher of all hearts; but we by these presents publicly testify, that the true philosophers are far of another mind, esteeming little the making of gold, which is but a *parergon*, for besides that they have a thousand better things. We say with our loving Father C.R.C., *Phy. aurum nisi quantum aurum*, for unto him the whole nature is detected; he doth not rejoice that he can make gold, and that, as saith Christ, the devils are obedient unto him, but is glad that he seeth the Heavens open, the angels of God ascending and descending, and his name written in the book of life (in den Boecke des Levens).

Also we testify that, under the name of *Chymia*, many books and pictures are set forth in *Contumeliam gloriae Dei*, as we will name them in their due season, and will give to the pure-hearted a catalogue or register of them. We pray all learned men to take heed of this kind of books, for the Enemy never resteth, but soweth his weeds till a strong one doth root them out.

So, according to the will and meaning of *Fra. C.R.C.*, we his brethren request again all the learned in Europe who shall read (sent forth in five languages) this our *Fama* and *Confessio*, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and sharply their arts, and behold the present time with all diligence, and to declare their mind, either *communicato consilio*, or

singulatim by print. And although at this time we make no mention either of our names or meetings, yet nevertheless everyone's opinion shall surely come to our hands, in what language so ever it be, nor anybody shall fail, whoso gives but his name, to speak with some of us, either by word of mouth, or else, if there be some let, in writing. And this we say for a truth, that whosoever shall earnestly, and from his heart, bear affection unto us, it shall be beneficial to him in goods, body, and soul; but he that is false-hearted, or only greedy of riches, the same first of all shall not be able in any manner of wise to hurt us, but bring himself to utter ruin and destruction. Also our building, although one hundred thousand people had very near seen and beheld the same, shall forever remain untouched, undestroyed, and hidden to the wicked world.

Sub umbra alarum tuarum, Jehova.

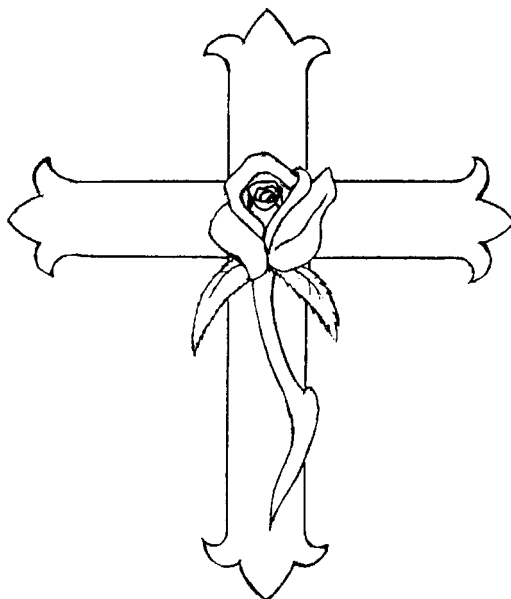
RC

Ritual of the Dead

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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Step 1

Perform the L.B.R.P..

Step 2

Perform the B.R.H..

Step 3

Opening by Watchtower.

Step 4

Go to the northwest, facing west, perform the Rending of the Veil.

"In the name of yj l a ydc and in the name of l ayrbg who carries the souls of the dead away from the body, I tear assunder the Veil between this world and the world of the dead, the underworld, the world where Osiris is ruler and king."

Step 5

Formulate your own astral Body of Light, vibrating your earthly name. The shell of the Nephesh should be facing east. Make the Closing of the Veil followed by the Sign of Silence. Face east with the shell standing behind you outside of the Veil.

Step 6

Go to the east and and perform the Invoking Ritual of the Supernals.

"Supernal Splendor which dwellest in the Light to which no man can approach, wherein is mystery and depth unthinkable, and awful silence. I beseech thee who art Shekinah and Aima Elohim, to look down upon me in this ceremony which I perform to thine honor, and for the assistance of (state your earthly name) who has passed through the Veil. Grant thine aid unto the highest aspirations of my soul, in thy Divine name \yhl a hwhy by which thou dost reveal thyself as the perfection of creation and the Light of the world to come.

I implore thee to grant unto me the presence of thine Archangel l ayqpx. O l ayqpx, thou Prince of Spiritual Initiation Through Suffering and of Strife Against Evil, aid me, I beseech thee to transcend the evil that is in me, so that I may be enabled to perform a higher and Divine work.

O ye strong and mighty ones of the sphere of yatbc, O ye \yl ara, I conjure ye by the mighty name of \yhl a hwhy, the Divine ruler of your realm, and by the name of l ayqpx, your Archangel to aid me with your power in your office to place a veil between me (whisper your power name) and all things belonging to the

outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest, that in this chamber of the Divine Mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the ineffable glory of the Supernals. Grant unto me, I beseech thee, the power of the Spirit to bring the brilliance of the eternal splendor to one who has now entered the invisible, (state earthly name). Lift me, I beseech thee, lift me up so that I may be made a Divine messenger bearing the peace and harmony of higher spheres to (state earthly name) who on this day of (date) has now transcended the Veil into the land of the dead and away from the land of the living."

Step 7

S.I.R.H. of L. Trace L Hexagram with sigil in the center.

Step 8

"Term of all that liveth, whose name is Death and inscrutable, be thou favorable unto us in thine hour. And unto (state earthly name), from whose mortal eyes the veil of physical life hath fallen, grant that there may be the accomplishment of his/her True Will."

Purify and consecrate the shells with N and O.

Step 9

Walk the shell to the east so that it is facing west. Leave it there and return to behind the altar faced east.

"I invoke thee by the Divine name IAO, thou great Angel Hru, who art set over the operations of this Secret Wisdom. Strengthen and establish (state earthly name) in his/her search for the Divine Light. Increase his/her spiritual perception so that he/she may accomplish his/her True Will, and that thus, he/she may be enabled to rise beyond that Lower Self-hood which became as nothing unto that Highest Self-hood which is the clear Light of the Spirit."

Step 10

Go to the east of the altar. Make the Rose Cross over the elements while vibrating the Enochian Spirit Invocation. Make Qabalistic Cross.

"For Osiris Onnophris who is found perfect before the gods hath said, 'These are the elements of my body perfected through suffering, glorified through trial. The scent of the dying rose is as the repressed sigh of my suffering, and the flame-red fire as the energy of mine undaunted will. And the cup of wine is the pouring out of the blood of my heart, sacrificed unto regeneration, unto the

newer life. And the bread and salt are as the foundations of my body, which I destroy in order that they may be renewed."

Step 11

Take on the god form of Osiris using Middle Pillar formula.

"For I am Osiris Triumphant, even Osiris Onnophris, the Justified One. I am he who is clothed with the body of flesh yet in whom flames the Spirit of the eternal gods. I am the Lord of Life. I am triumphant over death, and whosoever partaketh with me shall with me arise. I am the manifester in matter of those whose abode is the invisible. I am the purified. I stand upon the Universe. I am its reconciler with the eternal gods. I am the perfecter of matter, and without me the Universe is naught."

Step 12

Call down the Light of rtk upon the head of the shell.

"Buried with that Light in a mystical death, rising again in a mystical ressurection, cleansed and purified through him our Master, O thou dweller of the invisible, like him, thou pilgrim of the ages, hast thou toiled. Like him hast thou suffered tribulation. Poverty, torture, and death hast thou passed through. They have been but the purification of the gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true Stone of the Wise.

Step 13

The shells are walked forth to the place behind the altar facing east. Members then return to the east facing west, leaving the shells behind the altar.

"Come in peace, O beautiful and Divine one, to a body glorified and perfected. Herald of the gods, knowing his/her speech among the living! Pass thou through every region of the invisible unto the place wherein thy Genius dwelleth because thou comest in peace provided with thy wealth. Dwell thou in that sacred land that far-off travellers call naught. O land beyond honey and spice and all perfection! Dwell therein with thy Lord ynda forever."

Step 14

"O Lord of the Universe, the Vast and Mighty One, Ruler of the Light and the Darkness, we adore Thee and we invoke Thee. Look Thou with favor upon this pilgrim who is now before Thee, and grant Thine aid unto the highest aspirations of his/her soul, to the glory of the Ineffable name."

Step 15

Slowly walk to the altar, visualizing the brilliance descend upon the image of the shell in the place of the Neophyte behind the altar.

"I come in the power of Light. I come in the Light of Wisdom. I come in the mercy of Light, the Light hath healing in its wings. (state earthly name) , I tell thee that as the Light can manifest from the Darkness, so by these rites shall the Light descend unto thee. Long hast thou dwelt in the Darkness. Quit the Darkness and seek the Light."

Step 16

Standing between the pillars facing west in the sign of Osiris with arms crossed upon your breast, all say:

"Nefer-Neter-Wed-Neh, the perfect god grants life."

"We call upon the Divine Brilliance who illuminates all iniquity in the Hall of Truth and Dual Manifestation, thou shining beacon of wisdom."

Step 17

Perform the Invocation of Thoth.

Step 18

Rise to your Higher Spiritual Self surrounded completely in Light. When you have risen to your Higher Spiritual Self, walk to the west in the place of the Neophyte, make the Rending of the Veil to reunite with your shell. Expand the Light within you from head to toe leaving no part of your body untouched.

"Hail great god, lord of Maati, I have come to thee my lord. I have brought myself that I may see thy beauties, I know thee, I know the name of the forty-two gods who exists with thee in the hall of Maat, who live as the punishers of sinners, who live upon their blood in the day, that of computing dispositions before Un-Neferu. Verily I have come to thee, I have brought to thee Maat. I have driven away for thee wickedness. I have not done iniquity to mankind nor have I done harm unto animals. Not have I done wickedness in the place of Maat. Not have I known evil. Not have I acted wickedly. Not have I done each day any works above which I should do. Not have I come forth my name to the boat of the prince. Not have I despised God. Not have I caused misery. Not have I caused affliction. Not have I done what is abominable to God. Not have I caused harm to be done to the servant by his Chief. Not have I caused pain. Not have I made to weep. Not have I killed. Not have I made the order for killing for me. Not have I done harm to mankind. Not have I taken aught of the

oblations in the temples. Not have I purloined the cakes of the gods. Not have I carried off the offerings of the blessed dead. Not have I fornicated. Not have I defiled myself. Not have I added to, not have I diminished the offerings. Not have I stolen from the orchard. Not have I trampled down the fields. I have not added to the weight of the balance. Not have I diminished from the weight of the balance. Not have I carried off the milk from the mouth of a babe. Not have I driven away the cattle which were upon their pastures. Not have I captured the birds of the preserves of the gods. Not have I taken fishes with bait of their own bodies. Not have I turned back water at its season. Not have I cut a cutting in water running. Not have I extinguished a flame at its hour. Not have I violated the times for the chosen offerings. Not have I driven back the cattle of Divine things. I have not repulsed God in his manifestations. I, even I, am pure; times four. Let not evil be done unto me in this land, in the hall of the double Maat, because I know the names of these gods who are in it, the followers of the great God."

All vibrate several times:

"Ankh Ptah Sekher Osiris."

Step 19

After, strengthening the Osirian god form, after having confessed the negative confession and been found perfect before the forty-two assessors and the judgment of Thoth in the Hall of Maat, stand again in the Sign of Osiris risen and say:

"I am the resurrection and the life. Whosoever believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. I am the first, and the last. I am he that liveth and was dead, and behold, I am alive for evermore and hold the keys of hell and of death. For I know that my redeemer liveth, and that He shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of Darkness unto the Light. I have fought upon Earth for good, and have finished my work. I have entered into the invisible."

Step 20

Begin circumambulating while saying aloud:

"I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun the Concealed One, the Opener of the Day. I am Osiris Onnophris the Justified One, Lord of Life, triumphant over death. There is no part of me which is not of the gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Out of the Darkness, let the Light arise."

Step 21

Stand between the pillars, facing east.

"I am the reconciler with the Ineffable, the dweller of the invisible. Let the white brilliance of the Divine Spirit descend."

"Be thy mind open unto the Higher. Be thy heart a center of the Light. Be thy body, whatsoever its nature, a Temple of the Holy Spirit."

Step 22

Pause. Make the Qabalistic Cross.

"Unto thee, Sole Wise, Sole Eternal and Sole Merciful One be the praise and the glory forever, who has permitted (state earthly name), who now standeth humbly before thee as (whisper your power name) to enter thus far into the sanctuary of Thy mystery. Not unto us, but unto Thy name be the glory. Let the influence of Thy Divine ones descend upon his/her head, and teach him/her the value of self sacrifice so that he/she shrink not in the hour of trial, but that thus, his/her name may be written upon high and his/her Genius stand in the presence of the Holy Ones in that hour when the Son of Man is invoked before the Lord of Spirits and his/her name in the presence of the Ancient of Days."

Step 23

Go to the west facing east behind the altar.

"And now, in the name and the power of the Divine Spirit, I invoke ye, ye Angels of the Watchtowers of the Universe, and charge ye by the Divine names $\text{h}\omega\text{c}\text{h}\text{y}$, $\text{h}\omega\text{w}\text{h}\text{y}$ to guard this sphere of (state your earthly name) / Osiris. Keep far from him/her all evil and the unbalanced, that they penetrate not into his/her spiritual abode. Inspire and sanctify him/her so that he/she may enter into the center of his/her being and there receive the vision of the clear Light, and thus, accomplish his/her True Will.

Step 24

Pause for some while for meditation, then close by usual formula.

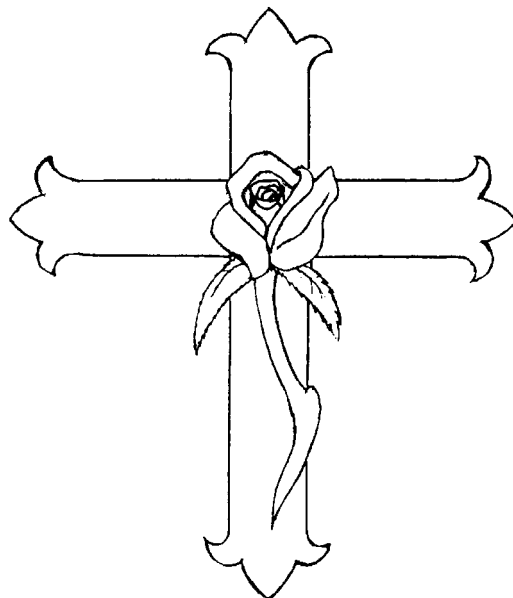


The Confession of the Rosicrucian Fraternity

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

Here, gentle reader, you shall find incorporated in our Confession thirty-seven reasons of our purpose and intention, the which according to thy pleasure thou mayest seek out and compare together, considering within thyself if they be sufficient to allure thee. Verily, it requires no small pains to induce any one to believe what doth not yet appear, but when it shall be revealed in the full blaze of day, I suppose we should be ashamed of such questionings. And as we do now securely call the Pope Antichrist, which was formerly a capital offence in every place, so we know certainly that what we here keep secret we shall in the future thunder forth with uplifted voice, the which, reader, with us desire with all thy heart that it may happen most speedily.

Frater R.C.

Confession Fraternitatis R.C. ad Eruditos Europe.

Chapter 1

Whatsoever you have heard, O mortals, concerning our Fraternity by the trumpet sound of the *Fama R.C.*, do not either believe it hastily, or willfully suspect it. It is Jehovah who, seeing how the world is falling to decay, and near its end, doth hasten it again to its beginning, inverting the course of Nature, and so what heretofore hath been sought with great pains and daily labour He doth lay open now to those thinking of no such thing, offering it to the willing and thrusting it upon the reluctant, that it may become to the good that which will smooth the troubles of human life and break the violence of unexpected blows of fortune, but of the ungodly that which will augment their sins and their punishments.

Although we believe ourselves to have sufficiently unfolded to you in the *Fama* the nature of our Order, wherein we follow the will of our most excellent Father, nor can by any be suspected of heresy, nor of any attempt against the commonwealth, we hereby do condemn the East and the West for their blasphemies against our Lord Jesus Christ, and offer to the Chief head of the Roman Empire our prayers, secrets, and great treasures of gold. Yet we have thought good for the sake of the learned to add somewhat more to this, and make a better explanation, if there be anything too deep, hidden, and set down over dark, in the *Fama*, or for certain reasons altogether omitted, whereby we hope the learned will be more addicted unto us, and easier to approve our counsel.

Chapter II

Concerning the amendment of philosophy, we have (as much as at this present is needful) declared that the same is altogether weak and faulty; nay, whilst many (I know not how) allege that she is sound and strong, to us it is certain that she fetches her last breath.

But as commonly even in the same place where there breaketh forth a new disease, nature discovereth a remedy against the same, so amidst so many infirmities

of philosophy there do appear the right means, and unto our Fatherland sufficiently offered, whereby she may become sound again, and new or renovated may appear to a renovated world.

No other philosophy have we than that which is the head of all the faculties, sciences and arts, the which (if we behold our age) containeth much of Theology and Medicine, but little of jurisprudence; which searcheth Heaven and earth with exquisite analysis, or to speak briefly thereof, which doth sufficiently manifest the Microcosmic man, whereof if some of the more orderly in the number of the learned shall respond to our fraternal invitation, they shall find among us far other and greater wonders than those they heretofore did believe, marvel at, and profess.

Chapter III

Wherefore, to declare briefly our meaning hereof, it becomes us to labour carefully that the surprise of our challenge may be taken from you, to shew plainly that such secrets are not lightly esteemed by us, and not to spread an opinion abroad among the vulgar that the story concerning them is a foolish thing. For it is not absurd to suppose many are overwhelmed with the conflict of thought which is occasioned by our unhopd graciousness, unto whom (as yet) be unknown the wonders of the sixth age, or who, by reason of the course of the world, esteem the things to come like unto the present, and, hindered by the obstacles of their age, live no other wise in the world than as men blind, who, in the light of noon, discern nothing only by feeling.

Chapter IV

Now concerning the first part, we hold that the meditations of our Christian Father on all subjects which from the creation of the world have been invented, brought forth, and propagated by human ingenuity, through God's revelation, or through the service of angels or spirits, or through the sagacity of understanding, or through the experience of long observation, are so great, that if all books should perish, and by God's almighty sufferance all writings and all learning should be lost, yet posterity will be able thereby to lay a new foundation of sciences, and to erect a new citadel of truth; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old, ruinous building, then enlarge the forecourt, afterwards bring light into the private chambers, and then change the doors, staples, and other things according to our intention.

Therefore it must not be expected that newcomers shall attain at once all our mighty secrets. They must proceed step by step from the smaller to the greater, and must not be retarded by difficulties.

Wherefore should we not freely acquiesce in the only truth than seek through so many windings and labyrinths, if only it had pleased God to lighten unto us the sixth Candelabrum? Were it not sufficient for us to fear neither hunger, poverty, diseases, nor age? Were it not an excellent thing to live always so as if you had lived from the beginning of the world, and should still live to the end thereof? So to live in one place

that neither the people which dwell beyond the Ganges could hide anything, nor those which live in Peru might be able to keep secret their counsels from thee? So to reading one only book as to discern, understand, and remember whatsoever in all other books (which heretofore have been, are now, and hereafter shall come out) hath been, is, and shall be learned out of them? So to sing and play that instead of stony rocks you could draw pearls, instead of wild beasts, spirits, and instead of Pluto you could soften the mighty princes of the world? O mortals, diverse is the counsel of God and your convenience, Who hath decreed at this time to increase and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea, without any hope or expectation; the same we propose with such fidelity to put in practice, that neither compassion nor pity for our own children (which some of us in the Fraternity have) shall move us, since we know that these unhopd for good things cannot be inherited, nor conferred promiscuously.

Chapter V

If there be anybody now which on the other side will complain of our discretion, that we offer our treasures so freely and indiscriminately, and do not rather regard more the godly, wise, or princely persons than the common people, with him we are in nowise angry (for the accusation is not without moment), but withall we affirm that we have by no means made common property of our Arcana, albeit they resound in five languages within the ears of the vulgar, both because, as we well know, they will not move gross wits, and because the worth of those who shall be accepted into our Fraternity will not be measured by their curiosity, but by the rule and pattern of our revelations. A thousand times the unworthy may clamor, a thousand times present themselves, yet God hath commanded our ears that clouds that unto us, His servants, no violence can be done; wherefore now no longer are we beheld by human eyes unless they have received strength borrowed from the eagle.

For the rest, it hath been necessary that the *Fama* should be set forth in everyone's mother tongue, lest those should be defrauded of the knowledge thereof, whom (although they be unlearned) God hath not excluded from the happiness of this Fraternity, which is divided into degrees; as those which dwell at Damcar, who have a far different political order from the other Arabians; for there do govern only understanding men, who, by the king's permission, make particular laws, according to which example the government shall also be instituted in Europe (according to the description set down by our Christianly Father), when that shall come to pass which must precede, when our trumpet shall resound with full voice and with no prevarications of meaning, when, namely, those things of which a few now whisper and darken with enigmas, shall openly fill the earth, even as after many secret chaffings of pious people against the people's tyranny, and after timid reproof, he with great violence and by a great onset was cast down from his seat and abundantly trodden under foot, whose final fall is reserved for an age when he shall be torn to pieces with nails, and a final groan shall end his ass's braying, the which, as we know, is already manifest to many learned men in Germany, as their tokens and secret congratulations bear witness.

Chapter VI

We could here relate and declare what all the time from the year 1378 (when our Christian Father was born) till now hath happened, what alterations in the world he hath seen these one hundred and six years of his life, what he left to be attempted after his happy death by our Fathers and by us, but brevity, which we do observe, will not permit at this present to make rehearsal of it; it is enough for those who do not despise our declaration to have touched upon it, thereby to prepare the way for their more close association and union with us. Truly, to whom it is permitted to behold, read, and thenceforward teach himself those great characters which the Lord God hath inscribed upon the world's mechanism, and which He repeats through the mutations of Empires, such an one is already ours, though as yet unknown to himself; and as we know he will not neglect our invitation, so, in like manner, we abjure all deceit, for we promise that no man's uprightness and hopes shall deceive him who shall make himself known to us under the seal of secrecy and desire our familiarity. But to the false and to impostors, and to those who seek other things than wisdom, we witness by these presents publicly, we cannot be betrayed unto them to our hurt, nor be known to them without the will of God, but they shall certainly be partakers of that terrible commination spoken of in our *Fama*, and their impious designs shall fall back upon their own heads, while our treasures shall remain untouched, till the Lion shall arise and exact them as his right, receive and employ them for the establishment of his kingdom.

Chapter VII

One thing should here, O mortals, be established by us, that God hath decreed to the world before her end, which presently thereupon shall ensue, an influx of truth, light, and grandeur, such as He commanded should accompany Adam from Paradise, and sweeten the misery of man. Wherefore there shall cease all falsehood, darkness, and bondage, which little by little, with the great globe's revolution, hath crept into the arts, works, and governments of men, darkening the greater part of them. Thence hath proceeded that innumerable diversity of persuasions, falsehoods, and heresies, which make choice difficult to the wisest men, seeing on the one part they were hindered by the reputation of philosophers and on the other by the facts of experience, which if (as we trust) it can be once removed, and instead thereof a single and self-same rule be instituted, then there will indeed remain thanks unto them which have taken pains therein, but the sum of so great a work shall be attributed to the blessedness of our age.

As we now confess that many high intelligence by their writings will be a great furtherance unto this reformation which is to come, so do we by no means arrogate to ourselves this glory, as if such a work were only imposed on us, but we testify with our Savior Christ, that sooner shall the stones rise up and offer their service, then there shall be any want of executors of God's counsel.

Chapter VIII

God, indeed, hath already sent messengers which should testify His will, to wit, some new stars which have appeared in *Serpentarius* and *Cygnus*, the which powerful signs of a Great Council shew forth how for all things which human ingenuity discovers, God calls upon His hidden knowledge, as likewise the Book of Nature, though it stands open truly before all eyes, can be read or understood by only a very few.

As in the human head there are two organs of hearing, two of sight, and two of smell, but only one of speech, and it were vain to expect speech from the ears, or hearing from the eyes, so there have been ages which have seen, others which have heard, others again that have smelt and tasted. Now, there remains that in a short and swiftly approaching time honor should likewise be given to the tongue, that what formerly saw, heard, and smelt shall finally speak, after the world shall have slept away the intoxication of her poisoned and stupefying chalice, and with an open heart, bare head, and naked feet shall merrily and joyfully go forth to meet the Sun rising in the morning.

Chapter IX

These characters and letters, as God hath here and there incorporated them in the Sacred Scriptures, so hath He imprinted them most manifestly on the wonderful work of creation, on the heavens, on the earth, and on all beasts, so that as the mathematician predicts eclipses, so we prognosticate the obscurations of the church, and how long they shall last. From these letters we have borrowed our magic writing, and thence made for ourselves a new language, in which the nature of things is expressed, so that it is no wonder that we are not so eloquent in other tongues, least of all in this Latin, which we know to be by no means in agreement with that of Adam and Enoch, but to have been contaminated by the confusion of Babylon.

Chapter X

But this also must by no means be omitted, that, while there are yet some eagle's feathers in our way, which do hinder our purpose, we do exhort to the sole, only, assiduous, and continual study of the Sacred Scriptures, for he that taketh all his pleasure therein shall know that he hath prepared for himself an excellent way to come into our Fraternity, for this is the whole sum of our laws, that as there is not a character in that great miracle of the world which has not a claim on the memory, so those are nearest and likes unto us who do make the Bible the rule of their life, the end of all their studies, and the Compendium of the Universal World, from whom we require not that it should be continually in their mouth, but that they should appropriately apply its true interpretation to all ages of the world, for it is not our custom so to debase the Divine oracle, that while there are innumerable expounders of the same, some adhere to the opinions of their party, some make sport of Scripture as if it were a tablet of wax to be indifferently made use of by theologians, philosophers, doctors, and mathematicians.

Be it ours rather to bear witness, that from the beginning of the world there hath not been given to man a more excellent, admirable, and wholesome book than the Holy Bible; Blessed is he who possesseth it, more blessed is he who reads it, most blessed of all is he who truly understandeth it, while he is most like to God who both understands and obeys it.

Chapter XI

Now, whatsoever hath been said in the *Fama*, through hatred of impostors, against the transmutation of metals and the supreme medicine of the world, we desire to be so understood, that this so great gift of God we do in no manner set at naught, but as it bringeth not always with it the knowledge of Nature, while this knowledge bringeth forth both that and an infinite number of other natural miracles, it is right that we be rather earnest to attain to the knowledge of philosophy, nor tempt excellent wits to the tincture of metals sooner than to the observation of Nature. He must need be insatiable to whom neither poverty, disease, nor danger can any longer reach, who, as one raised above all men, hath rule over that which doth anguish, afflict, and pain others, yet will give himself again to idle things, will build, make wars, and domineer, because he hath gold sufficient, and of silver an inexhaustible fountain. God judgeth far otherwise, who exalteth the lowly, and casteth the proud into obscurity; to the silent he sendeth his angels to hold speech with them, but the babblers he driveth into the wilderness, which is the judgment due to the Roman impostor who now poureth forth his blasphemies with open mouth against Christ, nor yet in the full light, by which Germany hath detected his caves and subterranean passages, will abstain from lying, that thereby he may fulfill the measure of his sin, and be found worthy of the axe. Therefore, one day it will come to pass, that the mouth of this viper shall be stopped, and his triple crown shall be brought to naught, of which things more fully when we shall have met together.

Chapter XII

For conclusion of our Confession we must earnestly admonish you, that you cast away, if not all, yet most of the worthless books of pseudo chymists, to whom it is a jest to apply the Most Holy Trinity to vain things, or to deceive men with monstrous symbols and enigmas or to profit by the curiosity of the credulous; our age doth produce many such, one of the greatest being a stage-player, a man with sufficient ingenuity for imposition. Such doth the enemy of human welfare mingle among the good seed, thereby to make the truth more difficult to be believed, which in herself is lustre of seeming godly and human wisdom. Ye that are wise eschew such books, and have recourse to us who seek not your monies, but offer unto our most willingly great treasures. We hunt not after our goods with invented lying tinctures, but desire to make you partakers of our goods. We do not reject parables, but invite you to the clear and simple explanation of all secrets; we seek not to be received by you, but call you unto our more than kingly houses and palaces, by no motion of our own (but lest you be

ignorant of it) as forced thereto by the Spirit of God, commanded by the testament of our most excellent Father, and impelled by the occasion of this present time.

Chapter XIII

What think you, therefore, O mortals, seeing that we sincerely confess Christ, execrate the Pope, addict ourselves to the true philosophy, lead a worthy life, and daily call, entreat, and invite many more unto our Fraternity, unto whom the same light of God likewise appeareth? Consider you not that, having pondered the gifts which are in you, having measured your understanding in the word of God, and having weighed the imperfections and inconsistencies of all the arts, you may at length in the future deliberate with us upon their remedy, cooperate in the work of God, and be serviceable to the constitution of your time? On which work these profits will follow, that all those goods which Nature hath disposed in every part of the earth shall at one time and altogether be given to you, *Tanquam in Centro solis et lunae*. Then shall you be able to expel from the world all those things which darken human knowledge and Underaction, such as the vain (astronomical) Epicycles and Eccentric circles.

Chapter XIV

You, however, for whom it is enough to be serviceable out of curiosity to any ordinance, or who are dazzled by the glistening of gold, or who though now upright, might be led away by such unexpected great riches into an effeminate, idle, luxurious, and pompous life, do not disturb our sacred silence by your clamor, but think that although there be a medicine which might fully cure all diseases, yet those whom God wishes to try or chastise shall not be abetted by such an opportunity, so that if we were able to enrich and instruct the whole world, and liberate it from innumerable hardships, yet we shall never be manifested unto any man, unless God should favour, yea, it shall be so far from him who thinks to be a partaker of our riches against the Will of God that he shall soon lose his life in seeking us, than attain happiness by finding us.

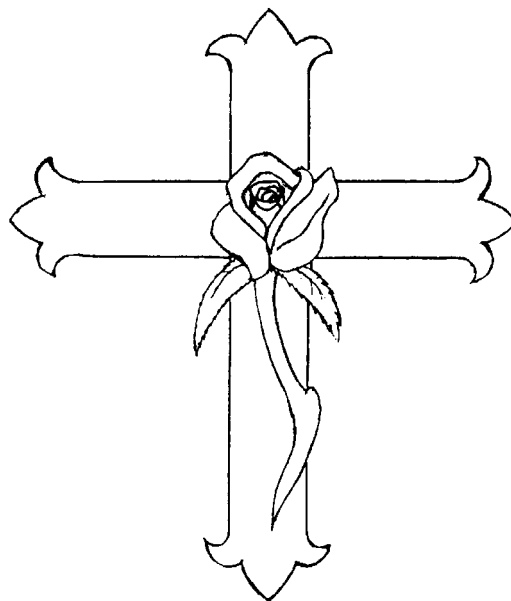
RC

Ritual of Spiritual Alchemy

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=□6



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

Preface

This ritual may be performed as a high level, inner alchemical ritual by any Adept, either solo or in group form. Any Adept who performs this ritual of inner alchemy and spiritual attunement unto the Divine Genius should first have created and consecrated the following:

- ♦ Lotus Wand
- ♦ Banishing Sword
- ♦ Four Elemental Tools
- ♦ Tablet of Union
- ♦ Four Elemental Watchtower Tablets

Only after the above have been made and consecrated should this ritual be performed. All Z.A.M.'s who are current Hierophants of the Golden Dawn in the Outer should place themselves on a regular schedule of performing this ritual. This allows the Divine Genius to lead in the process of initiation rather than the mundane ego where little, if any initiating force can be projected and maintained.

G.H. Frater P.C.A. 7 = 4
Chief Adept R.R. et. A.C.

Items Needed:

- ♦ Four Elements: Wine, Bread and Salt, Rose, Fire Incenser
- ♦ Lotus Wand
- ♦ Fire Wand
- ♦ Cup
- ♦ Air Dagger
- ♦ Earth Pantacle
- ♦ Sigils for: I ayqpx, yatbc, \yl ara, \yhI a hwhy
- ♦ Banishing Sword
- ♦ Incenser
- ♦ Large cauldron on the altar with fire burning in it.
- ♦ Four Watchtower Tablets
- ♦ Tablet of Union

Step 1

"Hekas, Hekas, Este Bebeloi!"

Face east, perform Qabalistic Cross, and perform the Lesser Banishing Ritual of the Pentagram, then, with the black end of the Lotus Wand, but holding by the white band, perform the Lesser Banishing Ritual of the Hexagram.

Perform the full LVX Signs.

Step 2

Advance to the altar without the wand and take therefrom the Fire Wand. Face South, raise the wand above your head, and slowly circumambulate in the path of A, saying:

"And when, after all the phantoms have vanished, thou shalt see that holy and formless O, that O which darts and flashes through the hidden depths of the Universe, hear thou the Voice of O."

Step 3

On reaching south, make the Invoking Fire Pentagram and the Sign of the Lion's head. Say:

"Oip Teaa Pedoce. In the names and letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watchtower of the South."

Step 4

Replace wand on altar, take cup and go west. Sprinkle to the west and circumambulate Temple in the path of A, saying:

"So therefore, first, the priest who governeth the works of O must sprinkle with the lustral waters of the loud resounding sea."

Step 5

On reaching the west, sprinkle with N, make Invoking Water Pentagram and the Sign of the Eagle's head. Say:

"Mph Arsl Gaiol. In the names and letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watchtower of the West."

Step 6

Replace cup, take dagger, strike towards east, and circumambulate in the path of A, saying:

"Such a O existeth, extending through the rushings of M, or even a O formless, whence cometh the image of a voice; or even a flashing Light, abounding, revolving, whirling forth, crying aloud."

Step 7

On reaching east, strike forward with dagger, make Invoking Air Pentagram and the Sign of the Head of the Man. Say:

"Oro Ibah Aozpi. In the names and letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watchtower of the East."

Step 8

Replace dagger. Take pantacle, go to the north, shake thrice, and circumambulate in the path of A, saying:

"Stoop not down into that darkly splendid world where in gloom, delighting in unintelligible images, a black, ever rolling abyss, ever espousing a body unluminous, formless and void."

Step 9

Reaching the north, shake pantacle thrice and with it make Invoking Earth Pentagram and trace the Sign of the Head of the Bull. Say:

"Mor Dial Hctga. In the names and letters of the Great Northern Quadrangle I invoke ye, ye Angels of the Watchtower of the North."

Step 10

Go to the center altar and face east.

Replace pantacle. Take incense, go west of altar, face east, raise it, and trace the Active Equilibrating Spirit Pentagram. Say:

"Exarp, Bitom."

Trace the Passive Equilibrating Spirit Pentagram, saying:

"Hcoma, Nanta. In the names and letters of the mystical Tablet of Union, I invoke ye, ye Angels of the Celestial Spheres, whose dwelling is in the Invisible. Ye are the guardians of the Gates of the Universe; be ye also the watchers of my mystic sphere. Remove and banish far the evil; strengthen and inspire me that I may preserve unsullied this my body, as the abode of the Mysteries of the Holy One. Let my sphere be pure and holy so that I may be able to enter into the center of my being, and become a partaker of the secret of the Divine Light."

Step 11

Pass to the northeast. Take the Lotus Wand and say:

"The visible Sun is the dispenser of light to the Earth. Let me, therefore, form a vortex in this chamber that the invisible Sun of the Spirit may shine thereunto from above."

Step 12

Circumambulate with Δ thrice, saluting with 5=6 Signs or Sign of the Rending of the Veil as you pass the east. Go to the west of the altar, face east, and perform the adoration to the Lord of the Universe:

"Holy art Thou Lord of the Universe. Holy art Thou whom Nature hath not formed. Holy art Thou the Vast and the Mighty One, ruler of the Light and the Darkness."

Step 13

Take the Lotus Wand by white band, perform Invoking Hexagram Ritual of the Supernals. With the Spirit Wheel, vibrate $hyha, hy, \backslash yhl a h\text{w}hy$, and say:

"Supernal Splendor which dwellest in the Light to which no man can approach, wherein is mystery, and depth unthinkable, and awful silence. I beseech Thee, who are Shekinah and Aima Elohim, to look upon me in this ceremony which I perform to Thine Honor and for my own spiritual development. Grant Thine aid unto the highest aspirations of my soul, in Thy Divine name $\backslash yhl a h\text{w}hy$, by which Thou dost reveal thyself as the perfection of creation, and the Light of the world to come. I implore Thee to grant unto me the presence of Thy Archangel $I ayqpx$."

Perform the S.I.R.H. of Saturn. Trace sigils as required and vibrate powerfully.
Say:

"O $I ayqpx$, thou Prince of Spiritual Initiation through Suffering and of Spiritual Strife against Evil, aid me, I beseech thee, to conquer the evil that is in me by the binding and controlling of my mortal parts and passions.

O ye Strong and Mighty Ones of the sphere of $ya\text{t}bc$, O ye $\backslash yl\text{ara}$, I conjure ye by the mighty name of $\backslash yhl a h\text{w}hy$, the Divine ruler of your strength, and by the name of $I ayqpx$, your Archangel, aid me with your realm, and by the name of $I ayqpx$, your Archangel. Aid me with your power in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of $ya\text{t}bc$, so that in this chamber of the Divine Mystery, I may hear

nothing that comes not from on High, and see naught that may distract my vision from the glory of the Eternal Crown. That I may behold only the holy vision that descends from that Divine Brilliance, the scintillation and coruscation of the Divine glory.

That Divine Brilliance, that Light which lighteth the Universe, that Light which surpasseth the glory of the Sun, beside which the Light of mortals is but darkness, that in the closing of my physical senses to the vibrations of the outer and the lower, I may learn to awaken those spiritual faculties by which I may attain at length to perfect union with the Divine and unalterable being."

Step 14

Consider the Divine ideal, circulate the Divine White Brilliance through and around the body keeping the rtk sphere glowing above your head, and say slowly:

"From Thine hands, O Lord, cometh all good. From Thine hands flow down all grace and blessing. The characters of Nature with Thy finger Thou has traced, but none can read them unless he hath been in Thy school. Therefore, even as servants look unto the hands of their masters, and handmaidens unto their mistresses, even so do our eyes look up unto Thee, for Thou alone art our help, O Lord of the Universe. All is from Thee, and all belongeth unto Thee. Either Thy love or Thine anger all must again re-enter. Nothing canst Thou lose, for all must tend to Thine honor and majesty. Thou art Lord alone, and there is none beside Thee. Thou doest what Thou wilt with Thy mighty arm and none can escape from Thee. Thou alone helpest in their necessity the humble, the meek-hearted and the poor who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such a one art Thou propitious. Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like, whose dwelling is in the heaven and in every virtuous and God-fearing heart?

O, God, the Vast One, Thou art in all things. O Nature, Thou self from nothing, for what else can I call Thee? In myself, I am nothing, in Thee I am self, and exist in Thy selfhood from nothing. Live Thou in me and bring me unto that self which is in Thee. Amen.

I desire the attainment of the knowledge and conversation of my Higher and Divine Genius, the Summum Bonum, true wisdom and perfect happiness, the power of true, inner alchemy."

Step 15

Return to the west of the center altar. Kneel west of the altar, and while aspiring strongly say:

"In the Divine name IAO I invoke thee, thou Great Avenging Angel Hua, to confirm and strengthen me in the path of the Light. O messenger of the beloved one, let thy shadow be over me. Thy name is death, it may be, or shame or love.

So when Thou bringest me tidings of the beloved one, I shall not ask thy name. Keep me steadfast in the path of rectitude and self-sacrifice. Confer upon me the power of discernment that I may choose between the evil and the good, and try all things of doubtful and fictitious seeming with sure knowledge and sound judgment."

