

The Golden Dawn

*Primary Source - Israel Regardie's "The Golden Dawn," with supplemental images from the
Heptameron - other sources too numerous to list.*

Outer Order Curriculum

Neophyte Ritual

First Knowledge Lecture

Lesser Ritual of the Pentagram

Lecture on the Pillars

Zelator Ritual

Second Knowledge Lecture

Theoricus Ritual

Third Knowledge Lecture

Practicus Ritual

Fourth Knowledge Lecture

Lecture on the Purification of the Soul

Garden of Eden Before the Fall

Garden of Eden After the Fall

Notes on the Tarot

Lecture on Geomancy

Polygons and Polygrams

Philosophus Ritual

Fifth Knowledge Lecture

Lecture on the Qlippoth

Lecture on Tattwas

Lecture on the Shem-Ha-Mephorash

The Portal Grade

The Portal Initiation Ritual

Inner Order Curriculum

Adeptus Minor Initiation Ritual

Lecture on the Shem-Ha-Mephorash part 2

Flying Rolls

Rituals

Adeptus Major Initiation Ritual

Adeptus Exemptus Initiation Ritual

Equinox Ceremony

0 = 0

Neophyte Grade

ON THE DAIS (THE STAGE IN THE EAST OF TEMPLE)

These officers represent the **Second Order** and are present mostly symbolically.

Praemonstrator: Blue Robe, Blue & Orange Nemis, Gold Shoes, Lamen, Blue Collar, Scepter

Imperator: Red Robe, Red & Green Nemis, Gold Shoes, Lamén, Green Collar, Sword

Cancellerius: Yellow Robe, Yellow and Purple Nemis, Gold Shoes, Lamén, Purple Collar, Scepter

Past Hierophant: Red Robe, Red Nemis, Gold Shoes, Lamén, White Collar, Scepter

Hierophant: Red Robe, Red & White Nemis, Gold Shoes, Lamén, White Collar, Scepter

Outer Order Officers

Herius: Black Robe, Black & White Nemis, Red Shoes, Lamén, Red Collar, Sword

Hegemon: White Robe, White Nemis, Red Shoes, Lamén, Black Collar Scepter

Kerux: Black Robe, Black & White Nemis, Red Shoes, Lamén, Black Collar, White Lamp, Wand

Stolistes: Black Robe, Black & White Nemis, Red Shoes, Lamén, Black Collar, Cup of Water.

Dadouchos: Black Robe, Black & White Nemis, Red Shoes, Lamén, Black Collar, Censer

Sentinel: Black Robe, Black & White Nemis, Red Shoes, Lamén, Black Collar, Sword

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

REQUIRED MATERIALS

FOR THE ALTAR

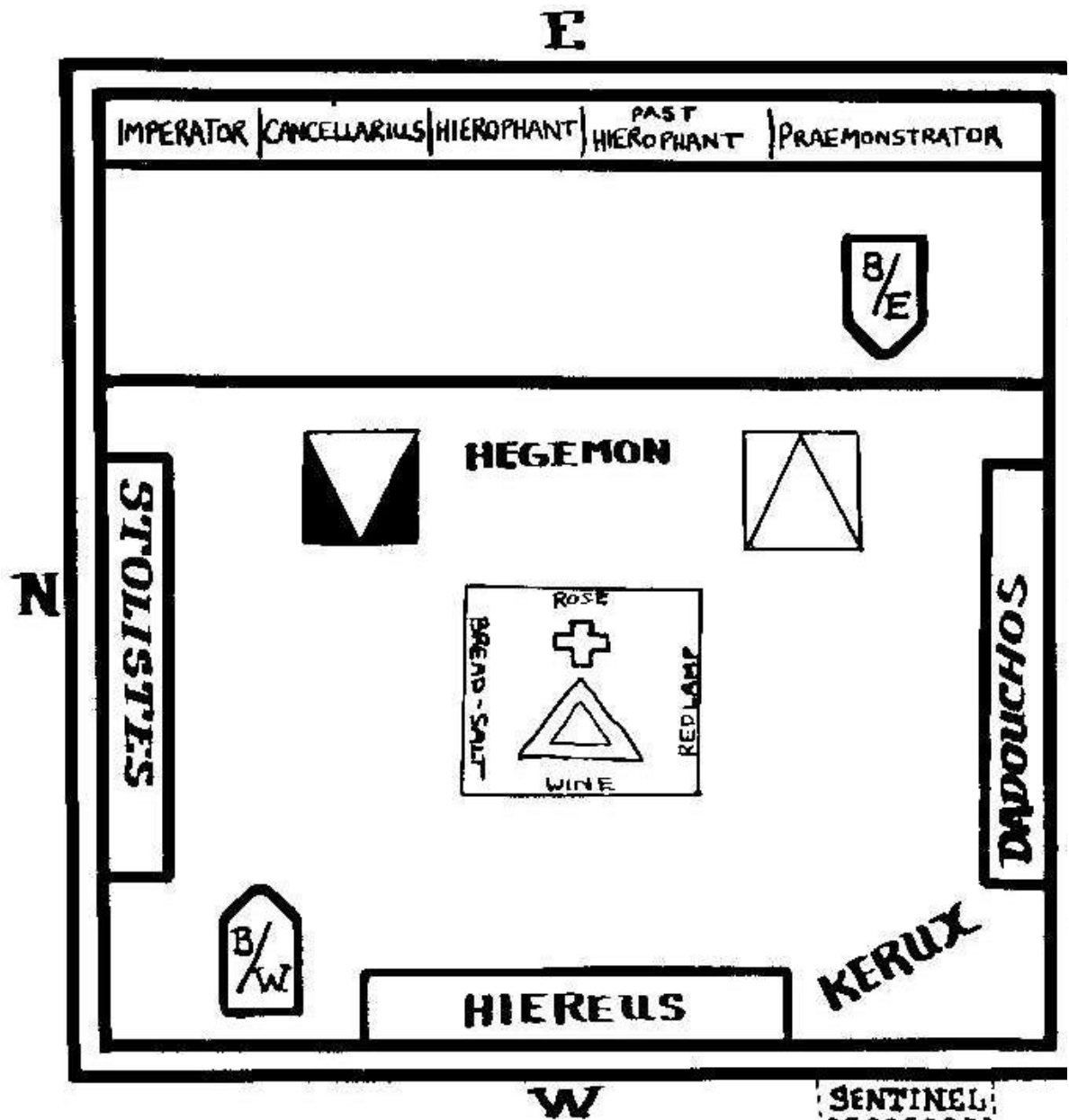
Red Cross And White Triangle
Red Rose
Red Lamp

Cup Of Wine
Salt
Patten Of Bread
Chemicals For Water
Cup Of Water

REQUIRED MATERIALS

FOR THE TEMPLE

Temple arranged according to diagram
Banners Of The East and West
Temple Pillars



OPENING OF THE NEOPHYTE GRADE 0 = 0

When the members are assembled and clothed, Hierophant gives one knock and the Officers rise.

Members do not rise except for Adoration's to the East or when asked for the signs. Nor do they circumambulate with the Officers. When they do have occasion to move in the Temple, they do so in the direction of the Sun and make the Neophyte signs on passing the Throne of the East whether the Hierophant be there or not. The Grade sign is made in the direction of movement, except when entering or

leaving the Hall, when it is made toward the East.

The knock is made by rapping the base or shaft of Wand or the pommel of Sword on a Table.