Step 16

Rise and project your astral form to the east of the altar. Hold the Lotus Wand in the right hand, turn, face your body, take the left hand in the left hand of the astral and in both astral and physical say:

"hyha, hyha, hyha, hyha (Vibrate and circulate by formula of the Middle Pillar.). Thou who dwellest in the boundless Light, in whom only is being, who alone can say I Am, beginner of movement, bestower of the gift of life in all things, Thou who fillest the limitless Universe with Thy essence, grant unto me the presence of the Prince of Countenances, the Great Angel }wrfm. He who bringeth others before the face of God, let him lead me in my aspirations after that Divine and only selfhood which is in Thee so that I may be enabled to live by the absolute control and purification of my natural body and soul, I having no other desire, may become a fit dwelling for my Higher Genius. For the desire of Thy house, O ynda, hath eaten me up, and I desire to be dissolved and be with Thee. May my human nature, becoming as the perfect tklm, the 'Resplendent Intelligence,' be thus exalted above every head and sit on the throne of hnyb, and being clothed with the Sun, illuminate the Darkness of my mortal body. Cause the Divine influx to descend from the Great Archangel }wrfm, to rend away the veils of Darkness from my mortal vision, that I may know Thee, ynda, the only True Self, and hwhy, hwhy, Thy perfect messenger, the Guardian Angel in me, my only hope of attainment to the Eternal Glory."

Step 17

Place aside the astral Lotus Wand. Return into the physical body, place sword on neck, and say:

"So help me, the Lord of the Universe and my Higher Soul."

Step 18

Rise, holding the sword in the right hand with both arms raised on high. Contemplate with imagination, and aspire unto the Ideal and say:

"I invoke thee, Hru, thou Great Angel who art set over the operations of this Secret Wisdom. Strengthen and establish me in my search for the Mysteries of the Divine Light. Increase my spiritual perception and assist me to rise

beyond that Lower Selfhood which is nothing unto the Highest Selfhood which is in God the Vast One."

Step 19

Pass to the north. Project the astral form to the throne of the Hierophant in the east, and facing your body, say:

"The voice of my Higher Self said unto me, 'Let me enter the path of Light, peradventure I may be prepared to dwell there. I am the only being in this glory of the ineffable. From the Divine Brilliance came I forth ere my birth, from the splendor of the infinite Light.'"

Step 20

Open your eyes to the Angelic Kerux, your Higher Genius.

Return to your body. Circumambulate with A, while drawing down the Divine Brilliance into the vortex, having formulated an Angel Torch-bearer who lights and leads the way saying:

"I am Osiris, the Sun veiled by night, united to the Higher by purification perfected through suffering, and glorified through trial. I have come where the great gods are, through the power of the mighty name, hwhy, I ayqpx."

Step 21

Then pass around, again, following the Angelic Kerux. Say:

"I have passed through the Gates of the Firmament. Give me your hands, O ye Lords of Truth, for I am made as ye. Hail unto ye, for ye are the formers of the Soul, hy, I ayzr."

Step 22

Pass on and halt in the south. Formulate the two pillars, and aspire to the Genius. Pass to the west, and say:

"Before all things are the Chaos, the Darkness and the Gates of the Land of Night. Therefore, in the place of the Guardian of the Gate of the West, I tread thee down beneath my feet, O form of Darkness and of fear. For fear is failure, and except I be without fear, I cannot cast out the evil ones into the Earth. I have conquered thee, so I pass on."

Go around, saying:

"O Lord of the Universe, Thou art above all things, and Thy name is in all things, and before Thee the shadows of the night roll back and the Darkness hasteth away.

(Vibrate hyha, }wrfm.)

Thus, have I formulated the White Triangle of the Light Divine that, rising and expanding, may shine within my heart, a center of the Supernal Splendor."

Step 23

Stop in the north, form the pillars, and aspire. Pass east, say:

"After the formless and the void and the Darkness, cometh the knowledge of the Light. So in the place of the Guardian of the Gate of the East, I draw Thee into my heart, O vision of the rising Sun. Thou dwellest in the place of the balance of the forces where alone is perfect justice. Unbalanced mercy is but weakness, and unbalanced severity is cruelty and oppression. Therefore, in the name of the motionless heart, I pass on unto that great altar whereon is sacrificed the body of my Higher Genius."

Step 24

Pass to the cauldron on the altar. Stand east of altar, facing west, and as you read, place the four elements of rose, wine, bread and salt, and incense from the censer, into the burning cauldron. Say:

"O ynda, Thou mighty and secret soul that is my link with the infinite Spirit, I beseech Thee in the name of hyha and in the tremendous name of strength through sacrifice hwhchy, hcwhy, that Thou manifest in me. Manifest Thou unto me, I beseech Thee my Angel, for thy assistance in the Great Work so that I, even I, may go forward from that Lower Selfhood which is in me, unto that Highest Selfhood which is in God the Vast One. Manifest Thyself unto me, in me, and by a material manifestation I do here offer unto Thee the elements of the body of Aeshoorist upon the place of foundation.

For Osiris Onnophris hath said, 'These are the elements of my body, perfected through suffering and glorified by trial. For the scent of the dying rose is as the suppressed sigh of my suffering, and the flame red fire as the strength of mine undaunted will. The cup of wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life, and the bread and salt is as the foundation of my body which I destroy in order that it may be renewed.'

Wherefore behold! Into this brazen cauldron I cast this wine, this bread and salt, and finally this rose, that their essences may be volatilized by the O which is beneath. Accept now these elements thus volatilized by the O, and from them form a body by me and in me, that Thou, my Genius, the Spirit of my soul, mayest manifest Thyself physically unto me, for my assistance in the Great Work."

Step 25

Pass west of the altar. Kneel and project astrally to pillars, saying:

"Father of all beings, and of spaces, I invoke Thee and I adore Thee. Look with favor upon my higher aspirations, and grant unto me that my Genius may manifest unto me, and in me, and through me, with a physical manifestation. Khabs Am Pekht. Konx Om Pax. Light in extension."

Step 26

Return to body. Rise and go east of altar, face east.

"And now, in the tremendous name of strength through suffering, hꞵꞵꞵ, hꞵꞵꞵ, do I crush ye down, O ye forces of evil that be beneath the Universe in me, Thus, do I transmute ye, that ye also may become a base and a foundation unto my Higher Soul, that my Genius may manifest unto me physically, in me and by me, and thus, also ye shall help forward the Great Work."

Step 27

Pass forward to between the pillars. With arms in the form of a cross, attract the Genius from above, and say:

"O Mighty Being, the locks of whose head are formed from the Divine White Brilliance of the Eternal Crown, Who are clothed with the garment of purity, and girt with the golden girdle of the Sun of Beauty, in Whose right hand are grasped with an absolute rule the seven mighty Archangels who govern the seven states of mortal man, grant unto me the power, I beseech thee, to rise above the planetary darkness wherein I must live, here on Earth, until my regeneration is accomplished. Out of the Darkness may the Light arise for me. O Thou, from whose mouth cometh the Sword of Flame, rend, I beseech Thee, with that sword the evils of Darkness which hide from my Spirit's vision, that golden light wherein Osiris dwells, so that I may be enabled to enter the secret chamber of my own soul, and may behold the glory of the Eternal Crown. In beholding that great Light may I be willing to forego all that Earth can offer so that I may attain unto that Supernal and only Self, united in the glory of Ain Soph Aur. Let me dwell in that land which far-off travelers call naught. O land beyond honey and spice and all perfections, I will dwell therein with my Lord, ꝥꝥꝥ, forever."

Step 28

Visualize and attract the Genius from above by aspiration. Vibrate the name hꞵꞵꞵ by the formula of the Middle Pillar, and circulate, striving by all the power of the

human will to exalt yourself into the Genius. Then, circumambulate three times. Return to the pillars, and face east. Say:

"I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live; and whomsoever liveth and believeth in me shall never die. I am the first and the last. I am he that liveth and was dead, and behold, I am alive for evermore and hold the keys of hell and of death. For I know that my Redeemer liveth, and that He shall stand at the latter days upon the Earth. I am the Way, the Truth, and the Life. No man cometh unto the Father but by me. I am purified. I have passed through the Gates of Darkness unto the Light I have fought upon Earth for good, and have finished my work. I have entered into the Invisible."

Step 29

Circumambulate slowly once in the path of A, saying as you pass around:

"I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life, triumphant over death. There is no part of me that is not of the gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Out of the Darkness, let the Light arise."

Step 30

At this point, reach the pillars again, facing east, raise hands and eyes, and say:

"I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the White Brilliance of the Divine Spirit descend.

In the name and power of that Divine Spirit, I invoke Thee, O my Divine Genius, that Thou manifest Thyself to me and in me, to help me to purify my Lower Self, to teach and assist me to unite myself unto Thee in Divine perfection so that I also may be built into the living rock, a pillar of the Temple of my God. Also, that I may no longer come to dwell on Earth as mortal man, but that I may be as Osiris going forth to seek and to save the lost ones of the race of Man."

After contemplating say:

"Thus, at length have I been enable to begin to comprehend the form of my Higher Self."

Step 31

Return to west of the altar, facing east. Say:

"And now, in the name and power of the Divine Spirit, I invoke ye, ye Angels of the Watchtowers of the Universe, and charge ye to guard this my sphere. Keep far from me the evil and the unbalanced, that they penetrate not into my abode of the Mysteries. Inspire and sanctify me that I may enter into the center of my being, and there, receive the illimitable wisdom of the Light Divine."

Step 32

Give the Signs of 5=6.

Close by purifying with N and consecrating with O or by L.B.R.P. and B.R.H..

Perform the reverse circumambulation, and adoration toward the east. After this

say:

"Nothing now remains but to partake of the sacred repast composed of the elements of the body of Osiris. For Osiris Onnophris hath said: 'These are the elements of my body, perfected through suffering, and glorified by trial. The rose is as the suppressed sigh of my suffering, and the flame red fire as the strength of mine undaunted will. The cup of wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the new life, and the bread and salt is as the foundation of my body which I destroy that it may be renewed.'"

Step 33

Take elements astrally, then say:

"In the name of h̄w̄ch̄y the Redeemer, I now set free any spirits that may have been imprisoned by this ceremony."

Step 34

Conclude with LVX Signs.

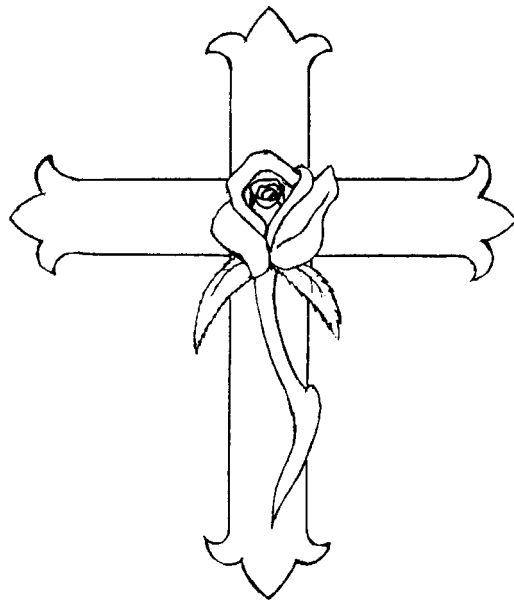
RC

Ritual 5

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



Chief Adept
Second Adept
Third Adept
Fourth Adept
Magus of Fire with the Lamens of the Dadouchos
Magus of Water with the Lamens of the Stolistes

Lotus Wands
Red incense burner
Sword of the Art
Razor blades
Five red lanterns
Elemental Tools, plus salt

THIRD ADEPT: "Hekas, Hekas, Este Bebeloi!"

BELL: \\\ ||| ///

CHIEF ADEPT: "Fraters and Sorors of the R.R. et A.C., we are assembled together for the purpose of evoking tangible and penetrating forces of an unlimited magnitude for the specific purpose of protecting and defending this Temple, this Order, and all loyal and dedicated members of the R.R. et A. C. and the Hermetic Order of the Golden Dawn in the Outer. In addition, it is to aid us in (State any other purpose.).

Before we dare proceed into such an operation, it is necessary that we should invoke the Divine aid and assistance without which our work would be totally in vain. Let us kneel down and pray."

(All kneel.)

CHIEF ADEPT: "From Thine hand, oh Lord, cometh all good. From Thine hands flow down all grace and blessing. The characters of Nature with Thy fingers Thou has traced, but none can read them unless he hath taught in Thy school. Therefore, even as servants look unto the hands of their masters, and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee? Who should not praise Thee?"

All is from Thee, and all belongeth unto Thee. Either Thy love or Thy anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy honor and majesty. Thou are Lord alone, and there is none beside Thee. Thou doest what Thou wilt with Thy mighty arm, and none can escape from Thee. Thou alone helpst in their necessity the humble, the meek hearted and the poor who submit themselves unto thee; and whosoever humbleth himself in dust and ashes before Thee, unto such one Thou art propitious. Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like, whose dwelling is in heaven, and in every virtuous and God-fearing heart?

O God the Vast One, Thou art in all things. O Nature, Thou self from nothing, for what else can I call Thee? In myself I am nothing. In Thee I am self, and exist in Thy self-hood from nothing. Live Thou in me, and bring me unto that self which is in Thee. Amen."

(All rise.)

CHIEF ADEPT: "Fraters and Sorors of the R.R. et A.C., let us purify and consecrate this Temple.

Magus of Water, I command thee to perform the Lesser Banishing Ritual of the Pentagram and to purify this Hall and all members with the element of Water."

MAGUS OF WATER: "Mighty Chief, all thy commands shall be obeyed."

(**Magus of Water** performs L. B. R. P. and then takes Water Chalice off west altar and brings it to the east facing **Chief Adept**.)

MAGUS OF WATER: (Draws Invoking Water Pentagram in the air and swings \|..) "In the name of HCOMA and by the name of MPH ARSL GAIOL, I purify thee with Water."

(**Magus of Water** stands in the east facing west, draws cross in air with chalice and sprinkles \|.)

MAGUS OF WATER: "In the name of El, strong and mighty, and in the name of Gabriel, the Great Archangel of Water, I purify thee with Water."

MAGUS OF WATER: (Scatters water around the edges of the circle beginning in the east sprinkling every few inches.) Says, "So therefore first, the priest who governeth the works of Fire, must sprinkle with the lustral waters of the loud resounding sea."

(Puts chalice back and resumes position in the north.)

CHIEF ADEPT: "**Magus of Fire**, I command you to consecrate this Temple by the Banishing Ritual of the Hexagram and to consecrate this Hall with the magic Fires, to light the holy lamps and to place them about the circle, and to consecrate the Temple and all present with the holy Fire."

MAGUS OF FIRE: "Mighty Chief, all thy commands shall be obeyed."

(**Magus of Fire** performs the B. R. H. with Lotus Wand. He then takes red incenser of the south altar and brings it to the east facing Chief.)

MAGUS OF FIRE: (Draws the Invoking Pentagram of Fire, then swings \|..) "In the name of BITOM and by the names OIP TEAA PDOCE, I consecrate thee with the magic Fires of Light."

(Faces west, swings \\/ and draws the cross in the air with the incenser.)

"In the name of YHVH Tzabaoth, and in the name of the Great Archangel of Fire Michael, I consecrate thee with Fire."

MAGUS OF FIRE: (He then lights the four red lamps at the edge of the circle, starting in the east and ending at the fifth lamp sitting on the center altar, while saying at the beginning of the lighting:) "And when all the phantoms have vanished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe. Hear thou the voice of Fire."

(Returns to position.)

CHIEF ADEPT: (Moves to the east, takes Air Dagger and draws the Invoking Pentagram of Air.) "I exorcise all evil and impure spirits by the powers of Air and in the name of EXARP and ORO IBAH AOZPI."

(Faces west, swings \\/ and makes a cross in the air and says:)

"In the name of Shaddai El Chai, all mighty and everlasting God, and in the name of the Great Archangel of Air, Raphael, I exorcise thee through the power of Air."

(Circumambulates once around the Temple starting in the east while saying:)

"Such a Fire existeth, extending through the rushing of Air, or even a Fire formless, whence cometh the image of a voice or even a flashing light abounding, revolving, whirling forth, crying aloud."

SECOND ADEPT: (Moves over to the north, picks up pantacle and salt, moves to the east facing east, and draws the Invoking Pentagram of Earth.) "I exorcise all evil and impure spirits by the powers of Earth and in the name of NANTA and MOR DIAL HCTGA."

(Now faces west, swings \\/ and draws cross in the air.)

"In the name of Adonai Ha Aretz and Adonai Melekh and in the name of the Great Archangel of Earth, Auriel, I cleanse thee through the power of Earth." (Tosses a pinch of salt.)

(Circumambulates around the Temple, starting in the east, sprinkling the salt around the circle while saying:)

"Stoop not down into that darkly splendid world, where in gloom, delighting in unintelligible images, a black ever rolling abyss ever espousing a body un luminous, formless and void."

CHIEF ADEPT: (Moves to the west of the Altar of the Universe and draws both Invoking Spirit Pentagrams, active and passive, in the air with the Spirit Wheel in the center, vibrating:) "EXARP, BITOM, Eheieh, HCOMA, NANTA, Agla.

In the sign of the head of the Man (Draws Aquarius symbol.). Before us Raphael.

In the sign of the Eagle (Draws Eagle symbol.). Behind us Gabriel.

In the sign of the Lion (Draws Leo symbol.). On our right Michael.

In the sign of the head of the Ox (Draws Taurus symbol.). And on our left Auriel."

(**Second Adept** draws invoking pentagrams, of each element in each quarter using Lotus Wand, starting in the east.)

CHIEF ADEPT: "For before us flames the Pentagrams and behind us shines the six rayed star." (Perform the Qabalistic Cross.)

(Remaining behind the altar.)

"Prepared in body, mind and spirit, we now invoke thee ye great Lords of the Watchtowers of the Universe. Guard well this magic circle, and let no evil or impure spirit enter Therein. Strengthen and inspire us in this righteous and holy operation of the magic of Light. Keep far removed the evil and unbalanced so that we, who are weak, may be strong and may enter into and partake of the secrets of Divine Light."

(Perform Rending of the Veil.)

(Enochian call of the Watchtowers is said.)

SECOND ADEPT: (Moves to the Banner of the East.) "The visible Sun is the dispenser of light to the Earth as the Rose Cross is the symbol of Light to the Spirit. Let us, therefore, form a vortex in this chamber that we may attract the invisible Sun within to illuminate the Cross of Gold and the Rose of Red."

(**All** form the vortex, with **Chief Adept** last in line.)

(Everyone resumes positions, **Chief Adept** moves to east and everyone performs the Adoration to the Lord of the Universe.)

(**Chief Adept** moves to the west of the Altar of the Universe.)

Invocation to the Higher

CHIEF ADEPT: "Procol oh procol, este profani. Barlasti ompala. In the name of the Mighty and Terrible One, I proclaim that I have banished the shells unto their habitations. I invoke Tahuti, the Lord of Wisdom and of Utterance; the god that cometh forth from the veil. Oh thou, majesty of the godhead, wisdom-crowned Tahuti, Lord of the gates of the Universe, thee, thee I invoke. Oh thou of the Ibis head, thee, thee I invoke. Thou who wieldest the wand of double power, thee, thee I invoke. Thou who bearest in thy left hand the rose and cross of Light and Life, thee, thee I invoke. Thou whose head is as an emerald, and thy nemyss as the night sky blue, thee, thee I invoke. Thou whose skin is a flaming orange as though it burned in a furnace, thee, thee I invoke.

Behold, I am yesterday, today, and the brother of tomorrow. I am born again and again. Mine is the unseen force whereof the gods are sprung, which is as life unto the dwellers in the Watchtowers of the Universe. I am the charioteer of the East; Lord of the past and the future. I see by my own inward light; Lord of Resurrection who cometh forth from the dust, and my birth is from the house of death.

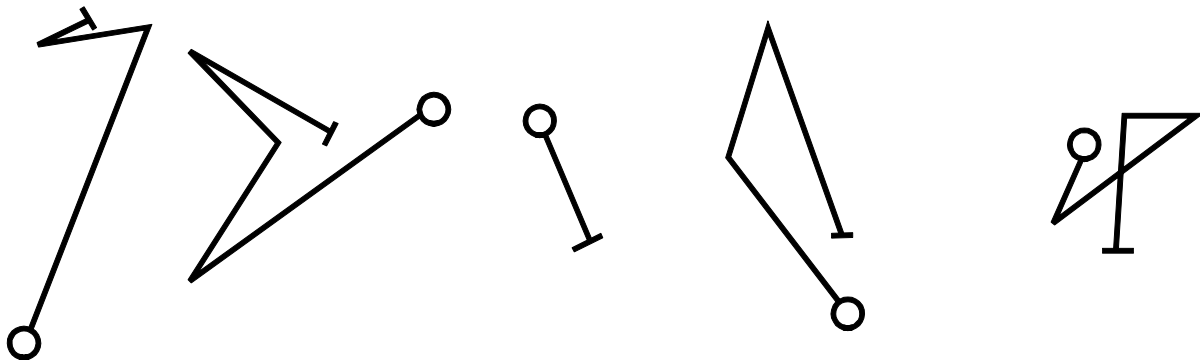
Oh, ye two Divine hawks upon your pinnacles who keep watch over the Universe, ye who company the bier to the house of rest, and pilot the ship of Ra, ever advancing onwards to the heights of heaven. Thou art Lord of the shrine which standeth in the center of the Earth. Behold! He is in me, and I am in him. Mine is the radiance wherein Ptah floateth over the firmament. I travel upon high. I tread upon the firmament of Nu. I raise a flashing flame with the lightening of mine eye, ever rushing on in the splendor of the daily glorified Ra, giving my life to the dwellers of Earth.

If I say come up upon the mountain, the celestial waters shall flow at my command, for I am Ra incarnate, Kephra created in the flesh. I am the idolar of my father Tnu, Lord of the city of the Sun. The god who commands is in my mouth. The god of wisdom is in my heart. My tongue is the sanctuary of truth and a god sitteth upon my lips. My word is accomplished every day, and the desire of my heart realizes itself as that of Ptah when he created his works.

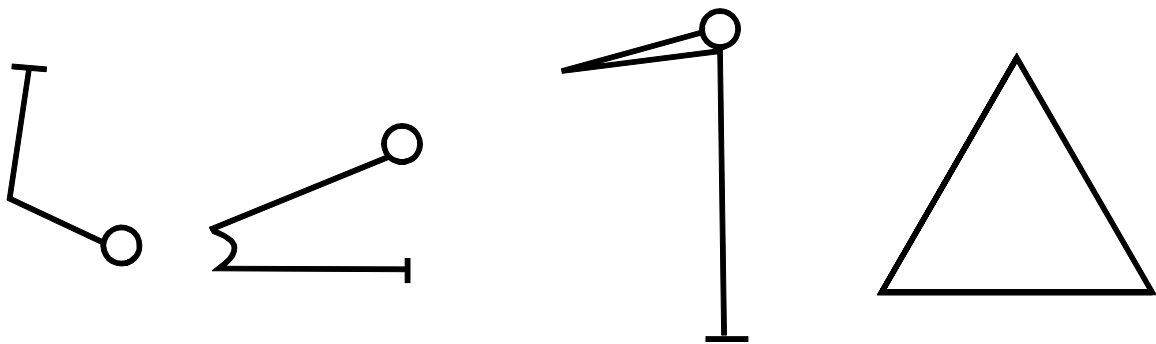
I am eternal, therefore all things are of my design. Therefore, do thou come forth unto me from thine abode in silence, unutterable wisdom, all light or power. Thoth, Hermes, Mercury, Odin, by whatever name I call thee, thou art still nameless to eternity. Come thou forth I say, and aid and guard me in this work of art. Thou Star of the East that didst conduct the magi, thou art the same all present in heaven and in hell. Thou that vibratest between the light and the darkness, rising, descending, changing ever yet ever the same.

The Sun is thy father; thy mother the Moon. The wind hath borne thee in its bosom, and the Earth hath ever nourished the changeless godhead of thy youth. Come thou forth I say, come thou forth and make every spirit of the firmament and of the ether, upon the Earth and under the Earth, on dry land and in the water, of whirling air and of rushing fire, and every spell and scourge of God, the Vast One, obedient unto me."

MAGUS OF FIRE: (Moves to the south holding the Lotus Wand by the Leo band.) "In the name of YHVH Tzaboath, I invoke the protective power of Asch in the cardinal point of Darom and its great Archangel Michael, its mighty Angel Aral, its powerful Ruler Seraph, its King Djin and its Salamanders to protect now this Holy Temple of Fire from all opposing forces who would harm or destroy the Holy Order of the R.R. et A.C. and loyal subjects of the Golden Dawn. Use thy mighty forces of Fire to create a wall of invisibility and protection through the radiation of the Rosea Crucis and in the name of Yehashua. Stand guard without cessation, and use whatever forces necessary for the defense of _____."



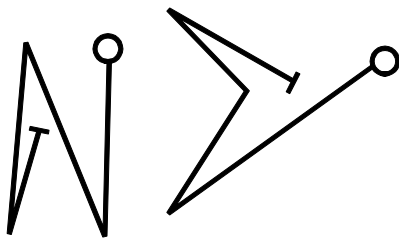
YHVH Tzaboath Asch Darom Michael



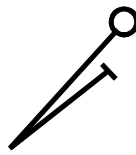
Seraph Djin Aral Salamanders

(Each quarter is stabbed, beginning in the south, and ending in the south.)

MAGUS OF WATER: (Moves to the west holding the Lotus Wand by the Scorpio band.) "In the name of Elohim Tzaboath, I invoke the protective power of Mayim in the Cardinal point Maarab and its great Archangel Gabriel, its mighty Angel Taliahad, its powerful King Nichsa, its Ruler Tharsis and its Undines. Protect now this Holy Temple of Water from all opposing forces who would harm or destroy the Holy Order of the R.R. et A.C. and all loyal subjects of the Golden Dawn. Use thy mighty forces of Water to first create a wall of invisibility and of protection through the radiation of the Rosea Crucis and in the name of Yehashua. Stand guard without cessation, and use whatever force necessary for the defense of _____."



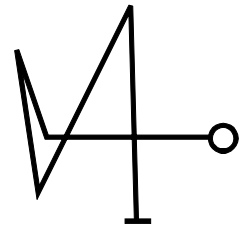
Elohim Tzaboath



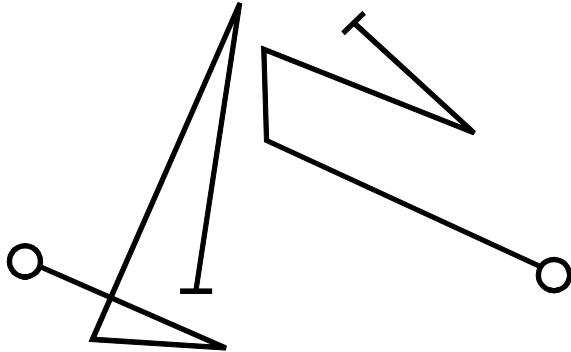
Mayim



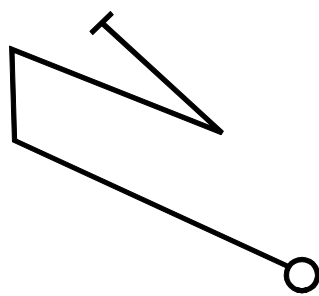
Maarab



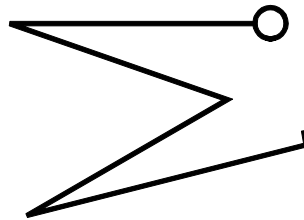
Gabriel



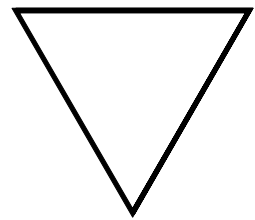
Taliahad



Nichsa



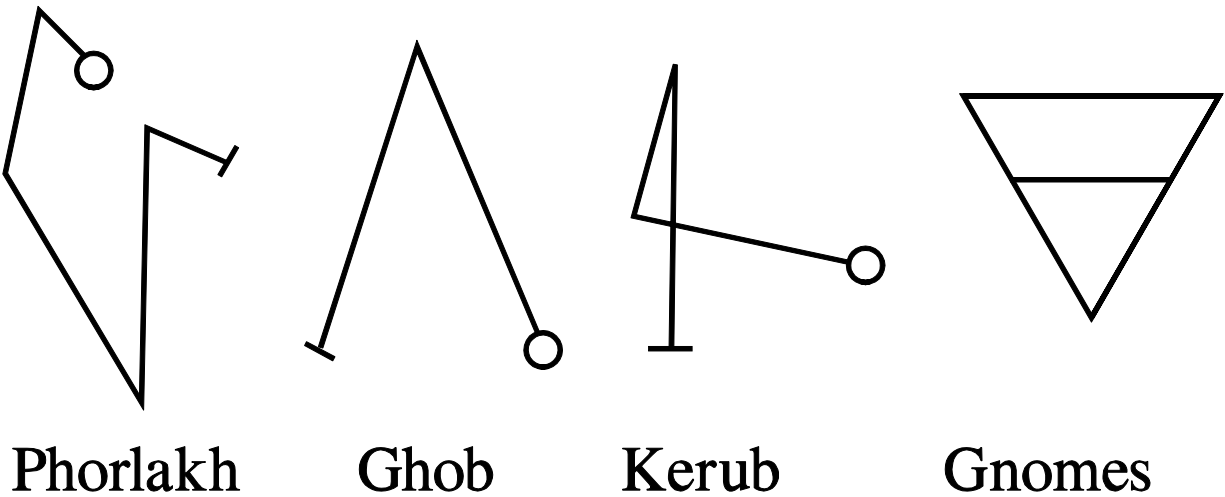
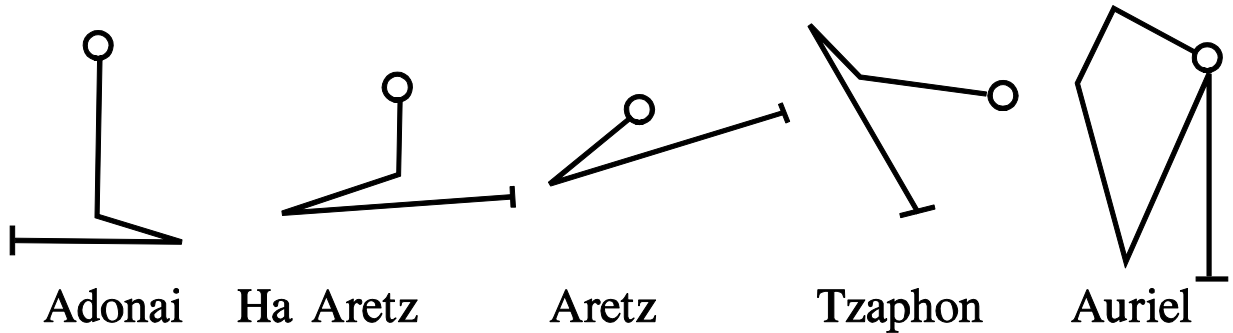
Tharsis



Undines

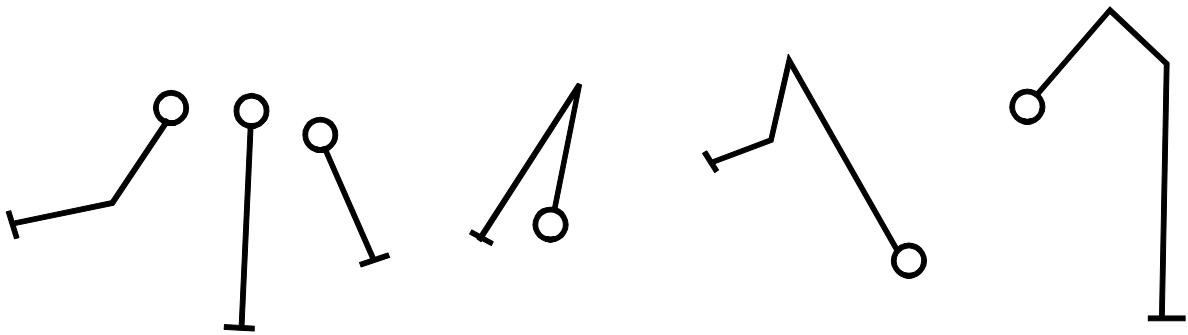
(Each quarter is stabbed, starting in the west, and ending in the west.)

THIRD ADEPT: (Moves to the north altar, holding the Lotus Wand by the Taurus band.) "In the name of Adonai ha Aretz, I invoke the protective power of Aretz in the Cardinal point of Tzaphon and its great Archangel Auriel, its mighty Angel Phorlakh, its powerful King Ghob, its Ruler Kerub, and its Gnomes. Protect now this Holy Temple of Earth from all opposing forces who would harm or destroy the Holy Order of the R.R. et A.C. and loyal subjects of the Golden Dawn. Use thy mighty forces of Earth to first create a wall of invisibility and of protection through the radiation of the Rosea Crucis and in the name of Yehashua. Stand guard without cessation, and use whatever force necessary for the defense of _____."

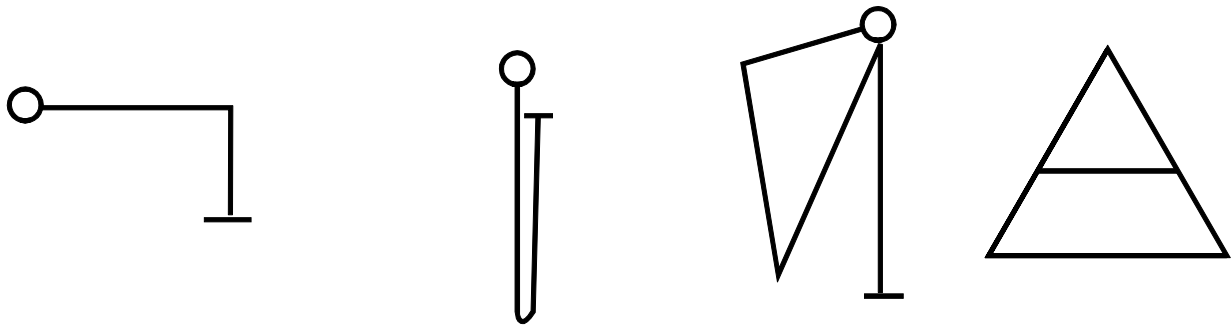


(Each quarter is stabbed, starting in the north, and ending in the north.)

SECOND ADEPT: (Moves to the east holding the Lotus Wand by the Aquarius band.)
 "In the name of Shaddai El Chai, I invoke the protective power of Ruach in the Cardinal point of Mizrach and its great Archangel Raphael, its mighty Angel Chassan, its powerful King Paralda, its Ruler Ariel, and its Sylphs. Protect now this Holy Temple of Air from all opposing forces who would harm or destroy the Holy Order of the R.R. et A.C. and all loyal subjects of the Golden Dawn. Use thy mighty forces of Air to first create a wall of invisibility and of protection through the radiation of the Rosea Crucis and in the name of Yehashua. Stand guard without cessation, and use whatever force is necessary for the defense of _____."



Shaddai El Chai Ruach Mizrach Raphael



Chassan Paralda Ariel Sylphs

(Each quarter is stabbed, beginning in the east, and ending in the east.)

(Standing in the proper quarter, each Adept creates the god form as **Fourth Adept** performs L.I.R.H and the S.I.R.H. of Mars.)

Chief Adept	Behind Altar of Universe, Thoth
Magus of Fire	South, Horus
Magus of Water	West, Isis
Magus of Earth	North, Nephthys
Magus of Air	East, Aroueris

(Note: If there are less than the required number of Adepts, perform the S.I.R.H. first, then form the god shells.)

(All god forms perform the following invocation, one at a time, in the following order:)

1. Horus
2. Isis
3. Nephthys
4. Aroueris

(**Chief Adept** performs the Middle Pillar silently behind Altar of the Universe uniting with the Infinite Light while this process is taking place.)

"Come thou forth I say, come thou forth in the name of the Mighty and Terrible One, Elohim Gibor, and may Thy mighty Archangel Kamael, Thy Angels Seraphim, defend with all the force, power and might of Geburah, and make all spirits subject unto me. Entrust me with the power to invoke Thy forces on command in the defense of this Order, my loved ones and lastly, myself. Empower all the elements of Nature with Thy force and strength to act as a sword of defeat and a shield of invincibility to mine enemies so that every spirit of the firmament and of the ether, upon the Earth and under the Earth, on dry land and in the water, of whirling air and of rushing fire and every spell and scourge of God, the Vast One, obedient unto me."

(Now makes the Sign of the Enterer towards the quarter while saying:)

"In the name of Elohim Gibor, I call upon Kamael and his Angels, the Seraphim, to utterly and unequivocally protect, without hesitation or delay, any and all members of the R.R. et A.C. or its directing force, Temples and loyal subjects of the Outer with the blind force of might and power directed at totally and completely, rendering harmless and helpless any opposing force upon the utterance of the terrible word _____."

(Remains in the Sign of the Enterer.)

(When the invocation is complete by the four god forms, each one moves simultaneously to the other corners, beginning with his own, and ending it with his own, stabbing it with the Sign of the Enterer, holding it for five seconds, forming a circle.)

(When all the god forms have finished the invocation, **Chief Adept** proclaims in the Thoth god form:)

CHIEF ADEPT: "This is he the Lord of the gods, Thoth, Tahuti. Behold, he is in me and I am in him. The god who commandeth is in my mouth, the god of wisdom is in my heart, my tongue is the sanctuary of truth, and a god sitteth upon my lips, **Elohim Gibor**. I am eternal, and everything acts according to my design, and every element of the firmament and of the ether, upon the Earth and under the Earth, on dry land and in the water, of whirling air and of rushing fire, and every spell and scourge of God the Vast One, is obedient unto me.

Therefore, in the name of Elohim Gibor and through the power of Kamael, come forth unto all members of the Rose and Cross, and all loyal subjects of the Outer to defend and protect, to render harmless and helpless all opposing forces, magical or physical, and to disperse them; from thine abode in the silence, unutterable wisdom, all Light, all power, when the terrible word _____ is uttered. And in the silence of the uttered word protect, defend, guard this Temple and the Holy Order of the R.R. et A.C., all loyal subjects of the Golden Dawn in the Outer and all those deemed helpless by a merciful Adept of Light."

(All Adepts step out of the god forms and form a line behind **Chief Adept** at the Altar of the Universe.)

1. **Chief Adept**
2. **Magus of Fire**
3. **Magus of Water**
4. **Third Adept**
5. **Fourth Adept**
6. **All Others**
7. **Second Adept**

ALL: "I am Frater/Soror _____ of the R.R. et A.C., loyal Adept and subject unto the infinite mercy and power of Light."

(Cuts self.)

"In the name of the Vast and Mighty One, in the name of all the gods who symbolically stand guard around this Temple and Order, in the name of Elohim Gibor, the Mighty and Terrible One, I shed this blood as a symbol of the blood that must not be shed by those who would interpose against my will and service to Divine Light."

(Returns to position.)

(When all have finished the invocation and the cutting, all Adepts move around the Altar of the Universe and touch the sword that is held up high while saying in unison:)

All: "You who would destroy me, be thou destroyed! You who would desecrate this Temple or Order by intentional acts of malice, be thou desecrated! By all the forces and powers invoked here this day, and by the power of the blood of the Rose, as it is desired, so shall it be!"

(All move back to original positions.)

CHIEF ADEPT: "Fraters and Sorors, let us first seek always in all things true wisdom, the Summun Bonum, the Stone of the Philosophers. Our Order is dedicated to healing, not to hurting, to helping, not to hindering, to the Higher Genius the True Will and the Great Work. But let us remember the blood of the martyrs, and let us always commit to defending this Temple, this Order and all those who in innocence seek the true and Celestial Light with whatever force necessary. Let us kneel."

"Oh Lord of the Universe, the Vast and Mighty One, into Thy hands do we place our hopes and our trust, for without You, our Lord, we are hopeless and defenseless. Unto Thee Sole Wise, Sole Merciful One, be Thou praised and glorified for ever and ever. Thou alone art Lord, thou alone art Holy, Thou alone art King of all that is seen and unseen. Enflame us with strength and persistence to do Thy will, for Thy will is our True Will. Teach us to reflect Your Light in Thy honor and glory. Protect and preserve this sacred brotherhood of the Rose and Cross, through Thy mercy oh Lord. Amen."

(All rise.)

CHIEF ADEPT: "Let us now adore the Lord of the Universe. Holy art Thou..."

CHIEF ADEPT: "Let us now close the vortex."

CHIEF ADEPT: "**Magus of Water**, will you now perform the L.B.R.P.."

(Done.)

CHIEF ADEPT: "**Magus of Fire**, will you now perform the B.R.H.."

(Done.)