Hiero:
(Knock)

Kerux:
Moves to the right of Hierophant, faces West and proclaims.

Kerux:
HEKAS, HEKAS, ESTE BEBELOI!

Kerux returns to place.

Hiero:
(Knock) Fraters and Sorors of the Order of the Golden Dawn in the Outer, assist me to open the Hall of the Neophytes of the (Name the) Temple.

All rise.

Hiero:
Frater Kerux see that the Temple is properly guarded.

Kerux:
(Knock)

Sentinel:
(Knock)

Kerux:
Very Honored Hierophant the Hall is properly guarded.

Hiero:
Very Honored Hiererus, assure yourself that all present have witnessed the Golden Dawn.

Hiereus:
Fraters and Sorors of the Order of the Golden Dawn in the Outer give the signs of a Neophyte.

All give the sign of a Neophyte.

Hiereus:

(Salute) Very Honored Hierophant all present have been so honored.

Hiero:

Very Honored Hiereus, how many chief officers are there in this grade?

Hiereus:

Three, Very Honored Hierophant. Namely, the Hierophant Hiereus and Hegemon.

Hiero:

Is there any peculiarity in these names?

Hiereus:

They all commence with the letter H.

Hiero:

Of what is this letter the symbol?

Hiereus:

Of life, because the character H is one mode of representing the ancient Greek aspirate; Breathing and Breath, are the evidence of life.

Hiero:

How many assistant officers are there in this grade?

Hiereus:

Three, besides the Sentinel, namely, the Kerux, the Stolistes, and Dadouchos.

Hiero:

The situation of the Sentinel?

Hiereus:

Without the portal of the Hall.

Hiero:

His duty?

Hiereus:

Armed with a sword to keep out intruders, into prepare the candidate.

Hiero:

Frater Dadouchos, your situation?

Dad:

In the south, very honored Hierophant, to symbolize heat in dryness.

Hiero:

Your duty?

Dad:

I attend to the censer and the incense, and I assist in the purification and consecration by fire all the Hall, are the members, and of the candidate.

Hiero:

Frater Stolistes, your situation?

Stol:

In the North, very honored Hierophant, to symbolize cold and moisture.

Hiero:

Your duty?

Stol:

I see that the robes, collars and insignia of the officers are ready before the opening; I attend the cup of lust roll water and I assist in the purification and consecration by water, all the Hall, of the members, and of the candidate.

Hiero:

Frater Kerux, your situation?

Kerux:

Within the portal of the Hall, very honored Hierophant.

Hiero:

Your duty?

Kerux:

I see that all the furniture of the hall is properly arranged before the opening. I guard the inside of the portal. I admit Fraters and Sorors of the order. I assist in the reception of the candidates. I attend to the lamp of my office. I lead the mystic circumambulation and make all announcements and reports.

Hiero:

What do your lamp and wand symbolize?

Kerux:

The light of occult science and directing power.

Hiero:

Honored Hegemon your station?

Heg:

Between the two pillars of Hermes and Solomon facing the cubicle altar of the universe, very honored Hierophant.

Hiero:

Your duty?

Heg:

I preside over the symbolic gateway of occult science. I am to reconcile her between light and darkness. I immediately follow the Kerux in the mystic circumambulations. I superintend the preparation of the candidate; lead him through the path of darkness into light, and assist in his reception, and I aid the other officers in the execution of their duties.

Hiero:

What does the white color of your robes symbolize?

Heg:

Purity.

Hiero:

Your peculiar ensign of office?

Heg:

The miter-headed scepter.

Hiero:

What does it symbolize?

Heg:

Religion, to guide and regulate life.

Hiero:

What does your office symbolize?

Heg:

Those higher aspirations of the soul which should guide its actions.

Hiero:

Honored Hiereus your station?

Hiereus:

On the throne of the West, Very Honored Hierophant

Hiero:

What does the throne of the West symbolize?

Hiereus:

Increase of darkness; decrease of light.

Hiero:

Your duty?

Hiereus:

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

Hiero:

What does the black color of your robe symbolize?

Hiereus:

Darkness.

Hiero:

Your peculiar insignia of office?

Hiereus:

The Sword and Banner of the West

Hiero:

What does the Banner of the West symbolize?

Hiereus:

Twilight

Hiero:

What does the Sword symbolize?

Hiereus:

Severity and Judgement

Hiero:

What does your office symbolize?

Hiereus:

Fortitude.

Hiero:

My place is on the Throne of the East, which symbolizes the rise of the Sun of Life and Light. My duty is to rule and govern this Hall in accordance with the laws of the Order. The red color of my robe symbolizes Light. My insignia are the Scepter and the Banner of the East which signify power and light mercy and wisdom, and my office is that of Expounder of the Mysteries. Frater Stolistes, I command you to purify the Hall and the members by Water.

Stol:

(Circumambulates, saying) I consecrate with water

Hiero:

Frater Dadouchos I command you to purify the Hall and the members by fire.

Dad:

(Circumambulates, saying) I consecrate with fire.

Heg:

Goes to the North and faces East.

Hiero:

Rises with Scepter and Banner.

Hiero:

Let the mystic circumambulation take place in the path of light

Kerux begins then Hegemon, Hiereus, other members and Stolistes and Dadouchos last. They pass three times around from East by South to West. Each as he passes the throne of the East salutes and lowers insignia, except the Hierophant.

After first round Hiereus returns to his place.

After second round Hegemon returns to his place.

After third round remaining members returns to their places.

Hiero:

The mystic circumambulation symbolic of the rise of the Light is accomplished. Let us adore the Lord of the Universe.

(ADORATION)

Holy art Thou, Lord of the Universe.

Holy art Thou, whom Nature hath not formed.

Holy art Thou, The Vast and Mighty One.

Lord of the Light and of the Darkness.

All Salute.

Hiero:

Frater Kerux, in the name of the Lord of the Universe, I command you to declare that I have opened the Hall of the Neophytes.

Kerux:

Moves to the right of the Hierophant.

Kerux:

In the name of the Lord of the Universe, I declare that the Sun hath arisen, and that the Light shineth in the Darkness.

Kerux:

(Knock)

Hiereus:

(Knock)

Heg:

(Knock)

Hiero:

(Knock) KHABS.

Hiereus:

(Knock) AM.

Heg:

(Knock) PEKHT.

Hiereus:

(Knock) KONX.

Heg:

(Knock) OM.

Hiero:
(Knock) PAX.

Heg:
(Knock) LIGHT.

Hiero:
(Knock) IN.

Hiereus:
(Knock) EXTENSION.

CEREMONY OF ADMISSION

(The Candidate is not to be told the name of the Order until his admission.)

Hiero:
(Knocks) Fraters and Sorors of the Order of the Golden Dawn in the Outer, I have received a dispensation from the Greatly Honored Chiefs of the Second Order to admit (name of aspirant) to the Grade of Neophyte Honored Hegemon instruct (name of aspirant) to hold himself(or herself) in readiness for the ceremony of his (or her) admission and superintend his (or her) preparation.

Heg:
Removes his chair from between the Pillars, salutes Hierophant, quits Temple and prepares Candidate as follows: The Candidate is Hoodwinked and a rope tied thrice around the waist.

Kerux:
Moves to temple entrance.

Heg:
Leads candidates to temple entrance.

Heg:
 Child of Earth, arise and enter the Path of Darkness.

Kerux:
Kerux opens door but bars the entrance.