CHIEF ADEPT: (Moves to behind the Cubical Altar of the Universe.) "I now release any spirits that may have been imprisoned by this ceremony, return back to thine own abodes and habitations. Remember always to protect and defend this Temple and Order. Be there peace between you and us, and be ye ready to come when ye are called in the name of Elohim Gibor. In the name of Elohim, YHVH, YHVH Tzabaoth, Elohim Tzabaoth, Shaddai El Chai in the name of Yehashua and by the utterance of the word _____, come and protect and defend us and this Order without any delay upon its utterance, for I now declare this Temple and rite duly closed.

BELL: \\\ ||| ///

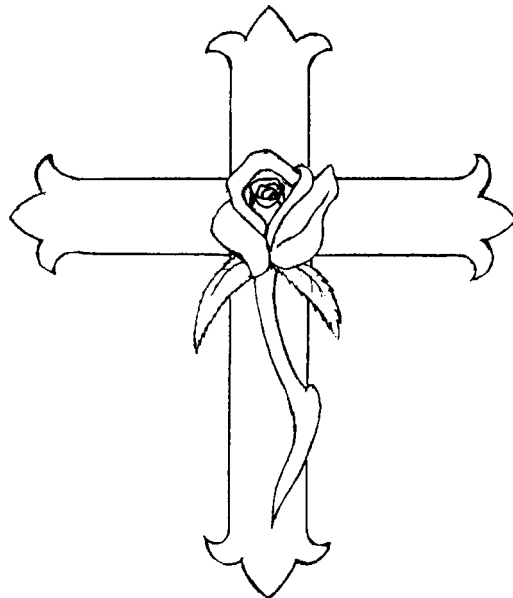
RC

**Consecration Ceremony for a Sun (A)
Talisman**

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

It is without question that the most important planetary talisman the Adept of our Order can make and fully consecrate is a Solar talisman. It is in this talisman that rtk shines through the visible Sun to attract to the Adept the Solar rays of spiritual illumination. Thus, the Solar talisman may be used for the attraction of better health, greater vitality, increased creative abilities, and enhancement of the jwr. Its greatest potential to the Adept of our Order is to act as a conduit of Solar illumination into the trained Adepts Sphere of Sensation.

Let the Adept never be without conscious thought that the Great Angel of Solar O, Iakym, is here attributed as well as the Light of Christ.

It is Ra, Osiris Onnophris and the Red Rose of Self-sacrifice upon the Golden Cross of Perfection.

Let, therefore, the Adept be ever reminded that this talisman should not be made for the uninitiated (save in grave circumstances of life threatening health) in that the forces of Solar Light could react upon the non-Adept in adverse and damaging ways. Remember always that the Sun is the visible dispenser of Light to our world, yet, too much exposure can burn beyond repair. Therefore, the Adept will do well not to over expose him/herself to the potency of the Solar talisman for too great a period at a time.

Temple furniture is to be arranged in 0=0 with the addition of the Tablet of Union and the four Watchtower Tablets. Talismans to be consecrated are to be wrapped in black and thrice bound.

Step 1

Let the Adept banish by means of pentagram and hexagram.

Step 2

Perform the Supreme Invoking Ritual of the Pentagram with Enochian Call of the Portal followed by three circumambulations (desoil) (Thou mayest utilize the ceremony of the Watchtowers.).

Step 3

Perform the adoration to the Lord of the Universe.

Step 4

Let the Z.A.M. now meditate upon the Divine White Brilliance and humbly raise him/herself to such.

Step 5

After sincere and humble meditation, the Z.A.M. shall now with great solemnity, perform the Supreme Invoking Hexagram Ritual of the Supernals, while inscribing *hyha* and *atyrara*.

Step 6

The Adept shall now employ the vibratory formula of the Middle Pillar to invoke *rtk*.

Let the Adept not rush this process until the sensation of the Divine force is present within the *Ruach*, *Nephesh* and the *G'uph*. Let the Adept take as much time as necessary to contemplate the Higher and Divine Genius. When the Adept is ready to proceed, recite the following prayer:

"Unto Thee sole wise, sole eternal and sole merciful one, be the praise and glory forever. Thou who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of Thy Mysteries, not unto me Adonai, but unto Thy name be the glory. Let the influence of Thy Divine ones descend upon my head and teach me the value of self sacrifice so that I shrink not in my hour of trial, but that my name may be written on high, and my Genius stand in the presence of the Holy One in that hour when the Son of Man is invoked before the Lord of Spirits and his name before the Ancient of Days. Amen."

Invocation of O

Step 1

Formulate pillars standing in the east (or stand between the Temple pillars) make the Sign of Philosophus. Say:

"Let us adore the Lord and King of O! *twabx hwhy*, blessed be thou, leader of armies is thy Holy name."

Step 2

Go to the south, and draw the Invoking Active Spirit Pentagram. Vibrate *hyha*, Bitom, in a circle, draw the Invoking Fire Pentagram and vibrate *twabx hwhy*. Say:

“And the *\yhl a* said, ‘Let us make Adam in our own image, after our own likeness and let him have dominion.’ In the name of *\yhl a*, mighty and ruling, and in the name of *twabx hwhy*, spirits of *○* adore your creator!”

Step 3

Take the incense before the Fire Tablet and make the Sign of *e* within the pentagram. Say:

“In the name of *lakym*, the Great Archangel of *○* and in the Sign of *e* the Lion, spirits of *○* adore your creator!”

Step 4

Make a cross with the incense. Say:

“In the name and letters of the Great Southern Quadrangle revealed unto Enoch by the Great Angel Ave, spirits of *○*, adore your creator!”

Hold incense on high. Say:

“In the three great secret names of God borne upon the Banner of the South, *Oip Teaa Pdoce*, spirits of *○*, adore your creator!”

Step 5

Still facing south, vibrate the Sixth Key activating the line of Bitom (While vibrating the key, formulate the Banner of the East astrally around yourself.) With Lotus Wand held by the Kerubic band of *e*, begin tracing the whorl. Say:

“In the name of *Edlprnaa*, Great King of the South, spirits of *○*, adore your creator!”

Make the 4=7 Grade Sign.

Step 6

Move back to the east between the pillars, facing west. Say:

“In the name of *twabx hwhy* and in the name of *\yhl a*, I compel and command ye, ye spirits of *○*, that ye fashion for me a magical base in the astral light wherein I may invoke the Divine forces to charge and empower this magical talisman of *cmc*.”

A Invocation

Step 1

Facing east, perform the Qabalistic Cross and the Supreme Invoking Ritual of A. Close with the Analysis of the Keyword.

Step 2

Return to the altar so that the altar is between the operator and the previously ascertained position of CMC. Recite the following:

“O thou Divine one who dwellest in the majesty and beauty of trapt the sixth sephira, tudw hwl a hwhy look upon me, I beseech thee, as I perform this consecration ceremony. Let a ray from thy holy perfection descend upon me, to awaken within my being that which shall prove a channel for the working of thine abundant power and beauty. May this talisman of A which I have made, be a focus of thy Light, life, and love and beauty, so that it may awaken within my soul a clear vision and a stronger aspiration to the Light Divine.”

Step 3

Trace letters and Rose Cross sigil of tudw hwl a hwhy in the air, and visualize these letters like flames burning before you and within your heart. Vibrate the Divine name one time for each letter. Say:

“Grant unto me thou great and beautiful King of trapt the presence and power of thy holy Archangel I apr that he may aid me with his power and might!”

Step 4

Using the Lotus Wand held by the band of e, let the Adept draw before him the Invoking Hexagram of A and within it the sigil of I apr. Vibrate the name strongly as many times as there are letters. Say:

“O ye messengers of the Holy One, blessed be He, thou \ykli m, I conjure ye by the mighty name of tudw hwl a hwhy strong and mighty, and by the name of I apr, thou potent and powerful Archangel of trapt. O ye \ykli m, come now unto

me. Manifest yourself through me and fill my sphere with your magical power of trapt to accomplish this work of art.”

Step 5

Draw the sigil of \ykIm before you within the hexagram. Vibrate the name the number of times there are letters in the name. Say:

“Command unto me the presence of Iakym the Angel of A and his Intelligence Iaykn that they may empower and consecrate this symbol most potent and powerful.”

Step 6

Draw the sigil of Iakym, vibrate it, and then draw the sigil of Iaykn, and vibrate it as well using the vibratory formula. Say:

“I conjure ye potently to make manifest your presence within my soul that this talisman of A may be charged. Come now, all ye powers and forces of the realm of trapt. Obey ye now the name of tudw hwl a hwhy, the Divine ruler of your kingdom, and I apr, your Archangel, and the Divine messengers, the \ykIm.

I conjure ye trws, thou spirit of A, and I do potently and completely bind you by the Intelligence of the Sun, Iaykn. Thou shall only bring thy force to the purpose of this talisman that is in conformity and harmony with my will, for thou art bound by the Intelligence of A, Iaykn.”

Draw sigil of trws, vibrate the name through vibratory formula, yet, let the Adept be aware that with each vibration of the name, the Intelligence, Iaykn, must be vibrated first.

Step 7

Place talisman outside circle in the west. Holding sword in hand, circumambulate once to the west, and draw it within the circle using the point of the sword. Say:

“Creature of talismans, enter thou within this sacred circle that thou may become a dwelling place of Iaykn, and may ye be filled with the spirit of trws under the dominion of Iaykn.

Enter within and become the manifestation for the beauty of trapt.”

Purify and consecrate talisman with N and O. Say:

“In the name and by the power of tudw hwl a hwhy, I proclaim all ye powers and forces now invoked that I, _____ Power Name _____, an Adeptus Minor of the R.R. et A.C., have invoked ye in order to form a time and potent link between my human soul and that spirit of beauty and abundance summed up in the name of trapt, that in this talisman, the Light of hwhy may shine forth. To this end, I have formed a perfected talisman bearing on one side the sigil of Iaykn, the Intelligence of cmc, and the geomantic sigils that pertain to A. On the other side are the sigils and Divine names referred to trapt and A, which are all represented in brilliant flashing colors. In addition, other sigils and symbols have been placed therein to act as a potent link between this talisman and the force that has been called to live within it. I proclaim that this talisman, covered with a black veil and bound thrice with a cord, shall blind the force of Iaykn so that he shall not see the light move until he manifest unto me. I proclaim that this talisman shall be charged by the Intelligence, Iaykn, and that the power of trws shall live there in conformity with my will under the mastery of Iaykn.

I proclaim that through the help of Iaykn, the spiritual vision of A shall be mine, and that it shall help me overcome all obstacles of both a spiritual and material nature so that I may be enabled to do the Great Work!”

Step 8

Pick up the talisman and place it at the foot of the cubical altar. Say:

“I, Frater/Soror _____, do solemnly pledge myself in the name of tudw hwl a hwhy, to consecrate in due ceremonial form this A talisman, and that I assert that with Divine aid, I shall invoke the Intelligence, Iaykn, and under the mastery of Iaykn, the spirit of the Sun, trws, from their abode in cmc that life, power and spirit may be imparted to this talisman to the end that I may be able to perform the Great Work and that I may be better enabled to aid my fellow human beings. May the powers of A and the Holy One, blessed be He, witness my pledge.”

Step 9

Place the talisman on the White Triangle upon the altar. Stand west of the altar and face east. Say:

“O ye powers of trapt which I have now invoked within this Temple, know that all is now in readiness to duly and completely consecrate this talisman of A. I call upon ye now, ye powers of trapt, to aid me with your might and power that I may cause the Great Angel Iakym to give life and strength to this creature of talismans, and that under the direction of Iaykn, which is fully and

completely in conformity with my will, the spirit of A, trws, may empower and fortify this A talisman in the name of tudw hwl a hwhy!"

Step 10

Go now to the east of the altar between the pillars and face west. Place your left hand upon the talisman, and hold your sword erect over it (pommel down, blade up).
Say:

hwchy, thou who art the spirit of C, manifest, I invoke thee in and by the name of hyha and hwhy. I beseech thee to manifest unto me the Light of perfection and the self sacrifice of my soul in beauty and harmony which is trapt. May my spiritual nature be enhanced by thy Light of perfection which is a reflection of rtk. Teach me to aspire to thy glory and grace. Grant unto me, in the name of tudw hwl a hwhy, and in the name of hwchy the power and help of thy great and powerful Archangel I apr who is the Briatic righteousness of thy realm.

I apr, command, I beseech thee, to my assistance thy messengers of Light, the \yklm, that they may bind into this talisman the beauty, vitality, harmony and magnificence of cmc and all the powers of trapt.

\yklm, O ye messengers of the Holy One, blessed be He, assist and aid me in my invocation of I akym the Great Solar Angel of cmc.

Thou Great Angel of cmc, ruling therein by the virtue of God the Vast One, in the name of tudw hwl a hwhy whose name thou must obey, and in the name of I apr, thine most potent Archangel, I command and compel you to send forth thine Intelligence, I aykn, that he may concentrate and bind into this talisman his life and power and the spirit of A, trws. Taking it for his body and ruling therein, let him thereby form a true and wonderful link for me with all the powers of beauty, spiritual integration, health, and vitality, and life giving force which rise rank upon rank unto the feet of the cdqh jwr. O ye Divine powers of trapt, manifest yourself through the Intelligence I aykn, to show forth the beauty, wonder, and vitality of your realm, and most importantly, the love and magnificence of your Godhead, that through this creature of talismans I may ever pursue the Great Work and remain a beacon of Solar Light upon my fellow Fraters and Sorors of the R.R. et A.C.. In so doing, grant that I aykn, who shall charge and rule the spirit of A in this talisman in accordance with my will, shall be given a great reward, on that day when the crown of glory of my Genius shall be placed upon my head. Grant that his nature shall become more illuminated, glorified and more capable of receiving the Divine influx which abides only in the heart of God and man."

The Exorcism

Step 1

Lift the talisman upon high in left hand. Smite it three times with sword, and raise both it and sword overhead stomping three times. Proceed to take the talisman to the north. Say:

The voice of the exorcism said unto me, Let me shroud myself in Darkness peradventure, there, shall I manifest myself in Light. I am the only being in the 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, 'Creature of talismans, the Light shineth in the Darkness, but the Darkness comprehendeth it not. Let the mystical circumambulation take place on the pathway of Darkness!'"

Step 2

Take the talisman, and circumambulate one time. Stop in the south and place it on the ground. Bar the way with the Lotus Wand and the sword crossed, as Kerux in 0=0 initiation. Purify the talisman with N and consecrate with O.

Step 3

Lift up with left hand, face west and say:

"Creature of talismans, twice purified and twice consecrated, thou mayest approach the Gateway of the West."

Step 4

Pass to the west with talisman in left hand. Partly unveil the talisman, smite it once with the sword, set it on the ground and face the talisman as the Hieres. Say:

"Thou cannot pass from concealment into manifestation save by the virtue of the name \yhl a. Before all things was 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 Shades. I am the exorcist in the midst of an exorcism. Take on manifestation before me without fear, for I am he in whom fear is not. Thou hast known me, so pass thou on.

I purify thee with N and consecrate thee with O. Pass thou on towards the east.”

Step 5

Upon arriving at the east, strike it once, unveil it partially. Say:

“Thou cannot pass from concealment into manifestation save by the name hwhy. After the formless and the void and the Darkness cometh the knowledge of the Light. I am the Light that ariseth in the Darkness. I am the exorcist in the midst of exorcism. Therefore, take on manifestation before me, for I am the wielder of the forces of the balance. Thou hast known me, pass thou on to the Cubical Altar of the Universe.”

Step 6

Cover the talisman, bring to the Cubical Altar, and place it within the White Triangle. Leave the cord bound, but remove the black cover. Move to the east, place left hand on the talisman with right hand holding sword. Retrace all sigils (point upward, pommel downward). Say:

“Thou Intelligence, I aykn, I invoke thee in the Divine names tudw hwl a hwhy, in the letters I.N.R.I., in the Grand Word hwhchy, and the concealed word LVX. Thou who art the Holy One, blessed be He, the reflected Light of rtk, the beauty of the Divine, the heart of etzchayim, Lift me up, I beseech thee, and manifest through me thy power, grace and generosity of spirit. Grant unto me the mighty power and hope of the mighty Archangel I apr, who rules over the Divine realm of trapt, that he may command to my assistance those Divine messengers, the \ykl m, that they may consecrate this talisman that lieth before thee. O ye \ykl m of the Holy One, blessed be he, and of cmc, command unto me the Angel of cmc, I akym, that he may cause I aykn, his Intelligence, to come unto me. I aykn, thou great Angel of cmc, thou great Intelligence of cmc, I invoke thee by the knowledge of thy name and by the power of God the Vast One. I do conjure and potently invoke trws, the power and spirit of the Sun, and I bind thee in the name of I aykn to perform thy work in accordance with my will. I call thee by the sigil and the symbol of cmc. I call thee through the power of the Holy One, blessed be He, and the Divine name of your realm. I do conjure thee, I aykn, come unto me and bring now thy spirit unto thy control, trws, so that this creature of talismans may have power, life, beauty and Light to make a Divine link with all those powers, majesties and graciousness which are summed up in the holy

name of trapt. I aykn, I do invoke thee powerfully to come forth and bring unto your direction the spirit of A, trws, in the name of tudw hwl a hwhy.”

Step 7

Vibrate by formula of Middle Pillar, tudw hwl a hwhy, and circumambulate thrice and return to your position. Say:

“I do potently conjure and exorcise thee to charge this talisman, thou Intelligence I aykn.”

Step 8

Lift up the talisman, and remove veil, leaving the cord underneath. Exclaim loudly:

“Light! Creature of talismans, long hath thou dwelt in Darkness, quit the night and seek the day.”

Step 9

Replace it upon the altar in the triangle. Hold pommel of sword immediately over it. Say:

“By all the names, powers and rites already rehearsed, I conjure upon the power and might irresistible. Khabs om pekht, Knox om pax. Light in extension. As the Light hidden in the Darkness can manifest there from, so shall thou become irresistible.”

Step 10

Pause, and then invoke Ra as follows, utilizing the Ra god form as well:

“O thou, the giver of life and of warmth to all; thou who upon thy boat did sail over the heavens illuminating all of creation, thee, thee do I invoke. O thou whose eyes burn as hot as Solar O, and whose head is crowned with the disk of scarlet and the serpent of gold, thee, thee do I invoke! O thou, lord of the radiant Light and the creator of rays, thee, thee do I invoke. O thou majesty! Thou whose glory is so brilliant that none can resist thy dazzling beauty, thee, thee do I invoke and call forth from thy throne in the sky!”

Step 11

Assume the god form of Ra. Say:

“Thou art the flame that causeth thine enemies to fall paralyzed with terror, yet thou art also the kind heart unto him that calleth upon thee. Hail unto thee, Ra (vibrate and circulate by formula of Middle Pillar), from whose mouth sprang forth the gods. Thee, thee do I invoke. O thou whose flaming eyes watcheth endlessly, and from whose gaze causeth hearts to melt at the sight of thee. O thou who art most beloved above all, and whose glory causeth the gods to rejoice, thee, thee do I invoke!

Hail Ra! (Vibrate and circulate by formula of Middle Pillar.) Oh thou whose name is unknown. I praise thee from the heights of heaven to the breadth of the earth, and to the depths of the sea. Thou art in all things and from thy mouth did issueth forth the breath that animated all living creatures. Thou art the one that illuminates the world by day, yet in the darkness of night thou art the one that illuminates my soul, the center of my being. Thou art trapt, the Sun in fullest glory. Gaze thou with favor upon me who now standeth humbly before thee with arms uplifted in praise of thee. O Ra, self-begotten and self born, thy devices are greater and more numerous than those of any other god. Behold! The gods tremble at thy feet when they recognize thy majesty!

All things are created by thy design, and it is by thy command that the Nile doth flow. Thou art the lord of intelligence, and knowledge proceedeth from thy mouth to educate all that liveth, and even in death dost thou causeth the hearts of men to rejoice. Thou who risest in the double house of flame, make thy face to shine upon me, and bestow upon me the Light of your strength. I invoke thee to exalt my soul in the rays of thy glory and to manifest unto me that which I seek.”

Step 12

Pause while circulating the force within. Say:

“This is the Lord of the gods!

This is the Lord of the Universe. This is he whom the winds fear. This is he who having made voice by his commandments is Lord of all things, king, ruler and helper. I am he, the Bornless spirit having sight in the feet, strong and immortal O, I am he the truth. I am he who hate that evil should be wrought in the world. I am he that lighteningth and thundereth. I am he from whom is the shower of the life of the Earth. I am he whose mouth ever flameth. I am he the begetter and manifester unto the Light. The heart girt with a serpent is my name. I am the Sun in his rising. I have passed through the hour of cloud and of night. I am Amoun, the concealed one, the opener of the day. I am Osiris Onnophris the justified one, lord of Light triumphant over death. There is no part of me not of the gods. I am the preparer of the pathway, the rescuer unto the Light. Let the White Brilliance of the Divine spirit descend.

Therefore, with the Light of the god head above me and within me do I invoke I apr, the Archangel of trapt, to command unto me the \ykI m, the Divine messengers of the Holy One, blessed be He. Come, come unto me \ykI m and bring forth the Angel of cmc, I akym that he may cause his Intelligence I aykn to

make powerful this consecrated telemata and to infuse within it trws, the evil spirit of A. Under the constant guidance of I aykn may Sorath also play a part in the empowerment of this talismata and thus, forward the cause of Light and the purpose of this talisman in accordance with my will.

I aykn, thou shall take for thy body this talismata and thus form a sacred link between the spirit of the godhead in trapt and the human soul of the exorcist.”

Step 13

Lift the talisman, and place it between the pillars. Go to the east, face west, and in the Sign of the Enterer project your current of will upon the talisman. Seal the current with the Sign of Silence.

Stop, and see if a light is flashing and flickering on the talisman.

If the Adept is not satisfied with the charge, repeat the above invocation from the position of the throne in the east.

As soon as the Light is seen, quit the east and purify and consecrate the talisman with O and N.

Step 14

Remove the cord from the talisman, lift it on high and smite it three times with the sword and proclaim:

“In the name of the Lord of the Universe, by the Solar Light, the power of Ra and the name of tudw hwl a hwhy, strong and mighty, I invoke upon thee the powers of trapt.”

Step 15

Circumambulate three times with talisman in the right hand. Return to position of the throne in the east, place the talisman upon the ground between the pillars, and recite the following invocation:

“In the name and the power of tudw hwl a hwhy, I proclaim all ye powers and forces now invoked that I, _____ Power Name _____, an Adeptus Minor of the R.R. et A.C., have invoked ye in order to form a time and potent link between my human soul and that spirit of beauty and abundance summed up in the name of trapt, that in this talisman, the Light of hwhy may shine forth. To this end, I have formed a perfected talisman bearing on one side the sigil of I aykn, the Intelligence of cmc, and the geomantic sigils that pertain to A. On the other side are the sigils and Divine names referred to trapt and A, all represented in brilliant flashing colors. In addition, other sigils and symbols have been placed therein to act as a potent link between this talisman and the force that has been

called to live within it. I proclaim that this talisman covered with a black veil and bound thrice with a cord, shall blind the force of I aykn so that he shall not see the Light move until he manifest unto me. I proclaim that this talisman, shall be charged by the Intelligence I aykn, and that the power of trws shall live there in conformity with my will under the mastery of I aykn.

I proclaim that through the help of I aykn, the spiritual vision of A shall be mine and that it shall help me overcome all obstacles of both a spiritual and material nature so that I may be enabled to do the Great Work!"

Invocation of the Four Elements

Step 1

Take up talisman in left hand, circumambulate one time. Say:

"I aykn spake unto the exorcist, 'I am the aspirant to the throne of trapt. I am the Intelligence of the sphere of cmc. I have entered the presence of the majesty Divine through the power of the mighty name.'"

Step 2

After one full circumambulation, stop at the Fire Tablet. Say:

"Before thy body can be filled with the glory of the Divine ones in wisdom, it must be potent with the fires of life."

Step 3

Set the talisman before the Fire Tablet on side altar and draw the Invoking Circle and Active Spirit Pentagram with the Spirit wheel. Then draw the Invoking Fire Pentagram. Invoke O by saying:

"In the name of \yhl a, in the name of twabx hwhy and by the name of I akym your Archangel, spirits of O, adore your creator. I command ye spirits of O to bind into this creature of talismans the substance of your fiery realm. (Trace cross) In the three great secret holy names of God borne upon the Banners of the South, Oip Teaa Pdoce, spirits of O give unto me the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. (Make Invoking Circle.)

In the name of Edlprnaa, Great King of the south, spirits of O, I command ye! Concentrate upon this talisman the substance of your realm, so that all potent forces descending may impart unto it a tireless strength and an all pervading energy so that unto me it may be a talisman ever helping me to aspire

unto the Divine with the extended flare of an all penetrating vision. Creature of talismans, thou hath the O of life, so pass thou on!"

Make 4=7 Grade Sign

Step 4

. Take up the talisman and circumambulate completely holding talisman aloft and attracting the Light.

"I have passed through the gates of wisdom and come unto the palace of peace. Give me your hands, O ye lords of Truth, for I am made as ye. Ye are the teachers of the soul."

Step 5

Go to the west, face the quarter, place the talisman before the Water Tablet.

Say:

"Before thou canst have a body fitted for the incarnation of the Divine, thou must receive the N, the blood, and the tears for the remission of sins."

Step 6

Make the Invoking Circle and Passive Pentagram with Spirit Wheel; and Invoking Water Pentagram with the Eagle Kerub. Say:

In the name of the almighty and powerful, in the name of tɪabx \yhl a, and by the name of your Archangel I ayrbg, spirits of N, ye I command. Infuse ye into this creature of talismans the substance of the waters. (Make Cross.) In the three great secret holy names of God borne upon the Banners of the West, Eph Arsl Gaiol, spirits of N, ye I command. Give unto me the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. (Make Invoking Circle,) In the name of Raagiosel, Great King of the west, spirits of N, ye I command. Concentrate upon this creature of talismans the substance of your realm so that it may have a body firm and substantial, manifesting unto me as a solid in the astral Light that through it the powers of cmc may manifest unto me. Creature of talismans, I have bound unto thee the N.,so pass thou on."

Make the 3=8 Grade Sign.

Step 7

Take up the talisman, raise it aloft again attracting the Light, and circumambulate. Say:

“O Lord of the Universe, Thou art in all things, and Thy name is in all things. Before Thee the shadows of the night roll back and the Darkness hasteneth away.”

Step 8

Circumambulate once, stop in the east, and face east. Say:

“Before thou canst be a means for the manifestation of the Divine Light, thy body must be formed from the swift-flowing M.”

Step 9

Place the talisman before the Air Tablet, and make the Invoking Circle and Pentagram of Active Spirit with the Spirit Wheel, and the Air Pentagram with the k Kerub. Say:

“In the name of hwhy, in the name of yj l a ydc, and in the name of l apr, your Archangel, spirits of M, ye I command. Bind unto this creature of talismans the substance of your element of M. (Make cross) In the three great secret holy names of God borne upon the Banners of the East, Oro Ibah Aozpi, spirits of M, give unto me the substance of your realm that it may be mine forever, binding it unto this creature of talismans which I have created. (Make Invoking Circle) In the name of Bataivah, Great King of the east, spirits of M, concentrate upon this creature of talismans the substance of your realm, so that the all-potent forces may descend and dwell therein as in a perfect body of manifestation to the end that this creature of talismans may perform that for which it has been created. Creature of talismans, I have bound unto thee the M of life, that thy body may be truly formed, so pass thou on.”

Make the 2=9 Grade Sign.

Step 10

Take up the talisman in the left hand, circumambulate again and endeavor to formulate about it a sphere of Light. Say:

“l aykn spake unto the exorcist, ‘I am the aspiration to the throne of dsj . I am the Intelligence of the sphere of trapt. I have entered the presence of the majesty Divine through the power of the mighty name.”

Step 11

Pass on to the north. Face the Earth Tablet. Say:

“Creature of talismans, before the beauty can manifest in thy being, the elements of thy body must have an enduring stability.”

Step 12

Place the talisman before the Earth Tablet, make the Invoking Circle around it and the Pentagram of Passive Spirit with the Spirit Wheel, and the Invoking Earth Pentagram with the b Kerub. Say:

“In the name of {rah ynda and]I m ynda, spirits of L , adore your creator. In the name of the Bride and the Queen of the Kingdom, and by the name of your Archangel I ayrwa, spirits of L ye are mine to command. Bind unto this creature of talismans the substance of your realm. (Make cross) In the three great secret holy names of God borne upon the Banners of the North, Mor Dial Hctga, spirits of L give unto me the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. (Make the Invoking Circle) In the name of Iczhchal, Great King of the north, spirits of L , concentrate unto this creature of talismans the substance of your realm, that the all-potent forces may descend and rest upon it, even the grace and mercy of cmc. Creature of talismans, I have bound unto thee the element of enduring stability, so pass thou on.”

Make the 1=10 Grade Sign.

Step 13

Take up the talisman, and pass between the pillars. Place it on the ground between them, and strongly formulate around it a Sphere of Sensation. Say:

“Creature of talismans, so that the power of Ra may manifest through thee, I give thy body the life of Spirit.

Step 14

Make the Passive and Active Spirit Pentagrams, and the Rose Cross symbol. Vibrate powerfully the Enochian exhortation used in the Portal ceremony. Say:

“In the name of hyha, al ga, and by all the names and letters of the mystical Tablet of Union, I command ye, O ye forces of Eth. I invoke ye, ye Angels of the celestial sphere, whose dwelling is in the invisible, to give me of your Light forever. Bind unto this creature of talismans the ethereal splendour of your realm so that it may become a living creature well fitted to receive the incarnation

of the Divine. Give it life and energy, I beseech thee, so that always it may manifest unto me the glorious quality of trapt.”

The Charge Against Evil

Step 1

Lift the talisman with the left hand high, and point blade of sword downward.
Say:

“I heard the voice of the Holy One proclaim, ‘Thou art my son. This day have I begotten thee. Thou shalt rule the nations with a rod of iron. Thou shalt break them in pieces as a potter’s vessel.’ Let therefore the elements obey the voice of hwhy. O ye spirits of flashing O, and M, spirits of N and L, even ye legions of demons who dwell in the land of twilight, recognize in me your master, and in this creature of talismans one whom ye are powerless to hurt or touch. Turn ye, O ye creatures of night and of Darkness; come and obey my will; serve and fear me. I bind even ye to help me in the worlds of the magic of Light. I bind ye by the curse of rwbq \yhl a and by the power of I amk, and by the overwhelming powers of hrwbq. By the awful curse of, dj p, and the O of the letter c. I summon and command ye all to do my will in the cause of this magical art, to the glory of the ineffable name. Look ye now upon this A talisman and tremble, for the powers of the Divine ones are in it. Look ye now upon the exorcist, for the crown of the Godhead is over him. Empty are your places in the world above. Your habitations are beneath my feet. \yhl a, let there be unto the void restriction! hwhy, where are now their gods?

O my Father, I saw Thee when thou camest forth from Edom, when Thou wentest out of the field of Seir. Why were Thy garments red, O Mighty One? What were the sounds that behind Thee rose from hell? A crying and a groaning, a wail as of pain! For the power of the mighty ones is shattered. Red are Thy robes, my Father, for their blood is spilt. Broken is the strength of hell. Fallen are its walls of adamant; heaped in ruins are its walls of deception. I came and the Lord smote the warriors of ignorance. I came and the thrones of the I aygu were empty. I came, and around me hovered the \ynpwa, with I ayzr at their head, the lord of knowledge. O my Father, there are the wheels of Thy chariot. tudw hwl a hwhy blessed be Thy name. Broken is thy strength O concealer, and fallen are the powers wherein ye have trusted. shaken are your fenced cities to their unseen foundations.”

Step 2

Hold the sword back up. Set talisman back down. Say:

“He shall hide me under the shadow of His wings. His truth shall be forever more in the name of this creature of talismans because I have called upon the most high, even Ra have I called to my habitation. I shall tread upon the lion and adder. The young lion and dragon shall I set me upon high, for I am He even as He is in me. Lift up your heads, O ye gates. Be ye opened, ye everlasting doors, that the king of glory may come in. (Make the Sign of the Rending of the Veil over the talisman.) Let the White Brilliance of the Divine spirit descend upon this creature of talismans to fill it with the glory of Thy majesty, that forever it may be unto me an aid to aspire to the Great Work.”

Closing

Step 1

Draw flaming sword over talisman. Say:

“Glory be unto thee, lord of the land of life, for thy splendour flows out rejoicing, even unto the ends of the Earth.

Step 2

Take up the talisman, pass between the pillars, formulate an astral Banner of the East about it. Say:

“Behold ye powers and forces of trapt which I have invoked. Take witness that I have duly consecrated this creature of talismans with the aid of I aykn, the Intelligence of cmc, that it may aid me to overcome all spiritual and material obstacles, and by the exaltation of my higher nature assist me in my path to the Light Divine.

Step 3

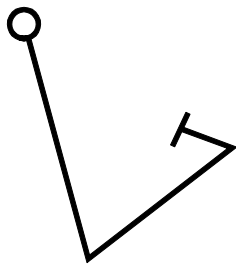
Wrap the talisman in white silk or linen, and put it away. Say:

“In the name of hꞵchy the redeemer, I do now suffer all spirits bound by this ceremony, no longer needed in the service of this telesmata, to depart in peace unto their places. May the blessing of hcꞵhy hꞵchy be with you now and forever more, and let there be peace between me and you.”

Step 4

Close the Temple and do final banishings.

RC



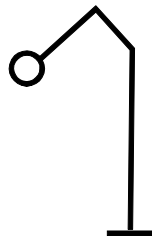
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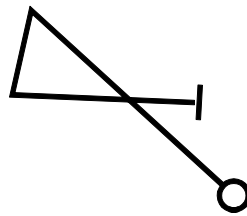
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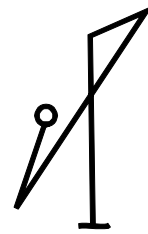
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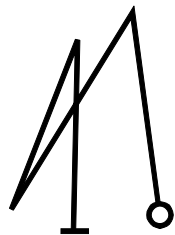
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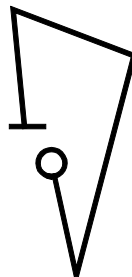
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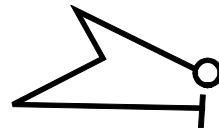
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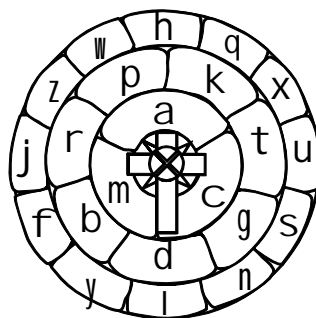
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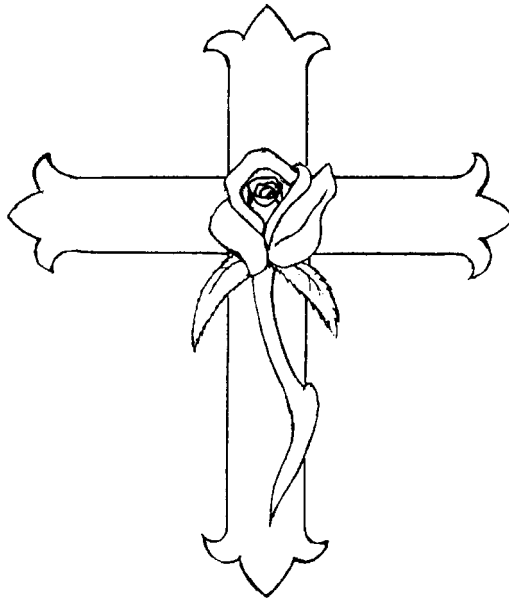


Ra God Form

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

Ra is the great god of the Sun, and it is he who sails across the sky, causing it to rise in the east and set in the west. His beak is of emerald, and his skin is of a natural flesh tone. His eyes are as burning coals, and upon his head rests a solar disk of red with a yellow serpent surrounding it. This is mounted upon a red nemyss that is bordered with emerald. Around his waist, Ra wears an emerald wrap cloth, belt and purse. He wears upon his wrist and ankles emerald bands stripped with red, and the same coloring applies for his collar. In his left hand, he bears a green phoenix wand and a green ankh in his right.

RC

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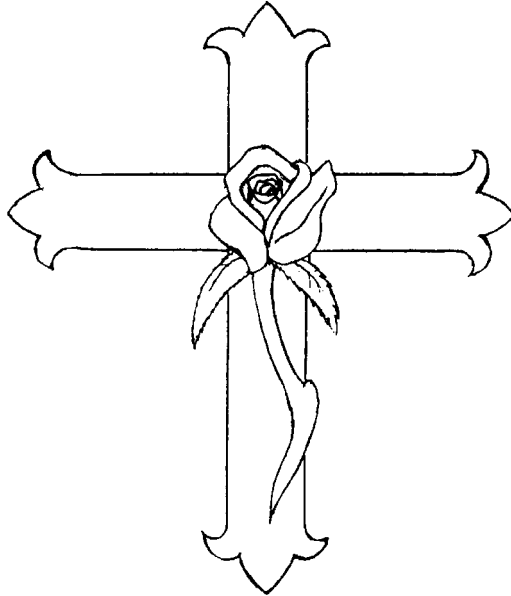
Ra

Ceremony of the Equinox

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=□6



THIS MATERIAL IS PRIVATE AND HAS BEEN LENT TO ME ON TRUST, TO RETURN ON DEMAND. IT CONTAINS NOTHING OF PECUNIARY VALUE AND NOTHING PERSONAL TO MYSELF. I HEREBY DIRECT MY LEGAL REPRESENTATIVES WHOMSOEVER, IN CASE OF MY DEATH OR INCAPACITY, TO RETURN THE SAME AT ONCE, UNREAD AND UNOPENED, TO G.H. FRATER P.C.A., AT 14050 CHERRY AVENUE, SUITE R-159, FONTANA, CALIFORNIA, 92337.

(Officers assemble the Temple and robe up. Chiefs seat themselves on the Dais. Members robed and wearing their sashes enter and sit in the correct quarter- Inner Order members in the east, Philosophus in the south, Practicus and Theoricus in the west, Zelators and Neophytes in the north. The Temple is opened in the Neophyte grade. All are seated.)

HIEROPHANT: (Knocks.) "Fraters et Sorors of all grades of the Temple of Isis Mighty Mother, let us celebrate the festival of the Vernal Equinox."

(All rise except the **Hierophant**.)

HIEROPHANT: (Knocks) "Frater Kerux, proclaim the Equinox and announce that the password is abrogated."

HIEROPHANT: (Passes to the northeast, raises his wand, and faces west.) "In the name of the Lord of the Universe, Who works in silence and Whom naught but silence can express, and by command of the Very Honored Hierophant, I proclaim that the Autumnal Equinox is here and that the password _____ is abrogated."

(**Kerux** returns to place. Members stand facing toward the altar and follow the officers in making the signs toward it.)

HIEROPHANT: "Let us consecrate according to ancient custom, the return of the Equinox."

HIEROPHANT: "Light."

HIEREUS: "Darkness."

HIEROPHANT: "East."

HIEREUS: "West."

HIEROPHANT: "Air."

HIEREUS: "Water."

HEGEMON: (Knocks.) "I am the reconciler between them. All make the Neophyte Sign toward the altar."

DADOUCHOS: "Heat."

STOLISTES: "Cold."

DADOUCHOS: "South."

STOLISTES: "North."

DADOUCHOS: "Fire."

STOLISTES: "Water."

HEGEMON: (Knocks.) "I am the reconciler between them. All make signs toward the altar."

HIEROPHANT: "One creator."

DADOUCHOS: "One preserver."

HIEREUS: "One destroyer."

STOLISTES: "One redeemer."

HEGEMON: (Knocks.) "One reconciler between them. All make signs toward the altar." (Done.)

HIEROPHANT: (Goes to the west of the altar.) "With the password _____ I lay down my sceptre." (Takes rose from the altar and returns to his place.)

HIEREUS: (Passes directly to the altar and lays down his sword.) "With the password _____ I lay down my sword." (Picks up cup.)

HEGEMON: (Comes directly to the east of the altar and lays down sceptre.) "With the password _____ I lay down my sceptre." (**Hegemon** remains standing east of the altar.)

KERUX: (Comes direct to the altar, hands his lamp to the **Hegemon**, and lays down his wand) "With the password _____ I lay down my lamp and wand."