Kerux:
(Knocks) Very Honored Hierophant is it your pleasure that the

Candidate be admitted?

Hiero:

It is. Admit (name of aspirant) in due form, who will hereafter be known by the motto XYZ. Frater Stolistes and Dadouchos assist the Kerux in the reception.

Stol:

Moves to temple entrance.

Dad:

Moves to temple entrance.

Kerux:

Child of Earth, unpurified and unconsecrated thou canst not enter our Sacred Hall.

Stol:

(Signing a Cross on Candidate's forehead) Child of Earth, I purify thee with water.

Dad:

(Censing the Candidate) Child of Earth, I consecrate thee with Fire.

Hiero:

Conduct the Candidate to the foot of the altar. Child of Earth, why dost thou request admission into this Order?

Cand:

(Prompted by Hegemon) My soul is wandering in darkness seeking for the Light of Occult Knowledge, and I believe that in this Order the knowledge of that Light may be obtained.

Hiero:

(Name of aspirant) I hold in my hand your signed pledge to keep secret all relating to this Order, but to confirm it I now ask if you are willing in the presence of this assembly to take a great and solemn obligation to keep inviolate the secrets and mysteries of our Order? Let me however assure you that this obligation contains nothing incompatible with your civil, moral or religious duties.

Cand:

I am.

Hiero:

Advances between Pillars to Eastern side of Altar.

Hiereus:

Stands on Candidate's left.

Heg:

Stands on Candidate's right.

Kerux:

Advances to the altar picks up the triangle and delivers it to the Hierophant.

Hiero:

Thou wilt kneel on both knees, give me your right hand, which I place on this sacred and sublime symbol. *Places Candidate's right hand on the center of the triangle.* Place your left hand in mine. bow your head, repeat your full name at length and say after me

All rise.

THE OBLIGATION

Hiero:

I (*name of aspirant*), in the presence of the Lord of the Universe and of this Hall of Neophytes of the Order of The Golden Dawn in the Outer, regularly assembled under warrant from the Greatly Honored Chiefs of the Second Order, do of my own free will and accord hereby and hereon most solemnly pledge myself to keep secret this Order. Its name, the name of its members, and the proceedings which take place at its meetings, from all and every person in the whole world who is outside the pale of the Order, and not even to discuss these with initiates, unless he or they are in possession of the password for the time being. Nor yet with any member who has resigned, demitted or been expelled, and I undertake to maintain a kind and benevolent relation with all the Fraters and Sorors of the Order.

I furthermore promise and swear that I will keep any information relative to this Order, which may have become known to me Prior to the completion of the Ceremony of my admission and I also pledge myself to divulge nothing whatsoever concerning this Order to the outside world in case either of my resignation, demission or expulsion therefrom, after the completion of my admission. I will not seek to obtain any ritual or lecture pertaining to the Order without due authorization from the Praemonstrator of my Temple, nor will I possess any ritual or lecture unless it be properly registered and

labeled by him.

I further undertake that any such ritual or lecture and any case, cover or box containing them shall bear the official label of the Golden Dawn. I will not copy myself nor lend to any other person to be copied, any ritual or lecture, until and unless I hold the written permission of the Praemonstrator to do so, lest our secret knowledge be revealed through my neglect or error.

Furthermore, I undertake to prosecute with zeal the study of Occult Sciences, seeing that this Order is not established for the benefit of those who desire only a superficial knowledge thereof. I will not suffer myself to be hypnotized, or mesmerized, nor will I place myself in such a passive state that any uninitiated person, power, or being may cause me to lose control of my thoughts, words or actions.

Neither will I use my Occult powers for any evil purposes and I further promise to persevere with firmness and courage through the ceremony of my admission, and these points I generally and severally, upon this sacred and sublime symbol swear to observe without evasion, equivocation, or mental reservation of any kind whatsoever; under the no less penalty on the violation of any or either of them of being expelled from this Order, as a willfully perjured wretch, void of all moral worth, and unfit for the society of all right and true persons, and in addition under the awful penalty of voluntarily submitting myself to a deadly and hostile current of will set in motion by the chiefs of the Order, by which I should fall slain and paralyzed without visible weapon as if slain by the lightning flash.

Hiereus:

Suddenly lays the blade of his sword on the nape of the Candidate's neck and withdraws it again.

Hiero:

So help me the Lord of the Universe and my own higher soul.

Hiero:

Rise, newly obligated Neophyte of the Golden Dawn in the Outer. Place the Candidate in the Northern part of the Hall, the place of the greatest symbolic darkness.

Candidate rises faces to the East

Hierophant and Hiereus return to their thrones.

Hiero:

The voice of my higher soul said unto me, Let me enter the Path of Darkness, peradventure thus shall I obtain the Light I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep, and the Voice of Ages answered unto my soul I am he that formulates in darkness. Child of Earth, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place in the path of darkness with the symbolic Light of Occult Science to guide the way.

Hiero:

Knocks at commencement of circumambulation.

Kerux:

Kerux leads with Light and Wand

Heg:

Hegemon guides the Candidate

Stolistes and Dadouchos follow. They halt in the South the third time round.

Hiereus:

(Knocks)

Hiero:

(Knocks)

Kerux:

Child of Earth, unpurified and unconsecrated, thou canst not enter the path of the West.

Stol:

(Signing a Cross on Candidate's forehead) Child of Earth, I purify thee with water

Dad:

(Censing Candidate) Child of Earth, I consecrate thee with fire.

Heg:

Child of Earth, twice consecrated, thou mayest approach the gate of the West

They move to the West facing Throne and halt.

Hiereus:

Rises, takes Banner in left hand, menaces Candidate with sword.

Heg:

Hegemon slips up the Candidate's hoodwink.

Hiereus:

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

Heg:

Darkness is thy name, the Great One of the Paths of the Shades.

Hiereus:

(Slowly sinking point of sword) Child of Earth, fear is failure. Therefore be without fear, for in the heart of the coward virtue abideth not Thou hast known me, so pass thou on.

Heg:

Slips hoodwink down again.

The procession moves to the North and halt.

Kerux:

Child of Earth, unpurified and unconsecrated, thou canst not enter the Path of the East.

Stol:

(Signing a Cross on the Candidate's forehead) Child of Earth, I purify thee with water.

Dad:

(Censing the Candidate) Child of Earth, I consecrate thee with fire.

Heg:

Child of Earth, thrice consecrated, thou mayest approach the gate of the East.

The procession moves to the East facing Throne and halt.

Hiero:

Hierophant rises, takes Banner in left hand and raises Scepter as if to strike.

Heg:

Hegemon slips up Candidate's hoodwink.

Hiero:

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

Heg:

LIGHT dawning in darkness is thy name, the LIGHT of a Golden Day.

Hiero:

(Slowly lowering Scepter) Child of Earth, remember that unbalanced force is evil, unbalanced mercy is but weakness, unbalanced severity is but oppression. Thou hast known me, so pegs thou on unto the Cubical Altar of the Universe.

Heg:

Hoodwink slipped down and Candidate taken to West of Altar

Hiero:

Hierophant leaves Throne and stands between the pillars, facing Candidate with Scepter in right hand and Banner in left.

Hiero:

I come in the Power of the Light.
I come in the Light of Wisdom.
I come in the Mercy of the Light.
The Light hath Healing in its Wings.

Heg:

Hegemon moves to Candidate's right.

Kerux:

Kerux moves behind Candidate.