(**Kerux** returns to place. **Hegemon** returns to place also, taking the Lamp of the Kerux.)

STOLISTES: (Comes around by the east to the south to the west of the altar and puts down cup) "With the password _____ I lay down my Cup." (Takes the paten of bread and salt and returns to place.)

DADOUCHOS: (**Dadouchos** comes direct to the altar and lays down Censer.) "With the password _____ I lay down my censer." (**Dadouchos** takes the red lamp from the altar and returns with the Sun to his place.)

(**Kerux** passes to the northeast to begin his circumambulation. **Kerux** moves to the east and halts before the **Hierophant**.) "All face East."

HIEROPHANT: (Holding up the rose, faces east.) "Let us Adore the Lord of the Universe. Holy art Thou, Lord of the air, Who hast created the firmament. (**Hierophant** makes a cross in the air with the rose and salutes.) All give Theoricus Grade Sign or the sign of your grade."

KERUX: (Passes to the south and faces the **Dadouchos** who turns south holding up the lamp.) "All face south."

DADOUCHOS: "Let us Adore the Lord of the Universe. Holy art Thou, Lord of fire, wherein Thou hast shown forth the throne of Thy glory. (Makes a cross with the lamp.) All give Philosophus Grade Sign or the sign of your grade."

KERUX: (Passes to the west and faces the **Hiereus**, who turns west holding cup on high.) "All face west."

HIEREUS: "Let us Adore the Lord of the Universe. Holy art Thou, Lord of the Waters, whereon Thy Spirit moved at the beginning. (Makes a cross with the cup.) All give Practicus grade sign or the sign of your grade."

KERUX: (**Kerux** passes to the north and faces the **Stolistes**.) "All face north."

STOLISTES: (Turns to the north, holding the paten on high.) "Let us adore the Lord of the Universe. Holy art Thou, Lord of the Earth, which Thou hast made for Thy footstool! (Makes a cross with the paten.) All give Zelator Grade Sign or the sign of your grade."

KERUX: (Passes around the Temple to his place.) "All face toward the altar."

HEGEMON: (Stands east of the altar, facing west, and holding the Lamp of the Kerux on high.) Let us adore the Lord of the Universe. Holy art Thou, Who art in all things, in Whom are all things. If I climb 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 ebb and flow! Thine is the earth with its enduring stability! (Makes a cross over the altar with the lamp. **Hegemon** keeps the lamp.) "All give the Neophyte Grade Sign toward the altar."

IMPERATOR: "By the power and authority vested in me, I confer the new password. It is _____!"

(**Hierophant**, taking the rose, quits his throne, which is taken by the **Imperator**. **Hierophant** then goes to the east of the altar and lays down the rose. He returns to the east and lays down his lamens and cloak at the foot of the throne, and takes his place in the east as a member of the Temple.)

(In the same manner the **Hiereus** sets down the cup, **Hegemon** the Lamp of the Kerux, **Stolistes** the paten, **Dadouchos** the red lamp in turn, and lay their lamens at the foot of the Dais and all are seated with the members of their own rank.)

PRAEMONSTRATOR: (Rises to read out the names of the new officers.) "The officers appointed to do the work of the Temple for the ensuing six months are _____. The Brethren of the Outer Order will now retire for a season."

(**Kerux** gathers up and leads out all who have not attained the white sash. There is a pause while the new officers are provided with the nemysses and lamens collars. Outer Order members taking office should take these with them and clothe outside the Temple in readiness for their installation by the new Hierophant now to be appointed. All Inner Order members now present assume their Rose Crosses. **Chief Adept** takes his place on the throne of the east. **Second Adept** on his left; **Third Adept** on his right. Lesser officers leave Dais and take seats among other members.)

CHIEF ADEPT: "Peace profound, my Brethren." (He rises.)

SECOND ADEPT: "Emanuel." (He rises.)

THIRD ADEPT: "God is with us." (He rises.)

CHIEF ADEPT: "In Nomine Die viventis."

SECOND ADEPT: "Et vivificantis."

CHIEF ADEPT: "Qui vivit et regnet in saecula saeculorum."

THIRD ADEPT: "Amen."

CHIEF ADEPT: "Avete, Fratres et Sorores."

SECOND ADEPT: "Rosae Rubae"

THIRD ADEPT: "Et Aureae Crucis"

CHIEF ADEPT: "Very Honoured Fratres and Sorores, the things which are above do continually lift up unto their high estate the things which are below, and do thence return them after a certain great transfiguration so that the work of wisdom may continue and that the grace and sanctification of the holy and glorious Zion may be communicated to the Zion which is on Earth. Therefore, the worlds rejoice together

and are fulfilled in all completion. I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible Temple of Isis Mighty Mother into the house not made by hands, built of lively stones, the company of the Adepts, and it is so assumed accordingly."

SECOND ADEPT: "Cum Potestate et Gloria."

THIRD ADEPT: "Amen!"

(Chief Adepts are seated.)

CHIEF ADEPT: "Fratres et Sorores of the Rosae Rubae et Aurae Crucis. We know that the mystic Temple, which was erected of old wisdom, as a witness of the Mysteries which are above the sphere of knowledge, doth abide in the Supernal Triad, in the understanding which transcends reason, in the wisdom which comes before understanding and in the crown which is the Light of the Supernals. We know that the Shekinah, the cohabiting glory, dwelt in the inner sanctuary, but the first creation was made void. The Holy Place was made waste and the Sons of the House of Wisdom were taken away into the captivity of the senses. We have worshipped since then in a house made with hands, receiving a sacramental ministration by a derived Light in a place of the cohabiting glory. And yet, amidst signs and symbols the tokens of the Higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father. As a witness in the Temple of the heart, so in the outer house of our initiation do we have ever present certain watchers from within, deputed by the Second Order to guard and lead the Lesser Mysteries of the Temple of Isis Mighty Mother and those who advance within, that they may be fitted in due course to participate in the Light that is beyond it. It is in virtue of this connecting link, this bond of consanguinity, that I have assumed the things which are without the Temple of Isis Mighty Mother into the things which are within the company of the Second Order at this secret meeting held at the Autumnal Equinox for the solemn purpose of proclaiming a new Hierophant charged with the rites of the Temple during the ensuing six months, being a part of the temporary period which intervenes between us and our rest."

SECOND ADEPT: "Let us work, therefore, my Brethren and effect righteousness, because the night cometh."

THIRD ADEPT: "Wherein no man shall labor."

CHIEF ADEPT: (Rises.) "Fratres and Sorores of the Rosae Rubae et Aurae Crucis, by the power in me vested, I proceed to the installation and investiture of the Hierophant of the Temple of Isis Mighty Mother in the Order of the Golden Dawn in the Portal of the Vault of the Adepts."

SECOND ADEPT: (Rises.) "Benedictus qui venti!"

THIRD ADEPT: (Rises.) "In Nomine Domini!"

(The three Adepti give the L.V.X. Signs, and seat themselves.)

CHIEF ADEPT: "Very Honoured Frater, at the discretion of the Chiefs of the Second Order you have been appointed to the office of Hierophant of this Temple for the ensuing six months. Are you willing to assume its duties and responsibilities?"

HIEROPHANT: "I am."

CHIEF ADEPT: "Then I will thank you to advance to the east, giving the Grade Sign of the Order of the R.R. et A.C.." (Done.)

SECOND ADEPT: "Benedictus Dominus deus Noster!"

THIRD ADEPT: "Qui Dedit nobis hoc Signum." (Touches Rose Cross on breast.)

CHIEF ADEPT: "Very Honoured Frater _____, standing in the eastern place of the Temple, I will thank you to give me the secret word of the Order of the Golden Dawn." (Done.)

SECOND ADEPT: "Habes Verbum."

THIRD ADEPT: "Et verbum caro factum est, et habitavit in nobis."

CHIEF ADEPT: (Rises.) "Wherefore, Brethren, let us remember that when the body is assumed by the Word, the Man becomes a living soul, for which reason we persevere in the pathway of the Cross as we look for the assumption of the Rose. The Very Honoured Adeptus Secundus will now deliver the charge before the installation." (Sits down.)

SECOND ADEPT: (Rises.) "The high office to which you have been appointed by the decree of the Chiefs of the Second Order involves duties of a solemn kind and their proper fulfillment is a sacred responsibility which rests for a period upon you. The Chief officers of the Temple are distinct as is the Hierophant as the Expounder of the Mysteries, but not on him alone, for all must work together to encompass the good of all. I invite you, therefore, not only to take counsel with the Chiefs of the Second Order on all important occasions and to maintain a regular communication with the guardians of the Outer Temple, but to consult and assist the lesser officers so that these rites which, under the supreme authority, are about to be placed in your hands, may, after your term of office, be restored to the Chief Adept not merely intact in their workings but showing an increased beauty and a greater Light of symbolism. Thus only will you give, when the time comes, a good account of your stewardship. Let me further remind you that the guardians of the Outer Temple should at all times, in all things,

command your respect as the deputies of the absolute power which dwells behind the Veil, directing all things in the two Orders for the attainment of its Divine ends. Let the memory of these objects abide you, even as it abides in them and do you assist them in their labor so to direct the Temple that peace may be maintained with power." (Sits down.)

CHIEF ADEPT: "In the presence of this convocation of Adepts of the Second Order, seated in this assumed Temple, I again ask you whether you are prepared in your mind to accept the responsible office to which you have been appointed?"

HIEROPHANT: "I am."

CHIEF ADEPT: "Then you will kneel down, repeat the sacramental name by which you are known in the Order and repeat after me:

I, Frater _____, in the name of the Lord of the Universe, and of that eternal and unchangeable unity which I seek in common with my Brethren, do solemnly promise that I will, to the utmost of my power, fulfill the high office which has been imposed upon me, and by me accepted freely, for the good of the whole Order; that I will maintain the rites of the Order and observe the duties of my position with conscientiousness and loving care, not alone toward the Temple itself, but every individual member; that I will cooperate with the guardians of the Temple; that I will execute the decree of the Chiefs of the Second Order, acting with justice and without fear of favor in accordance with the dictates of my conscience. This I affirm by the symbol worn upon the breast of the officiating Adept."

(Hierophant is directed to stretch out his hand in the direction of the Rose Cross on the Chief Adept's breast.)

"Arise, Very Honoured Frater, and receive at my hand the highest office I can bestow upon you in this Temple. By the power in me vested, I now appoint you Hierophant of the Temple of Isis Mighty Mother to work and confer the grades of the Outer Order, under the dispensation of the Chiefs during the ensuing six months. May the Light which is behind the Veil shine through you from your throne in the east on the Fraters and Sorors of the Order, and lead them to the perfect day."

SECOND ADEPT: "When the glory of this world passes."

THIRD ADEPT: "And a great Light shines over the splendid sea."

CHIEF ADEPT: (Invests **Hierophant** with robes, assisted by a server.) "I clothe you with the Robe of Hierophant. Bear it unspotted, my brother, during the period of your office. Keep clean your heart beneath it, so it shall sanctify your flesh and prepare you for that great day when you, who are now clothed by the power of the Order, shall be unclothed from the body of your death. I invest you also with the lamen of your office; may the virtue which it typifies without, be present efficaciously within you, and after the

term of your present dignity, may such virtue still maintain you in your search for the white stone on which a new name is written which no man knoweth save he who receiveth it. You will now pass to the symbolic altar of the Universe and assume the Sceptre of the Hierophant."

HIEROPHANT: (Goes to the west of the altar, raises sceptre.) "By the password of _____ I claim my sceptre." (He returns to east.)

CHIEF ADEPT: (Takes him by both hands and enthrones him with the grip of the Second Order.) "By the power in me vested, I install you as Hierophant of the Temple of Isis Mighty Mother. May the steps of this throne lead you to your proper place among the seats of the mighty which are above." (Turns to the members.) "Behold my Brethren, he who now stands amongst us, clothed with the attribute to lawful revealer of the Mysteries for those whom we are leading toward the Light. You are the Adepts of those Mysteries and you can assist him to proclaim them, that those who are still without may be led by loving hands to that which is within. Fraters et Sorors of the R.R. et A.C., I now invite you to join with me in a common act of prayer. All face east.

We give Thee thanks, supreme and gracious God, for the manifestation of Thy Light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy Mysteries, for those guiding hands which raise the corner of the Veil and for the firm hope of a further Light beyond. Keep, we beseech Thee, this man our brother, in the justice of Thy ways, in the Spirit of Thy great council, that he may well and worthily direct those who have been called from the tribulation of the darkness into the Light of this little kingdom of Thy love; and vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the desire of Thy house into the Light of Thy presence."

SECOND ADEPT: "The desire of Thy house hath eaten me up."

THIRD ADEPT: "I desire to be dissolved and to be with Thee."

CHIEF ADEPT: "God save you, Fraters et Sorors. The work of the Light for which we have assumed this Temple has been accomplished faithfully, and the Temple has received its Hierophant. By the power in me vested, I now remit it into its due place in the Outer world, taking with it the graces and benedictions which at this time we have been permitted to bestow thereon. It is so remitted accordingly. In Nomine Dei Viventis."

SECOND ADEPT: "Et vivificantis."

CHIEF ADEPT: "Qui vivet et regnet in saecula saeculorum."

THIRD ADEPT: "Amen."

(All Adepts give L.V.X. Signs, and resume their proper places in the Temple. They remove Rose Crosses.)

PRAEMONSTRATOR: (Goes to the door and opens it.) "The Brethren of the Outer Order will resume their places in the Temple."

CHIEF ADEPT: "Fraters et Sorors of the Temple of Isis Mighty Mother, behold your Hierophant, our Frater _____, who has been regularly installed and enthroned, and by the power in me vested, I proclaim him the Revealer of Mysteries among you for the ensuing six months, being part of that temporal period through which we are conducted into Light. Very Honored Frater, in the presence of the children of your Temple, I call upon you to make a confession."

HIEROPHANT: (Rising.) "Fraters et Sorors of the Temple of Isis Mighty Mother, seeing that the whole intention of the Lower Mysteries, or of external initiation, is by the intervention of the symbol, ceremonial, and sacrament, so to lead the soul, that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth; and seeing also, that thus withdrawn, the soul by true direction must be brought to the study of Divine things, that it may offer the only clean oblation and acceptable sacrifice, which is love expressed toward God, man and the Universe.; Now, therefore, I confess and testify thereto, from my throne in this Temple, and I promise, so far as in me lies, to lead you by the rites of this Order, faithfully conserved and exhibited with becoming reverence, that through such love and such sacrifice, you may be prepared in due time for the Greater Mysteries, the supreme and inward initiation." (Sits down.)

(Installation of the lesser officers is now proceeded with. Cloaks and lamens are arranged at the foot of the Dais, ready for the server to hand them to the **Hierophant**.)

HIEROPHANT: (Reads his confession.) "In virtue of the power to me committed, I proceed to invest my officers. Let the Hieres come to the east."

(Hieres standing in the east, is invested with the cloak by the Server, who also clips the lamens in place and the **Hierophant** holds the lamens.)

HIEROPHANT (While holding the lamens of the Hieres.) "By the power to me committed, I ordain you Hieres of this Temple for the ensuing six months, and I pray that from your throne in the west, symbolizing the failing Light, you also may lead the Fraters and Sorors of the Order to the full Light in the end, and that you and they, in the midst of material gloom, will ever remember that the Divine Darkness is the same as the Divine glory."

HIERES: (Passes to the east of the altar and takes up the sword.) "By the Password _____, I claim my sword." (Goes back to Throne.)

HIEROPHANT: (Waits for the **Hieres** to be seated.) "Let the Hegemon come to the east."

(**Hegemon** goes to the east to the **Hierophant**.)

HIEROPHANT: "By the power to me committed, I ordain you Hegemon of this Temple for the ensuing six months, and I pray that from between the pillars, you may lead the Fraters and Sorors into the equilibrium of perfect reconciliation."

HEGEMON: "By the Password _____, I claim my sceptre." (Takes sceptre and assumes his place.)

HIEROPHANT: "Let the Kerux come to the east."

(**Kerux** and other officers to follow are served with the lamens which the **Hierophant** holds while addressing them.)

HIEROPHANT: "By the powers to me committed, I ordain you Kerux of this Temple for the ensuing six months, to guard the inner side of the Portal, and to lead all mystic processions. I pray that you may ever go before us with the torch of the Higher Luminaries, uttering the watchwords of the day. Thanks be to God, my Brother, for the admirable Light."

KERUX: "By the Password _____, I claim my lamp and wand."

HIEROPHANT: "Let the Stolistes come to the east." (Does this.) "By the powers in me committed, I ordain you Stolistes of this Temple for the ensuing six months, to watch over the cup of clear water, and to purify the Hall, the Brethren and the candidate. May you also, in your own soul, be sprinkled in hyssop and be cleansed, may you be washed and made whiter than snow. Thanks be to God, my Brother, for the living water which purifies the whole creation."

STOLISTES: "By the Password _____, I claim my cup."

HIEROPHANT: "Let the Dadouchos come to the east." (Does this.) "By the power to me committed, I ordain you Dadouchos of this Temple for the ensuing six months, to watch over the fires of the Temple and to perform the consecration by fire. Remember the sweet odor of the greater sanctuary, and the savor of the beauty of the house. Thanks be to God, my Brother, for the true incense which hollows your life."

DADOUCHOS: "By the Password _____, I claim my censer."

(**Hierophant** sits down. Then all are seated.)

(**Kerux** comes forward and arranges the elements properly upon the altar.)

(The **Chief Adept** will now make any announcements.)

(The **Hierophant** may address the Temple. When he has finished, he gives one knock and the **Kerux** comes forward to begin the closing which is that of the Neophyte grade.)

KERUX: (Goes to northeast of the altar.) "Hekas Hekas Este Be Beloi."

HIEROPHANT: (Goes to the east.) "I now invoke the Divine scribe of this Order to record and place this event into thy tablets.

I now release any spirits that may have been imprisoned by this ceremony. Go back to thine own abodes and habitation with the blessings of Yehashua Yehovashah, for I now declare this rite in the Hall of the Neophyte duly closed."

HIEROPHANT: "Khabs."

HIEREUS: "Am."

HEGEMON: "Pekht."

HIEREUS: "Konx."

HEGEMON: "Om."

HIEROPHANT: "Pax."

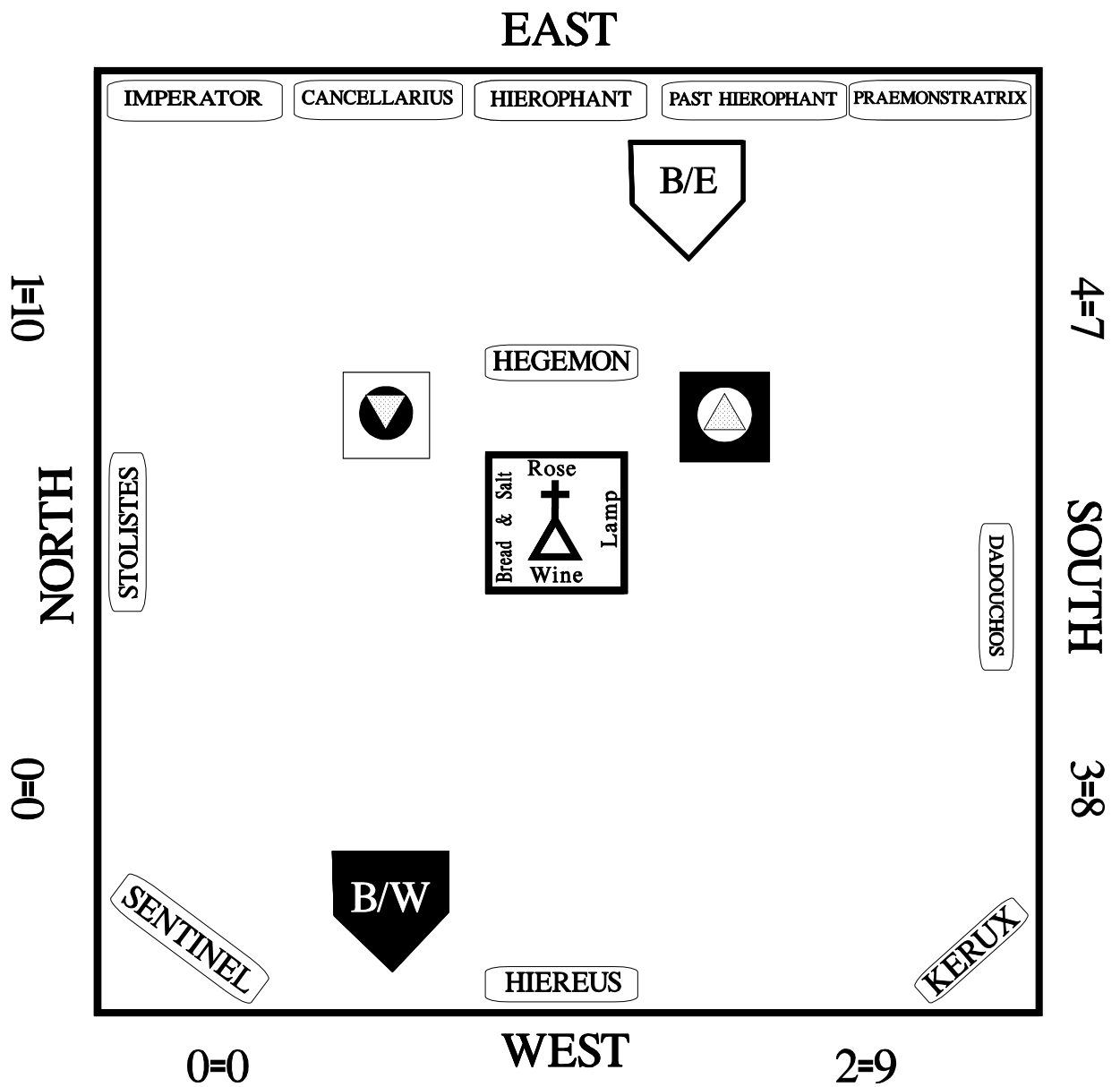
HEGEMON: "Light!"

HIEROPHANT: "In!"

HIEREUS: "Extension!"

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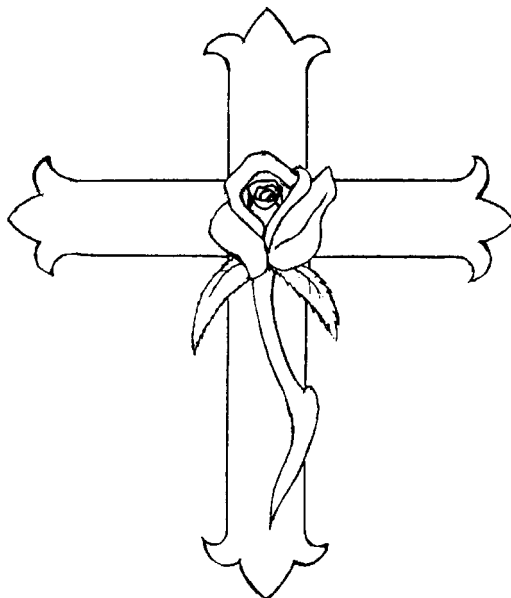
STATIONS DURING EQUINOX CEREMONIES

Consecration Ceremony for a Venus Talisman

R . R . E T A . C .

Z E L A T O R A D E P T U S M I N O R

⑤=⑥



This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

The Magus should be garbed in the regalia of the Hierophant, and should in addition, wear a seal of κ in the appropriate colors behind the lamén. The talisman of κ should be wrapped in a black cloth and tied thrice with a cord. The Temple furniture arranged as in the grade of Neophyte.

Step 1

Perform the Banishing Ritual of the Pentagram and Hexagram.

Step 2

Open the Temple by the Ceremony of the Watchtowers.

Step 3

After the adoration, perform the Invoking Hexagram Ritual of the Supernals, using **Ehieh** and **ARARITA**. Employ the vibratory formula of the Middle Pillar, and invoke **Kether**, but do not proceed until the sensation of the Divine force is present in every vein and nerve.

Then, contemplate the Higher and Divine Genius, and utter the following prayer:

"Unto Thee, Sole Wise, Sole Eternal and Sole Merciful One, be the praise and glory forever, who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto me, ynda, but unto Thy name be the glory. Let the influence of Thy Divine Ones descend upon my head, and teach me the value of self sacrifice so that I shrink not in the hour of trial, but that thus, my name may be written on high, and my Genius may stand in the presence of the Holy One in that hour, when the Son of Man is invoked before the Lord of Spirits, and his name before the Ancient of Days."

Step 4

Pause, then formulate the pillars. Stand between them, and make the Sign of Philosophus Say:

"Let us adore the Lord and King of **Fire**. Holy art thou Lord of the Blazing Fires, whereon thy Spirit filled in the beginning, **Elohim**. Glory be unto thee **Ruach Elohim** whose Spirit hovered over the Waters of Creation."

Step 5

Go to the South. Before the Fire Tablet, make the Active and Passive Spirit Pentagrams and Invoking Fire Pentagram with the Leo Kerub in the center, using the Lotus Wand. Say:

"And the **Elohim** said, 'Let us make Adam in our own image, after our likeness, and let him have dominion.' In the name **YHVH Tzboath**, Lord of Hosts, Spirits of Fire adore your Creator.

Sign the Leo Kerub with the Fire Wand. Say:

"In the Sign of Leo the Lion, and in the name of **Michael**, great Archangel of fire, spirits of fire, adore your Creator."

Make the cross with the wand. Say:

"In the names and letters of the Great Western Quadrangle, spirits of fire, adore your Creator."

Hold the Lotus Wand on high. Say:

"In the three great secret holy names of God borne upon the banners of the west, **OIP TEAA PDOCE**, and in the name of, **EDLPRNAA** great King of the south, spirits of fire, adore your Creator."

Step 6

Still facing south, vibrate very powerfully the Sixth Enochian key, invoking the line Bitom from the Tablet of Union. Formulate an astral Banner of the East surrounding one's self.

"In the name of **Elohim** and in the name of **YHVH Tzboath**, I command ye, O ye dwellers in the realm of fire, that ye fashion for me a magical base in the astral light wherein I may invoke the Divine forces to charge this talisman of Nogah."

Step 7

Go to the appropriate direction to begin the Supreme Invoking Ritual of the Venus Hexagram. Perform the Keyword in the east.

Step 8

Precede with the Qabalistic Cross, closing with the Keyword. Return to the altar so that the latter is between the operator and the previously ascertained position of Venus. Say:

"O thou Divine One, who dwellest in the majesty and desire of Netzach, the seventh sephira. **YHVH Tzboath**, Lord of Hosts, ruling in glory, magnificence and grace, look upon me, I beseech Thee, as I perform this consecration ceremony. Let a ray from Thy perfection descend upon me, to awaken within my

being that which shall prove a channel for the working of Thine abundant power. May this Venus talisman which I have made be a focus of Thy Light and Life and Love so that it may awaken within my soul a clear vision and a stronger aspiration to the Light."

Step 9

Draw the letters **YHVH Tzboath** in Hebrew and its sigil in the air. Then, trace the same over the heart region and vibrate it a several times.

"Grant unto me, thou great and Lord of Hosts Netzach, the presence and power of thy holy Archangel **Haniel** that he may aid me with his power."

Step 10

Draw the Invoking Hexagram of Venus and in it the sigil of **Haniel**. Vibrate the name strongly.

"O ye gods of Netzach, I conjure ye by the mighty name of **YHVH Tzboath** Lord of Hosts, and by the name of **Haniel** whose throne and seat ye are. **Elohim**, come unto me now. Manifest yourselves through me, and fill my sphere with your magic power to accomplish this work of the art."

Step 11

Draw the sigil of Elohim, and vibrate the name.

"Command unto me the presence of **Haniel**, the Angel of Venus, and his Intelligence, **Hagiel**, that they may consecrate this most powerful symbol. Hagiel (Vibrate 7 times), I conjure ye potently to make manifest your presence within my soul that this talisman of Venus may be charged. Come now, O all ye powers and forces of the realm of Nogah, obey ye now the name of **YHVH Tzboath**, the Divine ruler of your kingdom, and **Haniel**, your Archangelic ruler, and the mighty powers of the **Elohim**."

Step 12

Place the talisman outside the circle, in the west, and then slide it within the circle with the point of sword.

"Creature of talismans. Enter thou within this sacred circle that thou mayest become a dwelling place of **Hagiel**, the Intelligence of Venus, a body for the manifestation of the majesty of Netzach."

Step 13

The talisman should be purified with water and consecrated with fire.

"In the name of **YHVH Tzboath** I proclaim, all ye powers and forces now invoked, that I, _____, of the R.R. et A.C. have invoked ye in order to form a true and potent link between my human soul and that Spirit of abundance and love and graciousness summed up in the name of Netzach. To this end, I have formed and perfected a talisman bearing, the sigil of **Hagiel**, the Intelligence of Nogah, and the geomantic symbols and sigils pertaining to Venus. In addition this Venusian Bowl of Desire has the many other symbols related to Venus in flashing colors. This is now covered with a black veil, and bound thrice with a cord so that **Hagiel** shall not see the light not move until he manifest unto me. I proclaim that this talisman shall be charged by the Intelligence **Hagiel**, in order that spiritual vision may be mine, and that it may assist us to overcome all obstacles of both a spiritual and material nature so that this Order may grow with great rapidity and thus, may be enabled to perform the Great Work."

Step 14

Pick up the talisman and place it at the foot of the altar.

"I _____, do solemnly pledge myself in the name of **YHVH Tzboath**, to consecrate in due ceremonial form this Venus talisman. And I assert, that with Divine aid, I shall invoke the Intelligence **Hagiel** from his abode in Nogah that life and power may be imparted to this Bowl of Desire, and that **Hagiel** shall live in this bowl for a period and perform his work apoun petitions placed within, and to the end that I may be assisted to perform the Great Work, and that I may be better able to assist my fellow men. May the powers of Netzach witness my solemn pledge."

Step 15

Place the talisman on the White Triangle on the altar. Stand west of the altar and face east.

"Ye powers of Nogah which I have invoked to this Temple, know that all is now in readiness to consecrate this talismatic Bowl of Desire. Aid me with your power that I may cause the Great Angel **Haniel** to give life and strength to this creature of talismans in the name of **YHVH Tzboath**."

Step 16

Go to the east of altar, face west. Place the left hand on the talisman, and hold the sword erect over it. Make over the talisman such lineal figures, seals, sigils and letters as may be named, and say:

"Abba, Father of all fathers, Thee I invoke by Thy name **YHVH Tzboath**. Descend, I beseech Thee, through my being to manifest unto me the Desire for the Divine and passion and that prodigality of Spirit which are the characteristics of Nogah so that in the enhancement of my true spiritual nature I may continually aspire unto Thy glory and grace. Grant unto me the power and help of Thy great Archangel **Haniel** who is the righteousness of Thy sphere. **Haniel** command, I beseech thee, to my assistance thy gods, the Elohim, that they may bind into this talisman the magnificence and mercy of Nogah and all the powers of Netzach. **Elohim**, O ye lesser gods of Nogah, assist me in this my invocation of **Haniel Haniel**, thou great Angel of Nogah ruling therein by the virtue of **YHVH Tzboath**, Ab, whose name thou must obey, and in the name of **Haniel**, your most potent Archangel, I command ye to send hither thine Intelligence, **Hagiel**, that he may concentrate and bind into this talismanic Bowl his life and power. In taking it for his body, let him thereby form a true and wonderful link for me with all those powers of love, desire, passion, abundance and benignity which rise rank upon rank to the feet of the Holy Spirit. O ye Divine powers of Nogah, manifest yourselves through this Intelligence, **Hagiel**, to show forth the majesty of your realm, the love and the magnificence of your Godhead, so that through this creature of talismans, I may ever pursue the Great Work and assist in the initiation of my fellow men. In so doing, grant that unto Hagiel who shall charge and live within this talismatic bowl of desire, be given a great reward in that day when the crown of the glory of my Genius shall be placed upon my head, and that his nature may become more illumined and glorified, more capable of receiving that Divine influx which abides in the heart of God and of man."

Step 17

Lift up the talisman in the left hand, smite it thrice with the sword, and raise both it and the sword aloft, stomping three times. Then, take the talisman to the north, and repeat:

"The voice of the exorcism said unto me, 'Let me shroud myself in Darkness, peradventure thus shall 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, 'Creature of talismans, the Light shineth in the Darkness, but the Darkness comprehendeth it not.' Let the mystic circumambulation take place."

Step 18

Take the talisman, and circumambulate. After going around once, stop in the south, and place it on the ground. Say:

"Unpurified and unconsecrated, thou canst not enter the Gateway of the West."

Step 19

Purify the talisman with water and consecrate with fire. Lift it with the left hand, face toward the west, and say:

"Creature of talismans, twice purified and twice consecrated, thou mayest approach the Gateway of the West."

Step 20

Pass to the west with the talisman in the left hand. Partly unveil it and smite it once with the sword. Say:

"Thou canst not pass from concealment unto manifestation save by virtue of the name \yhl a. 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 Shades. I am the exorcist in the midst of the exorcism. Take on, therefore, manifestation before me without fear. For I am he in whom fear is not. Thou hast known me, so pass thou on."

Step 21

Reveil the talisman, and circumambulate once. Then, halt in the north, and place it on the ground. Bar, purify, and consecrate as before, and after so doing, pass towards the east:

"Creature of talismans thrice purified and thrice consecrated, thou mayest approach the Gateway of the East."

Step 22

Strike it after unveiling it partly, and say:

"Thou canst not pass from concealment unto manifestation save by virtue of the name of hwhy. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which ariseth in Darkness. I am the exorcist in the midst of the exorcism. Take on, therefore, manifestation before me for I am the Wielder of the Forces of the Balance. Thou hast known me now, pass thou on unto the Cubical Altar of the Universe."

Step 23

Reveil the talisman, pass to the altar, place it on the White Triangle, and stand east, facing west, with the left hand on talisman, and the sword held over it with the right hand. Retrace all the sigils etc.. Say:

"Thou Intelligence of Nogah named **Hagiel**, I invoke thee in the Divine name of **YHVH Tzboath**. O Thou, who art the Lord of Hosts, lift me up, I beseech Thee, and manifest through me Thy power and grace and Thy generosity of Spirit. Grant unto me the mighty power and help of the Archangel **Haniel** who rules over the Divine realm Netzach, that he may command to my assistance the Choir of Angels, those lesser gods, the **Elohim**, that they may consecrate with power this talismatic Bowl which lieth before Thee. O ye gods of Netzach, command unto me the Angel of **Haniel**, , that he may cause **Hagiel**, his Intelligence, to come unto me. Haniel thou great angel of Venus, thou Divine Intelligence of Nogah, I invoke thee by the knowledge of thy name. I call thee by thy sigil and the symbol of Venus which I bear upon my breast. Come unto me now, I conjure thee to give to me of thy substance so that this creature of talismans may have power, life and love to make a Divine link with all those powers of attraction, passion and desire summed up in the holy name of Netzach. I invoke thee powerfully by the name of **YHVH Tzboath** a (Vibrate by formula of Middle Pillar and mystical circumambulation). Thus, do I potently conjure and exorcise thee to charge this talisman, thou Intelligence **Hagiel**."

Step 24

Lift the talisman, remove the veil leaving the cord underneath, and cry:

"Creature of talismans, long hast thou dwelt in Darkness. Quit the night and seek the day."

Step 25

Replace it on the triangle upon altar, hold the pommel of the sword immediately over it, and say:

"By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistible. Khabs Am Pekht, Konx Om Pax, Light in extension. As the Light hidden in Darkness can manifest therefrom, so shalt thou become irresistible."

Step 26

Pause, and using the **Hathor**, invoke **Hathor** as follows:

"O thou, who art goddess of passionate beauty and desire, I invoke thee. Exalt my soul to the feet of thy glory. Hear me, and manifest in splendor to him who worships at thy throne. When Ra created Sekhmet, her power became perfected in you, **Hathor**. Oh **Hathor**, thou who art like the eye of Ra, do I call upon thee.

Thou art attraction. Thou art desire. Thou art passion. Thou art Queen of the Stars, and thy very name covers all the skies. Most Holy Mother, mediatrix unto

the Light Divine, source of Love, passion, desire, fervor, attraction and hunger for spiritual perfection, thee do I invoke.

Hathor, lady of flame, thee thee do I invoke. Thou who art covered in emerald, thee do I invoke. Thou who wearest a purple headband with a passionate green and red feather, I do invoke thee passionately. Thou who art called the Queen of Happiness, come thou forth, I do invoke thee. Oh **Hathor** (Vibratory formula of the middle pillar) before thee I have covered my face. Arise, great Queen, arise and shine now upon me, for I have clothed myself in thy image, and stand humbly before thy face.

Thy Divine Lady of a thousand Names, If I call thee Astarte, Venus, or Aphrodite, thou art nameless unto eternity. Mistress of the evening, guide me unto the sacred light, let me call my home, the house of Horus. The house above, Het-Heru is thy name, and through thee I shall arise into my higher selfhood which is found in God the vast one.

Step 27

Pause while circulating the force within. Say:

"This is the Lord of the Gods! This is He, Lord of the Universe! This is He whom the winds fear. This is He who having made voice by his commandment is Lord of all things, King, Ruler, and helper. I am He, the Bornless Spirit having sight in the feet, strong and immortal fire. I am He the Truth. I am He who hate that evil should be wrought in the world. I am He that lighteneth and thundereth. I am He from whom is the shower of the Life of the earth. I am He whose mouth ever flameth. I am He, the begetter and manifester unto the Light. I am He, the grace of the world, the heart girt with the serpent is my name. I am the Sun in his rising, and I have passed through the hour of cloud and of night. I am **Amoun**, the Concealed One, the Opener of the Day. I am **Osiris Onnophris**, the Justified One, Lord of Light, triumphant over death. There is no part of me that is not of the gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Let the White Brilliance of the Divine Spirit descend.

Therefore with the light of the Godhead above and within me do I invoke **Haniel**, the Archangel of Netzach, to command unto me the **Elohim**, the gods of Netzach. Come unto me, ye gods, that the Angel of Venus, **Haniel**, may cause his Intelligence, **IHagiel**, to make powerful this consecrated telesmata. Cause him to take this for his body, to live and reside within this bowl of attraction, passion and desire so that a true and sacred link may be formulated between the Spirit of the Godhead in Netzach and the human soul of the exorcist."

Step 28

Lift up the talisman and place it between the pillars. Go to the east, face west, and in the Sign of the Enterer project the whole current of will upon the talisman.

Protect with the Sign of Harpocrates. A light should play about the talisman. If not, repeat the above invocation from the throne in the east. As soon as the light is seen, quit the east and re-purify and re-consecrate the talisman with water and with fire. With this done, remove the cord from the talisman, lift it high, and smite it three times with the sword, and proclaim:

"By and in the names of Hathor, door way unto the vault of the Adepti and **YHVH Tzboath**, Lord of Host I invoke upon thee the power of Nogah, That thou by thyself shall be a potent talisman, and shall fulfill the request within thy nature of any petition placed with this potent bowl filled with the life of Nogah.

Step 29

Circumambulate three times with the talisman in the right hand. Return to the throne of the east, place the talisman upon the ground between the pillars and say:

"It is the word of the Veil, the Veil of the Tabernacle of the Temple before the Holy of Holies, the Veil which was rent assunder. It is the Veil of the four elements of the body of man which was offered upon the cross for the service of man.

I heard the voice of the Holy One proclaim, 'Thou art my Son. This day have I begotten thee. Thou shalt rule the nations with a rod of iron. Thou shalt break them in pieces as a potter's vessel.' Let therefore the elements obey the voice of **YHVH**. O ye spirits of flashing Fire, and Air, Spirits of Water and Earth, even ye legions of demons who dwell in the land of twilight, recognize in me your master and in this creature of talismans one whom ye are powerless to hurt or touch. Turn ye, O ye creatures of night and the Darkness. Come and obey my will. Serve and fear me. I bind even ye to help me in the works of the magic of Light. I bind ye by the curse of **Elohim Gibor**, by the power of **Kamael**, by the overwhelming powers of Geburah, by the awful curse of Paschal, and the Fire of the letter Shin I summon and command ye all to do my will in the cause of this magical art, to the glory of the Ineffable name. Look ye now upon this Venusian talismanic Bowl of desire and tremble, for the powers of the Divine Ones are in it. Look ye now upon the exorcist, for the crown of the Godhead is over him. Empty are your places in the world above. Your habitations are beneath my feet. **Elohim**, let there be unto the void restriction! **YHSHVH**, where are now their gods?