Stol:

Moves to left of Kerux.

Dad:

Moves to right of Kerux.

The officers are now forming a Hexagram around the Altar.

Hiereus:

Holds sword in the right hand with the Banner of the West in left.

Hiero:

Let the Candidate kneel while I invoke the Lord of the Universe.

Hiero:

Lord of the Universe, the Vast and the Mighty One, Ruler of the Light and of the Darkness, we adore Thee and we invoke Thee. Look with favor upon this Neophyte, who now kneeleth before Thee and grant Thine aid unto the higher aspirations of his soul so that he may prove a true and faithful Frater among us unto the Glory of Thy ineffable Name. Amen.

Let the Candidate rise.

Candidate is assisted to rise and is brought close to the Altar.

Hierophant Hiereus, and Hegemon raise Wands and Sword touching over the head of the Candidate.

Heg:

Inheritor of a dying world we call thee to the living beauty.

Hiereus:

Wanderer in the wild darkness we call thee to the gentle light.

Hiero:

Child of Earth, long hast thou dwelt in darkness.

Kerux:

(Removes hoodwink) Quit the night and seek the day.

All members present clap hands.

Hiero:**Hiereus:****Heg:**

Frater XYZ we receive thee into the Order of the Golden Dawn.

Hiero:

(Knocks) KHABS.

Hiereus:

(Knocks) AM.

Heg:

(Knocks) PEKHT.

Hiereus:

(Knocks) KONX.

Heg:
(Knocks) OM.

Hiero:
(Knocks) PAX.

Heg:
(Knocks) LIGHT

Hiero:
(Knocks) IN.

Hiereus:
(Knocks) EXTENSION.

Hiero:
 In all your wanderings through darkness the lamp of the Kerux went before you, though you saw it not.

Kerux:
Kerux advances and raises his lamp.

Hiero:
 It is the symbol of the Hidden Light of Occult Science. Let the Candidate be conducted to the East of the Altar.

Heg:
Conducts candidates to Eastern side of altar.

Hiero:
 Honored Hiereus, I delegate to you the duty of entrusting the Candidate with the secret signs, grip, grand word and present password of the Neophyte Grade of the Order of the Golden Dawn in the Outer, of placing him between the mystic pillars and of superintending his fourth and final consecration.

Hiero:
Hierophant returns to Throne.

Hiereus:
Takes his place between the pillars.

Heg:
Conducts candidates to the East of the Altar facing Hiereus.

Hiereus:

Gives Sword and Banner to Hegemon to hold.

Hiereus:

Frater XYZ, I now proceed to instruct you in the secret signs, grip and token, grand word and password for the present time for this Grade. Firstly, advance your left foot about six inches: this is called the step of the grade. The sign is two-fold; the Saluting Sign and Sign of Silence. The first should always be answered by the second. The Saluting Sign is given by thrusting both arms horizontally forward, palms downwards, as if groping your way and bow your head. It alludes to your condition in a state of darkness unilluminated by the Lamp of Occult Knowledge and groping your way blindly in the search for truth. The Sign of Silence is given by placing the left first finger on the mouth. It alludes to the strict silence inculcated on you by your obligation regarding all proceedings of the Order. The grip or token is given in the following manner Advance your left foot about six inches touching mine, side to side and toe to heel Now extend your right hand as if to grip mine, but miss it intentionally; again extend it and seize mine by the fingers only. It alludes to the seeking for guidance in darkness. The Grand Word is HAR-PAR-KRAT whispered by alternate syllables mouth to ear thus. It is the title of the Egyptian God of Silence and should ever remind you of the strict silence you have sworn to maintain. The password is **(blank)** which will be periodically changed at each Equinox so that a member who has resigned, demitted, or been expelled from the Order, may be in ignorance of the existing password. I now place you between the two pillars of Hermes and Solomon in the symbolical Gateway of Occult Science.

Hiereus:

Draws Candidate forward between the pillars. He receives sword and banner from Hegemon, stands at the latter's left, all facing Candidate.

Hiereus:

Let the final consecration of the Candidate take place.

Kerux:

Goes to the North and faces East.

Stol:

Signs a Cross on Candidate's forehead, bows to Hierophant and sprinkles East.

Stol:

Frater XYZ, I purify thee finally with water.

Dad:

Censing as Stolistes has done.

Dad:

Frater XYZ, I consecrate thee finally with fire.

Hiero:

Honored Hegemon, the final consecration of the Candidate having been performed, I command you to remove the rope from his waist the last remaining symbol of the path of darkness, and to invest him with the distinguishing badge of the grade.

Heg:

Picks up the sash badges for the grade of neophyte from the altar and presents them to the candidate.

Heg:

By the command of the Very Honored Hierophant I invest you with the distinguishing badge of the grade. It symbolizes Light dawning in darkness.

Hiero:

Let the mystic circumambulation take place in the path of Light.

Hiero:

Stands holding Scepter and Banner as in the Opening.

Kerux:

Goes to the North East.

Heg:

Takes Candidate behind Black Pillar, and stands behind Kerux.

Hiereus:

Takes place behind Hegemon.

Stol:

Takes place behind Hiereus.

Dad:

Takes place behind Stolistes.

All salute on passing Hierophant.

Hiereus:

Drops out on reaching his Throne.

Heg:

Returns to between the Pillars after passing Hierophant twice, directs Neophyte to follow Kerux.

Hiero:

Take your place North West of the Stolistes.

Kerux:

Indicates this and goes on followed by Stolistes who falls out in the North and returns to his place.

Heg:

Replaces his chair between the Pillars and sits down.

Kerux:

Replaces the Rose, Lamp, Cup and Paten in their proper places on the Altar. And are seated.

Hiero:

The Three Fold Cord bound about your waist, was an image of the three-fold bondage of Mortality, which amongst the Initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering Soul; and the Hood-wink was an image of the Darkness, of Ignorance, of Mortality that has blinded men to the Happiness and Beauty their eyes once looked upon. The Double Cubical Altar in the center of the Hall, is an emblem of visible Nature or the Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said The things that are below are a reflection of the things that are above. The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to Happiness. It is described in the SEPHER YETZIRAH, or The Book of Formation, as An Abyss of Height and as an Abyss of Depth, An Abyss of the East and An Abyss of the West, An Abyss of the North and An Abyss of the South. The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of Created Brings arise from Darkness and Obscurity. On the Altar is a White Triangle to be the Image of that Immortal Light, that Triune Light, which moved in Darkness and formed the World of Darkness and out of Darkness. There are two contending Forces and One always uniting them. And these Three have their Image in the three-fold Flame of our Being and in the threefold wave

of the sensual world.

Hiero:

Stands in the form of Cross, saying:

Hiero:

Glory be to Thee, Father of the Undying. For Thy Glory Bows out rejoicing, to the ends of the Earth!

Hiero:

He reseats himself.