O my Father, I saw Thee when thou camest forth from Edom, when Thou wentest out of the field of Seir. Why were Thy garments red, O Mighty One? What were the sounds that behind Thee rose from hell? A crying and a groaning, a wail as of pain! For the power of the mighty ones is shattered. Red are Thy robes, my Father, for their blood is spilt. Broken is the strength of hell. Fallen are its walls of adamant; heaped in ruins are its walls of deception. I came and the Lord smote the warriors of ignorance. I came and the thrones of Ghogiel were empty. I came, and around me hovered the **Auphanim**, with **Ratziel** at their head, the Lord of Knowledge. O my Father, there are the wheels

of Thy chariot. **YHVH Tzboath**, blessed be Thy name. Broken is thy strength O Concealer, and fallen are the powers wherein ye have trusted. Shaken are your fenced cities to their unseen foundations.

He shall hide me under the shadow of His wings. His truth shall be forever more in the name of this creature of talismans because I have called upon the most high. I shall tread upon the lion and adder. The young lion and dragon shall I trample under foot because He hath set His love upon me. He will set me upon high, for I am He even as He is in me. Lift up your heads, O ye gates. Be ye opened, ye everlasting doors, that the King of Glory may come in."

Step 30

Make over the talisman the Sign of the Rending of the Veil, and say:

"Let the White Brilliance of the Divine Spirit descend upon this creature of talismans, to fill it with the glory of Thy majesty that forever it may be unto me an aid to aspire to the Great Work."

Step 31

Draw the Flaming Sword over the talisman. Say:

"Glory be unto Thee, Lord of the Land of Life, for Thy splendor flows out rejoicing, even unto the ends of the Earth."

Step 32

Take up the talisman, pass to between pillars and, formulate an astral Banner of the East about it. Say:

"Behold ye powers and forces of Nogah which I have invoked. Take witness that I have duly consecrated this creature of talismans with the aid of **Hagiel**, the Intelligence of Nogah, that it may aid me to overcome all spiritual and material obstacles, and by the exaltation of my higher nature assist me in my path to the Light Divine."

Step 33

Wrap the talisman in silk or linen, put it away:

"In the name of **YHSHVH** the redeemer, I do now suffer all spirits bound by this ceremony no longer needed in the service of this telesmata, to depart in

peace unto their places. May the blessings of **YHSHVH**, be with you now and forever more, and let there be peace between me and you.

I now declare this Temple and rite duly closed."

Step 34

Knock /
Bell \\\ ||| ///

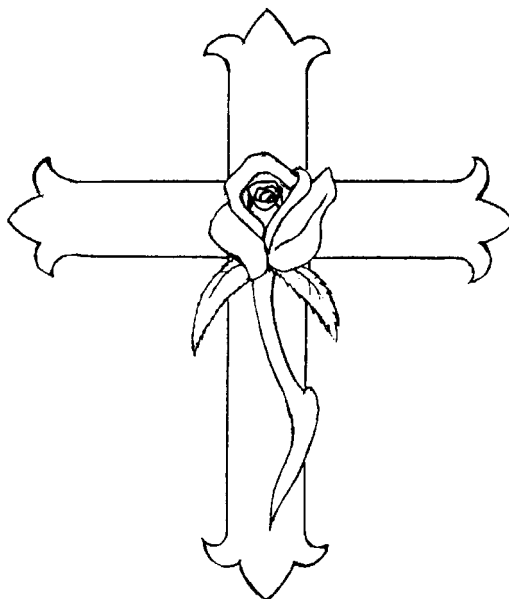
RC

The Qlippoth of the Qabalah

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

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This material is private and has been lent to me on trust, to return on demand. It contains nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to G.H. Frater P.C.A. 14050 Cherry Ave. Suite R-159 Fontana, CA 92337.

These be they who be unclean and evil, even the distortion and perversion of the sephiroth: The fallen restriction of the Universe, the rays of the coils of the stooping Dragon. Eleven are their classes, yet ten are they called. Seven are the head, yet an eighth ariseth. Seven are the Infernal Palaces, yet do they include ten.

In the Tree of Life, by the waters of the river, in the garden of Wisdom, is the Serpent of the Paths; it is the serpent of the Celestial Eden. But the Serpent of Temptation is that of the Tree of Knowledge of Good and Evil, the antithesis and opposer of the other: The Red Coiled Stooping Dragon of the Apocalypse, the serpent of the Terrestrial Eden. Regard thou therefore the Celestial Serpent, as of Brass, glistening with green and gold, the color of vegetation and of growth: Banish thou therefore the evil and seek the good, thou who wouldst follow in the footsteps of our Master, brother of the Golden Dawn. For as Moses lifted up the serpent in the wilderness, even must the son of Adam be lifted up, raised through the balance of strife and of trial, through the pathway of eternal life. And when, like our Master, thou art extended on that tree, through suffering and through pain, let thy countenance be raised up towards the Light of the Holy One to invoke the Divine Brightness, not for thyself, but for those who have not yet attained unto the pathways, even though they be thy tormentors.

Balanced between the spiritual and the material, the type of the reconciler, remember the symbol of the Brazen Serpent. Mark thou well the difference between the two serpents, for before the Serpent of Brass of numbers, the Serpent of Fire could not stand. But at the Fall, the Serpent of Evil arising in the Tree surrounded t̄wkl̄m, and linked her thus into the outer and the Qlipboth, for this is the sin of the Fall, even the separation of the material plane from the sephiroth through the interposition of the coils of the Stooping Dragon. Thus, therefore, must t̄wkl̄m be cleansed, and this is the redemption to come. For also Christ expiated not Sin till after he had overcome the temptation. But surely all things in the Creation are necessary, seeing that one existeth not without the other, and the evil also helpeth the work, for thus the greater and more intense the Darkness, by so much the more doth Light become bright by contrast and draweth, as it were, increased force from the blackness.

The Infernal Habitations

In the first circle are the Waters of Tears, in the second circle are the Waters of Creation, in the third circle are the Waters of Ocean, in the fourth circle is the False Sea. Upon the right hand in the lesser circles are names of the Seven Earths: [Hebrew letters omitted.] RG

1. Aretz - dry, crumbling earth
2. Adamah - reddish mould
3. Gia - undulating ground, like the side of a valley
4. Neshiah - oblivion
5. Tziah - sandy, or desert land
6. Areqa - earth
7. Thebel or Cheled - mixed earth and water.

Upon the left hand are the Seven Infernal Habitations:

1. Sheol - the Depth of the Earth
2. Abaddon - Perdition
3. Titahion - The Clay of Death
4. Bar Shacheth - The Pit of Destruction
5. Tzelmoth - The Shadow of Death
6. Shaari Moth - The Gates of Death
7. Gehinnon - Hell

The Evil and Averse Powers Beneath the Feet of the Four Kerubim

[These, and all following proper names, are given in Hebrew with English transliterations and translations where appropriate. The Hebrew is here omitted. RG]

tylyl	The Ass	Babel
Machaloth	The Ox	Jonia
Iams	Serpents	Media
Rahab	Strange Beasts	Edom
	Splendour on every side	
	Fire enfolding Whirlwind	

The Mercavah

In the Mercavah Vision of Ezekiel it is written: 'And I looked and behold a Whirlwind came out of the North, a great Cloud, and a fire enfolding itself and a splendour on every side, and Hashmal the brilliance of the innermost flame in the midst of fire.' These are from Cherubic expressions of force and the Evil and Averse Powers broken beneath their feet are: Rahab, whose symbol is a terrible demon leaping upon an Ox; *Machaloth*, a form compounded of a serpent and a woman, and she rideth upon a serpent; scorpion; and tylyl, a woman outwardly beautiful but inwardly corrupt and putrefying, riding upon a strange and terrible beast. To these four (Babel, Jonia, Media, Edom) are attributed four kingdoms, and they are also classed under the sephiroth as shewn.

The Twelve Princes of the Qlipoth who are the Heads of the Months of the Year

These are the names of the twelve princes and tribes of the Qlipoth who are the heads of the months of the year:

1. Beiriron -- so called because they are derived from the fourth evil, namely Iams, the Black. Their colours are dull red and black, and their form is that of a dragon-lion.
2. Adimiron -- whose colours are like blood mixed with water, a dull yellow and gray. Their form is that of a lion-lizard.
3. Tzelimiron -- whose colours are like limpid blood, bronze and crimson. They are like savage triangular-headed dogs.
4. Shichiriron -- whose colors are black, and their form blended of reptile, Insect and shell-fish, such as the crab and the lobster, yet demon-faced withal.
5. Shalhebrion -- whose colours are fiery and yellow, and their form like merciless wolves and jackals.
6. Tzaphirion -- whose colours are like those of earth, and their form like partially living yet decaying corpses.
7. Abirion -- whose colours are like clouds, and their form like grey, bloated goblins.
8. Necheshthiron whose colour is like copper, and their form like that of a most devilish and almost human-headed insect.
9. Nachashiron -- whose colours are like serpents, and their form like dog-headed serpents.
10. Dagdagiron -- whose colours are reddish and gleaming, and their form like a vast and devouring flat-headed fishes.
11. Bahimiron -- whose name is derived form Behemoth, and their colours are black and brown, and their forms those of awful beasts like a hippopotamus, and an elephant, but crushed flat, or as if their skin was spread out flat over the body of a gigantic beetle or cockroach, crawling yet having vast strength.
12. Nashimiron -- whose colours are of a stagnant gleaming, watery hue, and their forms like hideous woman, almost skeletons, united to the bodies of serpents and fishes.

In the midst of the circle are placed I ams and yadwmsa. The symbolic form of the former is somewhat like that of the devil of the Tarot, but colossal and attenuated; that of yadwmsais as a bloated, bestial man, but in a crouching position. At the southeast angle are placed the evil Adam, a goat-headed skeleton-like giant; and a thousand-headed hydra serpent; and the elder tyl yl , the wife of I ams, a woman with an ever-changing and distorted countenance. At the northeast angle is Aggerath, the daughter of Machalath, a fiendish witch with serpent hair enthroned in a chariot drawn by an ox and an ass. At the northwest angle is a gigantic scorpion with a fearful countenance, but standing upright as it were, and formed of putrefying water. After him cometh the Un-nameable One (Abaddon) and his appearance and symbol is that of a closely-veiled black gigantic figure, covered with whirling wheels and in his hand is a vast wheel whence issue as it whirls, multitudes of cat-like demons. Behind cometh Maamah like a crouching woman with an animal's body, crawling along the ground and eating the earth. And at the southwest angle are a winged lion and a winged horse drawing in a chariot the younger tyl yl , and wife of Asmodai. She is dark, a woman to the waist and a man below it, and she appears as dragging down with her hands small figures of men into hell.

Of the Three Evil Forces before I ams

The first is Qematriel whose form is that of a vast black, man-headed dragon-serpent, and he uniteth under him the force of rtk of the infernal and averse sephiroth. The second, a black, bloated man-dragon, Belial, he who denieth God; and he uniteth the force of the averse hmkj . The third is Othiel or Gothiel, a black, bloated man-insect, horrible of aspect, his breadth greater than his length: and he uniteth the force of averse hnyb. The fourth form is I ams the Black. All these are of gigantic nature and terrible aspect.

The Evil and Averse Sephiroth

These be the Evil and Averse sephiroth contained in the seven evil palaces, and these sephiroth have their place from behind the holiness of the World of Assiah. And I ams the evil surroundeth the whole evil sephiroth who are thus eleven instead of ten. There are eleven letters in the word 'Lieutenant Governors': Esther IX.3; eleven days from Horeb, Deut. I.2; the word 'where' in Deut. XXXII.37 is in value eleven; eleven were the curses of Ebal; eleven were the Dukes of Edom etc. In the evil palaces, the first containeth rtk, hmkj and hnyb. Unto rtk is attributed Kerethial, which meaneth 'Cut off from God' (Psalm XXXVII, v.34 'When the wicked are cut off (from God)' and the symbolic form is that of black, evil giants.

Also to rtk belong the I aywawt or Thamiel, the Bicephalous ones; and their forms are those of dual, giant heads, with bat-like wings; they have not bodies for they

are those that seek continually to unite themselves unto the bodies of other beings and forces.

Unto hmkj are referred the Dukes of Esau and the Ghogiel (from Og, King of Bashan), or, as it is sometimes written, Oghiel, and they attach themselves unto living and material appearance, and their form is like that of the black, evil giants with loathsome serpents twined around them. Unto hnyb are referred the Satariel or Harasiel, the Concealers and Destroyers whose forms and appearances are a gigantic, veiled head with horns and hideous eyes seen through the veil, and they are followed by evil centaurs. These are also called Seriel from Esau, because of their hairiness.

The second Palace containeth dsj, unto which are attributed the Gagh Shekelah, the Disturbing Ones, and their symbolic forms are those of black, cat-headed giants. They are also called Aziel, Chazariel and Agneil. The third palace containeth hrwbg whereunto are attributed Golaheb, or Burners with Fire, otherwise called Zaphiel, and their forms are those of enormous black heads like a volcano in eruption.

The fourth palace containeth trapt whereunto are attributed Zamiel, and they are great black giants, ever working against each other. The fifth palace containeth j xn, whereunto are attributed the Ghoreb Zereq, or Dispersing Ravens. Their form is that of hideous demon-headed Ravens issuing from a Volcano, also called Gezphiel. The sixth palace containeth dwh, whereunto are referred the Iams or Deceivers (Jugglers), whose form is that of dull, demon-headed, dog-like monsters.

The seventh palace containeth dwsy and twklm. Unto dwsy are referred the I ayl mg, or Obscene Ones, whose forms are those of corrupting, loathsome bull-men, linked together. Thereunto are also referred Nachashiel, evil serpents, and Obriel. Thereunto belongeth the blind dragon-force. Unto twklm is attributed tyl yl, the Evil Woman, and the appearance is that of a woman, at first beautiful but afterwards changing to a black, monkey-like demon. The name of the serpent, Nachash, hath the same number as that of Messiah, who will root out the Qlipoth from the world.

These are the Evil Chiefs:

1. rtk - Satan or Moloch
2. hmkj - Beelzebub
3. hnyb - Lucifuge
4. dsj - Ashtaroth
5. hrwbg - Asmodeus
6. trapt - Belphegor
7. j xn - Baal
8. dwh - Adramalech
9. dwsy - tyl yl
10. twklm - Nahemah

---according to the opinion of some, but these names can hardly be referred to any one sephira, seeing their power extendeth over many and numberless orders.

Behemoth and Leviathan are two evil forms, of which the first is the synthesis of the Qlipoth already described under the head of Behemiron in the Qlipoth of the months of the year (No. 11) The Leviathan are, as it were, numberless dragon forms united together, so that each of his scales is, as it were, a separate evil serpent.

[An instructional paper for students of the Golden Dawn Isis-Urania Temple.
Transcribed by W.E.H. Humphreys, 2 July 1900.]

	DIVINE NAME	DIVINE NAME IN HEBREW	SIGLE
Holy Name	Adonai	ynda	
Cardnal Point	Tzaphon	(n)zpx	
Archangel	Auriel	l ayrva	
Angel	Phorlakh	(k)al rwp	
Prince	Kerub	bwrk	
Divine Presence	Adonai	ynda	
Great Name	North	EMOR DIAL HECTEGA	
King	Noth	IC ZOD HEH CHAL	
Six Seniors	North	L Aidrom Alphctga Aczinor Ahmlcv LzinoPo Liansa	

	DIVINE NAME	DIVINE NAME IN HEBREW	SIGLE
Holy Name	YHVH	hwly	
Cardnal Pointt	Mizrach	j rzm	
Archangel	Raphiel	l apr	
Angel	Chassan	(n)cj	
Prince	Ariel	l ayra	
Divine Presence	YHVH	hwly	
Great Name	East	ORO IBAH AOZPI	
King	East	BATAIVAH	
Six Seniors	East	HABIRO AHAOZPI AAOZAIF AVTOTAR HTMORDA HIPOTGA	

	DIVINE NAME	DIVINE NAME IN HEBREW	SIGLE
Holy Name	EL	la	
Hebrew Element	Mizrach	j rzm	
Archangel	Gabriel	l ayrbg	
Angel	Taliahad	dhyl m	
Prince	Tharsis	syct	
Divine Presence	EL	la	
Great Name	West	EMPEH ARSEL GAIOL	
King	West	RA AGIOSEL	
Six Seniors	West	SLGAIOL SAINOR SONIZNT LAOAXRP LIGDISA	

	DIVINE NAME	DIVINE NAME IN HEBREW	SIGLE
Holy Name	Elohim	(m)yhla	
Hebrew Element	Darom	(m)wrd	
Archangel	Michael	l abym	
Angel	Aral	l ara	
Prince	Seraph	(p)rc	
Divine Presence	Elohim	(m)yhla	
Great Name	South	OIP TEAA PEDOCE	

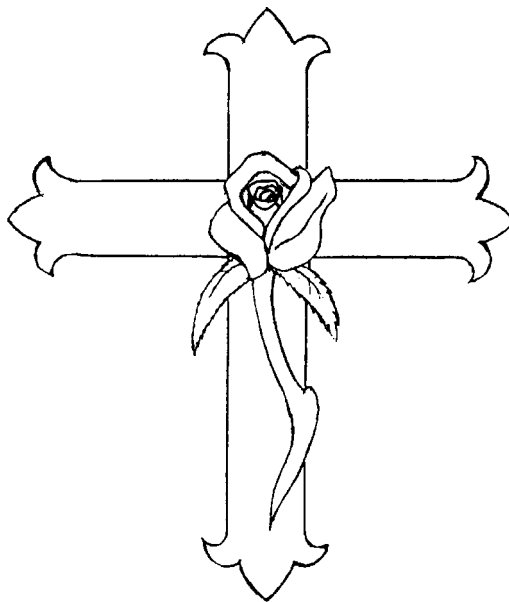
King	South	EDEL PERNAA	
Six Seniors	South	AAETPOI AAPDOCE ADOEOET ANODOIN ALNDVOD ARINNAP	

Enochian Dictionary

R . R . et A . C .

ZELATOR ADEPTUS MINOR

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THIS MATERIAL IS PRIVATE AND HAS BEEN LENT TO ME ON TRUST, TO RETURN ON DEMAND. IT CONTAINS NOTHING OF PECUNIARY VALUE AND NOTHING PERSONAL TO MYSELF. I HEREBY DIRECT MY LEGAL REPRESENTATIVES WHOMSOEVER, IN CASE OF MY DEATH OR INCAPACITY, TO RETURN THE SAME AT ONCE, UNREAD AND UNOPENED, TO G.H. FRATER P.C.A., AT 14050 CHERRY AVENUE, SUITE R-159, FONTANA, CALIFORNIA, 92337.

ENOCHIAN

A:	: In / of / on / the / with.
A BABALOND:	: Of a harlot.
A BOAPRI:	: Let them serve you.
A COCASB:	: The time.
A CRO ODZI:	: Hast thy beginning.
AAAN:	: Kerubic Angel of water angle of Fire Tablet.
AAB:	: Cacodemon of fire angle of Earth Tablet.
AABCO:	: Commanding Angel of air angle of Water Tablet.
AACC:	: Subservient Angel of fire angle of Air Tablet.
AADT:	: Kerubic Angel of air angle of Water Tablet.
AAETPIO:	: Senior of Mars on the Fire Tablet.
AAF or AAO:	: Amongst / among
AAI:	: Amongst you / cacodemon of fire angle of Earth Tablet.
AAI GROSB:	: Amongst you a bitter sting.
AAIOM:	: Amongst us.
AAIR:	: Subservient Angel of air angle of Earth Tablet.
AAL:	: Cacodemon of earth angle of Air Tablet.
AAALA / ALA:	: Placed you.
AAALA:	: Put / place (v)
AANA:	: Kerubic Angel of water angle of Fire Tablet.
AANAA:	: Kerubic name of water angle of Fire Tablet.
AAO IAL PIR GAH:	: Amongst the flames of first glory.
AAO:	: AAF / among / cacodemon of water angle of Air Tablet.
AAODT:	: Angel, also known as AADT.
AAOTH:	: Name of Mercury perimeter.
AAOZAIF:	: Senior of Jupiter on the Air Tablet.
AAPDOCE:	: Senior of Venus, on the Fire Tablet.
AAVAN:	: Angel, also known as AAAN.
AAVNA:	: Angel, also known as AANA.
AAX:	: Cacodemon, counterpart of the Angel AXIR.
AAXP:	: Subservient Angel of air angle of Water Tablet.
AB:	: Angel (Filia Filarum Lucis) associated with Luna.
AB:	: Name of Jupiter heptagon 2.
ABA:	: Cacodemon of fire angle of Earth Tablet.
ABABALOND:	: Of an harlot.
ABAI:	: Stooping. Subservient Angel of fire angle of earth.
ABAIOND:	: Governor of the second division of the aethyr POP (56).
ABAIUONIN:	: To the stooping dragon.

ABAIVONINU:	: ABAI VOVIN. Stooping dragon.
ABALPT:	: Calling Angel of earth angle of Earth Tablet.
ABAMO:	: Angel, also known as ABMO.
ABARAMIG:	: ABRAMG, prepare.
ABMO:	: Subservient Angel of earth angle of Air Tablet, also known as ABAMO.
ABOAPRI:	: Serve, also see BOOAPIS.
ABOZ:	: Kerubic Angel of air angle of Earth Tablet.
ABOZA:	: Kerubic name of air angle of Earth Tablet.
ABRAASA / ABRAASSA:	: Provide / provided.
ABRAMG:	: ABRANG / I prepare / I have prepared.
ABRAMIG:	: Prepare / are prepared.
ACAM:	: 7699.
ACAR:	: Subservient Angel of fire angle of Fire Tablet, also known as ACRAR.
ACCA:	: Subservient Angel of fire angle of Air Tablet. Also known as ACUCA.
ACHILDAO:	: With diamonds.
ACL:	: Cacodemon of water angle of Water Tablet.
ACLONDOH:	: In thy kingdom.
ACMBICU:	: Senior of Mercury on the Earth Tablet.
ACOCASB:	: Time.
ACON:	: Subservient Angel of earth angle of Air Tablet.
ACOP:	: Subservient Angel of earth angle of Water Tablet.
ACP:	: Cacodemon of water angle of Air Tablet.
ACPS:	: Kerubic Angel of earth angle of Fire Tablet.
ACRAR:	: Angel, also known as ACAR.
ACROODZI:	: Beginning, also CROODZI.
ACUCA:	: Angel, also known as ACCA.
ACZINOR:	: Senior of Jupiter on the Earth Tablet.
ADD:	: Cacodemon of air angle of Water Tablet.
ADGMACH:	: Much glory.
ADGT:	: Can / be able.
ADI:	: Cacodemon of earth angle of Fire Tablet.
ADIRE:	: Angel, also known as ADRE.
ADNA:	: Obedience.
ADNOP:	: Angel, also known as ADOP.
ADO:	: Cacodemon of earth angle of Earth Tablet.
ADOEOCT:	: Senior of Jupiter on the Fire Tablet.
ADOEOET:	: Senior of Jupiter on the Fire Tablet.
ADOHI:	: Kingdom, also see IO ADOHI.

ADOIAN: : Face.
ADOIS: : Demonic name (reversal of SIODA)
 commanding cacodemons of earth of fire.
ADOP: : Kerubic Angel of air angle of Fire Tablet.
ADOPA: : Angel ruling DOPA and companions.
ADOTA: : Angel, also known as ADTA.
ADPH: : PIADPH, jaw.
ADPHAHT / ADPHANT: : Unspeakable.
ADRAMAN: : Name of an evil spirit.
ADRE: : Subservient Angel of fire angle of Fire Tablet,
 also known as ADIRE.
ADROCH: : Mount of Olives.
ADRPAN: : Cast down.
ADTA: : Kerubic Angel of air angle of Water Tablet.
ADVORPT: : Governor of the third division of the aethyr
 TEX (90).
AEO: : Cacodemon of water angle of Water Tablet.
AER: : Cacodemon of fire angle of Fire Tablet.
AF: : Nineteen.
AFFA: : Empty.
AFLAFBEN / : Dee's good Angel that appeared to Dee and
APHLAFBEN: Kelley on Nov. 1, 1583.
AG L TOLTORN: : No one creature.
AG: : None / no / not / no one.
AGB: : Cacodemon, counterpart of the Angel GBAL.
AGLM / AGMLM: : Angel, companion of MAGL.
AGLM: : Kerubic Angel of earth angle of Water Tablet.
AGLO: : In thy.
AGMM: : Subservient Angel of water angle of Water Tablet.
AHA: : Cacodemon of earth angle of Air Tablet.
AHAOZPI: : Senior of Venus on the Air Tablet.
AH-DEH-ER-REH / : ADRE, Angel.
AH-DEH-REH:
AHD: : Cacodemon of air angle of Water Tablet.
AH-EE-AH-OH-AH-EE: : AIAOAI, Divine name.
AHLI: : Subservient Angel of water angle of Earth Tablet.
AHMBICV: : ACMBICU, Senior of air.
AHMLICV: : Senior of Mercury on the Earth Tablet.
AHX: : Cacodemon of earth angle of Water Tablet.
AIA: : Cacodemon of fire angle of Earth Tablet.
AIAB: : Subservient Angel of fire angle of Earth Tablet.
AIAOAI: : Calling Angel of earth angle of Air Tablet.

AIDROM:	: LAIDROM, Senior of earth.
AIGRA:	: Angel, also known as AIRA
AIL:	: Cacodemon of fire angle of Water Tablet.
AIO:	: Cacodemon of earth angle of Fire Tablet.
AIRA:	: Subservient Angel of air angle of Earth Tablet, also known as AIGRA.
AIS:	: Cacodemon of fire angle of Fire Tablet.
AISRO:	: The promise.
AIXS:	: Subservient Angel of air angle of Water Tablet.
AKELE:	: Name of Venus heptagram point.
ALAR:	: I have settled.
ALCA:	: Judgement (?)
ALD:	: SALD, wonder.
ALDARAIA:	: Will of God (?) Another title of the Book of Soyga.
ALDI:	: Gathering (cf. ALDON).
ALDON:	: Gather up / gird up.
ALDON DAXIL:	: Gird up your loins.
ALE:	: Cacodemon of water angle of Water Tablet.
ALGB:	: Subservient Angel of water angle of Earth Tablet.
ALHCTGA:	: Senior of Venus on the Earth Tablet.
ALIP:	: Subservient Angel of fire angle of Fire Tablet.
ALLAR:	: Bind up.
ALLAR ATRAAH:	: Bind up your girdles.
ALNDVOD:	: Senior of Luna on the Fire Tablet.
ALOI:	: Controlling name of fire angle of Air Tablet.
ALPUDUS:	: Angelic King ruling in the west-south-west.
ALR:	: Cacodemon of fire angle of Water Tablet.
ALS:	: Cacodemon of earth angle of Air Tablet.
ALSH:	: Subservient Angel of earth angle of Air Tablet.
AM:	: AMIZPI, fasten.
AMBRIOL:	: Governor of the third division of the aethyr LOE(36).
AMD:	: Cacodemon of earth angle of Fire Tablet.
AMEIPEZODI:	: AMIZPI, fasten.
AMGEDPHA:	: I begin anew.
AMIPZI / A MIP ZI:	: I fastened.
AMIRAN:	: Yourselves.
AMIS:	: End.
AMIZPI / AM PIZI:	: Fasten, also see AMIZPI.
AMMA:	: Curse / cursed.
AMO:	: Cacodemon of fire angle of Air Tablet.

AMOX:	: Subservient Angel of water angle of Fire Tablet, also known as AMSOX.
AMSOX:	: Angel, also known as AMOX.
AN:	: Angel (Filus Filiorum Lucis), associated with Luna.
AN:	: Name of Jupiter heptagon 1.
ANAA:	: Angel, also known as ANVAA.
ANAA:	: Kerubic Angel of water angle of Fire Tablet.
ANAEEM:	: Calling Angel of water angle of Earth Tablet.
ANANAEL:	: Of the secret wisdom / wisdom.
ANCRO:	: Angel, also known as ANRO.
AND:	: Cacodemon of air angle of Water Tablet.
ANDISPI:	: Governor of the third division of the aethyr ZOM (9).
ANETAB:	: In government.
ANGELARD:	: Thought (n.) / thoughts.
ANGPOI:	: Calling Angel of air angle of Earth Tablet.
ANH:	: Cacodemon of air angle of Water Tablet.
ANI:	: Cacodemon of fire angle of Water Tablet.
ANODOIN:	: Senior of Mercury on the Fire Tablet.
ANRG:	: Subservient Angel of earth angle of Fire Tablet.
ANRO:	: Angel, companion of ROAN, also ANCRO.
ANVAA:	: Angel, also known as ANAA.
AOC:	: Cacodemon of water angle of Air Tablet.
AOCP:	: Subservient Angel of water angle of Air Tablet.
AOIVEAE:	: Star / stars.
AOM:	: Cacodemon of earth angle of Fire Tablet.
AOMI:	: Angel, companion of IAOM, also AOSMI.
AOO / AOP:	: Cacodemon of earth angle of Earth Tablet.
AOPN:	: Subservient Angel of earth angle of Earth Tablet.
AOR:	: Cacodemon, counterpart of the Angel ORMN.
AORX:	: Subservient Angel of earth angle of Earth Tablet.
AOSMI:	: Angel, also known as AOMI.
AOT:	: Cacodemon of air angle of Air Tablet.
AOTH:	: Name of Mercury (corrected) perimeter.
AOURRZ:	: Calling name of fire angle of Air Tablet.
AOX:	: Cacodemon of fire angle of Air Tablet.
AOZPI:	: Holy Name of God, ruling the element of Air.
APA:	: Cacodemon of water angle of Air Tablet.
APACHANA:	: "The slimy things made of dust."
APAHR:	: Angel, also known as APHR.
APATA:	: Demonic name (reversal of ATAPA) commanding cacodemons of fire of water.

APBR:	: Subservient Angel of water angle of Fire Tablet.
APD:	: Cacodemon of earth angle of Earth Tablet.
APDOCE:	: AAPDOCE, Senior of fire.
APHLAFBEN:	: Dee's good Angel that appeared to Dee and Kelly on Nov. 1, 1583.
APHR:	: Kerubic Angel of water angle of Earth Tablet.
APHRA:	: Kerubic name of water angle of Earth Tablet.
APID:	: Subservient Angel of fire angle of Water Tablet.
APILA:	: Live/ liveth / liveth forever.
APLST:	: Angel, also known as APST.
APM:	: Cacodemon of fire angle of Air Tablet.
APMS:	: Subservient Angel of fire angle of Earth Tablet.
APS:	: Cacodemon of fire angle of Fire Tablet.
APST:	: Subservient Angel of air angle of Fire Tablet, also known as APLST.
AQLO ADOHI:	: In thy kingdom.
AQLO:	: In thy.
AQLONDOH:	: In thy kingdom.
AR ENVAY OVOF:	: That the Lord might be magnified.
AR:	: Fan (v.) / winnow / van / that / so that.
AR TABAS:	: That govern.
ARAC:	: Subservient Angel of fire angle of Fire Tablet.
ARB:	: According.
ARBIZ:	: Commanding Angel of earth angle of Earth Tablet.
ARCAOSGI:	: To vanne the earth.
ARCOZIOR:	: That increase.
ARDZA:	: Commanding Angel of air angle of Air Tablet.
ARFAOLG:	: Angelic King ruling in the north-north-east.
ARGEDCO:	: (Meaning unknown; invoke?)
ARINNA / ARINNAQ / ARINNAP:	: Senior of Saturn on the Fire Tablet.
ARIZL:	: Angel, also known as ARZL.
ARN:	: Cacodemon of earth angle of Water Tablet.
ARP:	: Conquer, also see ZILODARP.
ARPHE:	: Descend.
ARSL:	: Four lettered Holy Name of God, ruling the element of water.
ARTH:	: Gladness.
ARZL:	: Angel, companion of RZLA. Kerubic Angel of air angle of Air Tablet.
ARZULGH:	: Name of an evil spirit, counterpart of BEFAFES.
AS:	: Was.

ASAV:	: Subservient Angel of fire angle of Water Tablet.
ASCHA:	: God.
ASGV:	: Subservient Angel of air angle of Fire Tablet.
ASH:	: Cacodemon of earth angle of Air Tablet, counterpart of the Angel SHAL.
ASI:	: Cacodemon of fire angle of Fire Tablet, counterpart of the Angel SISP.
ASMT:	: Kerubic Angel of fire angle of Earth Tablet.
ASNDOOD:	: Senior of Luna on the Fire Tablet.
ASOBAM:	: On whom.
ASP:	: Cacodemon of fire angle of Fire Tablet.
ASPIAN:	: Quality / qualities.
ASPIAON:	: Governor of the third division of the aethyr DEO (21).
ASPT:	: Before / in front of.
ASSI:	: Subservient Angel of air angle of Air Tablet.
AST:	: Cacodemon, counterpart of the Angel STIM.
ASTEL:	: (Meaning unknown)
ASYMP:	: With another.
ATAAD:	: Angel ruling TAAD and companions.
ATAPA:	: Commanding name of fire angle of Water Tablet.
ATDIM:	: Angel ruling TDIM and companions.
ATH:	: Angel (Filia Filiarum Lucis) associated with Venus, name of Mars heptagon 2.
ATO:	: Cacodemon of air angle of Air Tablet, Cacodemon, counterpart of the Angel TOTT.
ATOGBO:	: Demonic name (reversal of OBGOTA) commanding cacodemons of air of water.
ATRAAH:	: Girdle / girdles / your girdles.
ATT:	: Cacodemon of air angle of Air Tablet.
ATTD:	: Subservient Angel of earth angle of Fire Tablet.
AUAVOX / AVAVOX:	: His pomp.
AUDCAL:	: Gold / Philosophical Mercury.
AUDROPL:	: AYDROPL, Governor.
AUTP/AULTP:	: Angel, companion of UTPA.
AVA:	: Cacodemon, counterpart of the Angel VASA.
AVABH:	: Hyacinth/ hyacinthine.
AVABO:	: Deomonic name (reversal of OBAVA) commanding cacodemons of water of fire.
AVAS:	: Subservient Angel of fire angle of Water Tablet.
AVAVACO:	: Thunders of increase / thunders.
AVAVOX:	: Pomp / his pomp.
AVE:	: Angel (Filius Filiorum Lucis), associated with Venus, name of Mars heptagon 1.

AVINI:	: Millstones.
AVINY:	: Millstone / millstones.
AVTOTAR:	: Senior of Mercury on the Air Tablet.
AXIR:	: Subservient Angel of earth angle of Earth Tablet, also known as AXTIR.
AXP:	: Cacodemon of fire angle of Air Tablet.
AXPA:	: Subservient Angel of air angle of Water Tablet.
AXR:	: Cacodemon of earth angle of Water Tablet.
AXTIR:	: Angel, also known as AXIR.
AXZIARG:	: Governor of the second division of the aethyr PAX (11).
AYDROPT:	: Governor of the second division of the aethyr TAN (50).
AYTP:	: Kerubic Angel of water angle of Air Tablet.
AZCALL:	: Demonic name (reversal of LLACZA) commanding cacodemons of water of air.
AZDOBN:	: Angel (Filia Lucis), associated with Mercury.
AZDOBN:	: Name of Mercury heptagram point.
AZDRA:	: Demonic name (reversal of ARDZA) commanding cacodemons of air of air.
AZIAGIAR:	: Harvest.
AZIAGIER / AZIAGIAR	: Like unto the harvest of a widow.
RIOR:	
AZIAZIOR:	: Likeness.
AZIAZOR:	: In the likeness.
AZIEH:	: Whose hands.
AZIEN:	: On whose hand(s).
AZIZ:	: Kerubic Angel of fire angle of Fire Tablet, Angel, companion of ZIZA.
AZRIZ:	: Angel, also known as AZIZ.
BAATAIVA:	: BATAIVAH.
BAB:	: Power / ability / possibility.
BABAGE/BABAGEN	: South.
BABAGE:	: In the south.
BABAGEN:	: Of the south.
BABAGEN:	: Of the south.
BABALEL:	: Prince, associated with Mars of Mars (15)
BABALON:	: Wicked / (cf. BABALOND).
BABALOND:	: Harlot / (cf. BABALON).
BABLE / BABLER:	: For / because / for why?
BABLIBO:	: Prince, associated with Luna (45).
BAEOVIB/ BAEQUIB:	: One of the names of God / righteousness (cf. BALTOH).

BAEOVIB:	: Righteousness.
BAFOUIB:	: Name righteousness.
BAG:	: Name of the twenty-eighth aethyr.
BAGENOL:	: Prince, associated with Venus of Luna (44).
BAGIE/ BAGHIE:	: Fury.
BAGLE / BAGLEN:	: Because / for that reason / why / for what reason?
BAGLE A COCASB I CORS TA	: For the time is such as.
BAGLE ZIRE:	: For I am the Lord.
BAGLE:	: For / for why? / for the / for to.
BAGLE:	: Because / for that reason / for what reason? / why?
BAGLEDF:	: Prince associated with Luna.
BAGLEN:	: Because.
BAHAL:	: Cry aloud / Cried loudly.
BAIA:	: Subservient Angel of fire angle of Earth Tablet.
BALCEOR:	: Prince, associated with Saturn of Jupiter (24).
BALDAGO:	: Prince, associated with Jupiter of Mercury (35).
BALG:	: Subservient Angel of water angle of Earth Tablet.
BALIGON:	: King, associated with Sol of Venus (1).
BALIT:	: Just / righteous (cf. BALT).
BALT / BALTAN:	: Justice (cf. BALIT, BALTIM, BALTOH, BALZIZRAS).
BALT:	: Justice / of justice.
BALTAN:	: In his justice.
BALTIM:	: Fury / justice / extreme justice.
BALTOH:	: Righteousness / the righteous (cf. BALT, BAEOVIB).
BALTOHA:	: Righteousness / for my own righteousness.
BALYE / BALIE:	: Of salt / salt.
BALYE:	: Salt.
BALZARG:	: Steward.
BALZARG:	: Steward / stewards / presidents.
BALZIZRAS	: Judgement (cf. BALT).
BAMASAN:	: Name of a Guardian Angel.
BAMNODE:	: Prince, associated with Saturn of Luna (49).
BAMS:	: Forget / let them forget.
BAPNIDO:	: Prince, associated with Mars of Venus (3).
BARFORT:	: Prince, associated with Mercury of Luna (48).
BARIGES:	: Prince, associated with Sol of Mercury (33).
BARMA/BARMAN:	: Name of a demon.
BARNAFA:	: Prince, associated with Sol of Jupiter (27).
BARTIRO:	: Prince, associated with Jupiter of Saturn (41).
BASGIM:	: Day (cf. BAZM).

BASLEDF:	: Prince, associated with Luna of Venus (7).
BASMELO:	: Prince associated with Jupiter of Sol (10).
BASPALO:	: Prince, associated with Luna of Mercury (31).
BATAIVAH:	: Elemental King of air, associated with Sol.
BAZCHIM:	: Governor of the Third Division of the aethyr Des (78).
BAZM:	: Midday / noon (cf. BASGIM, BASMELO?).
BAZME:	: Midday.
BAZMELO:	: Midday the first.
BAZPAMA:	: Prince, associated with Mercury of Mars (17).
BBEMO:	: Demonic name (reversal of OMEBB) commanding cacodemons of water of water.
BEFAFES:	: Prince, associated with Mars of Sol (9).
BEFES:	: (Vocative case of) BEFAFES, Prince.
BEH-EE-THE-OO-EM-	: BITOM, spirit of fire.
BEH-EE-TO-EM	
BEIGIA:	: Angel (Filius Lucis), associated with Mercury, name of Mercury heptagram.
BELMAGEL:	: Kelly's evil Angel.
BELMARA:	: Prince, associated with Luna of Jupiter (25).
BEN:	: Angel who appeared to Dee and Kelley.
BENPAGI:	: Prince, associated with Venus of Jupiter (26).
BERMALE:	: Prince, associated with Sol of Mars (20).
BERNOLE:	: Prince, associated with Venus of Sol (11).
BESGEME:	: Prince, associated with Jupiter of Venus (4).
BIA /BIAL /BIEN	: Voice / voices.
/BIALO:	
BIA:	: Your voices / voices.
BIAB:	: Are.
BIAB:	: Stand.
BIAH:	: Stand.
BIAL:	: The voice.
BIALO:	: Voice.
BIEN:	: My voice.
BIGLIAD:	: Comforter / in our comforter (cf. BLIOR, BLIORAX).
BINODAB:	: Prince, associated with Venus of Mercury (32).
BINOFOM:	: Prince, associated with Mars of Mercury (34).
BITOM:	: Name of fire on the Tablet of Union.
BLAMAPO:	: Prince, associated with Mercury of Venus (5).
BLANS:	: Harbor / harbored / protect / shelter. (cf. BRANSG).
BLIAR:	: BLIOR, comfort.
BLIARD:	: BLIORD, comfort.