Hiero:

The Red Cross above the White Triangle, is an Image of Him Who was unfolded in the Light. At its East, South, West and North Angles are a Rose Fire, Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water, Earth. The Mystical Words - KHABS AM PEKHT - are ancient Egyptian and are the origin of the Greek KONX OM PAX - which was uttered at the Eleusinian Mysteries. A literal translation would be Light Rushing Out in One Ray and they signify the same form of Light as that symbolized by the Staff of the Kerux. East of the Double Cubical Altar of created things, are the Pillars of Hermes and of Solomon. On these are painted certain Hieroglyphics from the 17th and the 125th Chapters of the Book of the Dead. They are the symbols of the two powers of Day and Night, Love and Hate, Work and Rest, the subtle force of the Lodestone and the Eternal out-pouring and in-pouring of the Heart of God. The Lamps that burn, though with a veiled light, upon their summits show that the Pathway to Hidden Knowledge, unlike the Pathway of Nature - which is a continual undulation, the winding hither and thither of the Serpent - is the straight and narrow way between them. It was because of this that I passed between them, when you came to the Light, and it was because of this that you were placed between them to receive the final Consecration. Two contending Forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of Creation, it is the Triad of Life. My Throne at the Gate of the East is the Place of the Guardian of the Dawning Sun. The Throne of the Hieres at the Gate of the West is the Place of the Guardian against the Multitudes that sleep through the Light and awaken at the twilight, The Throne of the Hegemon seated between the Columns is the Place of Balanced Power, between the Ultimate Light and the Ultimate Darkness. These meanings are shown in detail and by the color of our robes. The Wand of the Kerux is the Beam of Light from the Hidden Wisdom, and his Lamp is an emblem of the ever burning Lamp of the Guardian of the Mysteries, The Seat of the

Stolistes at the Gate of the North is the Place of the Guardian of the Cauldron and the Well of Water of Cold and Moisture. The Seat of the Dadouchos at the Gate of the South is the Place of the Guardian of the Lake of Fire and the Burning Bush.

Hiero:

Honored Frater Kerux, I command you to declare that the Neophyte has been initiated into the Mysteries of the Neophyte Grade.

Kerux:

Advances to the North East, faces West, raises his Wand and says:

Kerux:

In the name of the Lord of the Universe and by command of the Very Honored Hierophant hear all ye that I proclaim that (name of aspirant) who will hereafter be known unto you by the Motto XYZ, has been admitted in due form to the Neophyte grade of the Order of the Golden Dawn in the Outer.

All clap hands.

Hiero:

Very Honored Hiereus, I delegate to you the duty of pronouncing a short address to our Frater on his admission.

Hiereus:

As you have now passed through the ceremony of your admission, allow me to congratulate you on being admitted a member of this ancient and honorable Order, whose professed object and end is the practical study of Occult Science. Let me therefore advise you to remember this day as a marked one in your existence and to adopt and cultivate a mental condition worthy of this Order. To this end let me first earnestly recommend you never to forget due honor and reverence to the Lord of the Universe, for as the whole is greater than its parts, so is He far greater than we, who are but as sparks derived from that unsupportable Light which is in Him. It is written that the borders of his Garment of Flame sweep the ends of the Universe and unto Him all return. Therefore do we adore Him, therefore do we invoke Him; therefore in adoration to Him sinks even the Banner of the East. (Done) Secondly, let me advise you never to ridicule or cast obloquy upon the form of religion professed by another, for what right have you to desecrate what is sacred in his eyes? Thirdly, never let the seal of secrecy regarding the Order be absent from your recollection, and beware that you betray it not by a casual or unthinking word. Fourthly, study well that Great Arcanum, the proper equilibrium of

mercy and severity, for either unbalanced is not good; unbalanced severity is cruelty and oppression; unbalanced mercy is but weakness and would permit evil to exist unchecked, thus making itself as it were the accomplice of that evil. Lastly, do not be daunted by the difficulties of Occult Study and remember that every obstacle can at length be conquered by perseverance.

Hiero:

Before you can pass on to the next Higher Grade of this Order you will have to make yourself perfect in the following: 1) The names and alchemical symbols of the four elements. 2) The names, astrological symbols and elemental attribution of the twelve signs of the Zodiac. 3) The names and astrological symbols of the seven planets, also their houses, exaltation and triplicity in the Zodiac. 4) The names, characters and numerical values of the twenty-two letters of the Hebrew alphabet. 5) The names and English meanings of the ten Qabalistic Sephiroth. A MSS. lecture on these subjects of study may be obtained on application. When you know these thoroughly you must signify the same by letter to the Cancellarius or Scribe. You will then be examined and if found perfect you will be eligible for admission to the next higher grade, should the higher powers approve your application.

Kerux:

Conducts Candidate to East of the altar, facing west, gives him a solution and tells him to pour a few drops in the cup of water before him.

Kerux:

As this pure and limpid fluid is changed into the semblance of blood, so mayest thou perish if thou betrayest thine oath of secrecy to this Order by word or deed.

Kerux:

Instructs candidate to face Hierophant in the East.

Hiero:

Resume your seat and remember that your admission to this Order gives you no right to initiate any other person without dispensation from the Grand High Chiefs of the Second Order.

Kerux:

Moves to the right of Hierophant, faces West and proclaims.

Kerux:

HEKAS, HEKAS, ESTE BEBELOI!

Hiero:

(Knocks) Fraters and Sorors of the Order of the Golden Dawn in the Outer assist me to close this Hall in the Grade of Neophyte.

All rise.

Hiereus:

(3 Knocks)

Heg:

(3 Knocks)

Hiero:

(3 Knocks) Frater Kerux, see that the Hall is properly guarded.

Kerux:

Moves to the entrance of the Temple and knocks once.

Sentinel:

(Knocks)

Kerux:

Very Honored Hierophant, the Hall is properly guarded.

Hiero:

Honored Hiereus, assure yourself that all present have witnessed the Golden Dawn.

Hiereus:

Fraters and Sorors of the Order of the Golden Dawn in the Outer, give the signs of a Neophyte.

All give sign of the Neophyte.

Hiereus:

Salutes.

Hiereus:

Very Honored Hierophant all present have been so honored.

Hiero:

Frater Stolistes, I command you to purify the Hall and the members by water.

Stol:

(Circumambulates, saying) I purify with water.

Hiero:

Frater Dadouchos, I command you to purify the Hall and the members by fire.

Dad:

(Circumambulates, saying) I purify with fire.

Hiero:

Let the Mystic Reverse circumambulation take place in the Path of Light.

Hiero:

Stands holding the Banner of the East in his left hand, the Scepter in his right.

Kerux:

Goes from South to the South East.

Heg:

Goes to the North and leads the new Neophyte by West and South to the Kerux.

Hiereus:

Falls in behind Neophytes.

Stol:

Falls in behind Hiereus.

Dad:

Falls in behind Stolistes.

Sentinel:

Ends the procession.

All salute as they pass the Hierophant.

Hiereus:

Drops out when his Throne is reached.

Heg:

Passes Hierophant twice and then takes his place between the Pillars. Directs neophytes to follow Kerux.

Heg:

Directs Neophyte to his seat in the North.

All officers return to their places.

Hiero:

The Mystical Reverse Circumambulation is accomplished. It is the symbol of Fading Light. Let us adore the Lord of the Universe.

All turn East.

Stol:

Directs Neophyte to rise and face East.

Hiero:

Faces East,.

All together say saluting.

Holy art Thou, Lord of the Universe! *Salute*

Holy art Thou, Whom Nature hath not formed! *Salute*

Holy art Thou, the Vast and the Mighty One! *Salute*

Lord of the Light and of the Darkness! *Salute*

Hiero:

Nothing now remains but to partake together in silence of the Mystic Repast composed of the symbols of the Four Elements and to remember our pledge of secrecy.

All are seated.

Hiero:

Puts down his Scepter and returns the Banner of the East to its place. He goes to the West of the Altar

As Hierophant goes to West of altar all turn west

Hierophant west of altar facing East gives the saluting sign but not the sign of silence taking up rose says

Hiero:

I invite you to inhale with me the perfume of this Rose, as a symbol of air. *Smells Rose.* To feel with me the warmth of this sacred Fire. *Spreads his hands over it.* To eat with me this Bread and Salt as types of Earth. *Dips bread in Salt and eats.* And finally to drink with me this Wine, the consecrated emblem of Elemental Water. *Makes a*

Cross with the Cup and drinks. Hierophant puts down the Cup between the Cross and Triangle. He comes East of the Altar from South and faces West.

Hiero:

Replies with the sign of Silence

Hiero:

Returns to place on dais

(If no chiefs on dais go to outer order officers)

Then the chiefs on dais follow in order of seniority Praemonstrator, Cancellarius, Imperator and past Hierophant. From East to North West of altar to West of altar, after drinking returns cup to altar and goes South returning to his/her place on dais.

Officers:

Move to the west of the altar, Officers partake in the following order: Hiereus, Hegemon, Stolistes, Dadouchos. Sentinel, Makes a Cross, with cup and drinks, and returns the cup to the altar. Then passes by West and South and returns to their places.

Inner Members partake in order of seniority of admission. The Order of procedure for Outer members is Philosophus, Practicus, Theoricus, Zelator, Neophyte.

Heg:

Directs neophyte to west of the altar and returns to place.

Neophytes:

Makes a cross, Takes cup and drinks, and returns the cup to the altar. Then passes by West and south to the east of the altar.

Kerux:

When the last Neophyte stands East of the Altar, Kerux comes to the West, exchanges the Signs and partakes.

Heg:

Hegemon directs Neophyte to return to his place as soon as Kerux takes the Cup.

Kerux:

On receiving the Cup, drains it, inverts it, and says:

Kerux:

It is finished! (*Kerux replaces the Cup and returns to his place.*)

All rise

Hiero:
(*Knocks*) TETELESTAI!

Hiereus:
(*Knocks*)

Heg:
(*Knocks*)

Hiero:
(*Knocks*) KHABS.

Hiereus:
(*Knocks*) AM.

Heg:
(*Knocks*) PEKHT.

Hiereus:
(*Knocks*) KONX .

Heg:
(*Knocks*) OM.

Hiero:
(*Knocks*) PAX.

Heg:
(*Knocks*) LIGHT.

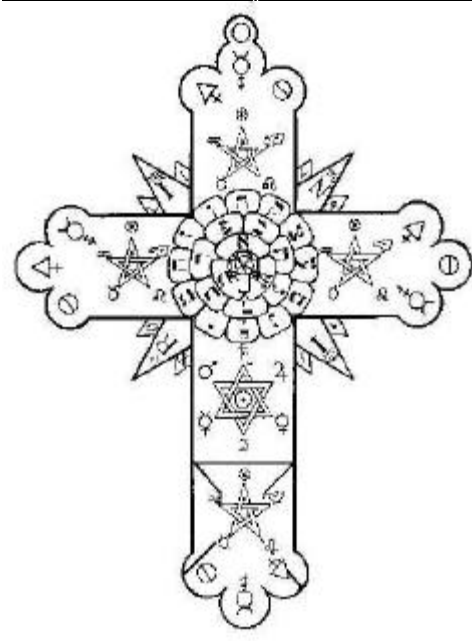
Hiero:
(*Knocks*) IN.

Hiereus:
(*Knocks*) EXTENSION.

All make the Signs towards the Altar.

Hiero:
May what we have partaken maintain us in our search for the
QUINTESSENCE, the Stone of the Philosophers. True Wisdom,
Perfect Happiness, the SUMMUM BONUM.

Officers remain in the Temple while the new Neophyte is led out by Kerux.



I - First Knowledge Lecture

I. Elements

The Four Elements of the Ancients are duplicated conditions of:

Heat and Dryness Fire \triangle
 Heat and Moisture Air \triangle
 Cold and Dryness Earth ∇
 Cold and Moisture Water ∇

II. Zodiac

γ **ARIES** - the Ram - 21 March to 20 April
 γ **TAURUS** - the Bull - 21 April to 21 May
 Π **GEMINI** - the Twins - 22 May to 21 June

- ♋ **CANCER** - *the Crab* - 22 June to 22 July
 ♌ **LEO** - *the Lion* - 23 July to 22 August
 ♍ **VIRGO** - *the Virgin* - 23 August to 23 September
 ♎ **LIBRA** - *the Scales* - 24 September to 23 October
 ♏ **SCORPIO** - *the Scorpion* - 24 October to 22 November
 ♐ **SAGITTARIUS** - *the Archer* - 23 November to 21 December
 ♑ **CAPRICORN** - *the Goat* - 22 December to 20 January
 ♒ **AQUARIUS** - *the Water-bearer* - 21 January to 19 February
 ♓ **PISCES** - *the Fishes* - 20 February to 20 March

These twelve signs are distributed among the four Triplicities, or sets of three signs, each being attributed to one of the four Elements, and they represent the operation of the elements in the Zodiac.

Thus to △ Fire Belong:

Aries ♈, Leo ♌, Sagittarius ♐

Thus to ▽ Earth Belong:

Taurus ♉, Virgo ♍, Capricorn ♑

Thus to △ Air Belong:

Gemini ♊, Libra ♎, Aquarius ♒

Thus to ▽ Water Belong:

Cancer ♋, Scorpio ♏, Pisces ♓

III. The Planets

To the Ancients, six Planets were known, besides the Sun, which they classed with the planets. They also assigned certain planetary values to the North and south Nodes of the Moon that is, the points where her orbit touches that of the Ecliptic.







These they named :

Caput Draconis Head of the Dragon ♀
 Cauda Draconis Tail of the Dragon ♂
























In modern reckoning Neptune ♆ and Herschel (Uranus) ♅ have largely replaced Caput and Cauda Draconis respectively.

The Old Planets are:

Saturn ♄

Jupiter 
 Mars 
 Sol 
 Venus 
 Mercury 
 Luna (the Moon) 

IV. The Hebrew Alphabet

Letter	Name	Power	Final	Value	Meaning
	Aleph	A		1	Ox
	Beth	B,V		2	House
	Gimel	G,Gh		3	Camel
	Daleth	D,Dh		4	Door
	He	H		5	Window
	Vau	O,U,V		6	Pin or Hook
	Zayin	Z		7	Sword or Armor
	Cheth	Ch		8	Fence, Enclosure
	Teth	T		9	Snake
	Yod	I,Y		10	Hand
	Kaph	K,Kh		20,500	Fist
	Lamed	L		30	Ox Goad
	Mem	M		40,600	Water
	Nun	N		50,700	Fish
	Samekh	S		60	Prop
	Ayin	As,Ngh		70	Eye
	Pe	P,Ph		80,800	Mouth
	Tzaddi	Tz		90,900	Fish-hook

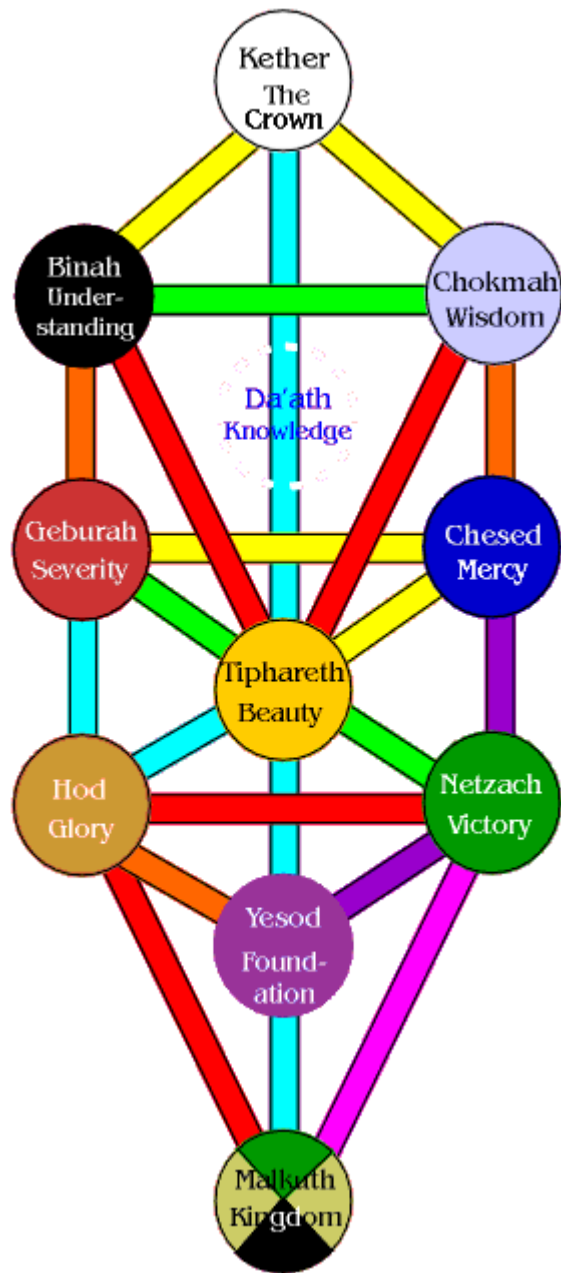
ק	Qoph	Q	100	Ear, back of head
ר	Resh	R	200	Head
ש	Shin	S,Sh	300	Tooth
ת	Tau	T,Th	400	Cross

Each letter represents a number and also has a meaning. Five letters have a different shape when written at the end of a word (remember, Hebrew is read right to left). Mem is the only final with an oblong shape. Kaph, Nun, Pe, and Tzaddi have tails that come below the line when written as finals. Hebrew Letters are Holy Symbols. They should be carefully drawn, and square.

5. The Sephiroth

The Hebrew Qabalists referred the highest and most abstract ideas to the *Emanations of Deity*, or *Sephiroth*. They believed that there were ten Sephiroth, and some occultists add an eleventh "invisible" Sephira - Da'ath, which is made up of the combined emanations of Wisdom and Understanding.

The Names of the Sephira, and their meanings, can be seen arranged in the figure called the "Tree of Life" to the right.



6. Meditation No. 1

The Neophyte should learn, regularly practice, and master the following simple technique of the Fourfold Breath:

- 1. Empty the lungs and remain thus while counting four.
- 2. Inhale, counting four so that you feel filled with breath to the throat.
- 3. Hold this breath while counting four.
- 4. Exhale, counting four till the lungs are empty.

This Fourfold Breath technique should be practiced by the Neophyte while he or she is composed in a basic posture or Asana, counting slowly or quickly till s/he obtains a suitable rhythm. This simple technique will help to still the body and quiet the mind of the Neophyte.

Having attained this, the Neophyte should consider a point as defined in mathematics having position, but no magnitude and let him or her take note of any important ideas which arise during this simple meditation. Concentrating his or her mind on this point of meditation, let him or her endeavor to realize the Immanence of the Divine Wisdom throughout Nature, in all Her aspects.

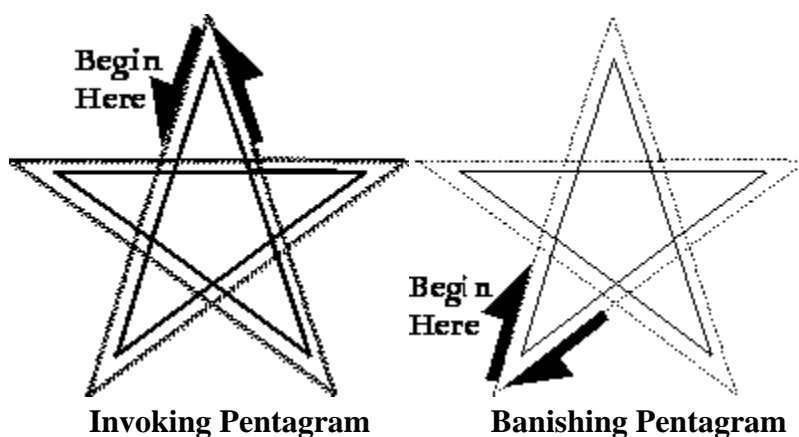
7. The Qabalistic Cross And Lesser Ritual of the Pentagram

Introduction to the Ritual

There is a much employed Ritual which utilizes the symbol of the Pentagram as a general means to banish and invoke the elemental forces. This Ritual is called the Lesser Ritual of the Pentagram. However, it should not simply be regarded as a mere device to invoke or banish, for it is really the Stone of the Wise and incorporates within its structure a high magical formula of Self-Initiation. It is, to all intents and purposes, a Ritual of Self-Initiation. This ritual is given to the Neophyte of the Order as a means for him/her to come into contact with the invisible forces of Nature and to learn how to direct those elementary forces.

The Qabalistic Cross And Lesser Ritual Of The Pentagram

1. Touching the forehead, say *Ateh* (Thou art)
 2. Touching the breast, say *Malkuth* (The Kingdom)
 4. Touching the right shoulder, say *ve-Geburah*. (And The Power)
 5. Touching the left shoulder, say *ve-Gedulah*. (And the Glory)
 6. Place the two palms of the hands together upon the breast, and say *le-Olahm*, (Forever)
 7. Fingers pointing up, say *Amen*.
 8. Advance to the East, trace the Pentagram with the proper weapon (Wand to invoke, Dagger to banish). Say (i.e., vibrate) *Yod He Vau He*- imagining that your voice carried forward to the East of the Universe.
 9. Turning to the South, the same, but say *Adonai*
 10. Turning to the West, the same, but say *Eheieh*
 11. Turning to the North, the same, but say *Agla*
 12. Return to the East, completing the Circle, extend the arms in the form of a Cross,
and say:
 13. *Before me Raphael;*
 14. *Behind me Gabriel;*
 15. *On my right hand, Michael;*
 16. *On my left hand, Auriel;*
 17. Before me flames the Pentagram,
 18. And in the Column shines the Six-rayed Star.
 - 19-24. Repeat 1 through 6, the Qabalistic Cross.
- For Banishing use the same Ritual but reversing the direction of the lines of the Pentagram.



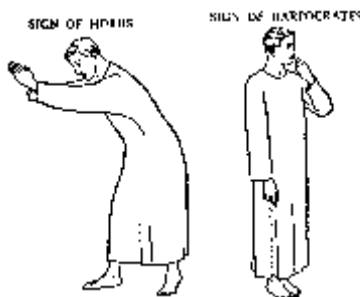
8. The Uses of the Pentagram Ritual

Opening and Closing any Magical Work

The Lesser Ritual of the Pentagram can be used to open and close any magical or mystical work, such as a ceremony or meditation.

As an Exorcism

The Lesser Ritual of the Pentagram can be used by the Neophyte as a protection against impure magnetism, and as a practical form of exorcism, to eliminate obsessing or disturbing thoughts. In this the Neophyte should first formulate a mental image of the obsession or disturbing thought, then s/he should project the image outside of his/her Aura with the Sign of Projection (Sign of Horus), and when the image is approximately three feet away, the Neophyte should give the Sign of Silence (Sign of Harpocrates) to prevent the image from returning unto him or her. With the image of the obsession or disturbing thought in the East, the Neophyte should then perform the Lesser Banishing Ritual of the Pentagram to disintegrate the image, seeing it in his/her mind's eye dissolving on the further side of the Circle of Flame which is formulated in the Pentagram Ritual.



9. The Pillars

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the Two pillars called in the Ritual the "Pillars of Hermes" of "Seth" and of "Solomon." In the 9th chapter of the Ritual of the

Dead they are referred to as the "Pillars of Shu," the "Pillars of the Gods of Dawning Light," and also as "the North and Southern Columns of the Gate of the Hall of Truth." In the 125th Chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one Pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the spirit, the Ruach Elohim, began to formulate the Ineffable NAME, that Name which the ancient Rabbis have said "rushes through the universe," that Name before which the Darkness rolls back the birth of time.

The flaming red triangular capitals which crown the summit of the Pillars represent the Triune manifestation of the Spirit of Life, the Three Mothers of the Sepher Yetsirah, the Three Alchemical Principles of Nature, the Sulphur, the Mercury and the Salt.

Each Pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both Pillars rise the Lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from the vignettes of the 17th and 125th chapter of the Ritual of the Dead the Egyptian Book of the Per-em-Hru or the Book of Coming Forth into the Day, the oldest book in the world as yet discovered. The Recension of the Priests of ON is to be found in the walls of the Pyramids of the Kings of the 5th and 6th Dynasties at Sakarah, the recensions of the 11th and 12th Dynasties on the sarcophagi of that period, and the Theban recension of the 18th Dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial Rituals to enable the man to unite himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris with whom he is now symbolically identified. "That they also may be One of us," said the Christ of the New Testament. "I am Osiris" said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual.

The 17th Chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the purpose of this lecture by the V.H. Frater M.W.T, and the V.H. Soror S.S.D.D. has made many valuable suggestions with regard to the interpretation. The Title and Preface of the 17th Chapter reads:

"Concerning the exaltation of the Glorified Ones, of Coming and Going forth in the Divine Domain, of the Genies of the Beautiful land of Amentet. Of coming forth in the light of Day in any form desired, of Hearing the Forces of Nature by being enshrined as

a living Bai."

And the rubric is:

"The united with Osiris shall recite it when he has entered the Harbour. May glorious things be done thereby upon earth. May all the words of the Adept be fulfilled."

Owing to the complex use of symbols, the ritual translation of the Chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the Soul of Man made one with Osiris, the Redeemer.

"I am TUM made One with all things.

"I have become NU. I am RA in his rising ruling by right of his power I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of Gods was created.

"I am Yesterday and know Tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning. I am the spirit made manifest, and armed with two vast eagle's plumes. Isis and Nephthys are their names, made One with Osiris.

"I claim my inheritance. My sins have been uprooted and my passions overcome. I am Pure White. I dwell in Time. I live through Eternity, when Initiates make offering to the Everlasting Gods. I have passed along the Pathway. I know the Northern and the Southern Pillars, the two Columns at the Gateway of the Hall of Truth.

"Stretch unto me your hands, O ye Dwellers in the centre. For I am transformed into a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil fought together.

"I have lifted up the cloud-veil in the Sky of the Storm. Till I saw RA born again from out of the Great waters. His strength is my strength and my strength is his strength. Homage to you, Lords of Truth, chiefs of Osiris rules. Granting release from Sin, Followers of Ma where rest is Glorious. Whose throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun."

"Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad Tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the disc. I shine forth from the horizon as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The Breath of my mouth is as a flame. I light upon the Earth with my glory. Eye cannot gaze on my daring beams as they reach through the Heavens and lick up the Nile with tongues of flame. I am strong upon Earth with the strength of RA. I have come into Harbour as Osiris made perfect. Let priestly offerings be made to me as one in the train of the ancient of Days. I brood as the Divine Spirit. I move in the firmness of my Strength. I undulate as the Waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the Spirit and Body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received the New Year Feast with Incense, at the marriage of Earth with Heaven.

"TUM has built his Bridal Chamber. RURURET has founded his shrine. The procession is completed. HORUS has purified, SET has consecrated, SHU made one with OSIRIS, has entered his heritage.

"As TUM he has entered the Kingdom to completed union with the Invisible. Thy Bride, O Osiris, is Isis, who mourned thee when she found thee slain. In Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy Heavenly Birth. Youth waits upon thee, ardour is ready at thy hand. And their arms shall uphold thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The Forces of Nature obey Thee. Thy Power is exceeding great. The Gods curse him that curseth Thee. Thine Aspirations are fulfilled. Thou art Mistress of Splendour. They are destroyed who barred the way.

The 125th Chapter is concerned with the entry of an Initiate into the Hall of the Two Columns of Justice, and commenced with a most beautiful and symbolic description of Death, as a journey from the barren wilderness of Earth, to the Glorious Land which lies beyond. The literal translation of the opening lines is as follows:

"I have come from afar to look upon thy beauties. My hands salute Thy Name of Justice. I have come from afar, where the Acacia Tree grew not. Where the tree thick with leaves is not born. Where there com not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was rapped therein, bowing down before the hidden things. I was ushered into the House of Osiris. I saw the marvels that were there. The Princes of the Gates in their Glory. The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolizing justice and fire power. The door leaf which completes the right hand of a stall is called "Possessor of Truth controlling the Feet," while that on the left is "Possessor of strength, binding the male and female animals." The 42 Judges of the Dead are represented as seated in a long row, and each of them has to be named, and the Sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of Truth by Anubis, who, having questioned the aspirant, receives from him an account of his initiation, and is satisfied by his right to enter. He States that he has been taken into the ante-chamber of the Temple and there stripped and blind-folded, he had to grope for the entrance of the Hall, and having found it he was re clothed and anointed in the presence of the Initiated. He is then asked for the Pass-words and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says: "Pass on, thou knowest it."

Among other things the initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of Sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he had washed in the washing place of the South, and rested in the North, in the place called "Son of the Deliverers" and he becomes the Dweller under the Olive Tree of Peace, and how how he was given a tall flame of fire and a sceptre of cloud, and made a lake of it. The initiate is then brought to the actual Pillars, and has to name them and their parts under the symbol of

the Scales of Balance. He also has to name the Guardian of the Gateway who prevents his passage, and when all these are propitiated, the plea of the Hall itself cries out against his steps, saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil, and has overcome the influence of the planets, and THOTH says to him: "Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" and the Initiate replies "Osiris!"

And it is immediately proclaimed: "The meat shall be from the Infinite, and thy drink from the Infinite. Thou art able to go forth to the sepulchral feasts on earth, for thou has overcome."

Thus, these two chapters, which are represented by their illustrations upon the Pillars, represent the advance and purification of the Soul and its union with Osiris, the Redeemer, in the Golden Dawn of the Infinite Light, in which the Soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS AM PEKHT
KONX OM PAX
LIGHT IN EXTENSION!

Source: Principally Israel Regardie, and "The Equinox"