BLIIGAN:	: Prince, associated with Mercury of Saturn (42).
BLINGEF:	: Prince, associated with Jupiter of Luna (47).
BLINTOM:	: Prince, associated with Saturn of Mars (18).
BLIOR /BLIAR /BLIARD	: Comfort (n.) (cf. BLIORAX).
BLIORA:	
BLIOR:	: Comforter / continual comforts.
BLIORS:	: Our comfort.
BLIORA:	: Comfort.
BLIORAX BALIT:	: Shall comfort the just.
BLIORAX:	: Comfort (v.) (cf. BLIOR).
BLIORAX:	: Shalt comfort.
BLIORB:	: Comfort.
BLIORS:	: Our comfort to our comfort.
BLIORT:	: Of comfort.
BLISDON:	: Prince, associated with Mercury of Jupiter (23).
BLVMAZA:	: King, associated with Luna (43).
BMAMGAL:	: Prince, associated with Saturn of Venus (6).
BMILGES:	: Prince, associated with Mars of Jupiter (28).
BMINPOL:	: Prince, associated with Mars of Saturn (40).
BMOA:	: Subservient Angel of earth angle of Air Tablet.
BNAGOLE:	: Prince, associated with Venus of Sol (14).
BNAPSEN:	: King, associated with Saturn (36).
BNASPOL:	: King, associated with Mercury (29).
BNHR:	: Subservient Angel of water angle of Air Tablet.
BOAZA:	: Angel, also known as BOZA.
BOBOGEL:	: King, associated with Sol (8).
BOGEMO:	: (Meaning unknown).
BOGPA:	: Reign / rule (cf. SONF).
BOLP:	: Be / be thou.
BOLP COMO BLIORT	: Be thou a window of comfort unto me.
PAMT:	
BONEFOM:	: Prince, associated with Venus of Mars (21).
BOOAPIS:	: Serve, also see ABOAPRI.
BORMILA:	: Prince, associated with Venus of Saturn (38).
BORNOGO:	: Prince, associated with Sol of Venus (2).
BOYU:	: Subservient Angel of water angle of Air Tablet.
BOZA:	: Kerubic Angel of air angle of Earth Tablet, also known as BOAZA.
BRACN:	: Angel, also known as BRCN.
BRAGIOP:	: Prince, associated with Luna of Mars (19).
BRALGES:	: Prince, associated with Luna of Saturn (37).

BRAMG: : Be thou.
BRANGLO: : Prince, associated with Saturn of Sol (12).
BRANSG: : Guard (cf. BLANS).
BRAP: : Subservient Angel of water angle of Fire Tablet, also known as BRIAP.
BRASGES: : BRALGES, Prince.
BRDGA / BURGDA: : Sleep.
BREN: : Angel, companion of CNBR (Also see BRACN).
BRGDA /BRGDO: : Sleep / slept.
BRGOW: : Sleep.
BRIAP: : Angel, also known as BRAP.
BRIN /BRINT /BRINTS: : Have / they have / you have / thou hast.
BRISFLI: : Prince, associated with Luna of Sol (13).
BRITA: : Talk.
BRORGES: : Prince, associated with Saturn of Mercury (30).
BRTN: : Kerubic Angel of earth angle of Air Tablet.
BTZKASEL: : Name of Jupiter (names not pronounceable by man).
BUSCNAB: : Prince, associated with Sol of Saturn (39).
BUSDIR /BUFD : Glory.
BUSD: : In the glory or in glory.
BUSDIR: : The glory.
BUSDIR OIAD: : The glory of God.
BUSDIR TILB: : That the glory of her.
BUSDUNA: : Prince, associated with Mars of Luna (46).
BUTMON: : Mouth.
BUTMONA: : Mouth / of his mouth.
BUTMONI: : Their mouths.
BUTMONI PARM : From their mouths run seas of blood.
ZUMVI CNILA:
BUTMONI: : Mouth / from their mouths.
BVTMONO: : Prince, associated with Saturn of Mars (16).
BYNEPOR: : King, associated with Jupiter (22).

C: : Of / on / with / of / unto / o / oh.
C NO QUOD: : Unto his servants.
C NO QUOL RIT: : O you servants of mercy.
C NO QUOL: : O you servants.
C NOQODI: : With their ministers.
CA CA COM: : Flourish.
CA: : Another / as / therefore.

CAA:	: Cacodemon of fire angle of Air Tablet.
CAAC:	: Subservient Angel of fire angle of Air Tablet.
CAB:	: Cacodemon of earth angle of Air Tablet / rod.
CABA:	: Govern (v.) (normally TABA).
CABALPT:	: CBALPT, Divine name.
CAC:	: Cacodemon of earth angle of Water Tablet, counterpart of the Angel ACCA.
CACACOM :	: Flourish.
CACARG:	: Until.
CACOCASB / CACOCASP:	: Another while / another time.
CACRG:	: Until.
CADAAMP:	: Angelic King ruling in the north-north-west.
CAFAFAM:	: Abiding / abode.
CAFAFM:	: Their abiding.
CALISA /KAHISA:	: CHIS, are.
CALZ:	: Firmament.
CALZIRG:	: Governor of the third division of the aethyr LIN (66).
CAM / CAMPIAO:	: Cacodemon of water angle of Fire Tablet, counterpart of the Angel, AMOX.
CAMASCHETH:	: (Meaning unknown)
CAMLIAX :	: Speak / spoke (v.).
CANAL:	: Workman / workmen.
CANSE:	: Mighty (cf. CRUSCANSE).
CA-OL:	: (Meaning unknown; perhaps CA, therefore).
CAOSG:	: Earth (upon the).
CAOSGA / CAOSGI	: Earth / upon the earth.
CAOSGIN:	: Earth.
CAOSGO:	: Of the earth.
CAOSGON:	: Be to the earth.
CAOZLOR:	: Increase.
CAPIMALI /CAPMIALI:	: Successively / time after time.
CAPIMAO:	: Time / period / season / while.
CAPIMAON:	: The numbers of time / the length of.
CAPIMOA:	: While.
CAPMI ALI:	: Successively.
CARA:	: Subservient Angel of fire angle of Fire Tablet.
CARBAF:	: Sink.
CARMA:	: Come out (cf. NIIS).
CARMARA:	: The first King, ruling the Kings and Princes of the planetary hours.
CARS:	: Such.

CASARM:	: In whom / to whom / unto whom / whom.
CASARMA:	: Whom / whose.
CASARMAN HOLQ:	: Of whom it is measured.
CASARMAN VPAAHI:	: Under whose wings.
CASARMG:	: In whom.
CASARMI:	: Under whom.
CASASAM:	: Abiding.
CBALPT /CABALPT:	: Divine name of six letters, ruling earth of earth.
CBM:	: Cacodemon of earth angle of Air Tablet.
CCA:	: Cacodemon of fire angle of Air Tablet.
CCAA:	: Subservient Angel of fire angle of Air Tablet.
CCC:	: Cacodemon of fire angle of Air Tablet.
CCI:	: Cacodemon of air angle of Fire Tablet.
CCN:	: Cacodemon of fire angle of Water Tablet.
CCO:	: Cacodemon of earth angle of Water Tablet.
CEPH / CHEP / KEPH:	: Name of the Enochian letter representing Z.
CHIALPS:	: Governor of the Second Division of the aethyr NIA (71).
CHIIS:	: Are (cf. CHIS) / are they.
CHILDAO / CHISDAO:	: Diamond / diamonds.
CHIRLAN:	: Rejoiceth / rejoice.
CHIRLAN PAR:	: Rejoiceth in them.
CHIRSPA:	: Governor of the first division of the aethyr ASP (61).
CHIS /CHIIS /CHISO:	: Are (they are).
CHIS A:	: Are in.
CHIS EM:	: Are nine.
CHIS HOLQ:	: Are measured.
CHIS I CHIS GE:	: To are not / are and are not.
CHIS SOBCA:	: Are they those.
CHIS TA D:	: Are as the third.
CHIS TA L:	: Are as the first.
CHIS TA:	: Are as.
CHISA:	: CHIS A, are in.
CHISO:	: Be / shall be / and shall be.
CHR:	: Name of the twentieth aethyr.
CHRAMSA:	: (Meaning unknown)
CHRISTEOS:	: Let there be.
CIAL:	: 9996.
CIAOFI :	: Terror.
CICLE / KIKALE/	: Mystery / mysteries / mysteries of creation.
KIKLE:	
CINXIR:	: Mingle.

CIO:	: Cacodemon of air angle of Fire Tablet.
CIOS:	: Subservient Angel of air angle of Fire Tablet.
CIR:	: Cacodemon of air angle of Earth Tablet.
CLA:	: 456.
CLEO:	: Subservient Angel of water angle of Water Tablet.
CLM:	: Cacodemon of water angle of Earth Tablet.
CMO:	: Cacodemon of earth angle of Air Tablet.
CMS:	: Cacodemon, counterpart of the Angel MSAL.
CMU:	: Cacodemon of water angle of Earth Tablet.
CNABR:	: Angel ruled by HCNBR.
CNBR:	: Angel, ruled by AIAOAI.
CNCO:	: Kerubic Angel of earth angle of Earth Tablet.
CNI:	: Cacodemon of air angle of Earth Tablet.
CNILA:	: Of blood / blood.
CNMO:	: Subservient Angel of earth angle of Air Tablet.
CNOQOD:	: Servants.
C-NOQOL:	: CNOQOD / you servants.
CNOQUODI:	: With their ministers.
CNOQUOL:	: O you servants.
CNX:	: Cacodemon of fire angle of Water Tablet.
CNXP:	: Subservient Angel of fire angle of Water Tablet.
COA:	: Cacodemon of earth angle of Air Tablet.
COALG:	: Continually.
COASG:	: CAOSG, earth.
COASGIN:	: Than the earth.
COAZIOR:	: Increase.
COCASB:	: Of time / time / the time.
COCASG:	: Times.
COCN:	: Kerubic Angel of earth angle of Earth Tablet.
COLIS:	: Making.
COLLAL:	: Sleeve / sleeves.
COM SELH:	: A circle.
COMANAN:	: Governor of the second division of the aethyr ZAX (29).
COMMAH:	: Truss / trussed.
COMO BLIORT:	: A window of comfort.
COMO:	: Window.
COMSELH:	: Circle (n.).
CONA:	: Subservient Angel of earth angle of Air Tablet.
CONGAMPHLGH:	: Man's spirit; the Holy Ghost.
CONISBRA:	: Work(s) of man.
CONST:	: Thunder (cf. AVAVAGO, CORAXO).

COP:	: Cacodemon.
COP:	: Cacodemon of earth angle of Water Tablet, counterpart of the Angel OPNA.
COPA:	: Subservient Angel of earth angle of Water Tablet.
COPHAN:	: Lamentation.
COPE:	: Subservient Angel of water angle of Fire Tablet.
COR:	: Number (cf. CORMF, CORMP).
CORABIEL:	: Planetary Angel presiding over the sphere of Mercury, also name of Mercury pentagram .
CORAXO:	: The thunders of judgement and wrath / thunder (cf. CONST, AVAVAGO).
CORD:	: Made.
CORDIZIZ:	: The reasonable creatures of the earth or man.
CORDZIZ:	: Man / men / reasonable creatures.
CORFAX:	: Name of a Guardian Angel.
CORMF:	: Number.
CORMFA:	: Number(s) (n.).
CORMPT:	: Number (v.) / count / be numbered.
CORMP:	: Numbered.
CORMPO:	: Hath yet numbered / be numbered / count / number (v.).
CORMPO CRP L:	: Hath yet numbered but one.
CORMPT:	: Be numbered / numbered / to be numbered.
CORONZON :	: Name of a mighty demon (perhaps = Lucifer) who rebelled against God.
CORS / CORSI:	: Such.
CORS TA:	: Such as.
CORS:	: Such.
CORSCA:	: Such as.
CORSI:	: Of such.
CORSV:	: Such.
COS:	: Cacodemon of air angle of Fire Tablet.
COTO:	: Subservient Angel of air angle of Water Tablet.
COX:	: Cacodemon of water angle of Fire Tablet.
CPA:	: Cacodemon of earth angle of Water Tablet.
CPAO:	: Subservient Angel of water angle of Air Tablet.
CPC:	: Cacodemon of fire angle of Water Tablet.
CPSA /CPUSA:	: Angel, companion of PSAC.
CPSA:	: Kerubic Angel of earth angle of Fire Tablet.
CRALPIR:	: Governor of the second division of the aethyr ZIP (26).
CRCRG:	: Until.
CRIMI:	: Praises.
CRIP / CRP:	: But / only.

CRIP IP NIDALI:	: But not your noises / mighty sounds.
CRL:	: Cacodemon of water angle of Earth Tablet.
CRO OD ZI:	: The second beginnings of things.
CROODZI:	: Beginning. Also see ACROODZI (cf. IAOD, IAODAF).
CRP L:	: But one.
CRS:	: Cacodemon of air angle of Earth Tablet.
CRUSCANSE:	: More mighty (cf. CANSE).
CSC:	: Cacodemon of air angle of Fire Tablet, also counterpart of the Angel SCIO.
CSN:	: Cacodemon of air angle of Earth Tablet.
CUCARPT:	: Governor of the first division of the aethyr LEA (46).
CUMAEL:	: Name of Geburah outer heptagon.
CUR:	: Cacodemon of water angle of Earth Tablet.
CUS:	: Cacodemon, counterpart of the Angel USSN.
CXA:	: Cacodemon of water angle of Fire Tablet.
CXP:	: Cacodemon of fire angle of Water Tablet.
FABOAN:	: Mingled with poison.
CINXIR:	: Mingle / mingled / mix / mixed.
CYNXIR:	: Mingle.
CZNS:	: Subservient Angel of air angle of Air Tablet, also known as CZONS.
CZONS:	: Angel, also known as CZNS.
D :	: Three / third.
D IALPRT:	: Third flame.
D U I V / DU IV:	: In to the third angle.
DA:	: There / three.
DAALO:	: Demonic name (Reversal of OLAAD) commanding cacodemons of earth of water.
DALTT:	: Angel also known as DATT.
DAMPLOZ:	: Variety.
DAOX:	: 5678.
DAPI:	: Subservient Angel of fire angle of Water Tablet, also known as DASPI.
DARBS:	: Obey.
DARG:	: 6739.
DARR:	: The Philosopher's Stone.
DANSAR:	: Wherefore.
DARSAR:	: Wherefore (cf. BAGLE).
DASPI:	: Angel, also known as DAPI.
DATT:	: Subservient Angel of earth angle of Fire Tablet,

	also known as DALTT.
DAX:	: Loin / loins.
DAXIL:	: Thy loins.
DAZIS:	: Head / heads / their heads.
DAZIS SIATRIS:	: The heads of scorpions.
DAZIZ:	: Heads / their heads.
DDNH:	: Subservient Angel of air angle of Water Tablet.
DE:	: Of / to.
DEDVILH:	: (Meaning unknown).
DE GNETAAB:	: Of your government.
DEIMOLA:	: Name of Sol (Names not pronounceable by man.)
DEO:	: Name of the seventh aethyr.
DES:	: Name of the twenty-sixth aethyr.
DFMN:	: Subservient Angel of air angle of Air Tablet.
DIAL:	: Four lettered Holy Name of God, ruling the element of earth.
DIALIVA:	: Governor of the third division of the aethyr ARN (6).
DIARI:	: Angel, also known as DIRI.
DILZMO:	: Differ (v.).
DINMT:	: Angel, companion of TDIM.
DIMT:	: Kerubic Angel of water angle of Water Tablet.
DIOM:	: Subservient Angel of earth angle of Fire Tablet, also known as DIXOM.
DIRI:	: Subservient Angel of water angle of Air Tablet, also known as DIARI.
DIU / DUIV / DIV:	: Angle.
DIXOM:	: Angel, also known as DIOM.
DLASOD / DLAFOFOD:	: Sulphur (alchemical) (cf. SALBROX).
DLUGA:	: Give / Giving.
DLUGAM:	: Give / Given.
DLUGAR:	: Gave / bring unto them / gave them / giving them.
DMAL:	: Angel (Filius Lucis), associated with Jupiter, name of Sol heptagram.
DNHD:	: Subservient Angel of air angle of Water Tablet.
DO O A IN:	: Name / and name.
DO OA IP:	: In the name.
DOAGNIS:	: Governor of the first division of the aethyr ARN (4).
DOALIM:	: Sin (v.) / of sin.
DOANZIN:	: Governor of the third division of the aethyr ZIP (27).
DOBIX:	: Fall (see also LONCHO).
DOCEPAX:	: Governor of the third division of the aethyr ZIM (39).
DODPAL:	: Let them vex / vex

DODRMNI or	: Vexed.
DODRUMNI:	
DODS:	: Vexing.
DODSIH / DODSEH:	: Vexation (cf. DODPAL).
DODS TOLHAM:	: Vexing all creatures.
DOLOP:	: Angel also known as DOOP.
DON:	: Name of the Enochian letter representing R.
DONASDOGAMATAST	: Hell-fire.
OS:	
DONPA:	: Angel, also known as DOPA.
DOOAIN / DOOAIP:	: Name / in the name / his name.
DOOP:	: Subservient Angel of earth angle of Earth Tablet.
DOPA:	: Kerubic Angel of air angle of Fire Tablet, also known as DOLOP.
DORPHA:	: Looked / looked about / have looked about me.
DORPHAL:	: Looking / looking with gladness.
DOSIG:	: Night.
DOZINAL:	: Governor of the fourth division of the aethyr TEX (91).
DREA:	: Subservient Angel of fire angle of Fire Tablet.
DRILPA:	: Great.
DRILPA GEH ILS:	: Great art thou.
DRILPI:	: Great, greater (cf. CANSE).
DRILPI CAOSGIN:	: Greater than the earth.
DRIX:	: Bring down.
DRIX FAFEN:	: Bring down your train.
DROLN:	: Any.
DRUX / DRUN:	: Name of the Enochian letter representing N.
DS:	: Who / which / that (cf. CASARM).
DS A:	: Who hast thy.
DS ACROODZI:	: Which hast thy beginning.
DS BRIN:	: That have / which have /who have.
DS CHIS:	: Which are / who are / that are.
DS I VMD:	: Which is called / who is called / that is called.
DS I VMD AAI GROSB:	: Which is called amongst you a bitter sting.
DS INSI:	: Which walkest.
DS OM:	: Who understand / which understand / that understand.
DS ON OD TLIQB:	: Which understand and separate creatures.
DS PA AOX:	: Which remain.
DS PAGE IP:	: Which rest not.
DS PRAF:	: Which dwell.
DS SONF:	: Who reign/s/ which reign/s/ that reign.

DSAAAI:	: Demonic name (reversal of IAAASD) commanding cacodemons of fire of water.
DSI or DS I:	: Which is / who is / that is.
DST:	: Which also / which it / which I have.
DTAA / DTOAA:	: Kerubic Angel of air angle of Water Tablet, companion of TAAD.
DUIV / DU I B:	: DIU, angle / into the third angle.
DXGS:	: Kerubic Angel of fire angle of Air Tablet.
DXGZ:	: Angel, companion of XGZD.
DZNN:	: Subservient Angel of earth angle of Water Tablet.
E:	: I, Angel (Filia Lucis) associated with Sol, name of Saturn (corrected) heptagram point.
E OL:	: I made you.
E SIASCH:	: The brothers.
EAC:	: Cacodemon of fire angle of Fire Tablet, counterpart of the Angel ACAR.
EADR:	: Subservient Angel of fire angle of Fire Tablet.
EAI:	: Among / amongst (cf. AAF, OAI).
EAN:	: Cacodemon of earth angle of Fire Tablet.
EAX:	: Cacodemon of earth angle of Earth Tablet.
EBOZA:	: Angel ruling BOZA and companions.
ECA:	: Cacodemon of fire angle of Fire Tablet.
ECAOP:	: Angel, also known ECOP.
ECOP:	: Subservient Angel of water angle of Fire Tablet, also known as ECAOP.
ECRIN MAD:	: The praise of your God.
ECRIN:	: Praise (n.) (cf. OECRIMI).
ECRON:	: Praise.
ED NAS:	: As receivers / receivers.
EDELPRNA:	: Elemental King of fire, associated with Sol.
EDLPRNAA:	: King of Fire Tablet
EDNAS:	: Visit (cf. F) / receiver.
EF or F:	: Visit / visit us.
EFAFAFE:	: Vials (see also OFAFAFE).
EFE:	: (Meaning unknown)
EGA:	: Cacodemon of earth angle of Fire Tablet.
EH-EX-AR-PEH:	: EXARP, Spirit of Air on the Tablet of Union.
EIM:	: Cacodemon of fire angle of Earth Tablet.
EIR:	: Cacodemon of earth angle of Earth Tablet.
EKA:	: CA / another (cf. SYMP) / therefore.

EKIEI:	: Name of Venus heptagon 2.
EL:	: Angel (Filia Lucis), associated with Sol , name of Saturn heptagram point / one / first / the same.
ELO:	: First (cf. EL).
ELZAP:	: Course.
ELZARP TIBL:	: Her course.
ELZARP:	: Course.
EM:	: Nine.
EMETGIS IAIADIX:	: The seal of honor.
EMETGIS:	: The seal (not the mammal).
EMNA:	: Here / herein.
EMOD:	: 8763.
EMS:	: Cacodemon of fire angle of Earth Tablet.
ENAY:	: Lord, also see NA.
ENAY BUTMON:	: The Lord hath opened his mouth.
ENR:	: Cacodemon of earth angle of Fire Tablet.
EOCL:	: Subservient Angel of water angle of Water Tablet.
EOL:	: Make / made (cf. EOLIS).
EOLIS:	: Making (cf. EOL).
EOLIS OLLOG ORSBA:	: Making men drunken / drunk.
EOO:	: Center square of name 4.
EOPHAN:	: Lamentation (cf. SER).
EORS:	: Thousand.
EPHRA:	: Angel ruling PHRA and companions.
ERA:	: Cacodemon of earth angle of Earth Tablet.
ERAN:	: Of truth / 6332 / 6322.
ERG:	: Cacodemon of earth angle of Fire Tablet, counterpart of the Angel RGAN.
ERM:	: With / arc.
ERN:	: Cacodemon, counterpart of the Angel RNIL.
ERZLA:	: Kerubic name of air angle of Air Tablet, Angel ruling RZLA and companions.
ES:	: Fourth.
ESE:	: Angel (Filia Lucis) associated with Venus, name of Mars heptagram point.
ESEMELI:	: Angel (Filia Filiarum Lucis), associated with Saturn.
ESIASCH / SIASCH:	: Brother / brothers.
EST:	: Cacodemon of fire angle of Earth Tablet.
ETAAD:	: Kerubic name of air angle of Water Tablet.
ETDIM:	: Kerubic name of water angle of Water Tablet.
ETHAMZ / ETHAMZA:	: Cover (v.) / are covered.

ETHARZI:	: Peace / in peace.
ETI:	: Cacodemon of fire angle of Earth Tablet.
EUTPA:	: Angel ruling UTPA and companions.
EXARP:	: Spirit of air on the Tablet of Union.
EXI:	: Cacodemon of earth angle of Earth Tablet, counterpart of the Angel XRNH.
EYTPA:	: Kerubic name of water angle of Air Tablet.
F:	: Visit, also see EF.
F BLIARD:	: Visit with comfort.
F CAOSGA:	: Visit the earth.
F ETHARZI:	: Visit us in peace.
FAAIP:	: Voice (s) / your voice (cf. BIA).
FAAX:	: Angel ruled by OBGOTA AABCO, also see FATAX.
FABOAN:	: Poison.
FAFEH:	: Intent.
FAFEN:	: To the intent that / follower / followers / your train.
FALZ:	: Out.
FAM:	: Name of the Enochian letter representing S.
FAOD:	: The beginning.
FAONTS:	: Dwell (cf. FAORGT, PRAF) / dwelling (v.).
FAORGT	: Dwelling place (cf. FAONTS).
FARGT:	: Dwelling places.
FARSM:	: Lift up, raise (cf. GOHOLOR).
FARZM:	: Ye lifted up your voices / ye lifted up.
FATAX:	: Angel, also known as FAAX.
FAXS:	: 7336. Normally TAXS.
FI:	: Weed.
FIFALZ:	: Weed out.
FIFIS:	: Execute / perform / carry out.
FISIS:	: Execute.
FMND:	: Subservient Angel of air angle of Air Tablet, also known as FMOND.
FMOND:	: Angel, also known as FMND.
FOCISNI:	: Governor of the second division of the aethyr BAG (83).
G:	: With / in / you / your.
G A:	: Thirty-one.
G CHIS GE:	: Are not the.

GA:	: Name of an Angel who appeared to Dee and Kelley ("Last breath of the living").
GE:	: Not / is not / are not / our.
GABRIEL:	: Name of Yesod outer heptagon.
GAG:	: (Meaning unknown)
GAH:	: Spirit / spirits.
GAHIRE:	: (Meaning unknown)
GAHOACHMA:	: I am what I am (a title of God).
GAIOL:	: Five lettered Holy Name of God, ruling the element of water.
GAL:	: Name of the Enochian letter representing D.
GALAAS:	: Name of Jupiter perimeter.
GALAS:	: Name of Jupiter (corrected) perimeter.
GALETHOG:	: Name of Luna perimeter.
GALGOL:	: (Meaning unknown)
GALSUAGAPH:	: (Meaning unknown)
GALVAH:	: Name of an Angel who appeared to Dee and Kelley on June 14, 1583. His name means "end."
GANISLAY:	: Name of a demon.
GANIURAX:	: (Meaning unknown)
GANR:	: Subservient Angel of earth angle of Fire Tablet.
GAOLO:	: Demonic name (reversal of OLOAG) commanding
GARMAL:	: (Meaning unknown)
GARNASTEL:	: (Meaning unknown)
GARP:	: (Meaning unknown)
GASCAMPHO:	: (Meaning unknown: the word has 64 significations)
GASSAGEN:	: The Divine power creating the Angel of the same.
GAZAVAA:	: Name formed of the Angels GA, ZA, VAA.
GBAL:	: Subservient Angel of water angle of Earth Tablet, also known as GBEAL.
GBEAL:	: Angel, also known as GBAL.
GE:	: Is not / not / our.
GE IAD:	: Our Lord and Master.
GE O Q MANIN:	: Is not, save in the mind of.
GEBABAL:	: Angelic King ruling in the east-north-east.
GECAOND:	: Governor of the first division of the aethyr ZIM (37).
GED:	: Name of the Enochian letter representing G.
GEDOONS:	: Governor of the second division of the aethyr LOE (35).
GEDOTBAR:	: Begotten.
GEH:	: Thou art.
GEMEGANZA:	: Your will be done.
GEMNIMB:	: Governor of the second division of the aethyr TEX (89).

GENADOL:	: Governor of the second division of the aethyr DEO (20).
GENETAAB:	: G NETAAB, your government.
GEOBOFAL:	: Great Work.
GEPHNA:	: (Meaning unknown)
GER:	: Name of the Enochian letter representing Q.
GETA:	: Out of him.
GETHOG:	: Name of Mars perimeter.
GEVAMNA:	: Beginning.
GGOM:	: Subservient Angel of water angle of Earth Tablet.
GI:	: With.
GI GI PAR:	: Of living breath.
GIGIPAH:	: Breath / living breath / of living breath.
GIL:	: We want (?)
GIMA:	: Angel companion of MAGL.
GISA / GISG:	: Name of the Enochian letter representing T.
GITHGULCAG:	: Name of a demon (perhaps Lucifer).
GIUI:	: Stronger.
GIVI:	: Stronger (cf. DRILPA, CANSE).
GIZYAX / GIZYAZ:	: Earthquake / mighty earthquakes.
GLMA:	: Kerubic Angel of earth angle of Water Tablet.
GLO:	: All things, also see TOFGLO
GLO MARB:	: Things according to.
GMDNM:	: Angel, also known as GMNM.
GMICALZO:	: In power and presence.
GMICALZOMA:	: With a power understanding.
GMMA:	: Subservient Angel of water angle of Water Tablet.
GMNM:	: Subservient Angel of water angle of Fire Tablet, also known as GMDNM.
GNA:	: (Meaning unknown)
GNAY:	: Does.
GNAY LIMLAL:	: Doth his treasure.
GNETAAB:	: Your governments.
GNONP:	: Garnish (v.).
GO SA A:	: A stranger.
GOAAL:	: Creator.
GOHE:	: Say / saying / said / he says.
GOHED:	: One / everlasting.
GOHEL:	: Sayeth the first .
GOHIA:	: We say.
GOHO IAD:	: Saith the Lord.
GOHO:	: Saith.

GOHOL:	: Saying.
GOHOLOR:	: Lift up / raise.
GOHOLORE:	: Lift up / raise (cf. FARZM).
GOHON:	: Have spoken / said / spoken.
GOHULIM:	: It is said.
GOHUS:	: I say.
GOMG:	: Subservient Angel of water angle of Earth Tablet.
GOMZIAM:	: Govenor of the third division of the aethyr RII (87).
GON:	: Name of the Enochian letter representing I.
GONO:	: Faith.
GONSAG:	: (Meaning unknown)
GO O AL:	: QAAL, creator.
GOSAA / GOSAO:	: Stranger.
GRAA:	: Moon / and the moon / moon.
GRAN:	: Elder / elders. Also URAN.
GRAPH:	: Name of the Enochian letter representing E.
GROSB:	: Sting / bitter sting.
GRSAM:	: Admiration.
GRU:	: Deed / fact.
GSDX:	: Kerubic Angel of fire angle of Air Tablet.
GVAS:	: Subservient Angel of air angle of Fire Tablet.
GZDX:	: Angel, companion of XGZD.
HA:	: (Meaning unknown)
HAATH:	: Works (n.).
HABIORO:	: Senior of Mars on the Air Tablet.
HAGONE:	: Name of Mercury (corrected) heptagon 1.
HAGONEL:	: Angel (Filius Filiorum Lucis), associated with Mercury, also, the Angelic Prince ruling, with King Carmara, the Kings and Princes of the planetary hours.
HAH:	: Cacodemon of water angle of Earth Tablet.
HAL:	: (Meaning unknown)
HALS:	: Subservient Angel of earth angle of Air Tablet.
HAM / HAMI:	: Creature / creatures.
HANIEL:	: Name of Netzach outer heptagon.
HAP:	: Cacodemon of water angle of Fire Tablet.
HARG:	: Hath planted.
HAS:	: Cacodemon of air angle of Fire Tablet.
HATH:	: Works (n.).
HBR:	: Cacodemon of water angle of Fire Tablet, counterpart of the Angel BRAP.

HCNBR:	: Angel ruling CNBR and companions.
HCOMA:	: Spirit of water on the Tablet of Union.
HCTGA:	: Five lettered Holy Name of God, ruling the element of earth.
HDDN:	: Subservient Angel of air angle of Water Tablet.
HE:	: See LUIAHE / song.
HEEOA:	: Angel (Filius Lucis), associated with Mars, name Venus heptagram.
HEIDENE:	: Name of Mars (Names not pronounceable by man)
HELECH:	: In ours.
HGV:	: Cacodemon of air angle of Fire Tablet.
HHL:	: Cacodemon of water angle of Earth Tablet.
HIA:	: Cacodemon of water angle of Earth Tablet.
HIAOM:	: Angel ruling IAOM and companions.
HIPOTGA:	: Senior of Saturn on the Air Tablet.
HIZ:	: Cacodemon of air angle of Earth Tablet.
HLI:	: Cacodemon of water angle of Earth Tablet.
HLIA:	: Subservient Angel of water angle of Earth Tablet.
HMAGL:	: Kerubic name of earth angle of Water Tablet.
HNLRX:	: Kerubic name of fire angle of Water Tablet.
HNR:	: Cacodemon of air angle of Earth Tablet.
HOATH:	: The true worshipper.
HOLADO:	: Groan.
HOLDO:	: Groaned / groaned aloud.
HOLQ:	: Measure (v.).
HOM:	: Liveth.
HOMETOHE:	: HOMTOH, triumph.
HOMIL:	: Age / ages / the true ages.
HOMIN:	: Age.
HOMTOH:	: Triumph (v.).
HONONOL:	: Angelic King ruling in the west.
HORLWN:	: Name of Sol perimeter.
HOXMARCH:	: Fear (n.).
HPB:	: Cacodemon of water angle of Fire Tablet.
HRA:	: Cacodemon of water angle of Fire Tablet.
HRAP:	: Kerubic Angel of water angle of Earth Tablet.
HRBN:	: Subservient Angel of water angle of Air Tablet.
HRI:	: Cacodemon of air angle of Earth Tablet.
HROAN:	: Angel ruling ROAN and companions.
HRU:	: Cacodemon, counterpart of the Angel RUOI.
HSA:	: Cacodemon, counterpart of the Angel SAIZ.

HSG:	: Cacodemon of air angle of Fire Tablet.
HTMORDA:	: Senior of Luna on the Air Tablet.
HTNBR:	: Kerubic name of earth angle of Air Tablet.
HUA:	: Cacodemon of air angle of Fire Tablet, countepart of the Angel VASG.
HUBAI:	: Lanterns.
HUBAIO:	: Lantern / lamp.
HUBAR:	: Continual burning lamps / lanterns.
HUBARDO:	: Lamp.
HUBARO:	: Living lamps or lamps living.
HUCACHA:	: (Meaning unknown)
HUSEH:	: (Meaning unknown)
HXGSD:	: Kerubic name of fire angle of Air Tablet.
HXRN:	: Subservient Angel of earth angle of Water Tablet.
HZN:	: Cacodemon of air angle of Earth Tablet.
I:	: Are / is / in / Angel (Filius Lucis) associated with Sol, name of Saturn heptagram.
I CORSCA:	: Is such as.
I DLUGAM LONSHI:	: Is given power.
I DLUGAM:	: Is given.
I L:	: Is all one.
I LI or ILI:	: In the first / the first.
I SALMAN:	: Is a house.
I SALMAN PARADIZ:	: Is a house of virgins.
I TA:	: Is as.
I VMD:	: Is called.
I ZA ZAZ:	: Have framed.
	:
IA I DON:	: Of the all-powerful.
IA IAL:	: Conclude us.
IAAASD:	: Calling Angel of fire angle of Water Tablet.
IABA:	: Subservient Angel of fire angle of Earth Tablet, also known as IANBA.
IABES:	: God / Lord / supreme life.
IADA:	: God.
IAD BALTOH:	: The God of righteousness.
IAD OI AS MOMAR:	: Of him that is, was, and shall be crowned.
IAD:	: God / the God / the Lord / of Him.
IADNAH:	: The ark of knowledge / knowledge / Divine knowledge.
IADNAMAD:	: Knowledge / the undefiled knowledge.

IADOIASMOMAR:	: Him that is was and shall be crowned.
IADPIL:	: Him / to him / a title of God: "He that lives."
IAHL:	: Subservient Angel of water angle of Earth Tablet, also known as IAMHL.
IAIAD:	: Of the highest.
IAIADIX:	: Honor.
IAIAL / IA IAL:	: Include / conclude us.
IAIDA:	: A title of God: "The Highest."
IAIDON:	: A title of God: "The All-Powerful."
IAL:	: Burning.
IAL PIR GAH:	: The flames of the first glory.
IAL PRG / IALPURG:	: The burning flames.
IAL PRT or IALPRT:	: Flame / burning flame.
IALAPEREJI:	: IALPRG, flame.
IALA-PIRE-GAHE:	: IALPIRGAH, flames of first glory.
IALAPONU:	: IALPON, burn.
IALPIRGAH:	: Flames of the first glory.
IALPIRT:	: Flame.
IALAPONU;	: Burn (cf. IALPOR).
IALPON:	: Burn.
IALPOR:	: Burning / flaming.
IALPRG:	: Flame (the burning).
IALPRT:	: Flame.
IAMHL:	: Angel, also known as IAHL.
IANA:	: Angel (Filia Lucis), associated with Jupiter, name of Sol heptagram point.
IANBA:	: Angel also known as IABA.
IAOAI:	: Demonic name (reversal of AIAOAI) commanding cacodemons of earth of air.
IAOD:	: The beginning / the beginning of.
IAODAF:	: In the beginning.
IAOLA:	: Demonic name (reversal of ALOAI) commanding cacodemons of fire of air.
IAOM / IASOM:	: Angel ruled by the Angel HIAOM, SPMNIR, and LLPIZ.
IARRY:	: Providence.
IASS:	: Subservient Angel of air angle of Air Tablet.
IBAH:	: Four lettered Holy Name of God, ruling the element of air.
I-BE-DA:	: Triangle.
ICH:	: Name of the eleventh aethyr.
ICHISGE:	: I am not (probable translation).
ICORSCA:	: Is such as.

ICZHIHAL:	: Elemental King of earth, associated with Sol.
ID:	: Always.
IDALAM:	: Demonic name (reversal of MALADI) commanding cacodemons of earth of water.
IDALUGAME:	: I DLUGAM, is given.
IDAP:	: Subservient Angel of fire angle of Water Tablet.
IDIR:	: Subservient Angel of water angle of Air Tablet.
IDLUGAM:	: Is given.
IDOIGO:	: A title of God: "He that sits on the Holy Throne." Divine name of six letters, ruling air of air.
IEH:	: GEH, thou art.
IEHUSOZ:	: Mercy / his mercies.
IH:	: Angel (Filius Lucis), associated with Luna, name Jupiter heptagram.
IHIRLAAEL:	: Name of Luna (names not pronounceable by man).
IIPO:	: Subservient Angel of earth angle of Water Tablet, also known as IIPPO.
IISONON:	: Branches.
ILACZA:	: LLACZA, Divine name.
ILADAV:	: Demonic name (reversal of VADALI) commanding cacodemons of water of fire.
ILAOIELVN:	: Name of Mercury (names not pronounceable by man.)
ILAS:	: ILS, thou.
ILEMESSE:	: Angel (Filius Filiorum Lucis), associated with Saturn, name of Luna heptagon 1.
ILESA:	: ILS, thou.
ILI-I:	: O ye hills.
ILI:	: In first / in the first.
ILMEGCBE:	: Name of Venus (names not pronounceable by man).
ILONON:	: LILONON, branch.
ILPIZ:	: Commanding Angel of fire angle of Earth Tablet.
ILR:	: Angel (Filius Lucis), associated with Venus, also see ISC, name of Mars heptagram.
ILRN:	: Subservient Angel of fire angle of Water Tablet.
ILS:	: Oh thou / thou /thee.
ILSI:	: Thou / thee, also see IL.
ILS D I ALPRT:	: O thou of the third flame.
ILS IL:	: Thou / thee.
ILS:	: O thou / thou.
ILSI:	: Thee.
IM UA MA:	: Apply yourselves to us.
IMIMUAMARE:	: IMVAMAR, apply oneself.
IMST:	: Subservient Angel of fire angle of Earth Tablet.

IMTD /IMNTD:	: Angel, companion of TDIM.
IMTD:	: Kerubic Angel of water angle of Water Tablet.
IMUAMAR:	: Apply yourself.
IMVAMAR:	: Apply oneself / apply yourselves.
IN OZIEN:	: Except mine own hands.
IN:	: M, except.
INNON:	: Name of Venus perimeter.
INOAS:	: Are become / they are become.
INSI:	: Walk.
IOAD:	: Beginning.
IOCALM:	: Bring forth.
IOCLE:	: Angel (Filius Filiorum Lucis), associated with Mars.
IOIAD:	: A title of God: "He that lives forever."
IOMD:	: Subservient Angel of earth angle of Fire Tablet.
IOPGNA:	: emonic name (reversal of ANGPOI) commanding cacodemons of air of earth.
IOSC:	: Subservient Angel of air angle of Fire Tablet.
IOTO:	: Subservient Angel of fire angle of Air Tablet.
IP URAN:	: Shall not see.
IP:	: Not / is not.
IPAL:	: Subservient Angel of fire angle of Fire Tablet.
IPAM:	: Beginning is not.
IPAME:	: Is not (cf. IP, IPAMIS).
IPAMIS:	: Cannot be (cf. IP, IPAM).
IPARANU:	: Not see.
IPOI:	: Subservient Angel of earth angle of Water Tablet.
IPURAN:	: Shall not see.
IRAA:	: Subservient Angel of air angle of Earth Tablet.
IRAX:	: Subservient Angel of earth angle of Earth Tablet.
IRGIL CHIS DA:	: How many are there?
IRGIL:	: How many.
IRID:	: Subservient Angel of water angle of Air Tablet.
IRSN:	: Subservient Angel of air angle of Earth Tablet.
IRVO:	: Subservient Angel of water angle of Water Tablet.
ISC:	: Angel.
ISPS:	: Subservient Angel of fire angle of Fire Tablet.
ISRO:	: The promise / promise of.
ISRO MAD:	: The promise of God.
ISRO TOX:	: The promise of Him.
IUBANLADAEC:	: Name of an Angel who appeared to Dee and Kelly on June 19, 1583.

IUDRA: : (Meaning unknown)
IUMD: : Is called.
IVAUMED: : I UMD, is called.
IXOMAXIP: : Known (cf. OM).
IXSA: : Subservient Angel of air angle of Water Tablet.
IZAZ: : Kerubic Angel of fire angle of Fire Tablet, companion of ZIZA, also IZRAZ.
IZAZAZ: : Frame / framed / have framed.
IZED: : Name of Sol heptagon 2.
IZIXP / IZNR: : Angel (Filia Filarum Lucis), associated with Jupiter.
IZIZOP: : Container / vessel / from the highest vessels.
IZNR: : Subservient Angel of air angle of Earth Tablet, also known as IZINR.
IZRAZ: : Angel, also known as IZAZ.

JIROSABE: : Sting.

KELPADMAN: : (Meaning unknown)
KURES: : Here (?)
L: : Of the first / one / the first.
L CAPIMAO: : One while / one time.
L IALPRT: : Of the first flame.
L NIBM: : One season.
L PATRALX: : One rock.
L SMNAD: : One another.
LA: : First (cf. L, LI, LO).
LABNIXP: : Governor of the first division of the aethyr BAG (82).
LAH: : (Meaning unknown)
LAIAD: : The secrets of truth.
L Aidrom: : Senior of Mars on the Earth Tablet, also AIDROM.
LAIRZ: : Angel also known as LARZ.
LANG: : Ministering Angels.
LANSH: : In power exalted / power/ also LONSA, LONSHI, LONSHIN.
LAOAXRP: : Senior of Luna on the Water Tablet.
LAP: : For / for ye are.
LAP ZIR: : Of things for I am of Him.
LAP ZIRDO: : For I am.
LAPARIN: : Governor of the second division of the aethyr ZIM (38).
LARAG: : Neither / nor.
LARASADA: : LRASD, dispose.

LARIANU:	: TRIAN, shall be.
LARINUJI:	: LRING, stir up.
LARZ:	: Kerubic Angel of air angle of Air Tablet, companion of RLZA.
LAS:	: Rich.
LAS OLLOR:	: The rich man.
LASBEN:	: Angel who appeared to Dee and Kelley.
LASDI:	: Foot (my) / my feet.
LAUACON:	: Governor of the second division of the aethyr LEA (47).
LAVA:	: Pray.
LAVAVOTH:	: Angelic King ruling in the south-south-west.
LAZDIXI:	: Governor of the first division of the aethyr LIT (13).
LEA:	: Name of the sixteenth aethyr.
LEAOC:	: Angel also known as LEOC.
LEHUSAN:	: (Meaning unknown)
LEHUSLACH:	: (Meaning unknown)
LEL:	: Same (cf. L).
LEOC:	: Subservient Angel of water angle of Water Tablet, also known as LEAOC.
LEPHE:	: (Meaning unknown)
LEVEANAEL:	: Planetary Angel, associated with Luna, name of Lunar pentagram.
LEVITHMONG:	: The beast of the field / cattle.
LEXARPH:	: Governor of the first division of the aethyr ZAX (28).
LGAIOL:	: Senior of Venus on the Water Tablet.
LGBA:	: Subservient Angel of water angle of Earth Tablet.
LHETGA:	: ALHCTGA, Senior of earth.
LHIANSA:	: Senior of Saturn on the Earth Tablet.
LI:	: First (cf. L, LA, LO).
LIAH:	: Subservient Angel of water angle of Earth Tablet.
LIAIDA:	: LAIAD, secret.
LIBA:	: Angel (Filius Filiorum Lucis), associated with Jupiter, name of Sol heptagon 1.
LIGDISA:	: Senior of Saturn on the Water Tablet.
LIANSA:	: Senior of Saturn on the Earth Tablet.
LIL:	: Name of the first aethyr.
LILONON / ILONON:	: Branch / branches.
LIMLAL:	: Treasure/ his treasure.
LIN:	: Name of the twenty-second aethyr.
LIPA:	: Subservient Angel of fire angle of Fire Tablet.
LIT:	: Name of the fifth aethyr.
LLACZA:	: Calling Angel of water angle of Air Tablet.

LLPIZ:	: Divine name of five letters, ruling fire of earth.
LMAG:	: Kerubic Angel of earth angle of Water Tablet.
LMVR:	: Subservient Angel of water angle of Earth Tablet, companion of MAGL.
LO:	: The first.
LOADOHI:	: Kingdom, also see LONDOH.
LOAGAETH:	: Speech from God. The name of a book by the two Angels, Liber Logaeth.
LOANGAB:	: (Meaning unknown)
LOE:	: Name of the twelfth aethyr.
LOHOLO:	: Shine.
LOHOLO VEP ZOMD:	: Shineth as a flame in the midst of your palace.
LOLCIS:	: Buckler(s).
LONUKAHO:	: Fall.
LONCHO:	: Fall (see also DOBIX).
LONDOH:	: Kingdom(s), also see LOADOHI.
LONSA:	: Power / every one of you (not in MSS).
LONSH:	: In power exalted.
LONSHI TOX:	: The power of him / his power.
LONSHI:	: Power.
LONSHIN:	: Their powers.
LONSHITOX:	: His power.
LORSLQ:	: Flower / flowers.
LARASADA:	: Dispose.
LRASD:	: Dispose / to dispose..
LRING:	: Stir up / to stir up.
LRL:	: Center square name 3.
LRNI:	: Subservient Angel of fire angle of Water Tablet.
LRIXN:	: Angel, companion of NLRX.
LRXN:	: Kerubic Angel of fire angle of Water Tablet.
LSHA:	: Subservient Angel of earth angle of Air Tablet.
LSRAHPM:	: Senior of Mars on the Water Tablet.
LU I PAMIS:	: Nor end cannot be.
LU IA HE:	: Song of honor.
LU:	: Nor end / not / nor.
LUAH / LUACH:	: Praising Angels.
LUCALA:	: North.
LUCAL:	: In the north / north.
LUCIFTIAN:	: With ornaments of brightness / brightness.
LUCIFTIAS:	: Bright / the brightness.
LUDSI:	: My feet in.

LUIAHE:	: Song / song of honor.
LULO:	: Tartar / mother of vinegar / tartar of wine.
LURFANDO:	: (Meaning unknown)
LUSD:	: Feet / foot / your feet, also see LASDI.
LUSDI:	: My feet / foot / my feet.
LUSDA:	: Their feet.
LUSDAN:	: With feet.
LUSEROTH:	: (Meaning unknown)
LZINOPO:	: Senior of earth, associated with earth.
M:	: Except / nine.
MA:	: Not to be measured.
MAA:	: Cacodemon of air angle of Earth Tablet.
MAASI:	: Laid up.
MABBERAM:	: (Meaning unknown)
MABZA:	: The coat / robe / the robe.
MAD ZILODARP:	: God of conquest / name of God: "Stretch forth and conquer."
MAD:	: God / of your God / your God / of ye / the same your God (cf. IAD, OIAD, PIAD).
MADARIDA:	: MADRID, iniquity.
MADARIITZA:	: MADRIAX, heaven.
MADIMI:	: Angel (Filia Filiarum Lucis), associated with Mercury, name of Mercury heptagon 2.
MADIMIEL:	: Planetary Angel presiding over the sphere of Mars, name of Mars pentagram.
MADRIAAX:	: Heaven (cf. OADRIAX).
MADRIAX:	: O you heavens.
MADRID:	: Her iniquities / iniquities.
MADRID I:	: Iniquity.
MADRIAAX / MADRIIAX	: The heavens / heaven (cf. OADRIAX).
MADRIAX:	
MAGL:	: Angel, also see MAMGL. Kerubic Angel of earth angle of the Water Tablet.
MAGM:	: Subservient Angel of water angle of Water Tablet, also known as MALGM.
MAI:	: Cacodemon of air angle of Earth Tablet.
MALADI:	: Calling Angel of earth angle of Water Tablet.
MALAP:	: Demonic name (reversal of PALAM) commanding cacodemons of water of air.
MALPIRG:	: The fires of life and increase.
MALPIRGI:	: Fiery darts / fire / fires of life and increase.

MALPRG / MALPURG:	: Fiery darts / through thrusting fire.
MALS:	: Name of the Enochian letter representing P.
MAMGL:	: Angel also known as MAGL.
MANIN:	: In the mind.
MAOFFAS:	: Measure / be measured.
MAP:	: Cacodemon of fire angle of Water Tablet.
MAPM:	: 9639.
MAPSAMA:	: Angel who appeared to Dee and Kelley; the name means, "tell them."
MARB:	: According / according to.
MASGM:	: Angel, also known as MAGM.
MATORB:	: Thousand/s.
MATHULA:	: Governor of the second division of the aethyr ZAA (80).
MATORB:	: Echoing.
MAZ:	: Name of the sixth aethyr.
MCN:	: Cacodemon of earth angle of Air Tablet.
MDA:	: Cacodemon of fire angle of Water Tablet.
MDIO:	: Subservient Angel of earth angle of Fire Tablet.
ME:	: Angel (Filia Lucis), associated with Luna; name of Jupiter heptagram point.
MED:	: Name of the Enochian letter representing O.
MEEANA:	: Demonic name (reversal of ANAEEM) commanding cacodemons of water of earth.
MERIFRI:	: MURIFRI, Angel.
MFZRN:	: Demonic name (reversal of NRZFM) commanding cacodemons of fire of fire.
MGG:	: Cacodemon of water angle of Earth Tablet.
MGGO:	: Subservient Angel of water angle of Earth Tablet.
MGM:	: Cacodemon of water angle of Fire Tablet, counterpart of the Angel GMNM.
MGMN:	: Subservient Angel of water angle of Fire Tablet.
MGO:	: Cacodemon of water angle of Earth Tablet.
MIAM:	: Continuance (cf. NUAM).
MIAN:	: 3663 / continuance.
MIAO:	: Angel, companion of IAOM, also see MISAO.
MICA OLZ:	: Mighty.
MICALOLZ OLPIRT:	: Mighty light.
MICALP:	: Mightier (cf. CRUSCANSE).
MICAE LAZODO:	: Power / powerful / mighty (cf. CANSE, DRILPA LONSA).
MICALZO PILZIN:	: Mighty in the firmament of waters.
MICALZO:	: Mighty / power / in power / powerful.
MICAOLI:	: Mighty.

MICAOLZ:	: Are mighty / mighty.
MICHAEL:	: Name of Hod outer heptagon.
MICMA ISRO:	: Behold the promise of.
MICMA:	: Behold / behold the.
MID:	: Cacodemon of fire angle of Water Tablet.
MII:	: Cacodemon of earth angle of Water Tablet.
MIINOAG:	: Corner.
MIKETH:	: Wisdom (?)
MIO:	: Cacodemon of fire angle of Air Tablet.
MIP:	: Cacodemon of earth angle of Water Tablet.
MIRE:	: Torment (n.).
MIR PIZIN BABALON:	: A torment to the wicked.
MIR:	: Cacodemon of air angle of Earth Tablet / torment.
MIRC:	: Upon.
MIRZIND:	: Governor of the first division of the aethyr UTI (73).
MISAO:	: Angel, also known as MIAO.
MIZ:	: Cacodemon, counterpart of the Angel IZXP.
MMA:	: Cacodemon, counterpart of the Angel MAGM.
MMAG:	: Subservient Angel of water angle of Water Tablet.
MMG:	: Cacodemon of water angle of Earth Tablet.
MMN:	: Cacodemon of air angle of Fire Tablet.
MMO:	: Cacodemon of earth angle of Air Tablet.
MNAD:	: Another.
MNDF:	: Subservient Angel of air angle of Air Tablet.
MNM:	: Cacodemon of earth angle of Air Tablet.
MNMG:	: Subservient Angel of water angle of Fire Tablet.
MNO:	: Cacodemon of air angle of Fire Tablet.
MNOP:	: Subservient Angel of air angle of Fire Tablet.
MNOR:	: Subservient Angel of air angle of Earth Tablet.
MOAB:	: Subservient Angel of earth angle of Air Tablet.
MOC:	: Cacodemon of earth angle of Air Tablet, counterpart of the Angel OCNM.
MOCN:	: Subservient Angel of earth angle of Air Tablet.
MOI:	: Cacodemon of earth angle of Water Tablet.
MOLAP:	: Man / men.
MOLPAND:	: Governor of the first division of the aethyr ICH (31).
MOLVI:	: Surge(s).
MOM CAOSGO:	: Moss of the earth.
MOM:	: Cacodemon of water angle of Earth Tablet / moss.
MOMAO:	: Crown / the crown (n.) (cf. MOMAR).
MOMAR:	: Shall be crowned.

MONASCI:	: The Great Name / name (cf. OMAOAS).
MONONS:	: Heart / the heart.
MONONS OLORA GNAY	: The heart of man doth his thoughts.
MOOOAH:	: Repent / regret.
MOP:	: Cacodemon of air angle of Fire Tablet.
MOR:	: Three lettered Holy Name of God, ruling the element of earth.
MOREORGRAN / MORVORGRAN:	: Angel who appeared to Dee and Kelley.
MOSPLEH:	: Horn / the horns.
MOT:	: Cacodemon of fire angle of Air Tablet, counterpart of the Angel OTOI.
MOXA:	: Subservient Angel of water angle of Fire Tablet.
MOXP:	: Subservient Angel of fire angle of Air Tablet.
MOZ:	: Joy.
MOZOD:	: Joy of God.
MPH:	: Three lettered Holy Name of God, ruling the element of water.
MPI:	: Cacodemon of fire angle of Water Tablet.
MPM:	: Cacodemon of air angle of Fire Tablet.
MPO:	: Cacodemon of earth angle of Water Tablet.
MRA:	: Cacodemon of air angle of Earth Tablet.
MRX:	: Cacodemon, counterpart of the Angel RXNL.
MSAL:	: Angel ruled by SPMNIR LLPIZ.
MSAP:	: Subservient Angel of fire angle of Earth Tablet, also known as MSMAP.
MSTI:	: Subservient Angel of fire angle of Earth Tablet.
MTAS:	: Kerubic Angel of fire angle of Earth Tablet.
MTDI:	: Kerubic Angel of water angle of Water Tablet, Angel, companion of TDIM.
MTO:	: Cacodemon of fire angle of Air Tablet, counterpart of the Angel TOCO.
MURIFRI:	: Angel who appeared to Dee and Kelley on June 2, 1583.
MVRL:	: Subservient Angel of water angle of Earth Tablet.
NA:	: Lord of Hosts / Trinity (cf. ENAY).
NA-HATH:	: Name of the Enochian letter representing H.
NANAEEL:	: My power / power (c.f. MICALZ, LONSA).
NAAA:	: Kerubic Angel of water angle of Fire Tablet, Angel, companion of ANAA. Also see NAVAA.
NABAOMI:	: Governor of the first division of the aethyr ZEN (52).

NACO:	: Subservient Angel of earth angle of Air Tablet, also known as NADCO.
NA-E-EL:	: NANAEEL, power.
NAI:	: (Meaning unknown)
NALVAGE:	: Angel who appeared to Dee and Kelley on February 11, 1584; his name means avoidance of earthly things (Fuga Terrestrium)." A near kinsman of MADIMI's mother, was the principal dictator of the Enochian calls.
NANAEEL:	: Power (cf. MICALZ, LONSA).
NANBA:	: Thorn(s).
NANTA:	: Spirit of earth on the Tablet of Union.
NAOO / NAOOO:	: Angel ruled by AIAOAI OIIIT.
NAOP:	: Subservient Angel of earth angle of Earth Tablet.
NAPEA / NAPEAI:	: Sword / O you swords.
NAPTA:	: Sword / swords / two-edged swords, also see NAZPSAD.
NATAAB:	: Of government.
NAVAA:	: Angel, also known as NAAA.
NAX:	: (Meaning unknown)
NAZ:	: Pillar / pillars (cf. NAZARTH, NAZAVABH).
NAZARTH:	: Pillars of gladness (cf. NAZ).
NAZAVABH:	: Hyacinth pillars (cf. NAZ).
NAZPS:	: Sword / earls.
NAZPSAD:	: Sword / swords. Also see NAPTA.
NBRC:	: Angel, companion of CNBR.
NBRT:	: Kerubic Angel of earth angle of Air Tablet.
NCOC:	: Kerubic Angel of earth angle of Earth Tablet.
NDAZN:	: Angel also known as NDZN.
NDFM:	: Subservient Angel of air angle of Air Tablet.
NDNOS:	: Demonic name (reversal of SONDN) commanding cacodemons of water of earth.
NDZN:	: Subservient Angel of earth angle of Water Tablet, also known as NDAZN. Angel, ruled by MALADI OLAAD. Also see NDAZN.
NE:	: Holy.
NELAPR:	: Calling Angel of water angle of Water Tablet.
NEPH:	: (Meaning unknown)
NETAB / NETAAB:	: Government / governing.
NETAAB:	: For the government.
NHDD:	: Subservient Angel of air angle of Water Tablet, also known as NHODD.
NHRB:	: Subservient Angel of water angle of Air Tablet.

NHXR:	: Subservient Angel of earth angle of Water Tablet.
NI:	: 28.
NIA:	: Name of the twenty-fourth aethyr.
NIBM:	: Season (cf. CAPIMAO).
NIDALI:	: Your noises / your mighty sounds.
NIGRANA:	: Governor of the second division of the aethyr DES (77).
NIIS:	: Come you / come ye / come.
NIISA:	: Come.
NIISO:	: Come away.
NILA:	: Blood.
NILR:	: Subservient Angel of fire angle of Water Tablet.
NIMB:	: Season.
NIRS:	: Subservient Angel of air angle of Earth Tablet.
NLIRX:	: Angel, ruled by the Angel PNLRX.
NLRX:	: Kerubic Angel of fire angle of Water Tablet.
NMGM:	: Subservient Angel of water angle of Fire Tablet.
NMOC:	: Subservient Angel of earth angle of Air Tablet.
NNDZ:	: Subservient Angel of earth angle of Water Tablet.
NOALMR:	: Calling Angel of air angle of Fire Tablet.
NOALN:	: May be.
NOAN:	: You are become / thus you are become.
NOAR:	: Is become / become.
NOAS:	: Become / are become.
NOASMI:	: Let them become.
NOBLOH:	: Palm / the palms (of hand).
NOCAMAL:	: Governor of the second division of the aethyr LIT (14) .
NOCIABI:	: Governor of the second division of the aethyr OXO (44).
NOCO:	: Servant (cf. BOOOAPIS).
NOCOD:	: Thy servants.
NOFAHON:	: NOTHOA, midst.
NOGAHEL:	: Planetary Angel presiding over the sphere of Venus, name of Venus (corrected) pentagram.
NOGANEL:	: Name of Venus pentagram.
NOIB:	: Yea.
NOMIG:	: Even as.
NONIG:	: Even.
NONCA:	: To you.
NONCF:	: You.
NONCI:	: O you.
NONCP:	: A place / place.
NONOF:	: You.

NOPM:	: Subservient Angel of air angle of Fire Tablet.
NOQUD:	: Minister (n.).
NOQUODI:	: Minister / their ministers (n.).
NOQUOL:	: Servant / o ye servants.
NOR:	: Son / sons, also see NOROMI.
NOR MO LAP:	: The sons of men.
NOR QUASAH:	: Yea sons of pleasure.
NOREZODA:	: NORZ CHIS, six are.
NORM:	: Subservient Angel of air angle of Earth Tablet.
NOROMI:	: Son (s) / o ye sons, also see NOR.
NOROMI BAGHIE:	: O you sons of fury.
NORZ:	: Six.
NOSTOAH:	: It was.
NOTAHOA / NOTHOA:	: Midst / among / in the midst.
NPNT:	: Subservient Angel of fire angle of Air Tablet, also known as NPRNT.
NRGA:	: Subservient Angel of earth angle of Fire Tablet.
NRIZ:	: Subservient Angel of air angle of Earth Tablet.
NROA /NRCOA:	: Angel, companion of ROAN.
NRZFM:	: Commanding Name of fire angle of Fire Tablet.
NSCZ:	: Subservient Angel of air angle of Air Tablet.
NTNP:	: Subservient Angel of fire angle of Air Tablet.
NUAM:	: Continuance (cf. MIAM).
<u>NVSS:</u>	: Subservient Angel of water angle of Water Tablet.
NXPC:	: Subservient Angel of fire angle of Water Tablet.
O:	: Five / be.
O I:	: That is.
O MICAOLZ:	: Be mighty.
O Q:	: But.
O QUA:	: But (not often used).
O RUA:	: But (not often used).
O THIL:	: The seats or I have set.
OABM:	: Subservient Angel of earth angle of Air Tablet.
OAC:	: Cacodemon of earth angle of Air Tablet.
OACNR:	: Angel, also known as OANR.
OADO:	: Weave.
OADRIAX:	: Lower heavens (cf. MADRIAX).
OAI:	: Amongst. Also see AAF, AAI, AAO, EAI.
OAL:	: Cacodemon of water angle of Earth Tablet.

OALCO:	: AABCO, Divine name.
OALI / OALL:	: Place / I have placed (cf. AALA).
OANIO:	: Moment.
OANR:	: Angel, companion of ROAN. Also see OACNR.
OAP:	: Cacodemon, counterpart of the Angel APST.
OAS:	: Cacodemon of fire angle of Water Tablet.
OAV:	: Cacodemon of fire angle of Water Tablet.
OB:	: Twenty-eight.
OBA:	: Cacodemon of water angle of Earth Tablet.
OBAUA:	: Commanding Angel of water angle of Fire Tablet.
OBELISON:	: A title of the Angelic Prince BEFAFES: "Pleasant Deliverer (cf. OBELISONG)."
OBELISONG:	: (As) pleasant deliverers / deliverer (cf. ZONRENSG).
OBLGOTA:	: Divine name of six letters, ruling air of water.
OBGOTA:	: Calling Angel of air angle of Water Tablet.
OBLOC:	: A garland.
OBLOC SAMVELG:	: A garland to the righteous.
OBMACAS:	: Governor of the first division of the aethyr DEO (19).
OBOLEH:	: Garment / your garments.
OBUAORS:	: Governor of the second division of the aethyr UTI (74).
OBZA:	: (A) half.
OCANM:	: Angel, also known as OCNM.
OCBAA:	: Demonic name (reversal of AABCO) commanding cacodemons of air of water.
OCCODON:	: Governor of the first division of the aethyr LIL.
OCLE:	: Subservient Angel of water angle of Water Tablet.
OCNC:	: Kerubic Angel of earth angle of Earth Tablet.
OCNM:	: Subservient Angel of earth angle of Air Tablet, also known as OCANM.
OCO:	: Cacodemon of earth angle of Air Tablet.
OCOT:	: Subservient Angel of air angle of Water Tablet.
OCPA:	: Subservient Angel of water angle of Air Tablet.
OD:	: and / are / and are.
OD API LA:	: And liveth / and liveth forever.
OD CACOCASB:	: And another while / time.
OD D:	: And the third.
OD ECRIN MAD:	: And the praise of your God.
OD ECRIN:	: And the praise.
OD ES:	: And fourth.
OD FISIS:	: And execute.
OD I NOAS:	: And they are become.
OD IP URAN:	: And shall not see.

OD IP:	: And not.
OD LONSHIN:	: And their powers.
OD MIAM:	: And continuance.
OD Q COCASB:	: And the content of time.
OD QUASB:	: And destroy.
OD T I TA:	: And it is as.
OD TA:	: And as.
OD TOATAR:	: And hearken / harken.
OD VOOAN:	: And truth.
OD ZACAM:	: And I move you.
OD ZIROM:	: And there were.
ODDIORG:	: Governor of the first division of the aethyr ZIP (25).
ODO:	: Openest / open / Cacodemon, counterpart of the Angel DOOP.
ODRAXTI:	: Governor of the second division of the aethyr RII (86).
ODXLOV:	: Demonic name (reversal of VOLXDO) commanding cacodemons of earth of fire.
ODZ:	: Cacodemon of earth angle of Water Tablet.
OE:	: Sing / singing.
OE CRIMI:	: Sing praises / singing praises.
OEC:	: Cacodemon of water angle of Fire Tablet.
OEKARIMI:	: Praise (v.) / sing praises.
OECRIMI:	: Praise / singing / sing(ing) praises.
OELA:	: OL, make.
OFAFAFE:	: Vial (your).
OGB:	: Cacodemon of water angle of Earth Tablet.
OGIODI:	: Demonic name (reversal of IDOIGO) commanding cacodemons of air of air.
OHELOKA:	: duke.
OHIO:	: Woe.
OHOOHAATAN:	: Great Elemental King of fire.
OHORELA:	: Legislate / make a law / I made a law / Dukes.
OI:	: This / that is.
OI SALMAN:	: This house.
OIA:	: Cacodemon, counterpart of the Angel IABA.
OIAD:	: God / of God / just.
OIAP:	: The same.
OIIIT:	: Kerubic Angel of earth angle of Air Tablet.
OIIP:	: Subservient Angel of earth angle of Water Tablet.
OIOT:	: Subservient Angel of fire angle of Air Tablet.
OIP:	: Three lettered Holy Name of God ruling the element of fire.

OIRV:	: Subservient Angel of water angle of Water Tablet.
OISALMAN:	: This house.
OIVEAE:	: Stars.
OKADA:	: Mercy.
OL:	: I / myself / I made you / in yea 24th part / 24th part.
OL OANIO YOR:	: In yea 24th part of a moment roar.
OLAAD:	: Commanding name of earth angle of Water Tablet.
OLACZA:	: LLACZA, Divine name.
OLALORE:	: OLLOR, man.
OLANI OD OBZA:	: For two times and a half.
OLANI:	: Twice / two times.
OLAPIRETA:	: OLPIRT, light.
OLCORDZIZ:	: I made man.
OLG:	: Cacodemon of water angle of Earth Tablet.
OLGOTA:	: OBGOTA, Divine name.
OLLOG / OLLOR:	: Men / man.
OLN NAZAVABH:	: Made of Hyacinthe pillars.
OLN:	: Made (cf. OL, EOL).
OLOAG:	: Commanding Angel of air angle of Fire Tablet.
OLORA:	: (Of) man (cf. OLLOG, MORLAP).
OLORRA:	: Of man.
OLPAGED:	: Angelic King ruling in the east.
OLPIRT:	: Light.
OM:	: Know / understand.
OMP:	: Understanding (cf. OM).
OMA:	: Understanding.
OMAGG:	: Angel, also known as OMGG.
OMAGRAP:	: Governor of the third division of the aethyr POP (57).
OMAOAS:	: Name(s) / their names (cf. DOOAIN, MONASCI).
OMAX:	: Know / knowest the great.
OMDI:	: Subservient Angel of earth angle of Fire Tablet.
OMEBB:	: Commanding Angel of water angle of Water Tablet.
OMGG:	: Subservient Angel of water angle of Earth Tablet, also known as OMAGG.
OMIA:	: Angel, companion of IAOM, also see OMSIA.
OMICAO LZ:	: Be mighty (cf. MICALZ).
OMN:	: Cacodemon of air angle of Earth Tablet.
OMP TIBL:	: Her understanding.
OMP:	: OMA, understanding.
OMSIA:	: Angel, also known as OMIA.
OMSOMNA:	: (Meaning unknown)

ONA:	: Cacodemon of earth angle of Air Tablet, counterpart of the Angel NAOO.
ONAC:	: Subservient Angel of earth angle of Air Tablet.
ONASCI:	: Name / of the great.
OND:	: Cacodemon of earth angle of Water Tablet.
ONDOH:	: LONDOH, kingdom.
ONH:	: Cacodemon, counterpart of the Angel NHDD.
ONIZIMP:	: Governor of the second division of the aethyr TOR (68).
ONN:	: Cacodemon of earth angle of Water Tablet.
ONO:	: Cacodemon of air angle of Earth Tablet.
ONP:	: Cacodemon of fire angle of Air Tablet, counterpart of the Angel NPAT.
ONT:	: Cacodemon of fire angle of Air Tablet.
OOAIN:	: Eye, also see OOANOAN.
OOANAMB:	: Governor of the third division of the aethyr UTA (42).
OOAIN:	: Eye / eyes.
OOANOAN:	: Eye(s) / in their eye(s).
OOAONA:	: Eyes / in their eyes / visible appearance.
OODPZ:	: Angel, also known as OOPZ.
OUGE:	: Chamber.
OON:	: Cacodemon of earth angle of Air Tablet.
OOP:	: Cacodemon of water angle of Fire Tablet.
OOPD:	: Subservient Angel of earth angle of Earth Tablet.
OOPZ:	: Subservient Angel of earth angle of Fire Tablet, also known as OODPZ.
OOR:	: Cacodemon of air angle of Earth Tablet.
OP:	: 22.
OPAC:	: Subservient Angel of earth angle of Water Tablet.
OPAD:	: Kerubic Angel of air angle of Fire Tablet, also see OPNAD.
OPAMN:	: Angel, also known as OPMN.
OPANA:	: Angel, also known as OPNA.
OPDO:	: Subservient Angel of earth angle of Earth Tablet.
OPE:	: Cacodemon of water angle of Fire Tablet.
OPEC:	: Subservient Angel of water angle of Fire Tablet.
OPMN:	: Subservient Angel of air angle of Fire Tablet, also known as OPAMN.
OPMNIR:	: Calling Angel of fire angle of Earth Tablet.
OPN:	: Cacodemon of fire angle of Air Tablet.
OPNA:	: Subservient Angel of earth angle of Earth Tablet, also known as OPANA.
OPNAD:	: Angel, also known as OPAD.
OPS:	: Cacodemon of air angle of Fire Tablet.

OPZO:	: Subservient Angel of earth angle of Fire Tablet.
OQ	: But (cf. CRIP).
OR / ORTH:	: Name of the Enochian letter representing F.
ORCANIN:	: Governor of the first division of the aethyr NIA (70).
ORERI:	: ORRI, stone.
ORESAS:	: ORS, darkness.
ORH:	: Name of a spirit (the word has 72 significations).
ORM:	: Cacodemon of air angle of Earth Tablet.
ORMN:	: Subservient Angel of air angle of Earth Tablet, also known as ORPMN.
ORO:	: Three lettered Holy Name of God, ruling the element of air.
OROCH / OROCHA:	: Under you / beneath you / underneath you.
ORPANIB:	: Governor of the third division of the aethyr ZAA (81).
ORPMN:	: Angel, also known as ORMN.
ORRI:	: Stone / barren stone / than the barren stone (cf. PATRALX).
ORS / ORESA:	: Darkness.
ORS CATBL or ORSCA TBL:	: His buildings.
ORS:	: Darkness / with darkness.
ORSBA / ORSHA:	: Drunken.
ORSCA:	: Building / buildings.
ORSCOR:	: Dryness.
ORTH:	: Or / Enochian letter representing F.
ORXA:	: Subservient Angel of earth angle of Earth Tablet.
OS LONDOH:	: Twelve kingdoms.
OS:	: Twelve.
OSA:	: Cacodemon of fire angle of Water Tablet.
OSCI:	: Subservient Angel of air angle of Fire Tablet.
OSF:	: Discord.
OST:	: Cacodemon of air angle of Fire Tablet.
OTA:	: cacodemon of air angle of Fire Tablet.
OTAHILA:	: Set / I have set / seat / seats (cf. THIL).
OTHIL:	: I have set / seat (v.) / set (v.).
OTHIL RIT:	: Seat of mercy.
OTN:	: Cacodemon of fire angle of Air Tablet.
OTOC:	: Subservient Angel of air angle of Water Tablet.
OTOI:	: Subservient Angel of fire angle of Air Tablet, also known as OTROI.
OTROI:	: Angel, also known as OTOI.
OTTT:	: Subservient Angel of air angle of Air Tablet.

OUA:	: Cacodemon of fire angle of Water Tablet.
OUCHO / OVCHO:	: Confound / let it confound.
OYOARESA:	: Centre.
OVOARS:	: To the centre / unto the centre.
OVOF:	: Magnify / be magnified / may be magnified.
OX:	: 26.
OXAM:	: Subservient Angel of water angle of Fire Tablet.
OXEX:	: Vomit / vomit out.
OXIAYAL / OXIAYL:	: The mighty seat / throne.
OXLOPAR:	: Governor of the third division of the aethyr BAG (84).
OXO:	: Name of the fifteenth aethyr.
OXOX:	: (Meaning unknown)
OXPM:	: Subservient Angel of fire angle of Air Tablet.
OYAUB:	: Angel, also known as OYUB.
OYUB:	: Subservient Angel of water angle of Air Tablet, also known as OYAUB.
OZAAB:	: Angel, companion of BOZA.
OZAB:	: Kerubic Angel of air angle of Earth Tablet.
OZAZM / OZAZMA / OZOZMA:	: Make me / make us / and make us (cf. OL).
OZIDAIA:	: Governor of the first division of the aethyr LIN (64).
OZIEN / OZOL:	: Hand (cf. ZIEN).
OZN:	: Cacodemon of earth angle of Water Tablet.
OZOL:	: Their hands / head(s) / their head (s).
OZONGON:	: Wind / Winds, also see ZONG.
P:	: Eight.
PA /PE:	: Name of the Enochian letter representing B.
PA AOX / PAAOX:	: Remain.
PAAOXT:	: Let it remain / remain.
PAAX:	: Subservient Angel of air angle of Water Tablet, also known as PATAX.
PACADUASAM:	: (Meaning unknown)
PACAPH:	: (Meaning unknown)
PACASNA:	: Governor of the second division of the aethyr ARN (5).
PACO:	: Subservient Angel of earth angle of Water Tablet, also known as PALCO.
PADGZE:	: Justice from the Divine power, without blemish.
PADO:	: Kerubic Angel of air angle of Fire Tablet, also see PANDO.
PAEB:	: Of an oak.

PAEOC:	: Angel, also known as PAOC.
PAGE:	: Rest (as in "which rest not.").
PAGEIP:	: Rest not.
PAI:	: Cacodemon of air angle of Water Tablet
PAID:	: Always.
PA-IOTZ / PA-IOTZA:	: PAAOX, remain.
PAJO-OOAOANU:	: PUGO OOAONA, to the eyes.
PAL:	: Name of the Enochian letter representing X.
PALA:	: Two / separated / pair (cf. POLA).
PALAM:	: Commanding Angel of water angle of Air Tablet
PALCO:	: Angel, also known as PACO.
PALI:	: Subservient Angel of fire angle of Fire Tablet, also known as PANLI.
PALUT:	: Angel, also known as PAUT.
PAMBT:	: Unto me.
PAMPHICAS:	: (Meaning unknown: a contemptuous word).
PANDO:	: Angel, also known as PADO.
PANLI:	: Angel, also known as PALI.
PANPIR MALPIRG:	: Pouring down the fires of life and increase.
PANPIR:	: Pour / pouring down / pour down.
PAOC:	: Subservient Angel of water angle of Air Tablet.
PAOMBD:	: Member / members / her members.
PAPNOR:	: (To) this remembrance / remembrance / memory.
PAR:	: They / them / in them.
PARACH:	: Equal.
PARACLEDA:	: (For) a wedding / wedding.
PARADIAL:	: Dwelling / dwellings / living dwellings.
PARADIZ:	: Of virgins / virgin.
PARAOAN:	: Governor of the second division of the aethyr LIN (65).
PARM:	: Ran / run.
PARZIBA:	: Governor of the second division of the aethyr CHR (59).
PASB OIAD:	: Daughters of the just.
PASBS / PASHS:	: Daughter / daughters / children.
PASCOMB:	: Governor of the second division of the aethyr LIL (2).
PASMT:	: Kerubic Angel of fire angle of Earth Tablet.
PATRALX:	: Rock (n.) (cf. ORRI).
PAULACARP:	: Name of an evil spirit.
PAUT:	: Angel, companion of UTPA, also see PALUT.
PAYT:	: Kerubic Angel of water angle of Air Tablet.
PAZ:	: Name of the fourth aethyr.
PBRA:	: Subservient Angel of water angle of Fire Tablet.

PCNX:	: Subservient Angel of fire angle of Water Tablet.
PD:	: Thirty-three.
PDF:	: Cacodemon of air angle of Air Tablet.
PDI:	: Cacodemon of water angle of Air Tablet, counterpart of the Angel, DIRI.
PDOCE:	: Five lettered Holy Name of God, ruling the element of fire.
PDOO:	: Subservient Angel of earth angle of Earth Tablet.
PE:	: PA, Enochian letter representing B.
PECO:	: Subservient Angel of water angle of Fire Tablet.
PELEH:	: (Meaning unknown)
PEOAL:	: 69636.
PERAL:	: Garnished.
PERANUTA:	: Cast down, also see ADRPAN
PERIPSAX:	: Heaven (cf. MADRIAX).
PERIPSOL:	: Heaven.
PFM:	: Cacodemon of air angle of Air Tablet, counterpart of the Angel FMNA.
PHAMA:	: I will give.
PHANAEL:	: Angel who appeared to Dee and Kelley.
PHARA:	: Angel, ruled by the Angel EPHRA.
PHRA:	: Kerubic Angel of water angle of Earth Tablet.
PI ADPH / PIADPH:	: Jaw / jaws / within the depth of my jaws.
PI I:	: She is.
PI:	: She / place (n.) / bed.
PIA:	: Cacodemon, counterpart of the Angel IAHL.
PIAD:	: Your God (cf. IAD, MAD, OIAD).
PIADPH:	: Jaw / jaws.
PIAMOL:	: Righteousness.
PIAN:	: Quality, also see ASPIAN.
PIAP:	: Balance (n.).
PID:	: Cacodemon of water angle of Air Tablet.
PIDA:	: Subservient Angel of fire angle of Water Tablet.
PIDIAI:	: Marble / sleeves / marble sleeves..
PIDIAI COLLAL:	: Marble sleeves.
PII:	: PI I, she is / bed / she is a place.
PILAH:	: Moreover.
PILD:	: Of the earth / continually.
PILZIN:	: Firmament of waters.
PINZU-A:	: (Meaning unknown)
PIR:	: Cacodemon of water angle of Air Tablet / Holy One / Holy Ones.

PIRIPSAX:	: PERIPSAX, heaven / with the heavens.
PIRIPSOL:	: The heavens.
PIRIPSON:	: The third heaven.
PIX:	: Cacodemon of air angle of Water Tablet.
PIZ:	: Cacodemon, counterpart of the Angel IZNR.
PIZI:	: AMIPZI, fasten.
PIZX:	: Subservient Angel of fire angle of Earth Tablet.
PLAPLI:	: Partaker / partakers.
PLOSI:	: Many / as many.
PLOZI MOLVI:	: As many surges.
PMAGL:	: Angel ruling MAGL and companions.
PMN:	: Cacodemon of air angle of Air Tablet.
PMNO:	: Subservient Angel of air angle of Fire Tablet.
PMOX:	: Subservient Angel of fire angle of Air Tablet. Also known as PMZOX.
PMSA:	: Subservient Angel of fire angle of Earth Tablet.
PMZOX:	: Angel, also known as PMOX.
PNAO:	: Subservient Angel of earth angle of Earth Tablet.
PND:	: Cacodemon of air angle of Air Tablet.
PNTN:	: Subservient Angel of fire angle of Air Tablet.
POAMAL:	: Palace / your palace.
POCISNI:	: Governor of the second division of the aethyr BAG (83).
POCNC:	: Kerubic Archangel of earth angle of Earth Tablet.
POI:	: Cacodemon of water angle of Water Tablet.
POII:	: Subservient Angel of earth angle of Water Tablet.
POILP:	: Divide / are divided (cf. YRPOI).
POLA:	: Two / together / pair (cf. PALA).
PONODOL:	: Governor of the third division of the aethyr ICH (33).
POOUMALA:	: POAMAL, palace.
POP:	: Name of the nineteenth aethyr.
POPHAND:	: Governor of the first division of the aethyr DES (76).
POTHNIR:	: Governor of the third division of the aethyr PAZ (12).
PPSAC:	: Kerubic name of earth angle of Fire Tablet.
PRAF:	: Dwell / dwell in (cf. FAONTS, PRAGMA).
PRAGMA:	: Dwell (?) (cf. PRAF, FAONTS).
PRDZAR:	: Diminish.
PRG:	: Flames.
PRGE:	: With the fire.
PRGEL:	: Of fire.
PRI:	: Cacodemon of water angle of Air Tablet.
PRIAZ /PRIAZI:	: Those.

PRISTAC: : Governor of the third division of the aethyr ZID (24).
PROAMAL: : POAMAL, palace.
PRT: : Flame.
PRU: : Cacodemon of water angle of Water Tablet.
PSA: : Cacodemon of air angle of Water Tablet.
PSAC: : Kerubic Angel of earth angle of Fire Tablet.
PSIS: : Subservient Angel of fire angle of Fire Tablet.
PSTA: : Subservient Angel of air angle of Fire Tablet.
PU IM/PU IN: : Sharp sickles / knights.
PUGO: : As unto.
PUIM / PUIN: : Sickle / sickles.
PURGEL: : Fire (of).
PVO: : Cacodemon of water angle of Water Tablet.
PXS: : Cacodemon of air angle of Water Tablet.
PZIZA: : Kerubic name of fire angle of Fire Tablet.
PZOO: : Subservient Angel of earth angle of Fire Tablet.

Q: : Or / thy / content(s).
Q A A: : Your garments.
Q A DAH / QAADA: : Unto the creation.
Q COCASB: : Content of time.
Q MOS PLEH: : Or the horns.
Q or QUU: : Or.
Q TA / QUU TA: : Or as.
QA A ON/Q A AN: : In your creation.
QA AS or QAAS: : Your creation.
QAA or QA AN: : Of your creation.
QADAH / QAADA: : Creator / unto the creation.
QAAL: : Of the creator.
QAAN: : Creation / of your creation.
QAAON: : Creation / in your creation.
QAAS: : Creation / your creation.
QADAH: : Creator / unto the creator.
QANIS: : QUANIS, olive.
QCOCASB: : Time (the contents of).
QOUODI: : minister, also see NOQUOD.
QTING: : Rotten.
QUANIS: : Olives.
QUAR: : 1636.
QUASAH: : Pleasure.

QUASAHE:	: Destroy.
QUASB:	: Destroy.
QUI IN ENAY BUTMON:	: Wherein the Lord hath opened His mouth.
QUIIN:	: Wherein.
QUO-A-AL:	: QAAL, creator.
QUO-O-I-APE:	: By the name (cf. DOOIAP).
QURLST:	: A handmaid / an handmaiden.
RAA:	: Cacodemon of air angle of Water Tablet.
RAAGIOSL:	: Elemental King of water, associated with Sol.
RAAI:	: Subservient Angel of air angle of Earth Tablet.
RAAPH:	: Angel, also known as RAPH.
RAAS:	: East / the east.
RAASY:	: In the east.
RACA:	: Subservient Angel of fire angle of Fire Tablet.
RACLIR:	: Weeping.
RAD:	: Cacodemon of fire angle of Fire Tablet.
RANGLAM:	: Governor of the third division of the aethyr UTI (75).
RAO:	: Cacodemon of earth angle of Earth Tablet.
RAP:	: Cacodemon of fire angle of Earth Tablet.
RAPB:	: Subservient Angel of water angle of Fire Tablet.
RAPH:	: Kerubic Angel of water angle of Earth Tablet, also companion of PHRA.
RAPHAEL:	: Name of Tiphareth outer heptagon.
RAS:	: Cacodemon of air angle of Air Tablet.
RAT:	: Cacodemon of earth angle of Fire Tablet.
RAX:	: Cacodemon of air angle of Water Tablet.
RAXI:	: Subservient Angel of earth angle of Earth Tablet.
RBN:	: Cacodemon of water angle of Air Tablet.
RBNH:	: Subservient Angel of water angle of Air Tablet, also known as RBZNH.
RBZNH:	: Angel, also known as RBNH.
RCNB / RCANB:	: Angel, companion of CNBR.
RDA:	: Cacodemon, counterpart of the Angel DATT.
RDR:	: Cacodemon of fire angle of Fire Tablet.
REA:	: Cacodemon of fire angle of Fire Tablet.
READ:	: Subservient Angel of fire angle of Fire Tablet.
REST:	: Praise (v.) (cf. OECRIMI).
RGAN:	: Subservient Angel of earth angle of Fire Tablet, also known as RGOAN.
RHR:	: Cacodemon of water angle of Air Tablet.

RIA:	: Cacodemon of air angle of Air Tablet.
RIDI:	: Subservient Angel of water angle of Air Tablet.
RII:	: Name of the twenty-ninth aethyr.
RINMPS:	: Demonic name (reversal of SPMNIR) commanding cacodemons of fire of earth.
RIOR:	: Widow.
RIPIR:	: No place (cf. PI).
RIPSON:	: Heaven.
RIT:	: Mercy (cf. IEHUSOZ).
RIZN:	: Subservient Angel of air angle of Earth Tablet.
RLEMU:	: Angel also known as RLMU.
RLMU:	: Subservient Angel of water angle of Earth Tablet, also known as RLEMU.
RLODNR:	: Furnace (?) / crucible (?) / Mercury.
RMLAON:	: Demonic name (reversal of NOALMR) commanding cacodemons of air of fire.
RMNO:	: Subservient Angel of air angle of Earth Tablet.
RMS:	: Cacodemon of fire angle of Earth Tablet.
RNA:	: Cacodemon of earth angle of Earth Tablet.
RNH:	: Cacodemon of water angle of Air Tablet.
RNHX:	: Subservient Angel of earth angle of Water Tablet.
RNIL:	: Subservient Angel of fire angle of Water Tablet, also known as RNDIL.
RNOIZR:	: Demonic name (reversal of RZIONR) commanding cacodemons of fire of earth.
RNV:	: Cacodemon of water angle of Water Tablet.
ROAN /ROCAN:	: Angel, ruled by the Angel HROAN and CBALPT ARBIZ.
ROCLE:	: Angel (Filius Filiorum Lucis), associated with Mars, name of Venus heptagon 1.
RONOAMB:	: Governor of the first division of the aethyr TOR (67).
ROP:	: Cacodemon of earth angle of Earth Tablet.
ROR:	: Sun.
ROWGH:	: (Meaning unknown)
ROXTAN:	: Wine.
RPA:	: Cacodemon of air angle of Water Tablet, counterpart of the Angel PACO.
RPALEN:	: Demonic name (reversal of NELAPR) commanding cacodemons of water of water.
RPM:	: Cacodemon of fire angle of Earth Tablet.
RPN:	: Cacodemon of earth angle of Earth Tablet.
RRB:	: Cacodemon of water angle of Air Tablet, counterpart of the Angel RBNH.
RRE:	: Cacodemon of fire angle of Fire Tablet.
RRL:	: Cacodemon, counterpart of the Angel RLMU.

RSA:	: Cacodemon of fire angle of Earth Tablet.
RSAM:	: Admiration / with admiration (see also GRSAM).
RSI:	: Cacodemon of air angle of Air Tablet, counterpart of the Angel SIAS.
RSN:	: Cacodemon of water angle of Water Tablet.
RSNI:	: Subservient Angel of air angle of Earth Tablet, also known as RSONI.
RSONI:	: Angel, also known as RSNI.
RSS:	: Cacodemon of air angle of Air Tablet.
RTD:	: Cacodemon of earth angle of Fire Tablet.
RTNB:	: Kerubic Angel of earth angle of Air Tablet.
RTT:	: Cacodemon of earth angle of Fire Tablet.
RUDNA / RUOI:	: (Meaning unknown)
RUS:	: Cacodemon of water angle of Water Tablet.
RVOI:	: Subservient Angel of water angle of Water Tablet, also known as RVROI.
RXAO:	: Subservient Angel of earth angle of Earth Tablet, also known as RXPAO.
RXNL:	: Kerubic Angel of fire angle of Water Tablet, Angel, companion of NRLX.
RXP:	: Cacodemon of air angle of Water Tablet, counterpart of the Angel XPCN.
RXPAO:	: Angel, also known as RXAO.
RZIONR:	: Calling Angel of fire angle of Fire Tablet.
RZLA:	: Angel, ruled by the Angel ERZLA.
S:	: Four / fourth / name of Saturn heptagon 2 / Angel (Filia Filiarum Lucis) associated with Sol.
S DIU:	: Of yea 4th angle / the fourth angle.
SA GA COR:	: In one number.
SA or CA:	: In.
SA:	: Entire, also see SAGA.
SAAIELEMEL:	: Name of Saturn (names not pronounceable by man).
SAANIR:	: By her parts / in the parts / part(s).
SAANIR CAOSGO:	: Parts of the earth.
SABA:	: Whose.
SABA OOAONA:	: Whose eyes.
SABATHIEL:	: Name of Saturn (corrected) pentagram, planetary Angel presiding over the sphere of Saturn.
SACH:	: Confirming Angels.
SACP:	: Kerubic Angel of earth angle of Fire Tablet.
SAGA:	: One / entire / whole.

SAGACOR:	: One number / in one number.
SAINO:	: Senior of Jupiter on the Water Tablet.
SAIX:	: Subservient Angel of air angle of Water Tablet, also known as SAAIX.
SALABAIOTZA:	: SALBROX, sulphur.
SALADA:	: SALD, wonder.
SALAMANU:	: SALMAN, house.
SALBROX:	: Sulphur (cf. DLASOD).
SALD / ALD:	: Wonder / wonders (n.) (cf. ZIRN).
SALMAN:	: The house / house / a house.
SALMAN BALT:	: House of justice.
SALMAN PARADIZ:	: House of virgins.
SALMAN TELOCH:	: House of death.
SAMAPHA:	: Governor of the first division of the aethyr ZOM (7).
SAMVELG:	: Righteous / to the righteous (cf. BALIT).
SAPAH:	: Sound / sounds / mighty sounds.
SAPM:	: Subservient Angel of fire angle of Earth Tablet.
SAUCP:	: Angel, also known as SACP.
SAVA:	: Subservient Angel of fire angle of Water Tablet.
SAXTOMP:	: Governor of the first division of the aethyr MAZ (16).
SAZIAMI:	: Governor of the first division of the aethyr ZAA (79).
SCIO:	: Subservient Angel of air angle of Fire Tablet, also known as SCMIO.
SCMIO:	: Angel, also known as SCIO.
SCZN:	: Subservient Angel of air angle of Air Tablet.
SDXG:	: Kerubic Angel of fire angle of Air Tablet.
SEMBABAM:	: (Meaning unknown)
SEMELIEL:	: Name of Sol pentagram, planetary Angel presiding over the sphere of Sol.
SEMEROH:	: (Meaning unknown)
SENDENNA:	: Name of an evil spirit.
SER:	: Mourning / lamentation (cf. EOPHAN).
SGVA:	: Subservient Angel of air angle of Fire Tablet.
SHAL:	: Subservient Angel of earth angle of Air Tablet, also known as SHIAL.
SHIAL:	: Angel, also known as SHAL.
SIAION:	: Temple / temples.
SIAS:	: Subservient Angel of air angle of Air Tablet, also known as SIGAS.
SIASCH:	: ESIASCH, brother.
SIATRIS:	: Scorpion / scorpions.
SIBSI:	: The Covenant.

SIGAS:	: Angel, also known as SIAS.
SIGMORF:	: Governor of the first division of the aethyr TAN (49).
SIODA:	: Commanding Angel of earth angle of Fire Tablet.
SIOSP:	: Angel, also known as SISP.
SIOSP:	: Angel, also known as SISP.
SISION:	: Temple.
SLGAIOL:	: Senior of Venus on the Water Tablet, also LGAIOL.
SMNAD:	: Another (cf. SYMP).
SMTA:	: Kerubic Angel of fire angle of Earth Tablet.
SNIR:	: Subservient Angel of air angle of Earth Tablet.
SNVS:	: Subservient Angel of water angle of Water Tablet.
SO:	: In.
SOAGEEL:	: Governor of the third division of the aethyr NIA (72).
SOAIXNT:	: Senior of Mercury associated with the Water Tablet.
SOB OLN / SOBOLON:	: The west / in the west.
SOBA / SOBEH-HAH:	: Whose / whom.
SOBA DOOAIN:	: Whose name amongst you.
SOBA EL HARG:	: Whom the first hath planted.
SOBA IAD:	: Whose God.
SOBA LILONON:	: Whose branches.
SOBA LONDOH:	: Whose kingdoms.
SOBA MIAN:	: Whose continuance.
SOBA OOAONA:	: Whose eyes.
SOBA:	: Whose.
SOBAM:	: Whom / whose.
SOBAM AG:	: Whom none.
SOBCA:	: Whose.
SOBHA / SOBOL ATH:	: Whose works.
SOBOL:	: West / whose.
SOBOL / SOBOLN:	: West / whose, also see SOBA).
SOBOL ZAR T BLIARD:	: Whose courses are with comfort.
SOBOLN:	: West / in the west.
SOBOLZAR:	: Whose courses.
SOBRA:	: In whose.
SOBRA Z OL:	: In whose hands.
SOCHIAL:	: Governor of the third division of the aethyr LEA (48).
SOLA MIAN:	: Whose long continuance.
SOLPETH:	: Harken / listen.
SOLPETH BIEN:	: Harken unto my voice.
SONDENNA:	: SENDENNA, an evil spirit.

SONDN:	: Commanding name of water angle of Earth Tablet.
SONF:	: Reign / rule.
SONIZNT:	: Senior of Mercury on the Water Tablet.
SOR:	: Action.
SOYGA:	: Will of God.
SPMNIR:	: Divine name of six letters, ruling fire of earth.
SPSI:	: Subservient Angel of fire angle of Fire Tablet.
SRAHPM:	: LSRHPM, Senior of water.
SSIA:	: Subservient Angel of air angle of Air Tablet.
SSNV:	: Subservient Angel of water angle of Water Tablet.
STAP:	: Subservient Angel of air angle of Fire Tablet.
STIM:	: Subservient Angel of fire angle of Earth Tablet, also known as STRIM.
STIMCUL:	: Angel (Filius Lucis), associated with Saturn. Angel (Fillia Filiarum Lucis) associated with Saturn.
STRIM:	: Angel, also known as STIM.
SUDSAMNA:	: Kelley's good Angel.
SURZAS:	: Swear / be sworn / (cf. ZURZA).
SYMP:	: Another (cf. SMNAD).
T:	: Also / it / visit.
T CAPIMALI:	: Also successively.
TA LOLCIS:	: As bucklers.
TA PU IM:	: As sharp sickles.
TA QU A NIS:	: As olives.
TA VI U:	: And second / as the second.
TA:	: As / thee.
TAAD:	: Angel, ruled by the Angel ATAAD and OBGOTA AABCO. Also see TAOAD.
TABA / TABAS:	: To govern / govern, also see CABA (cf. TABAAN, TABAORD).
TABA PIR:	: To govern the Holy Ones.
TABAAME:::	: Prelates / governors.
TABAAN:	: Governor (cf. TABA, TABAORD).
TABAORD:	: Govern / be governed / let her be governed.
TABAORI:	: Govern.
TABGES:	: Caves.
TABITOM:	: Governor of the third division of the aethyr ZAX (30).
TABLIOR:	: Continual comforters.
TAGE:	: As is not / and is not.
TAHANDO:	: Governor of the third division of the aethyr OXO (43).

TAHAOELOJ:	: Elemental King of air.
TAHILA:	: Seat (cf. THIL, THILD, THILN).
TAL:	: Name of the Enochian letter representing M.
TALHO:	: Cups.
TALO:	: As the first.
TAN:	: Name of the seventeenth aethyr.
TAOAD:	: Angel, also known as TAAD.
TAOAGLA:	: Governor of the first division of the aethyr TEX (88).
TAPAMAL:	: Governor of the first division of the aethyr LOE (34).
TAPS:	: Subservient Angel of air angle of Fire Tablet.
TARIANU:	: TRIAN, shall be.
TASM:	: Kerubic Angel of fire angle of Earth Tablet.
TASTAX ILS:	: Going before thee.
TASTAX:	: TUSTAX, precede / going before.
TASTOXO:	: Governor of the third division of the aethyr OXO (45).
TATAN:	: Wormwood / of wormwood.
TAXS:	: 7336.
TBL:	: Her.
TDAT:	: Subservient Angel of earth angle of Fire Tablet.
TDIM:	: Kerubic Angel of water angle of Water Tablet.
TEAA:	: Four lettered Holy Name of God, ruling the element of fire.
TEDOAND:	: Governor of the first division of the aethyr UTA (40).
TELOAH / TELOC	: Death.
TELOCH:	
TELOC VOVIM:	: (Of) him that is fallen.
TEX:	: Name of the thirtieth aethyr.
THAAOT:	: Name of Saturn perimeter.
THAHAAAOTAHE:	: Elemental King of water.
THAOT:	: Name of Saturn (corrected) perimeter.
THIL:	: Seat / seats (cf. OTHIL).
THILD:	: Of their own seats.
THILN:	: In Seats.
THILNOS:	: In seats twelve / in twelve seats.
THOTANF:	: Governor of the first division of the aethyr PAZ (10).
TI:	: It is / it.
TI TA:	: It is as.
TIA:	: His.
TIANTA:	: Bed (n.).
TIANTI:	: She is / bed.
TIARPAX:	: Governor of the third division of the aethyr LIT (15).

TIBIBF:	: Sorrow.
TIBIBP:	: Sorrow / of sorrow.
TIIIO:	: Demonic name (reversal of OIIIT) commanding cacodemons of earth of air.
TIBL:	: Her / of her.
TILB:	: Her / of her.
TIMS:	: Subservient Angel of fire angle of Earth Tablet.
TIO:	: Center square name 1.
TIOBL:	: Within her / with her / in her.
TLB:	: Her.
TLIOB:	: Separate creatures / separate (v.) to separate.
TNBR:	: Kerubic Angel of earth angle of Air Tablet.
TNPN:	: Subservient Angel of fire angle of Air Tablet.
TOANTOM:	: Governor of the second division of the aethyr ASP (62).
TOATAR:	: Harken / listen (cf. SOLPEH).
TOCARZI:	: Governor of the third division of the aethyr TAN (51).
TOCO:	: Subservient Angel of air angle of Water Tablet, also known as TOGCO.
TODNAON:	: Governor of the second division of the aethyr ZID (23).
TOF GLO/TOL GLO:	: All things.
TOGCO:	: Angel, also known as TOCO.
TOGLO:	: All things.
TOH:	: Triumph / triumpheth, also see HOMTOH.
TOHCOTH:	: Fairy / fairies (?)
TOHOMAPHALA:	: Name of a Guardian Angel.
TOIBL:	: Within her.
TOIO:	: Subservient Angel of fire angle of Air Tablet.
TOITT:	: Angel, also known as TOTT.
TOL / TON / TOF:	: All.
TOL TORN or TORGI:	: Creature.
TOLAHAME:	: TOL HAM, all creatures.
TOLHAM:	: All creatures.
TOLHAMI:	: On all creatures.
TOLTORG:	: Creature(s) / creatures of ye / creatures of the earth.
TOLTORGI:	: With all her creatures.
TOLTORN:	: Creature(s).
TON:	: TOL, all.
TONUG:	: Deface (v.) / defaced / to be defaced / let them be defaced.
TOOAT / TOOART:	: Furnish / provide (cf. ABRAASA).
TOR:	: Name of the twenty-third aethyr.
TORGI:	: Creature, also see TOLTORG.

TORGU:	: Arise.
TORZE:	: Arise.
TORZOXI:	: Governor of the first division of the aethyr POP (55).
TOTOCAN:	: Governor of the third division of the aethyr CHR (60).
TOTT:	: Subservient Angel of air angle of Air Tablet, also known as TOITT.
TOX:	: Of him / his (cf. TIA).
TPAU / TPLAU:	: Angel, companion of UTPA.
TPAY:	: Kerubic Angel of water angle of Air Tablet.
TPLABC:	: Demonic name (reversal of CBALPT) commanding cacodemons of earth of earth.
TRANAN:	: Of the marrow / the marrow.
TRIAN:	: Shall be.
TRIAN LU IA HE:	: Shall be a song of honor.
TRIAN TA LOLCIS:	: Shall be as bucklers.
TRINT:	: Sit.
TROF:	: Building (cf. ORSCA).
TTDA:	: Subservient Angel of earth angle of Fire Tablet.
TTOT:	: Subservient Angel of air angle of Air Tablet.
TTTO:	: Subservient Angel of air angle of Air Tablet.
TURBS:	: Beauty / their beauty / in their beauty.
TUSTAX / TASTAX:	: Go before / precede.
UCIM / VCIM:	: Frown not (smile?).
UGEAR / VGEAR:	: Strength (cf. UGEG).
UGEG/ UGEGI /VGEG /VGEGI:	: Wax strong / grow strong.
ULCININ / VLCININA:	: Happy / happy is he.
ULR:	: Center square of name 2.
ULS /VLS:	: End / ends.
UM:	: UMD, called.
UMADEA / VMADEA:	: Tower / strong towers.
UMD / UM:	: Call / be called.
UML / VML:	: Add.
UMPLIF /VMPLIF:	: Strength (cf. UGEAR).
UN:	: Name of the Enochian letter representing A.
UNAL / VNAL:	: These / those.
UNAL CHIS / VNAL CHIS:	: These are / these be (see also VNAL CHIS).
UNALAH / VNALAH:	: Skirt / skirts.

UNCAL:	: (Meaning unknown)
UNCHI / VNCHI:	: Confound (cf. OUCHO).
UNDL / VND-L:	: Remainder / rest.
UNIG / VNIG:	: Require.
UNIGLAG / VNIGLAG:	: Descend / go down (cf. ARPHE).
UNNAX:	: Commanding Angel of air angle of Earth Tablet.
UNPH / VNPH:	: Anger / wrath, also see VONPH.
UOLXDO:	: Calling Angel of earth angle of Fire Tablet.
UPAAH / UPAABI / VPAAH / VPAABI:	: Wing / wings.
UR:	: Name of the Enochian letter representing L.
URAN / VRAN:	: See / elder / elders, also see GRAN.
URBS / VRBS:	: Beautify (cf. TURBS).
URCH:	: Confounding Angels.
URELP / VRELP:	: Seething / a strong seer.
URZLA:	: ERZLA, Angel.
USSN:	: Angel, ruled by NELAPR OMEBB.
UTA :	: Name of the fourteenth aethyr.
UTI:	: Name of the twenty-fifth aethyr.
UTPA / UTLPA:	: Angel, ruled by the Angel EUTPA and LLACZA PALAM.
V GE GI:	: Waxeth strong.
VAA:	: Name of an Angel who appeared to Dee and Kelley ("Scourge of those who resist the power, will and command of God").
VAASA:	: Angel, also known as VASA.
VABZIR:	: Eagle.
VABZIR CAMLIAX:	: The eagle spake.
VADALI:	: Calling Angel of water angle of Fire Tablet.
VALGARS:	: Governor of the third division of the aethyr LIL (3).
VAN / VAU:	: Name of the Enochian letter representing V.
VAOAN:	: Truth (cf. VOOAN).
VAORSAG / VAORSAGI:	: VORS G, over you.
VAP:	: Flame.
VARSG:	: Angel, also known as VSAG.
VASA:	: Subservient Angel of fire angle of Water Tablet, also known as VAASA.
VASG:	: Subservient Angel of air angle of Fire Tablet, also known as VARSAG.
VASTRIM:	: Governor of the first division of the aethyr RII (85).

VAU:	: VAN, Enochian letter representing V.
VAUL / VAUN:	: Work (v.).
VAUL ZIRN:	: Work wonders.
VAUN:	: VAUL, work / ye mighty work.
VAVAAMP:	: Governor of the second division of the aethyr MAZ (17).
VBOY:	: Subservient Angel of water angle of Air Tablet.
VCIM:	: They frown not.
VEH:	: Name of the Enochian letter representing C or K.
VEP:	: Flame (cf. IALPRG).
VGEAR:	: Strength / the strength of man (cf. UGEG).
VGEG / VGEGI:	: Become strong / wax strong / grow strong.
VI:	: In.
VI U:	: Of the second flame.
VI I V L:	: O you the second of the first / second of the first.
VI U:	: Of the second flame.
VI V DI V:	: In the second angle.
VICAP:	: (Meaning unknown)
VI-I-V:	: VIU, second.
VI-I-VL:	: VIU L, second of the first.
VIIV:	: Second / the second angle.
VIROOLI:	: Governor of the second division of the aethyr ZOM (8).
VIRQ:	: Nest(s).
VIU / VI-I-V /U-I-V:	: Second.
VIV IALPRT:	: Second flame.
VI-VI-IV:	: VIU DIU, second angle.
VIVIPOS:	: Governor of the second division of the aethyr UTA (41).
VIXPALG:	: Governor of the third division of the aethyr ASP (63).
VLCININ ASOBAM:	: Happy is he on whom.
VLCININ:	: Happy is he / happy.
VLS:	: The ends / ends / end.
VMADEA / V MA DEA:	: Strong towers.
VMD:	: Call (v.) / called.
VML:	: Add.
VMPLIF:	: Our strength / strength (cf. UGEAR).
VNAL ALDON:	: These gather up.
VNAL CHIS:	: These be / these are.
VNAL:	: These / those.
VNALAH:	: The skirts / skirt(s).
VNCHI:	: Confound.
VND L:	: The rest.
VNIG:	: Requireth / require.

VNIGLAG:	: Descend.
VNPH:	: In anger / anger / wrath.
VOHIM:	: Hundred / mighty (cf. CANSE, MICALZ).
VOHIM OL GIZ Y AX:	: With a hundred mighty earthquakes.
VOIR:	: Subservient Angel of water angle of Water Tablet.
VOMSARG /	: Every one of you (cf. G).
VONSARG:	
VONPH / VONPHO /	: Anger / wrath / of wrath (cf. UNPH).
UONPO:	
VONPH:	: Wrath / the wrath.
VONPOVNPH:	: Wrath in anger.
VONSARG:	: VOMSARG, every one of you / everyone.
VOOAN / VAON:	: Truth/ with them that fall.
VORS:	: Over.
VOVIM / VOVIVIN	: Dragon / the dragon.
VOUINA / VOVINA:	
VP:	: Not.
VPAAH / VPAAHI:	: Wings / the wings.
VRAN:	: The elders, also GRAN.
VRBS:	: Beautify / beautified, also see URBS.
VRELP:	: A strong seer / a strong seer of things /seething.
VRLM:	: Subservient Angel of water angle of Earth Tablet.
VSNARDA:	: Governor of the second division of the aethyr ICH (32).
VSSN:	: Subservient Angel of water angle of Water Tablet, also known as VSPSN.
VTA:	: Name of the fourteenth aethyr.
VTI:	: Name of the twenty-fifth aethyr.
VX:	: Forty-two.
XAG:	: Cacodemon of water angle of Water Tablet.
XAI:	: Cacodemon, counterpart of the Angel AIRA.
XAL:	: Cacodemon of fire angle of Fire Tablet.
XAMO:	: Subservient Angel of water angle of Fire Tablet.
XANNU:	: Demonic name (reversal of UNNAX) commanding cacodemons of air of earth.
XAO:	: Cacodemon of earth angle of Earth Tablet.
XAOR:	: Subservient Angel of earth angle of Earth Tablet.
XBO:	: Cacodemon of water angle of Air Tablet.
XCO:	: Cacodemon of air angle of Water Tablet.
XCZ:	: Cacodemon of air angle of Air Tablet.

XDA:	: Cacodemon, counterpart of the Angel DAPI.
XGM:	: Cacodemon of water angle of Water Tablet.
XGSD:	: Kerubic Angel of fire angle of Air Tablet.
XGZD / XGAZD:	: Angel, ruled by the Angel HXGZD.
XII:	: Cacodemon, counterpart of the Angel IIPO.
XIP:	: Cacodemon of fire angle of Fire Tablet.
XIRA:	: Subservient Angel of earth angle of Earth Tablet.
XIZ:	: Cacodemon of fire angle of Earth Tablet.
XLI:	: Cacodemon of fire angle of Fire Tablet.
XMA:	: Cacodemon of water angle of Water Tablet.
XMM:	: Cacodemon of water angle of Water Tablet.
XNLR:	: Kerubic Angel of fire angle of Water Tablet.
XNS:	: Cacodemon of air angle of Air Tablet.
XOC:	: Cacodemon of air angle of Water Tablet.
XOM:	: Cacodemon, counterpart of the Angel OMGG.
XOO:	: Cacodemon of earth angle of Fire Tablet.
XOP:	: Cacodemon of earth angle of Fire Tablet.
XOR:	: Cacodemon of earth angle of Earth Tablet.
XOT:	: Cacodemon of air angle of Water Tablet.
XOY:	: Cacodemon of water angle of Air Tablet.
XPA:	: Cacodemon of fire angle of Fire Tablet.
XPAA:	: Subservient Angel of air angle of Water Tablet.
XPACN:	: Angel also known as XPCN.
XPCN:	: Subservient Angel of fire angle of Water Tablet.
XPI:	: Cacodemon of fire angle of Earth Tablet.
XPIZ:	: Subservient Angel of fire angle of Earth Tablet.
XPMO:	: Subservient Angel of fire angle of Air Tablet.
XPZ:	: Cacodemon of earth angle of Fire Tablet.
XRINH:	: Angel also known as XRNH.
XRNH:	: Subservient Angel of earth angle of Water Tablet.
XRX:	: Cacodemon of earth angle of Earth Tablet.
XSAI:	: Subservient Angel of air angle of Water Tablet.
XSC:	: Cacodemon of air angle of Air Tablet.
XTO:	: Cacodemon of air angle of Water Tablet.
XUB:	: Cacodemon of water angle of Air Tablet.
XXA:	: Cacodemon of earth angle of Earth Tablet.
XXP:	: Cacodemon of fire angle of Earth Tablet.
XYU:	: Cacodemon of water angle of Air Tablet.
XZN:	: Cacodemon of air angle of Air Tablet.
XZO:	: Cacodemon of earth angle of Fire Tablet.
XZX:	: Cacodemon of fire angle of Earth Tablet.

YALPAMB:	: Governor of the third division of the aethyr ZEN (54).
YARRY:	: Providence / to the providence.
YLSI:	: Thee.
YOLCAM / IOLCAM /	: Bring forth.
YOLCI:	
YOR/ YORB:	: Roar / roll.
YRPOIL:	: Division (cf. POILP).
YTPA:	: Kerubic Angel of water angle of Air Tablet.
YVBO:	: Subservient Angel of water angle of Air Tablet.
Z:	: They.
Z CHIS:	: They are / they are the.
Z OL:	: Hands.
Z SOBA CORMF:	: They whose number is.
ZA:	: Name of an Angel who appeared to Dee and Kelley ("Transmitter of Gifts").
ZAA:	: Name of the twenty-seventh aethyr.
ZABATHIEL:	: Name of Saturn pentagram.
ZABO / ZAABO:	: Angel, companion of BOZA.
ZACAM / ZACAR /	: Move.
ZACARE / ZODACAR	
/ZODACARA:	
ZADKIEL:	: Name of Chesed outer heptagon.
ZADZACZADLIN:	: Adam (in the language of the Book of SOYGA).
ZAFASAI:	: Governor of the second division of the aethyr ZEN (53).
ZAMFRES:	: Governor of the first division of the aethyr ZID (22).
ZAMRAN:	: Appear / show (your) self / show oneself.
ZAPHKIEL:	: Name of Binah outer heptagon.
ZAR:	: Course / courses (cf. ELZAP).
ZARNAAH:	: Angelic King ruling in the North.
ZARZI:	: Angel, also known as ZAZI.
ZARZILG:	: Angelic King ruling in the east-south-east.
ZAX:	: Name of the tenth aethyr.
ZAXANIN:	: Governor of the third division of the aethyr TOR (69).
ZAZI:	: Kerubic Angel of fire angle of Fire Tablet.
ZCHIS:	: They are.
ZDXG / ZDAXG:	: Angel, companion of XGZD.
ZEDEKIEL:	: Name of Jupiter pentagram / planetary Angel presiding

ZEN:	over the sphere of Jupiter. : Name of the eighteenth aethyr.
ZIBRA:	: Demonic name (reversal of ARBIZ) commanding cacodemons of earth of earth.
ZID:	: Name of the eighth aethyr.
ZIEN:	: Of my hands.
ZIL:	: Stretch forth (?), also see ZILODARP.
ZILDAR:	: Flew.
ZILD RON:	: Governor of the first division of the aethyr CHR (58).
ZILODARP:	: Conquest / stretch forth and conquer.
ZIM:	: Name of the thirteenth aethyr.
ZIMII:	: Have entered.
ZIMZ / ZIMZA:	: Apparel / clothing / vestures / of my vestures.
ZIN:	: Of waters.
ZINGGEN:	: Angelic King ruling in the west-north-west.
ZIP:	: Name of the ninth aethyr.
ZIPLL:	: Demonic name (reversal of LLPIZ) commanding cacodemons of fire of earth.
ZIR / ZIRDO / ZIRE:	: I am.
ZIRACAH:	: Angelic King ruling in the south.
ZIRENAIAD:	: A name of God: "I am the Lord your God."
ZIRN TOLHAMI:	: Wonders of all my creatures.
ZIRN:	: Wonders.
ZIROM:	: Was / were / there were.
ZIROP:	: Was.
ZIRZA:	: Angel, also known as ZIZA.
ZIRZIRD:	: Governor of the third division of the aethyr MAZ (18).
ZIXLAY DODSIH:	: To stir up vexation.
ZIXLAY:	: To stir up.
ZIZA:	: Kerubic Angel of fire angle of Fire Tablet.
ZIZOP:	: Vessels / container.
ZLIAR:	: Angel, companion of RZLA.
ZLAR:	: Kerubic Angel of air angle of Air Tablet.
ZLIDA:	: Water (v.).
ZNA:	: Motion / movement.
ZNND:	: Subservient Angel of earth angle of Water Tablet.
ZNRI:	: Subservient Angel of air angle of Earth Tablet.
ZNRZA / ZNURZA:	: And sware.
ZNSC:	: Subservient Angel of air angle of Air Tablet.
ZNURZA / ZURZA:	: Swear / swore (cf. SURZAS).
ZODAMRAN:	: ZAMRAN, appear / show oneself / show yourselves
ZOD-EE-ZOD-AH:	: ZIZA, an Angel.

ZOL:	: Hand (cf. ZIEN).
ZOM:	: Name of the third aethyr.
ZOMD / ZOND:	: In the midst / midst.
ZONAC:	: They are apparelled with / apparelled / dressed / clothed.
ZONG:	: Of the winds / wind.
ZONRENSG:	: Delivered you / deliver (cf. OBELISONG).
ZOOP:	: Subservient Angel of earth angle of Fire Tablet.
ZORGE:	: Be friendly unto me / be friendly.
ZRRUOA:	: Demonic name (reversal of AOURRZ) commanding cacodemons of fire of air.
ZUDNA:	: (Meaning unknown)
ZUMVI:	: Seas.
ZURAAH:	: Fervently / with humility.
ZURCHOL:	: Angelic King ruling in the south-south-east.
ZURE:	: (Meaning unknown)
ZURZA:	: ZNURZA, swear.
ZXPI:	: Subservient Angel of fire angle of Earth Tablet.
ZYLNA:	: In itself / itself.

APPENDIX A:

TABLE OF ATTRIBUTIONS

The following Table of Attributions, repeated though it is for the most part from earlier knowledge which should be familiar, may be useful for reference in working out the squares:

COLUMN	RANK	LETTER	TAROT TRUMP	SYMBOL	GEOMANTIC FIGURE
w	h	a	Fool	A	Fort. Min.
S.C.	hmkh	b	Magician	B	---
S.C.	hnyb	g	H. Priestess	Y	---
S.C.	dsj	d	Empress	C	---
y	y	h	Emperor	a	Puer
h	h	w	Hierophant	b	Amissio
w	w	z	Lovers	c	Albus
h	y	j	Chariot	d	Populus
y	h	f	Strength	e	Fort. Maj.
h	w	y	Hermit	f	Conjunctio
S.C.	rtk	k	Wheel/Fort.	K	---
w	y	l	Justice	g	Puella
h	h	m	H. Man	C	Via
h	h	n	Death	h	Rubeus
y	w	s	Temperance	i	Acquisitio
h	y	u	Devil	j	Carcer
S.C.	hrwbg	p	Tower	F	---
w	h	x	Star	k	Tristitia
h	w	q	Moon	l	Laetitia
S.C.	trapt	r	Sun	A	---
y	h	c	L. Judgem.	D	Cauda Drac.
h	h	t	Universe	L (B)	Caput Drac.

S.C. stands for Sephirotic Cross.

APPENDIX B:

The Enochian Alphabet

The following is the Enochian alphabet (this sometimes, though wrongly, was called Theban), together with the English equivalents of its letters and the Enochian titles.

ENOCHIAN	TITLE	ENGLISH
B	Pe	B
C	Veh	C or K
G	Ged	G
D	Gal	D
F	Orth	F
A	Un	A
E	Graph	E
M	Tal	M
I	Gon	I, Y, J
H	Na-hath	H
L	Ur	L
P	Mals	P
Q	Ger	Q
N	Drun	N
X	Pal	X
O	Med	O
R	Don	R
Z	Ceph	Z
U	Vau	U, V, W
S	Fam	S
T	Gisa	T

Clarification Oath

I, _____, in the presence of the Lord of the Universe, and my Higher Self, have fully read and understand my Obligation and Oath as an Adeptus Minor.

In addition, I fully understand and agree to this "Oath of Clarification."

◆ In accordance to Chokmah:

"That I will lead a pure and unselfish life, proving myself as a faithful and devoted servant of this Order."

Therefore, I will always uphold the decision of the Chief of the Second Order as being first and foremost and above all -- final.

◆ In accordance to Tiphareth:

"That I will from this day forward, apply myself to the Great Work, which is to purify and exalt my spiritual nature so that with the Divine aid I may at length attain to be more than human, and thus gradually raise and united myself to my Higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me."

I further understand that harming myself not only places myself in jeopardy, but also my brothers and sisters of the Body of Christ, for when we harm ourselves, we harm all. Therefore, I understand the irresponsible use of drugs, alcohol, or any substance that causes complete loss of control as being counterproductive to my growth, and the growth of the body as a whole.

◆ In accordance to Hod:

"I will always display brotherly love and forbearance to the members of the whole Order. In being able to be an example of this brotherly love, I will attend all 0 = 0 ceremonies, therefore being a teacher by setting the example."

In addition, I will uphold my responsibilities as a member of the Body of Christ, by continuing my duties as a teacher to the Outer Order.

I further promise and swear, that during the week of Corpus Christi, I will do everything in my Divine power to be physically present at the Temple of Isis, therefore making the Body of Christ complete.

I further understand this Oath to be a clarification, between myself, the Chief of the Second Order, and my Higher Self.

Signature:

Date:

Witness:

Date: