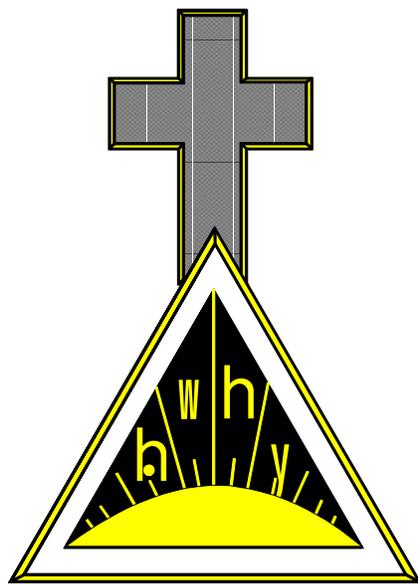


The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**ZELATOR INITIATION OF
THE HERMETIC ORDER OF
THE GOLDEN DAWN**



ZELATOR 1=10

HIEROPHANT: "Fraters and Sorors of the Hermetic Order of the Golden Dawn and the Temple of Isis Mighty Mother, assist me to open the Temple in the grade of Zelator. Frater Kerux, see that the Temple is properly guarded."

KERUX: (Knocks without opening the door and returns to his place.) "Very Honored **Hierophant**, the Temple is properly guarded."

HIEROPHANT: "Honored **Hiereus**, see that none below the grade of Zelator is present."

HIEREUS: "Fraters and Sorors, give the grade sign of Zelator!"

(All give the grade sign.)

HIEREUS: "Very Honored **Hierophant**, no one below the grade of Zelator is present."

HIEROPHANT: "Let the Temple be purified and consecrated with Water and with Fire."

DADOUCHOS: (Moves to the east, faces the dais, swings \\/ and makes the cross.) "I consecrate thee with Fire!"

(Faces the west, swings \\/, and makes cross.) Says: "I consecrate thee with Fire!"

(Resumes position.)

STOLISTES: (Moves to the east, faces the dais, sprinkles \\/ and makes a cross.) "I purify thee with Water!"

(Faces west, sprinkles \\/ and makes a cross.) "I purify thee with Water!"

KERUX: "The Temple is cleansed."

HIEROPHANT: "Let the element of this grade be named that it may be awakened in the spheres of those present and in the sphere of the Order."

HEGEMON: "The element of Earth."

HIEREUS: (Gives one knock or stomps left foot once.) "Let us adore the Lord and King of Earth!"

(All face east.)

HIEROPHANT: "Adonai ha-Aretz, Adonai Melekh. Unto thee be the kingdom and the power and the glory. Malkuth, Geburah, Gedulah. (Makes a cross in the air with the scepter.) The Rose of Sharon and the Lily of the Valley. Amen."

(All give Zelator grade sign.)

KERUX: (Goes to the north and sprinkles a pinch of salt before the tablet.) "Let all the Earth adore Adonai!"

HIEROPHANT: (Hierophant leaves his place and goes to the north.) "Let all the Earth adore Adonai!"

HIEREUS: (Moves to the north to the right side of the **Hierophant**.) "Let all the Earth adore Adonai!"

HEGEMON: (Moves to the north to the left side of the **Hierophant**.) "Let all the Earth adore Adonai!"

(**Stolistes** and **Dadouchos** moves to north and stand behind the **Hegemon** and **Hiereus**. **Kerux** stands behind them all.)

HIEROPHANT: (Draws Invoking Earth Pentagram before the tablet.) "And the Elohim said, 'Let us make Adam in our image, after our likeness and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the Earth, and over every creeping thing that creepeth over the Earth.' And the Elohim created Eth ha-Adam in their own image, in the image of the Elohim created they them. In the name of Adonai Melekh and of the Bride and Queen of the Kingdom, Spirits of Earth, adore Adonai!"

(**Hierophant** hands his scepter to the **Hiereus** and taking his sword, makes the Ox in the center of the pentagram.) "In the name of Auriel, the Great Archangel of Earth, and by the sign of the head of the Ox, spirits of Earth, adore Adonai!"

(**Hierophant** returns the sword to the **Hiereus** and takes the scepter from **Hegemon** and draws a cross before the tablet.) "In the names and letters of the Great Northern Quadrangle, spirits of Earth , adore Adonai!"

(**Hierophant** returns the scepter to the **Hegemon**, and takes the cup from the **Stolistes**, making a cross, and sprinkling thrice to the north.) "In the three great secret names of God borne upon the banners of the North, EMOR DIAL HECTEGA, spirits of Earth, adore Adonai!"

(**Hierophant** returns the cup to the **Stolistes** and takes the censer from the **Dadouchos**, and makes three forward swings.) "In the name of ICZHCAL, Great King of the North, spirits of Earth, adore Adonai!"

(**Hierophant** returns the censer to the **Dadouchos**, and takes back the scepter from the **Hiereus**. He returns to the throne. All officers return to their places. All members face as usual.)

HIEROPHANT: "Then you will kneel on both your knees, lay your right hand on the ground, and say, 'I swear by the Earth whereon I kneel.'" (Done.) "Let the symbol of blindness be removed."

(**Hegemon** removes the hoodwink.)

KERUX: (Takes the salt from the north and stands before the Neophyte and addresses him/her/them.) "Take a pinch of salt with your left hand and cast it to the north saying 'Let the powers of Earth witness my pledge.'" (Done.)

(**Kerux** replaces the salt and returns to his place.)

HIEROPHANT: "Let the Neophyte rise and let him be purified with Water and consecrated with Fire, in the confirmation of his pledge, and in the name of the Lord of the Universe who works in silence and Whom naught but silence can express."

DADOUCHOS: (Moves before the Neophyte and swings \\/ and makes cross.) "In the name of the Lord of the Universe, who works in silence and Whom naught but silence can express, I consecrate thee with Fire."

(**Dadouchos** resumes position.)

STOLISTES: (Moves before the Neophyte and sprinkles \\/ and makes cross.) "In the name of the Lord of the Universe, who works in silence and Whom naught but silence can express, I purify thee with Water."

(**Stolistes** resumes position.)

HIEROPHANT: "The 0=0 grade of Neophyte is a preparation for other grades, a threshold before our discipline, and it shows by its imagery the Light of the Hidden Knowledge dawning in the Darkness of Creation; and you are now to begin to analyse and comprehend the nature of that Light. To this end, you stand between the pillars in the gateway where the secrets of the 0=0 grade were communicated to you. Prepare to enter the immeasurable region.

And the Tetragrammaton Elohim planted a garden eastward of the Garden of Eden, and out of the ground made Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the Garden, and the Tree of Knowledge of Good and of Evil. This is the Tree that has two paths, and it is the tenth sephira of Malkuth. It has about it seven columns, and the four splendors whirl around it as in the vision of the Mercabah of Ezekiel. From Gedulah it derives an influx of Mercy, and from Geburah, an influx of Severity, and the Tree of the Knowledge of Good and of Evil shall it be until it is united with the Supernals in Daath.

But the good which is under it is called the Archangel Metatron, and the evil is called the Archangel Samael, and between them lies the straight and narrow way where the Archangel Sandalphon keeps watch. The souls and the angels are above its branches, and the Qlippoth or demons dwell under its roots.

Let the Neophyte now enter the pathway of evil!"

(**Kerux** takes the Neophyte and leads him once around the Temple counterclockwise and is halted by the **Hiereus**.)

HIEREUS: "Whence comest thou?"

KERUX: "I come from between the two pillars and I seek the Light of Hidden Knowledge in the name of Adonai."

HIEREUS: "And the Great Angel Samael answered and said: 'I am the Prince of Darkness and of Night. The foolish and rebellious gaze upon the face of the created world and find therein nothing but terror and obscurity. It is to them the terror of darkness, and they are as drunken men stumbling in the Darkness.' Return, for thou canst not pass by."

(**Kerux** leads the Neophyte in the counter direction from whence he came, circumambulates once around the Temple, and is halted by the **Hegemon**.)

HEGEMON: "Whence comest thou?"

KERUX: "I come from between the pillars, and I seek the Light of the Hidden Knowledge in the name of Adonai."

HEGEMON: "The Great Angel Metatron answered and said: 'I am the Angel of the Presence Divine. The wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling Image.' Return for thou canst not pass by."

(**Kerux** leads the Neophyte before the pillars.)

HIEROPHANT: "Let the Neophyte enter the straight and narrow pathway which turns neither to the right nor to the left."

(**Kerux** leads Neophyte between the pillars and is halted by the **Hegemon** and **Hiereus** together.)

HIEREUS & HEGEMON: (Halts the Neophyte by crossing tools in front of him/her/them.) "Whence comest thou?"

KERUX: "I come from between the pillars and I seek the Light of the Hidden Knowledge in the name of Adonai."

HIEROPHANT: (Advances to the east of the altar with the Scepter in his hand and thrusts it between the tools of the **Hiereus** and **Hegemon**, and dividing both of them, raises his arm to the angle of forty-five degrees.) "But the Great Angel Sandalphon

said, 'I am the reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in darkness and in blinding Light. I am the left hand Kerub of the Ark and the feminine power, as Metatron is the right hand Kerub and the masculine power, and I prepare the way to the celestial light.'

(**Hegemon** and **Heireus** step back to their original positions. The **Hierophant** lowers his arm.)

HIEROPHANT: "And the Tetragrammaton placed the Kerubim at the east of the Garden of Eden and a Flaming Sword which turned every way to keep the path of the Tree of Life, for He has created Nature that man being cast out of Eden may not fall into the void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the Divine body in bird and beast and flower, and He laments over him in the wind and in the sea and in the birds. When the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become Infinite and Holy.

Receive now the secrets of this grade. The grade sign is given thus by raising the right hand to an angle of forty-five degrees and stepping out approximately six inches with the left foot (Show it). It is the position in which the Hierophant interposed for you between the Hierus and the Hegemon. The Grand Word of this grade is Adonai ha-Aretz, and means Adonai, the Lord of the Earth, to which element this grade is allotted. The Mystic Number is fifty-five, and from it is formed the password Nun Heh. It means 'ornament,' and when given, is lettered separately. The badge of this grade is the complete Cross and Triangle with 1=10 in red and two white stripes outlining the sash.

The three portals facing you in the east are the gates of the paths leading to the three further grades, which with the Zelator and the Neophyte forms the first and lowest Order of our Fraternity. Furthermore, they represent the paths which connect the tenth sephira of Malkuth with the other sephiroth. The letters Tav, Qoph and Shin make the word Quesheth, a bow, the reflection of the rainbow of promise stretched over our Earth, and which is about the Throne of God."

HEGEMON: (Points out the Flaming Sword.) "This drawing of the Flaming Sword of the Kerubim is a representation of the Guardians of the Gates of Eden, just as the **Hiereus** and **Hegemon** symbolize the two paths of the Tree of Knowledge of Good and Evil."

HIEREUS: "In this grade, the Red Cross is placed within the White Triangle upon the altar, and it is thus the symbol of the Banner of the West. The triangle refers to the three paths, and the Cross to the Hidden Knowledge. The cross and the triangle together represent Life and Light."

HIEROPHANT: (Points to the north tablet.) "This grade is especially referred to the element of Earth, and therefore, one of its principle emblems is the Great Watchtower or Terrestrial Tablet of the North. It is the third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the Elements said to have been given

to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The mystic letters upon it form various Divine and angelic names, in what our tradition calls the Angelic secret language. From it are drawn the three holy secret names of God, EMOR DIAL HECTEGA which are borne upon the banners of the North, and there are also numberless names of angels, Archangels, and spirits ruling the element of Earth."

(**Kerux** comes forward and hands the Fylfot Cross to the **Hierophant**.)

HIEROPHANT: "The Hermetic Cross, which is also called Fylfot, Hammer of Thor, and Swastika, is formed of seventeen squares out of a square of twenty-five lesser squares. These seventeen represent the Sun, the four elements, and the twelve signs of the zodiac. In this grade, the lights of the pillars are unshaded, showing that you have quit the darkness of the outer world.

You will now leave the Temple for a short time, and upon your return, the ceremony of your advancement will then commence."

(**Kerux** takes the Neophyte out.)

(The Temple is re-arranged as per the diagram.)

Second Entrance

HIEROPHANT: "Frater **Kerux**, admit the Neophyte and give the customary alarm."

(**Kerux** does so.)

HIEROPHANT: "Frater/Soror _____, as in the grade of Neophyte, you came out of the world to the gateway of Hidden Knowledge, so in this grade you pass through the gateway and come into the Holy Place. You are now in the court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the sacrifices of animals, which symbolized the Qlippoth or evil demons who inhabit the plane contiguous to and below the material universe."

(**Dadouchos** makes a cross in air with censer, and censures Neophyte in silence with three forward swings, and resumes position.)

HIEROPHANT: "Between the altar and the entrance into the Holy Place stood the Laver of Brass, wherein the priests washed before entering the Tabernacle. It was the symbol of the Waters of Creation."

(**Stolistes** makes a cross with water on Neophyte's forehead and sprinkles thrice in silence, and resumes position.)

HIEROPHANT: "Having made offering at the Altar of Burnt Sacrifice, and having been cleansed at the Laver of Brass, the priest then entered the Holy Place."

(**Kerux** takes the Neophyte behind pillars to the north.)

HIEREUS: (Stands between the pillars, faces the Neophyte as they approach and guards the path with his sword.) "Thou canst not pass the gateway which is between the pillars, unless thou canst give me the grade sign of the Neophyte."

(Neophyte does so.)

HEGEMON: (Comes forward and bars the way into the Temple with the scepter.) "Thou canst not enter the Holy place, unless thou canst give the sign of Zelator."
(Done.)

(**Hegemon** leads the Neophyte between the pillars and takes him/her/them to the tablet.)

HEGEMON: "To the northern side of the Holy Place stood the Tablet of Shew Bread. The drawing before you represents its occult meaning. On it twelve loaves were laid as emblems of the Bread of Life, and it is an image of the mystery of the Rose of Creation. The Twelve circles are the twelve signs of the zodiac, while the lamp in the center is symbolic of the Sun, which is the source of heat and life. The four triangles whose twelve angles each touch one of the twelve circles are those of Fire, Earth, Air, and Water, and allude to the four triplicities of the zodiacal signs. The triangle inscribed within each of the twelve circles alludes to the three decanates, or phases of ten degrees of each sign. On one side of each triangle is the permutation of the Divine name YHVH, which is referred to that particular sign, while on the opposite side of it is the name of one of the twelve tribes which is also attributed to it.

Now the twenty-two sounds and letters of the Hebrew alphabet are the foundation of all things; three mothers, seven doubles, and twelve singles. The twelve single letters are allotted to the twelve directions in space, and those diverge to infinity, and are in the arms of the Eternal. These twelve letters He designed and combined, and formed with them the twelve celestial constellations of the zodiac. They are over the Universe as a king upon his throne, and they are in the revolution of the year as a king traversing his dominions, and they are in the heart of man as a king in warfare.

And the twelve loaves are the images of those ideas, and are the outer petals of the Rose. Within are the four Archangels ruling over the four quarters, and the Kerubic emblems of the Lion, Man, Bull and Eagle.

Around the great central lamp which is an image of the Sun is the Great Mother of Heaven, symbolized by the letter Heh, the first of the single letters, and by its number five, the pentagram, Malkah the Bride, ruling in her kingdom Malkuth, crowned with a crown of twelve stars.

These twelve circles further represent the twelve foundations of the Holy City of the Apocalypse, while in Christian symbolism, the Sun and the twelve signs are referred to Christ and his twelve apostles."

(**Hegemon** leads the Neophyte to the **Hiereus** and then resumes position.)

HIEREUS: (**Hiereus** leads the Neophyte to the south.) "On the southern side of the Holy Place stood the seven-branched candlestick wherein was burned pure olive oil. It is an image of the mystery of the Elohim, the seven creative ideas. The symbolic drawing before you represents its occult meaning. The seven circles which surround the heptagram represent the seven planets and the seven Qabalistic palaces of Assiah, the material world, which answer to the seven Apocalyptic Churches which are in Asia or Assiah, as these again allude to the seven lamps before the throne on another plane.

Within each circle is a triangle to represent the three fold creative idea operating in all things. On the right hand side of each is the Hebrew name of the angel who governs the planet. On the left side is the Hebrew name of the sphere of the planet itself, while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew alphabet which refer to the seven planets.

The seven double letters of the Hebrew alphabet have each two sounds associated with them; one hard and one soft. They are called double because each letter represents a contrary or permutation thus: Life and death; peace and war; wisdom and folly; riches and poverty; grade and indignity; fertility and solitude; power and servitude.

These seven letters point out seven localities: Zenith, Nadir, East, West, North, South, and the place of Holiness in the midst sustaining all things. The Archetypal Creator designed, produced, combined, and formed with them the planets of the Universe, the days of the week, and in man, the gate of the south. He has loved and blessed the number seven more than all things under his throne. The powers of these seven letters are also shown forth in the seven palaces of Assiah, and the seven stars of that vision are the seven Archangels who rule them."

(**Hiereus** leads Neophyte to west of the altar and returns to his place.)

HIEROPHANT: (Comes to the east of the altar, takes the censer from altar, makes a cross and three forward swings \/, then replaces it.) "Before the veil of the Holy of Holies stood the Altar of Incense, of which this altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is spiritual. The sides of the altar, together with the top and bottom, consist of ten squares, thus symbolizing the ten sephiroth of which the basal one is Malkuth, the realization of the rest upon the material plane, behind which the others are concealed. For were this double cube raised in the air immediately above you head, you would but see the single square forming the lowest side, the others from their position being concealed from you. Just so, behind the material universe lies the concealed form of the majesty of God.

The Altar of Incense was overlaid with gold to represent the highest degree of purity, but the altar before you is black to represent the terrestrial Earth. Learn then to separate the pure from the impure, and refine the gold of the Spirit from the Black Dragon, the corruptible body. Upon the Cubical Altar were Fire, Water, and incense, which are symbolic of the three mother letters of the Hebrew alphabet: Aleph, Mem, and Shin. Mem is silent, Shin is sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a

great mystery, very admirable and recondite. The Fire produced the Heavens, the Water, the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

I now confer upon you the Mystic Title of Periclinus de Faustis, which signifies that on this Earth you are in a wilderness, far from the Garden of the Happy. And I give you the symbol of Aretz which is the Hebrew name for Earth (Gives the grade sash.), to which the 1=10 grade of Zelator is referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying "Searcher of Athor", Goddess of Nature; but others assign to it the meaning of the zealous student whose first duty was to blow the Athanor of Fire which heated the Crucible of the Alchemist."

(**Hierophant** resumes his seat. **Kerux** leads the new Zelator to the northwest.)

HIEROPHANT: "Frater **Kerux**, you have my command to declare that our Frater/Soror _____ has been duly admitted to the 1=10 grade of Zelator."

KERUX: "In the name of Adonai Melekh, and by the command of the Very Honored **Hierophant**, I proclaim that Frater/Soror _____ has been duly admitted to the 1=10 grade of Zelator, and that he/she/they has/have obtained the Mystic Title of Periclinus de Faustis and the symbol of Aretz."

(**Kerux** resumes his position.)

HIEROPHANT: "In the Zelator grade, the symbolism of the tenth sephira Malkuth is especially shown, as well as the tenth path of the *Sepher Yetzirah*. Among other mystic titles, Malkuth is called Shaar, the gate, which by metathesis becomes Ashure, meaning the number ten. Also, in Chaldee it is called Thraa, the gate. It is also called the "Gate of Death", the "Gate of Tears", the "Gate of Justice", the "Gate of Prayer", and the "Gate of the Daughter of the Mighty Ones." It is also called the "Gate of the Garden of Eden" and the inferior mother, and in Christian symbolism, it is connected with the three holy women at the foot of the cross. The tenth path of the *Sepher Yetzirah* which answereth to Malkuth is called "The Resplendent Intelligence," because it exalts above every head and sitteth upon the Throne of Binah. It illuminateth the splendor for all the lights (the Zohar Me-ouroth), and causeth the current of the Divine influx to descend from the Prince of Countenances, the Great Archangel Metatron.

Frater/Soror _____, before you can be eligible for advancement to the next grade of 2=9, you will be required to pass an examination in certain subjects. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the officer in charge."

Closing

HIEROPHANT: "Fratres and Sorores, assist me to close the Temple in the 1=10 grade of Zelator. Frater **Kerux**, see to it that the Temple is properly guarded."

(Kerux knocks on all doors and checks all entrances.)

HIEROPHANT: "Let us adore the Lord and King of Earth. Adonai ha-Aretz, Adonai Melekh, blessed be thy name unto the countless ages. Amen."

(All give Zelator grade sign.)

(**Hierophant** leaves the dais and moves to the north, followed by **Hegemon** to his left, **Hiereus** to his right, **Stolistes**, **Dadouchos** and **Kerux** to the back.)

HIEROPHANT: "Join me in the prayer of the Earth Spirits.

O invisible King, who, taking the Earth for foundation, didst hollow its depths to fill them with Thy almighty power. Thou whose name shaketh the arches of the world, Thou who causeth the seven metals to flow in the veins of the rocks, King of the seven lights, rewarder of the subterranean workers, lead us into the desirable Air and into the realm of splendor. We watch and we labor unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried Talismans, by the Axis of the lodestone which passes through the center of the Earth. O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

O stability and motion! O Darkness veiled in brilliance! O day clothed in night! O Master who never dost withhold the wages of Thy workmen! O silver whiteness! O golden splendor! O crown of living and harmonious diamond! Thou who wearest the heavens on Thy finger like a ring sapphire! Thou who hidest beneath the earth in the Kingdom of Gems, the marvellous seed of the stars! Live, reign, and be Thou the Eternal Dispenser of the treasures where of Thou has made us the Wardens.

Depart ye in peace unto your abodes. May the blessing of Adonai be upon you (Make banishing pentagrams of Earth). Be there peace between you and us and be ye ready to come when ye are called."

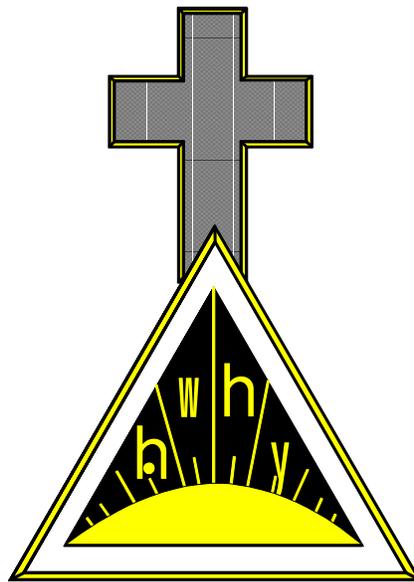
(All resumes positions.)

HIEROPHANT: "In the name of Adonai Melekh, I declare this Temple duly closed in the grade of Zelator."

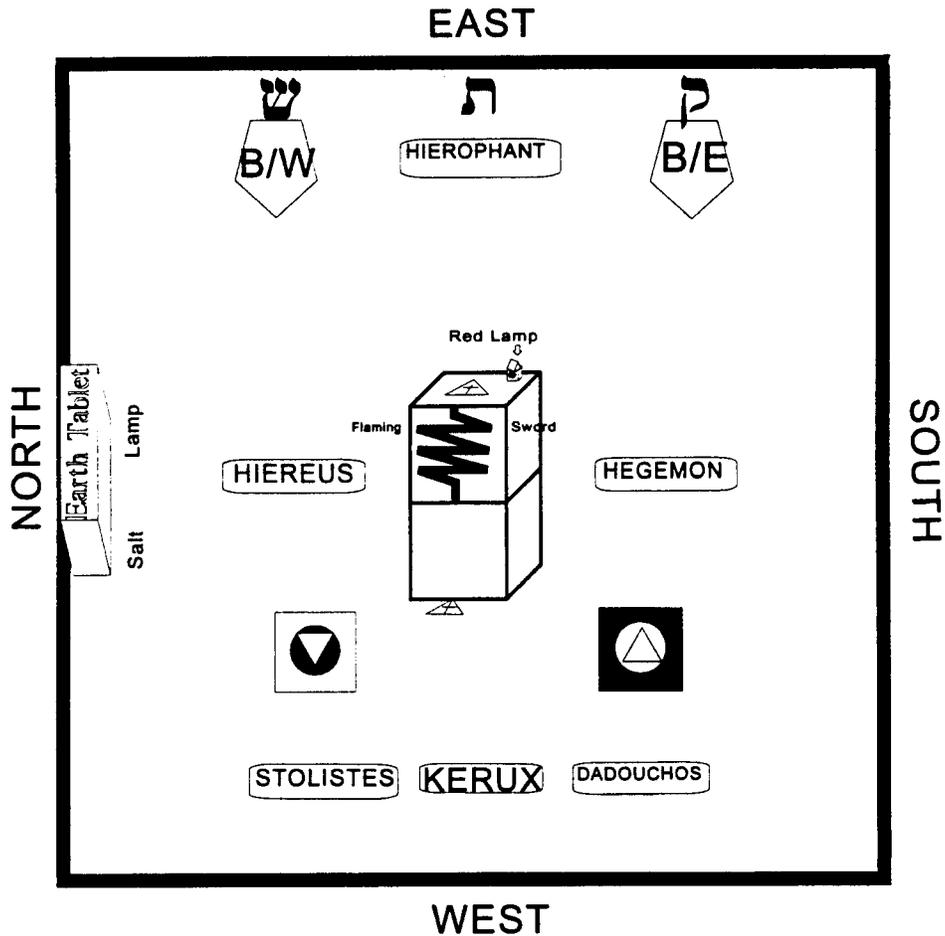
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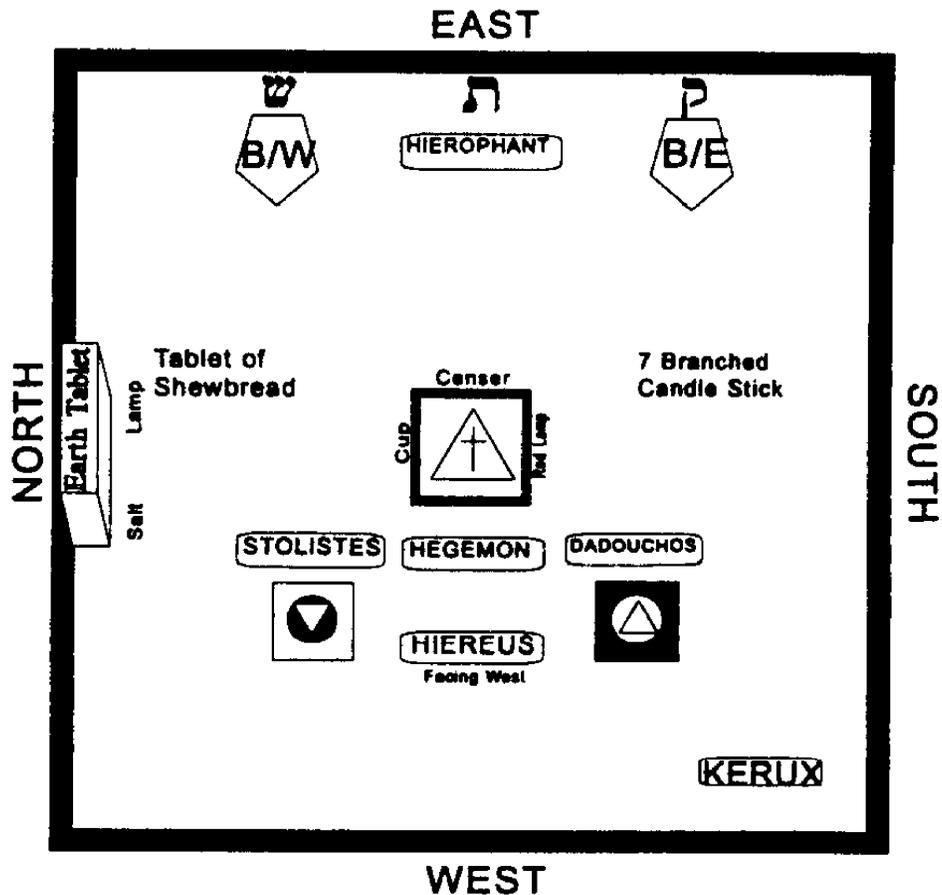
**BASIC TEMPLE
SYMBOLOLOGY OF THE
ZELATOR GRADE**



ZELATOR 1=10



In examining the diagram, the first thing that you will notice is that the altar is much farther to the east and the pillars are set much farther to the west in the Temple than in the Hall of the Neophyte. The officers in the first part of the Zelator Initiation form a triangle which is symbolical of the Supernal Creation. So, we have the Hierophant, the Hiereus and the Hegemon forming the triangle with the Kerux, Dadouchos and Stolistes as the base to the triangle. The Hierophant stands in the east and also at the apex of the triangle, which is the highest point of the triangle and the position of highest power. Here is an interesting note that you might want to consider; The triangle forms the Fire Triangle. As you know, the symbol of Fire is the upright triangle. This points to a subtle connection between the γ , the Fire force, and final h, the Earth force, the Tetragrammaton.



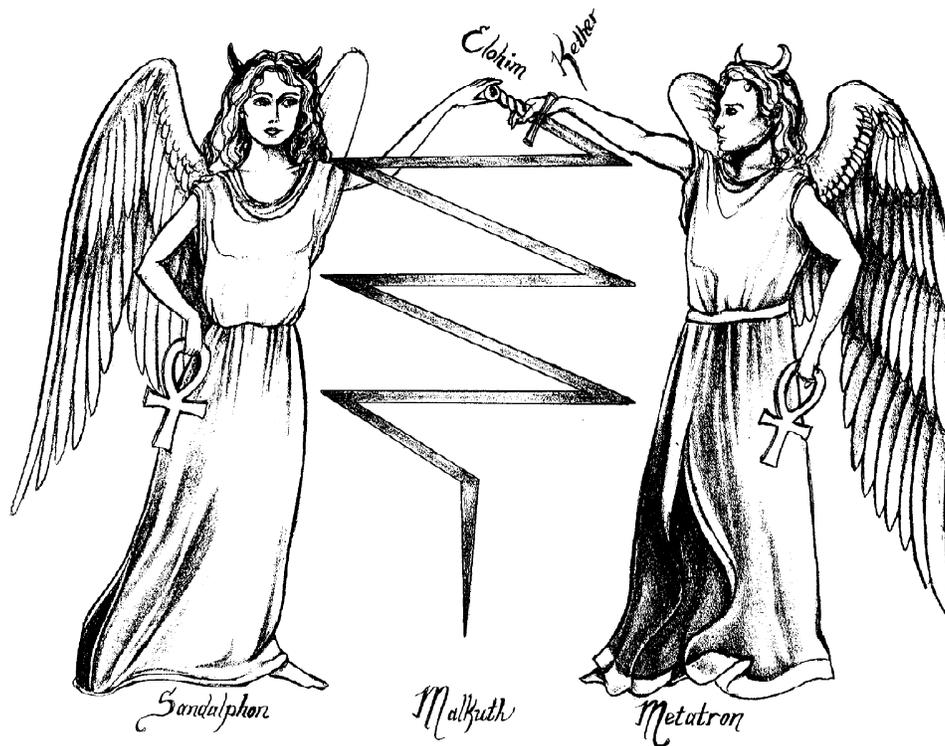
"And the Tetragrammaton placed the Kerubim at the east of the Garden of Eden and a Flaming Sword which turned every way to keep the path of the Tree of Life, for He has created Nature that man being cast out of Eden may not fall into the void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the Divine body in bird and beast and flower, and He laments over him in the wind and in the sea and in the birds. When the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become Infinite and Holy.

Receive, now, the secrets of this grade. The grade sign is given thus, by raising the right hand to an angle of forty-five degrees and stepping out approximately six inches with the left foot (Shows it). It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The Grand Word of this grade is Adonai ha-Aretz, and means Adonai, the Lord of the Earth, to which element this grade is allotted. The Mystic Number is fifty-five, and from it is formed the Password h n. It means "ornament", and when given, is lettered separately. The badge of this grade is the complete cross and triangle with 1=10 in red and two white stripes outlining the sash.

The three portals facing you in the east are the gates of the paths leading to the three further grades, which with the Zelator and the Neophyte forms the first and lowest Order of our Fraternity. Furthermore, they represent the paths which connect the tenth

sephira of Malkuth with the other sephiroth. The letters t, q, and c make the word Qesheth, a bow, the reflection of the rainbow of promise stretched over our Earth, and which is about the Throne of God."

This drawing of the Flaming Sword of the Kerubim is a representation of the Guardians of the Gates of Eden, just as the Hieres and Hegemon symbolize the two paths of the Tree of Knowledge of Good and Evil."

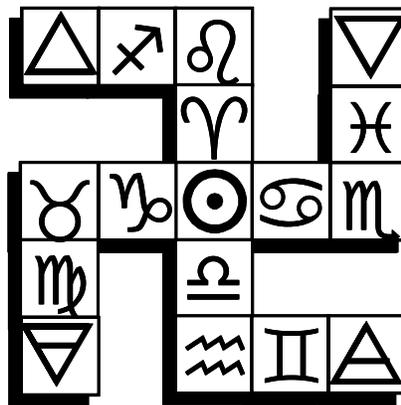


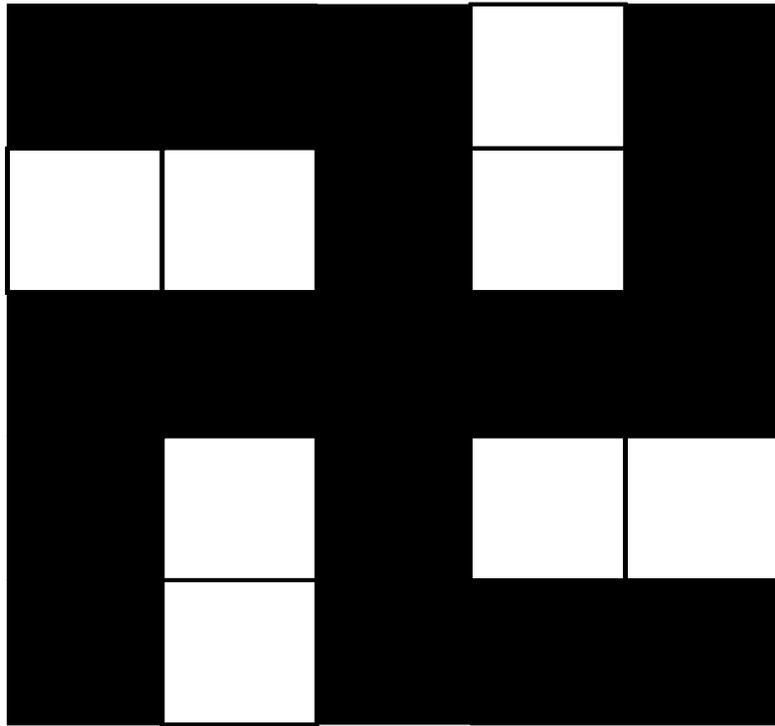
The admission badge of the grade of Zelator is the Fylfot Cross. This cross is formed of seventeen squares out of a square of twenty-five lesser squares. Again, we see another subtle connection to that of Fire, in that twenty-five is also the number of the Kamea of Mars. A kamea is a magical mathematical symbol.

This ritual is broken down into two points. After the first point is accomplished, the candidate quits the Temple. Upon his return, the second point begins. In the second point of the ritual, we have a cross formed by the positions of the Officers. The shaft of this cross itself is created by the three Chief Officers, the Hierophant, Hegemon and the Hieres in alignment with the altar. The lesser officers of Stolistes and Dadouchos will serve to create the cross bars of this cross. Considering that the cross is symbolically the tool for the path of t and also a symbol of equilibrium, it is very appropriate for this particular grade. It is also essentially appropriate because it relates directly to the sephira of Malkuth where the four elements come together. In addition, we have five officers now forming the cross, and not six. The number five has always had occult symbologies referring to the fifth sephira of $hrwbg$. In this particular case it refers to the symbol of $hrwbg$, which is the pentagram. The pentagram is also the symbol of the Microprosopus. It is called the Signet Star of the Microprosopus. Essentially, the Microprosopus is man himself, or in this case, the initiate.

Please study the initiation of the Zelator grade along with this lesson to better understand the nature of the grade. This is a foundational grade and extremely important for building upon. Remember, knowledge is power, and it is quoted from the Zelator grade, "Unless Adonai build the house, the house will fall." So understanding the nature of the symbology of the grade is important to your understanding of the Golden Dawn System.

△	i	e		▽
		a		l
b	j	A	d	h
f		g		
▽		k	c	△

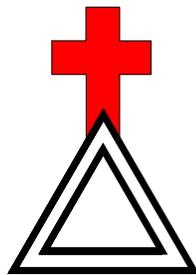




The Cross and Triangle

In Neophyte, the Red Cross was above the White Triangle. In Zelator, the cross is now placed within the triangle. Read now the monologue of the Hieres concerning this symbol:

"In this grade, the Red Cross is placed within the White Triangle upon the altar, and it is thus the symbol of the Banner of the West. The triangle refers to the three paths, and the Cross to the Hidden Knowledge. The cross and the triangle together represent Life and Light."



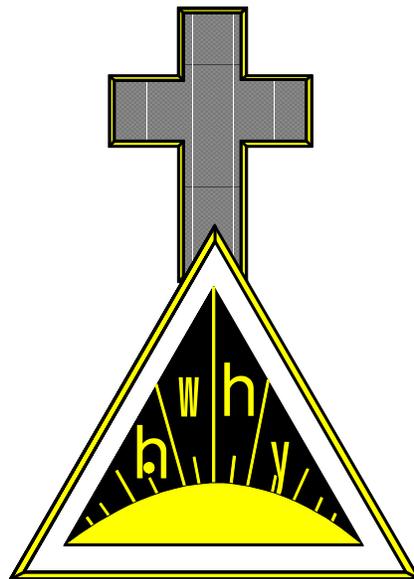
Neophyte



Zelator

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

ZELATOR GRADE SIGN



ZELATOR 1=10

The Zelator Grade Sign is a gesture used by the Periclinus de Faustis as a symbol of his power and to identify his association with the element of Earth. This sign is used in many if not all magical workings dealing with Earth.

The Zelator grade of the Golden Dawn relates to the element of Earth and the Qabalistic sephira of $\text{t\textsubscript{w}kl m}$. It is the second of the Golden Dawn initiations, the first being the grade of Neophyte. It is also considered the first grade that enters the Qabalistic Tree of Life. In the 1=10 grade of Zelator, the grounds are laid for auric manipulations, or the reconstruction and development of the subtle bodies. This grade is more than just an introduction to the ray or power of the element of Earth; it is a means by which many things analogous to Earth in nature are introduced to the advancing Neophyte. The candidate undergoes real changes and transmutations within his psychological makeup that eventually solidify in the aura of the person.

Auric manipulations or changes basically mean that as you further advance yourself spiritually, it is most likely to see the results reflecting in your personality as well as your physical and psychological self. This is why it is so important to start with the element of Earth; it is to begin one's journey on solid ground. As the Zelator initiation states: "Except Adonai build the house, the house will fall." As you should already know: "By symbols and images are all powers awakened and re-awakened." The sign of the Zelator is one such sign that enables one to associate with the energies of Earth.

The sign of the Zelator is thus given: Stand upright and extend the right arm upwards at a forty-five degree angle, turn the hand sideways facing inward. Place your left foot forward. This position is the same gesture that the Hierophant took when he interposed for you between the Hieres and the Hegemon in the Zelator Initiation.



The Zelator Grade Sign

The sign of the Zelator is given by the Worker of the Realm in all ceremonies to identify himself. It also enables his mind to link with the forces of the element of Earth, much in the same way that the motto forms a different consciousness in a person. The sign is also used in many advanced magical workings dealing with the Qabalah, Enochian, the Eastern Tattwas and much more. The sign is the key that allows the Zelator to be able to commune with the element of Earth in the hopes that later he may have control over the element.

As stated above, the sign is used to affirm the symbols of Earth into one's consciousness. In other words, the use of it and its representation should ideally be ingrained into your life. Everything you do and everything you think should allow you to contemplate on the qualities of cool and dryness, of being stable and grounded, and of stillness and patience.

Let the Zelator meditate and recite the following five times a day.

Upon Rising

Make the Zelator Grade Sign toward the north and say: "Not unto my name, but unto Thy name, Adonai."

While Bathing

Say: "May the power of Adonai cleanse me."

Dressing

Say: "My outer garments prepare me for the work of Adonai."

Noontime

Say: "The Light of Adonai shines upon me."

Evening

Say: "Let all adore Adonai, the Lord and King of Earth. Adonai, Adonai Ha-Aretz, Adonai Melekh. Blessed be Thy name unto the countless ages. Amen."

Before Retiring

"O Stability in Motion,

O Darkness veiled in Brilliance,
O Day clothed in Night,
O Master who never doth withhold the wages of Thy workmen,
O Silver Whiteness,
O Golden Splendor,
O Crown of living and harmonious diamond, may the blessing of Adonai be upon us all."

Affirmations

A simple way of gaining strength and being reminded of your duties as a Zelator would be to include the use of affirmations throughout the day. Some examples are:

"Praise unto the Lord of my Soul, who lives within me."

"Adonai the Lord of Earth is strong in all ways; I shall follow His path."

"Adonai gives strength and power to me that I may shine to all. Let those who seek Thee be glad and joyful."

You may use the above affirmations as a starter, otherwise you may choose to come up with something of your own. As a rule to affirmations, never throw in any negative phrases or words such as, "I'm not going to be angry", or "I won't be worried." Instead, try to modify them to more positive phrases and words which tend to be much more effective like, "I'm a very bright and good natured person", and "I look forward to achieving my goal."

Consequently, affirmations take the least amount of effort. Fortunately enough, the mind can absorb and retain the programming for a long period of time. Unknowingly, many people's jargon involved in daily conversation tend to sway toward affirming one's own belief.

Some examples are:

"By Jove"
"Jesus Christ"
"God Blessed"

Do any of these sound familiar? Well, unknowingly these are phrases that have been used by many people in daily language. Although many will not notice how they started in language or what they mean, the subconscious mind will always record even the smallest information. It is the power of affirmations that makes the words and phrases become alive and more meaningful.

As a Zelator of the Hermetic Order of the Golden Dawn, it shouldn't be taken lightly, those powers that will be achieved and developed in the 1=10 grade. However, always keep in mind that this grade is to help ground and stabilize all of your future

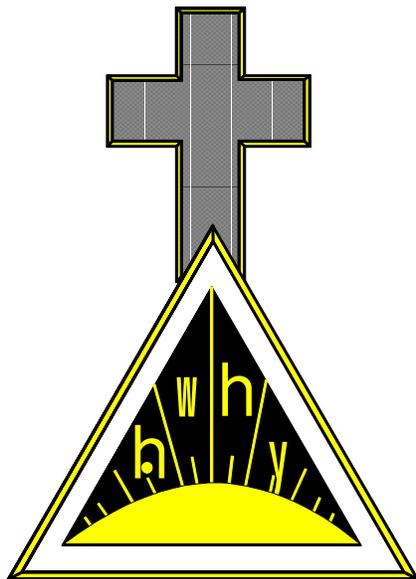
workings. So be laborious and patient like the gnomes, but avoid grossness and avarice, for only the persistent one in the grade of 1=10 will persevere.

Let the Zelator be persistent in the following:

1. Daily ritual practice, morning and evening.
2. Twenty minutes minimum of meditation using one of the meditations for this grade or Neophyte.
3. Regular study, read, learn, memorize, absorb.

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ZELATOR GRADE SASH



ZELATOR 1=10

The Zelator sash of the Order is similar to the Neophyte sash, with a few significant exceptions. On your Zelator sash, you will notice that the cross is placed within the triangle. In analyzing this placement, we find several different meanings.

First and foremost, this combination can be linked to the Banner of the West, therefore symbolizing that even in the depths of Darkness and Ignorance, the Light shineth in the Darkness, but the Darkness comprehendeth it not.

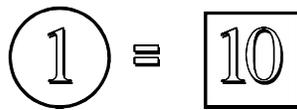
If we break down the cross and triangle, we see that the cross is representative of the three paths leading out of t̄wkl m, the thirty-second, thirty-first, and twenty-ninth (q, c, and t). Recalling from the Zelator Initiation we see that these three combined together spell Qesheth, meaning "Bow or Promise."

The cross reveals to us the Hidden Knowledge of the Divine Nature which is to be obtained through their aid. Together they represent Light and Life. As you can see, this variation can be a powerful mediation providing the Zelator with persistence, consistency, and the drive and will to continue through the hardest of times.

The sash is worn the same way the Neophyte sash is worn.

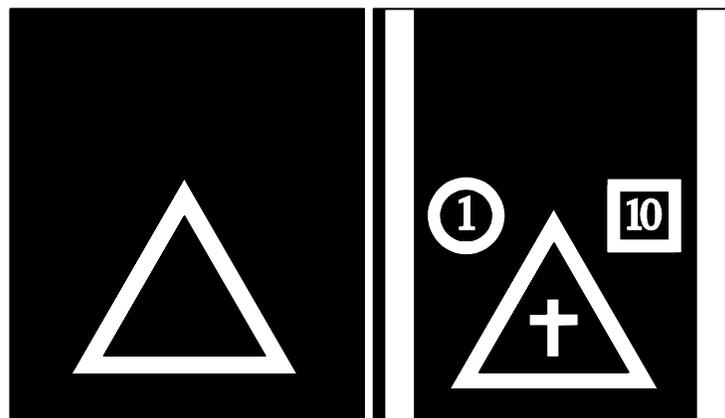
It should also be worn during all Earth workings so as to infuse and empower one's Sphere of Sensation with the Earth energy.

Also placed on the sash is:



What this symbolizes is that you are now in the first grade of the Order, located on the Tree, in the tenth sephira.

The square and circle represent the hidden quality of their origin in rtk (where all things are one) and the consequent universal application of the secret formula.

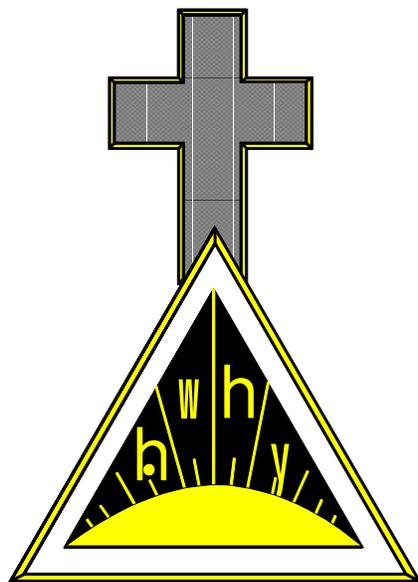


Neophyte
Grade Sash

Zelator
Grade Sash

The Hermetic Order Of The
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THE WATCHTOWER OF THE
NORTH



ZELATOR 1=10

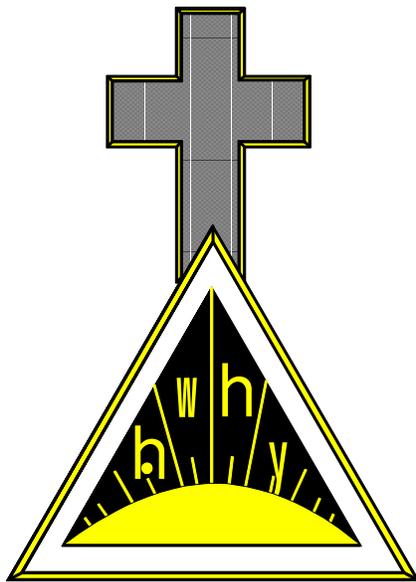
"This grade is especially referred to the element of Earth, and therefore, one of its principal emblems is the Great Watchtower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the Elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The mystic letters upon it form various Divine and Angelic names, in what our tradition calls the Angelic secret language. From it are drawn the three holy secret names of God MOR DIAL HCTGA which are borne upon the Banners of the North, and there are also numberless names of Angels, Archangels, and Spirits ruling the element of Earth." *Zelator Initiation.*



b	O	a	Z	a	R	o	p	h	a	R	a
v	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
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
a	x	l	i	r	V	a	s	t	r	i	m

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**HIGHLIGHTS OF THE
SECOND KNOWLEDGE
LECTURE**



ZELATOR 1=10

This knowledge lecture is for the purpose of furthering the correspondences in your personal arsenal. With a comprehension of Knowledge Lecture One, you will be able to link the information herein.

The three principles of Nature have alchemical symbols. Their names are:

Sulfur ♃ Mercury - Salt ⊖

The Seven Ancient Planets have alchemical metals attributed to them, and they are:

Gold	0	Silver	5
Quicksilver	B	Copper or Brass	!
Iron	F	Tin	"
Lead	L		

There are several books on the subject of Alchemy. Below are listed terms and their meanings.

The Queen

White - The Qabalistic Bride of the Microprosopus.
Malkah - Analogous to silver and the Moon.

The King

Red - The Qabalistic Microprosopus.
trapt - Analogous to gold and the Sun.

The Black Dragon

Death, putrefaction, and decay.

The Green Lion

The stem and root of the radical essence of metals.

Luna Philosophorum

The pure living alchemical spirit of silver. The refined essence of Heat and Moisture.

Sol Philosophorum

The pure living alchemical spirit of gold. The refined essence of Heat and Fire.

The essential spiritual beings called upon to praise God in the Benedictine Omnia Opera, also known as the Four Orders of the Elements, are:

1	The spirits of Earth:	Gnomes
2	The spirits of Air:	Sylphs
3	The spirits of Water:	Undines
4	The spirits of Fire:	Salamanders

The Kerubim are the living powers of Tetragrammaton on the material plane and the Presidents of the four elements. They operate through the Fixed or Kerubic Signs of the Zodiac, and are symbolized and attributed in this manner.

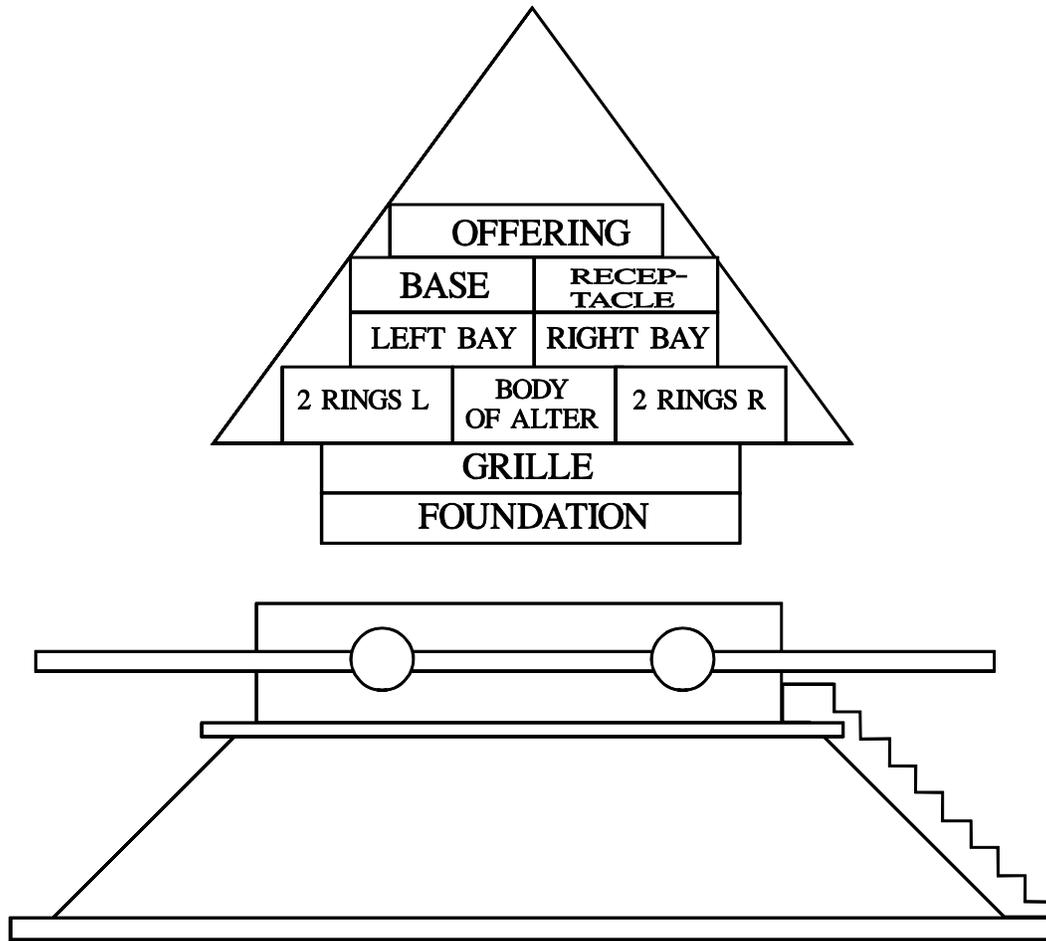
Kerub of Air	=	Man	=	k
Kerub of Fire	=	Lion	=	e
Kerub of Water	=	Eagle	=	h
Kerub of Earth	=	Bull	=	b

The Laver of Water

This was spoken of in the Zelator Initiation. It refers to the waters of hnyb and the feminine powers that are reflected in the Waters of Creation. Between the altar and the entrance into the Holy Place stood the Laver of Brass where the priest washed before entering the tabernacle. Having made an offering at the Altar of Burnt Sacrifice, and having been cleansed at the Laver of Brass, the priest then entered the Holy Place.

The Altar of Burnt Offering

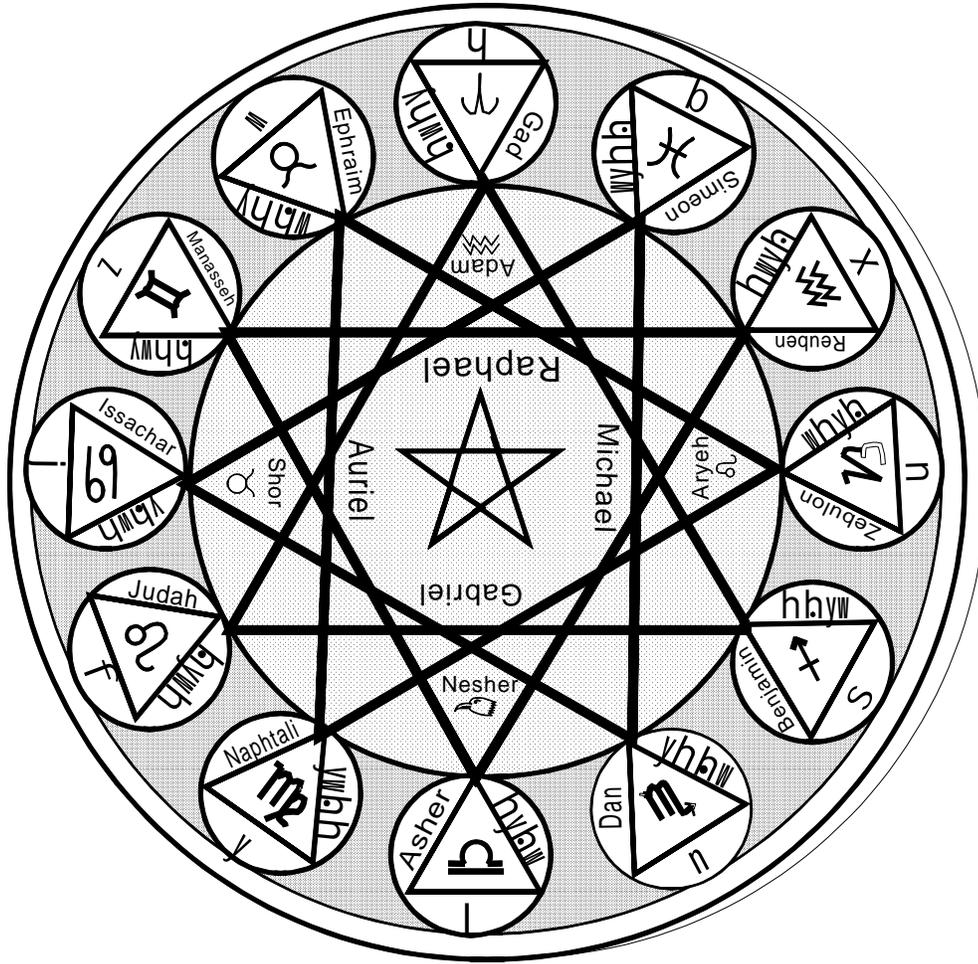
In the grade of Neophyte you came out of the world to the Gateway of Hidden Knowledge. You stood before the Tree of Life. Now you can pass through the gateways and come into the Holy Place. You are now in the Court of the Tabernacle, where stood the burnt offering and the sacrifice of animals, which symbolized the Qlippoth or evil demons who inherited the plane below the material universe.



Altar of Burnt Offerings

The Tablet of Shewbread

To the north side of the Holy Place stood the Tablet of Shewbread. On it, twelve loaves were laid as emblems of the Mystery of the Rose of Creation. The twelve circles are the twelve signs of the Zodiac, while the lamp in the center is symbolic of the Sun, which is the source of heat and life. The four triangles, whose twelve angles each touch one of the twelve circles, are those of Fire, Earth, Air, Water and allude to the three decanates, or phases of ten degrees of each sign. On one side of each triangle is YHVH, which is referred to that particular sign; on the opposite side of it is the name of one of the twelve tribes, which is also attributed to it.



The Tablet of Shewbread

Now the twenty-two sounds and letters of the Hebrew alphabet are the foundation of all things. The Three Mother Letters, Seven Double Letters, and Twelve Single Letters. The twelve single letters are allotted to the twelve directions in space.

The twelve loaves are as images of the outer petals of the rose, while within are the four Archangels, ruling over the four quarters and the Kerubic emblems of the lion, man, bull, and eagle.

Around the great central lamp, which is an image of the Sun, is the great mother of heaven, symbolized by the letter h, the first of the simple letters, and by its number

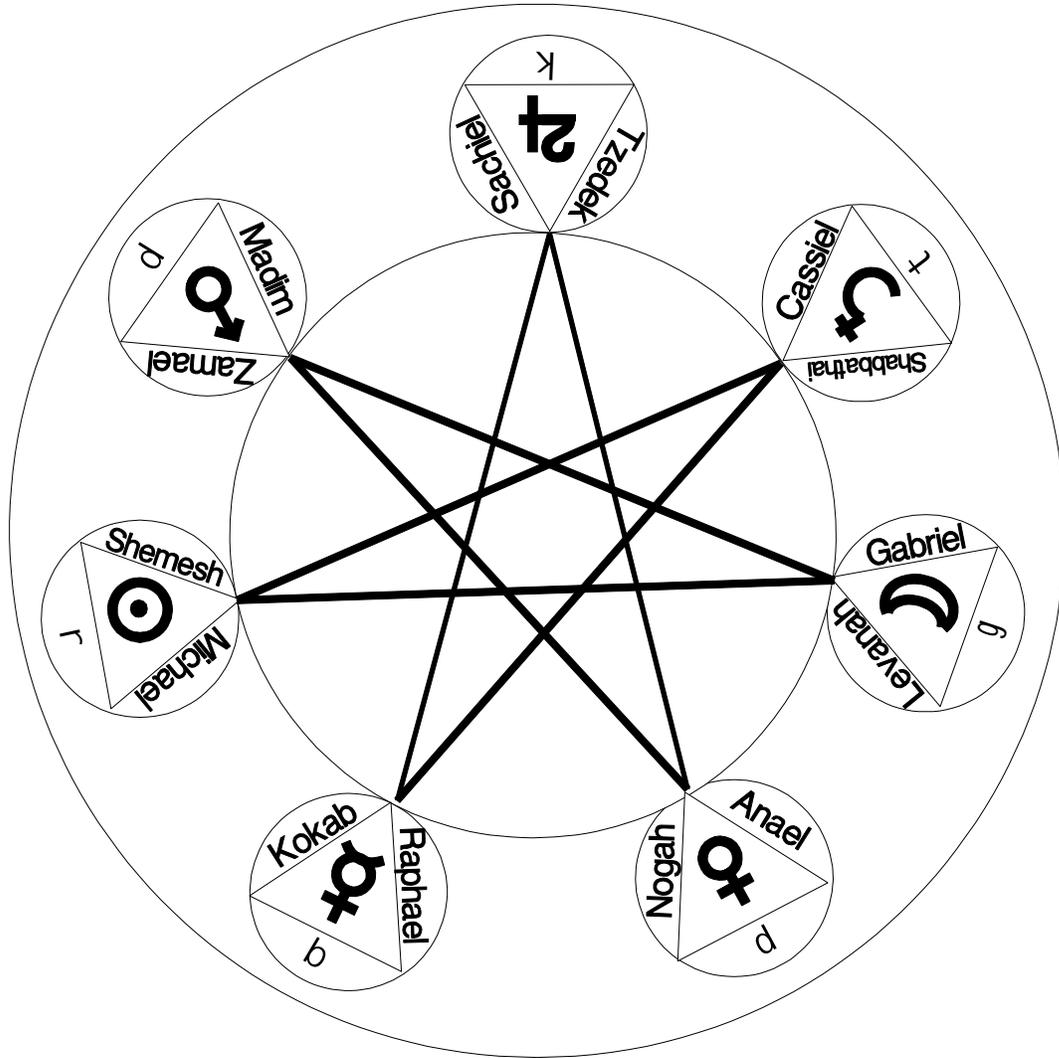
five, the pentagram, Malkah the bride, ruling in her kingdom, תַּוּכְלִי מַ, crowned with the crown of twelve stars.

The Seven Branched Candlestick

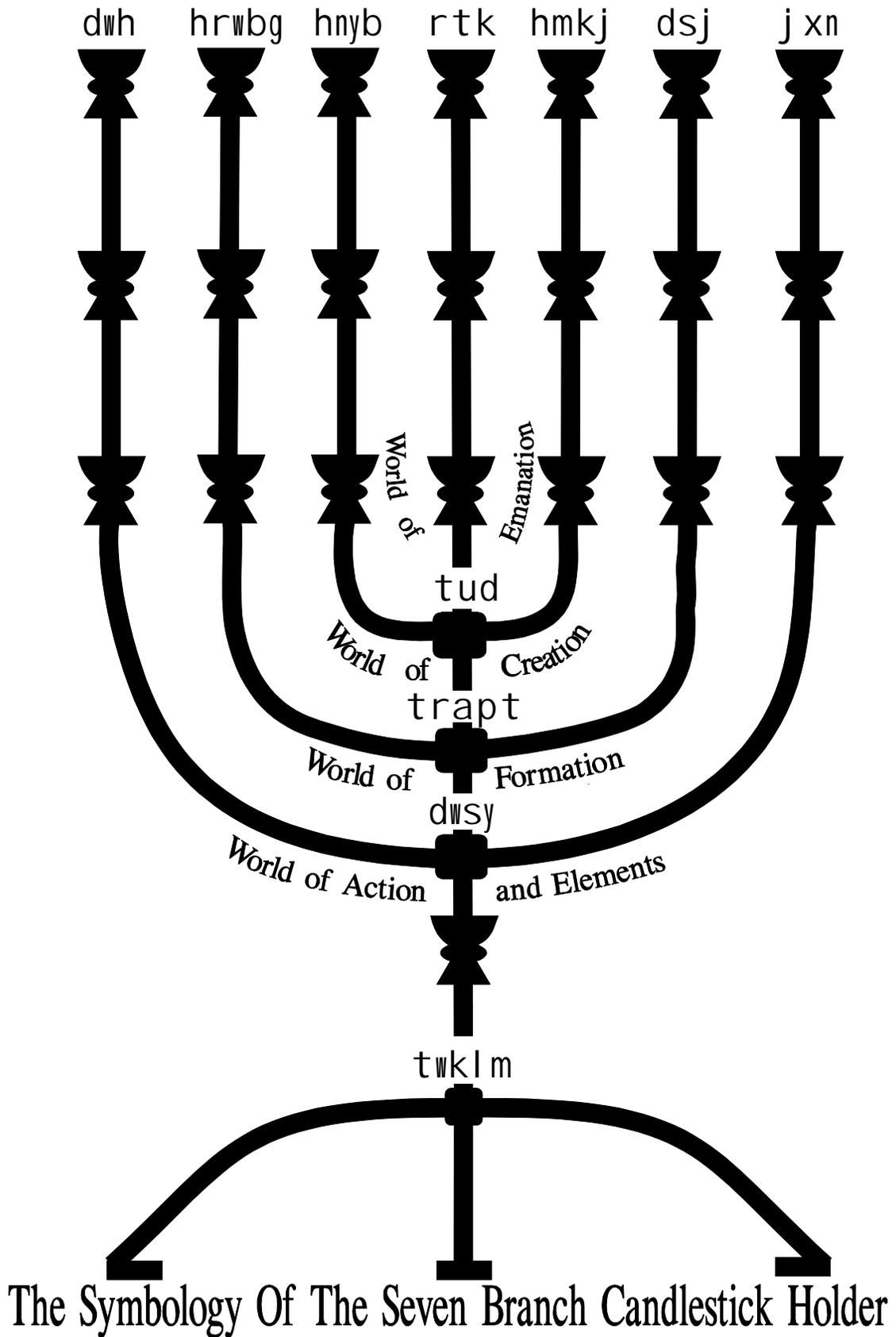
On the southern side of the Holy Place stood the seven branched candlestick, wherein was burnt pure olive oil. It is an image of the mastery of the Elohim, the seven creative ideas. The symbolic drawing represents its occult meaning. The seven circles that surround the heptagram represent the seven planets, and the seven Qabalistic palaces of Assiah, the mystical world which answers to the seven Apocalyptic Churches.

Within each circle is a triangle to represent the three fold creative idea operating in all things. On the right hand side of each is the Hebrew name of the angel who governs the planet. On the left side of each is the Hebrew name of the sphere of the planet itself. The Hebrew beneath the base is one of the double letters of the Hebrew alphabet which refers to the seven planets. The seven double letters are called double because they each have a double permutation. Thus we have life and death; peace and war; wisdom and folly; riches and poverty; grade and indignity; fertility and solitude; power and servitude.

These letters also refer to the days of the week and the seven localities. The power of these seven letters are also shown forth in the seven palaces of Assiah and the seven stars of vision, and the seven Holy Angels who rule them.



THE SEVEN - BRANCHED CANDLESTICK



The Altar of Incense

Before the veil of the Holies stood the Altar of Incense. It was in the form of a double cube, thus representing material form as a reflection and duplication of that which is spiritual.

If you lifted this altar up above your head and gazed on the bottom of the altar, you would see the representation of the physical world. Just so behind the material universe lies the concealed form of the majesty of the Divine Unknowable One!

Meditation Two

Let the Zelator meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square.

Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavor to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of salt, and entering into it, actually feel himself of crystalline formation.

Looking out on the Universe from this standpoint, let him identify himself with the Earth spirits in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator Grade.

Let him meditate upon the Earth Triplicity, visualizing the symbols of a Bull--a Virgin--a Goat which stand for Kerubic Earth--Mutable Earth--Cardinal Earth.

For the above terms consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

The two pillars on either side of the altar represent:

Active: The White Pillar on the south side
Male
Adam
Pillar of Light and Fire
Right Kerub
Metatron

Passive: The Black Pillar on the north side
Female
Eve
Pillar of Cloud
Left Kerub
Sandalphon

The Four Worlds of the Qabalah

Atziluth	Archetypal	Pure Deity
Briah	Creative	Archangelic
Yetzirah	Formative	Angelic
Assiah	Action	Matter, Man, Shells, Demons

The Ten Heavens of Assiah or Houses of the Material World

1	Primum Mobile	Rashith Ha Gilgalim	אָל גַּלְגַּל תַּיָּאָר
2	Sphere of the Zodiac	Mazloth	תַּוִּלְזִמ
3	Sphere of Saturn	Shabbathai	יָאֵתֵבֵט
4	Sphere of Jupiter	Tzedek	קֶדֶח
5	Sphere of Mars	Madim	אָיִדִם
6	Sphere of Sol	Shemesh	כַּמֶּח
7	Sphere of Venus	Nogah	הַגִּוִּן
8	Sphere of Mercury	Kokab	בְּכִוֵּכ
9	Sphere of Luna	Levanah	הַנִּבֵּל
10	Sphere of the Elements	Olam Yesodoth	תַּוִּדְוִסְי אֵלֵוּ

Olam Yesodoth is also known as Cholem Yesodoth, which means "The Breaker of Foundations."

The Divine Names Attributed To The Sephiroth

	Name of Sephira	Divine Name (Atziluth)	Archangelic Name (Briah)	Choir of Angels (Yetzirah)
1	rtk	Eheieh	Metatron	Chayoth ha-Qadesh
2	hmkj	Yah	Ratziel	Auphanim
3	hnyb	YHVH Elohim	Tzaphqiel	Aralim
4	dsj	El	Tzadqiel	Chashmalim
5	hrwbg	Elohim Gibor	Kamael	Seraphim
6	trapt	YHVH Eloah Vedaath	Michael	Melekim
7	jxn	YHVH Tzabaoth	Haniel	Elohim
8	dwh	Elohim Tzabaoth	Raphael	Beni Elohim
9	dwsy	Shaddai El Chai	Gabriel	Ashim
10	twklm	Adonai ha-Aretz	Sandalphon	Kerubim

Planetary Names

Name of Planet In Hebrew	Angel	Intelligence	Spirit
Shabbathai	Cassiel	Agiel	Zazel
Tzedek	Sachiel	Iophiel	Hismael
Madim	Zamael	Graphiel	Bartzabel
Shemesh	Michael	Nakhiel	Sorath
Nogah	Hanael	Hagiel	Kedemel
Kokab	Raphael	Tiriell	Taphthartharath
Levanah	Gabriel	Malkah be Tarshisim ve-ad Ruachoth Schechalim	Schad Barschemoth ha-Shartathan

In most traditional Tarot packs, there are seventy-eight cards which make up four suits of fourteen cards each, together with twenty-two trumps, or Major Arcana, which reveal the story of the soul.

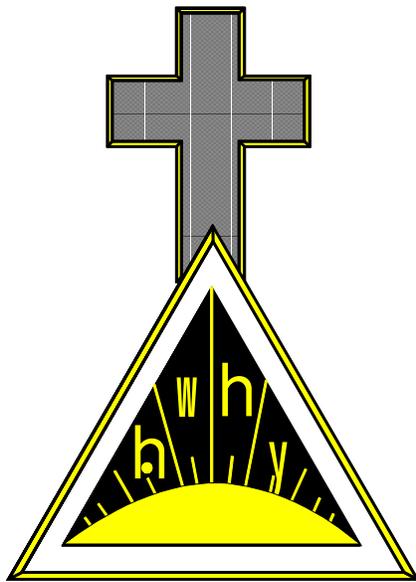
Each suit consists of ten cards numbered as in the modern day playing cards, but there are four court cards instead of three.

The four suits are:

1	Wands	=	Diamonds
2	Cups	=	Hearts
3	Swords	=	Spades
4	Pentacles	=	Clubs

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**MISCELLANEOUS THINGS
YOU SHOULD KNOW**



ZELATOR 1=10

The following is miscellaneous information that you should be aware of: The lighting the candles in the Temple, circumambulation, reverse circumambulation with the Rending of the Veil, and movements in praise to the Almighty One.

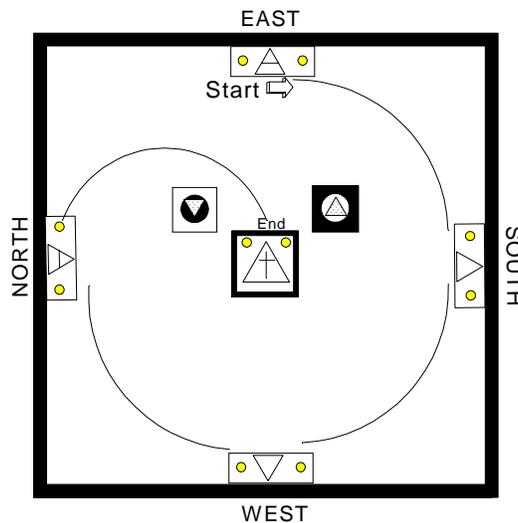
Lighting the Candles in the Temple

Before a ritual or other working in the Temple, it is important to light the candles in the proper manner. This is symbolical of the Universe.

Begin in the east, and light the candles from right to left. Then, circumambulate to the south and light the candles from right to left. Circumambulate to the west and light them as before. Then circumambulate to the north and light the candles as before. At this point, you will move from the north directly to the Cubical Altar of the Universe and light the candles on the altar in a clockwise direction.

To put out the candles, start from the Cubical Altar of the Universe and pinch or snuff out the candles in a counter clockwise direction. Then move to the north and pinch or snuff out the candles in the north. Reverse circumambulate to the west and repeat as in the north, then to the south and then end in the east.

When this is completed, make the grade sign to the Banner of the East and leave the Temple.



Circumambulations In The Temple

When the Kerux begins the circumambulation on the pathway of Light, he passes the Hegemon who then follows the Kerux. The Hiereus follows the Hegemon, and the Stolistes and the Dadouchos follow the Hiereus.

As you pass the east, give the Neophyte grade sign to the throne of the Hierophant, followed by the Sign of Silence

Praise to the Almighty One

When the Hierophant says, "Let us adore the Lord of the Universe and Spaces" all face east, and perform the following movements as you are reciting it.

Hold your arms up straight above your head, project forward in the Sign of the Enterer and say with meaning:

"Holy art Thou, Lord of the Universe."

Remain in this position for about one second. Then return to the posture as before and say while making the Sign of the Enterer:

"Holy art Thou which Nature has not formed."

Stand in the posture with the arms up. While making the Sign of the Enterer, say:

"Holy art Thou, the Vast and Mighty One."

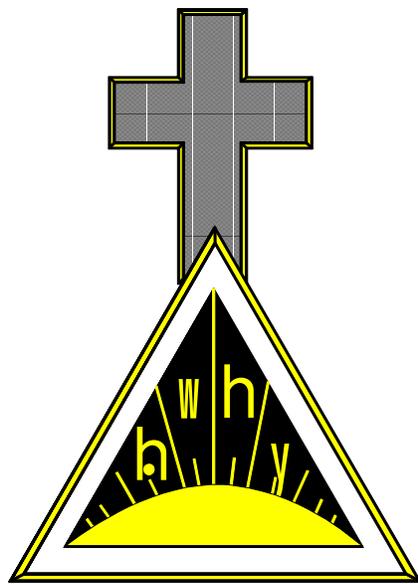
Remain in projection and say:

"Ruler of the Light and the Darkness."

Come back into the Sign of Silence.

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**SIGNIFICANCE OF THE
OFFICERS**



ZELATOR 1=10

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

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

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

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

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

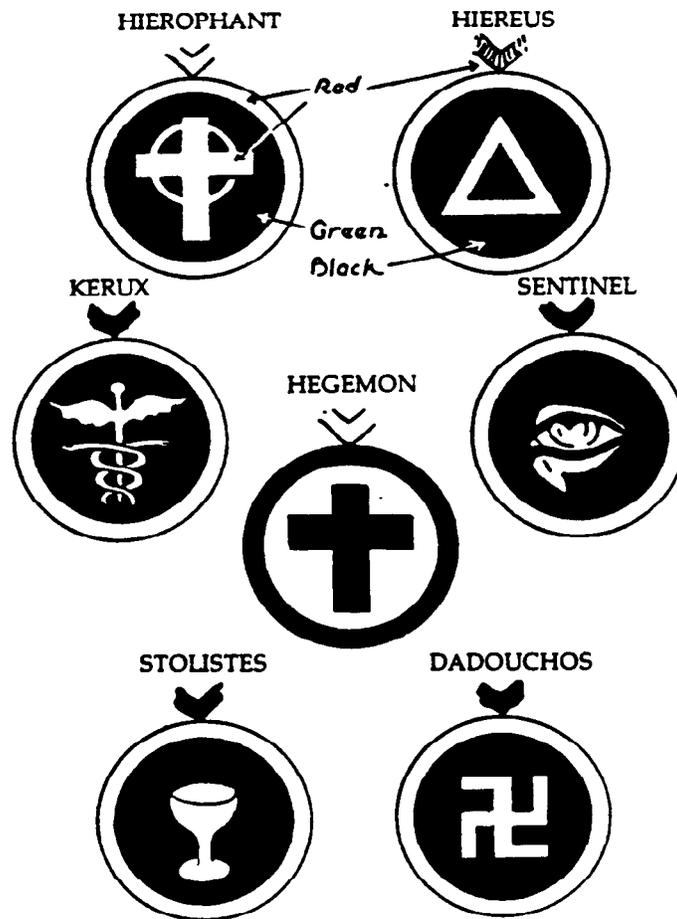
Let us now examine the officers themselves. Again, those of you who have read Z-1 will find that this is a very slim, sketchy description of the officers. More detailed descriptions will take place in a higher grade. The Hierophant is the most important officer in the Temple in 0=0 grade, otherwise known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

- The Throne in the east in the path of s, outside the Veil.
- The Mantle of Life with the cross on both breasts.
- The Crown-headed Scepter.
- The Banner of the East.

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

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

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



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

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

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

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

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

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

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

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

The Sword of Strength and Severity.

The lamén suspended from a scarlet collar.

The Banner of the West.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

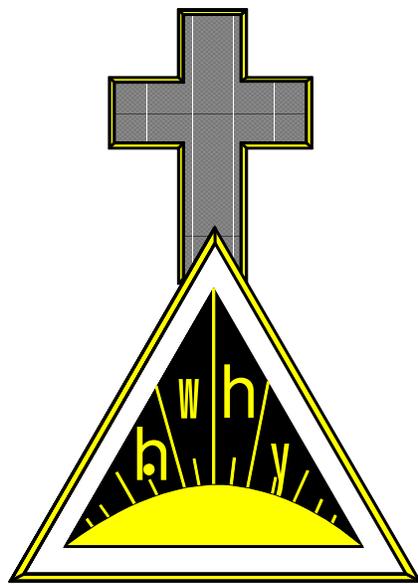
She is, "Perfection through Fire manifesting on Earth." The Dadouchos is stationed to the southwest of the white pillar.

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

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

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**RITUAL TO GO BACK IN
TIME**



ZELATOR 1=10

What we are going to discuss in this lesson is the concept of traveling through time. Sound amazing? Well, it shouldn't be too much of a surprise when the basic knowledge is learned. The question to ask is, "What is time?" Just like the concept of electricity, we know how to use it, we understand its laws and principles, but, to this day we don't know what it is. Time is an illusion, just like life is an illusion. This is not to say that life overall is an illusion, but it is referring to the life perceived in the lower planes of existence. Time to man is everything. It rules our lives in one way or another, dealing with our past, present and that not yet revealed to us in the future. Unlike human kind, there are those that are not affected by time at all, those entities that reign in the worlds of Yetzirah, Briah and Atziluth. The principles of time neither involve these beings nor affect them in any way, much different than that of human kind. We are bound to principles such as, "It is the present that molds and forms the future," and, "Our present lives are based on the foundations that were built in the past." To us, everything touches everything else and every action has its own consequence.

If we take the concept of time and imagine that it was the shape of a yardstick, we can divide it into three parts, the left side, the middle and the right side. We can associate this to past, present and future. We look at time as these three separate concepts. In actuality, time is constant, ever flowing, and all three concepts unite as one whole. Just like the yardstick, although we have divided it into three sections, is still one piece. This is one of the basic principles of time.

Another principle we might add is the concept of duration. In other words, two hundred years in Earth time would not even equal a fraction of a second to God. God is the source of life, the Tao. From Him all things flow, even time, for it is He who governs over the Universe and time. So time is both limiting as well as infinite. We have to keep in mind that time is constant. There is no past, present or future, it just is.

The Ritual to Go Back In Time is designed to shift your consciousness into the realm of time as you know it. You will be able to venture into the past by using the methods described, and bring back to the present something specific from yourself at that particular time. You may have had a knack for playing music when you were young and as you got older you slowly became desensitized so that you wouldn't even touch a piano. Using the method hereafter you will be able to return to the time at that age when you had the flare for music, and by using magic, bring this trait back to your present life.

Some reasons that you may want to perform this ritual are that it will aid you in your present life by traveling back in time and acquiring those traits to improve your present life. Another reason may be to help accelerate and build your astral abilities.

Some keys that will help you get the most out of this ritual is to get as deep as possible. Second, be constantly aware that you have a body but you are not your body. Your consciousness is as free as the wind, and once you have a firm grasp of this concept, you can travel effectively through the barriers of time.

There is only one tool you will need, and that is a sigil. A sigil is a symbol that represents an idea, thought, power or whatever you choose it to be. You will need to think of a sigil, whether it be completely made up, or one that you have seen in a book. The only important thing to remember is to make sure that the sigil has some significance to it. The way you do this is by doing a little research. On the other hand you may keep it simple and choose to select a simple sigil such as your zodiacal sign.

This sigil is used to help retrieve and receive the magical energy form the plane that it is being extracted from.

Step 1

First, identify the goal. Keep in mind those traits or abilities that you have or may have had that may be increased or enhanced in your present life. This may regard a magical trait, an aspect of your personality, a talent forgotten perhaps, or anything specific. Once this has been carefully sorted, choose a sigil representing your magical powers. Create it, then draw it out on paper to enforce its image into your mind. It would be suggested that a sigil chosen should be one that has sympathetic or magical meaning to you.

Step 2

Perform the L.B.R.P..

Step 3

Sit or lay down and find a comfortable position. Begin performing the Four Fold Breath.

Step 4

When the ultimate stage of relaxation has been reached, visualize yourself alone in a dark room.

Step 5

See a rather small light before you some few yards away, and as you approach it, see it becoming larger and larger. When you've finally reached the light, it begins to form into a glowing calendar. Stand before it.

Step 6

Visualize the pages of the calendar beginning to flip backwards, reversing time, moving at a steady pace then speeding up gradually. Visualize the calendar flipping so fast that only a blur of light could be seen. Going back in time a minimum of ten years, see the calendar begin to slow down until page by page it stops. Notice the exact day, month and year the page states before you.

Step 7

Now, at this time visualize the calendar beginning to fade, and as it does, a scene from the past involving you begins to appear. Taking notice of all the activities

being done in this scene, inhale through the nose, and as you exhale, step forward with the Sign of the Enterer, willing yourself to penetrate through the time membrane.

Step 8

Locate your second self in that time, keeping in mind that you are not there to interfere with history, but rather, you have a task to do.

Step 9

Once you find your second self, approach it face to face, and as you do, form your chosen sigil between you and your second self. Mentally hurl the sigil with the Sign of the Enterer onto the forehead of your second, self seeing it glow luminously. As the sigil remains steady on your second self, begin to feel your own self absorbing the trait or quality that you've planned previously. Remain with the latter until you feel you've absorbed enough essence or magical energy. Then retrieve the sigil and allow it to re-absorb into you, preferably through your forehead.

Step 10

Return to the same place where you entered into this plane in time. Exit by using the same method of the Sign of the Enterer. See yourself back in the dark room.

Step 11

Face the calendar. Visualize it once again flipping rapidly, going forward. Continue seeing the pages turn until it reaches the present day and year. When that page stops, affirm to yourself the present month, day and year, keeping aware of the essence in yourself that you've brought to the present from the past.

Step 12

Perform the L.B.R.P..

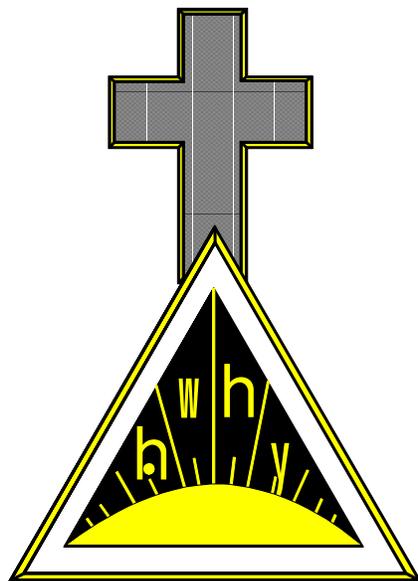
You may consider performing this ritual once a week to strengthen the same intention, or you may choose another goal and return another time to achieve it.

Note: The proper selection of a sigil is vital. It is important to be aware of the sigil being used, for in such a case, should there be any negative feelings or thoughts aroused from the sigil, take care to take the time in choosing another which best fits the mood and significance.

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**THE FOUR WORLDS OF THE
QABALAH**

**The Guide For Understanding
The Four Worlds**



ZELATOR 1=10

Having a good understanding and a firm grasp of the Four World concept of the Qabalah is essential for future Qabalistic understanding, and later, for Qabalistic magical workings. As has been pointed out in earlier lessons, the Qabalah describes the Tree of Life as having ten sephiroth and twenty-two paths. In addition, the Qabalah also defines the Universe as being divided into four worlds. Each of these worlds is represented by one of the four letters of the Tetragrammaton. If the Tree is the glyph that we use to represent the total manifested Universe, then that would mean that the Tree is in fact divided into four sections. These four sections are called the Four Worlds of the Qabalah. On the other hand, modern Qabalists and those of the Hermetic Order of the Golden Dawn prefer the glyph of four trees. This fits in with the old saying "rtk is in t̄wklm and t̄wklm is in rtk", for as we reach rtk, we then climb onto the next tree and again begin our path in t̄wklm. This also expresses that we have forty sephiroth and eighty-eight paths. Some Qabalists have gone even farther than this. They feel that in each sephira, an entire tree exists, or actually, that four entire trees exist. So, in t̄wklm, you would have an entire tree, or you could have four entire trees with one corresponding to each of the Four Worlds of the Qabalah, or to each letter of the Tetragrammaton. We in the Hermetic Order of the Golden Dawn feel comfortable with the concept of four trees and four worlds. However, we do recognize the fact that aspects of any given sephira may be found in another sephira.

If we look, for example, at d̄wh as the sephira of intellect and j̄x̄n as the sephira of desire, it certainly could be argued that in d̄wh there is the possibility of thinking about desire. So, consequently, in that sephira it could be argued that an entire tree exists. Feel comfortable at this point in the theory that there are four basic trees, one tree on top of another. Each tree leads to a whole new and exciting dimension of consciousness. This dimension of consciousness is called a World in the Qabalah, and there are four of them.

Let's begin at the first world, it is called Atziluth. This is the archetypal world, or the world of pure Spirit, which activates all the other worlds. In other words, all other worlds evolve from it. Atziluth, because it is Pure Spirit beyond time, beyond space, and in essence beyond manifestation, is beyond description. Some Qabalists use the term Atziluth as the Divine world, or the world where the thoughts of God exist. This is the world in which the name of God is said to exist. Incidentally, and very important to remember, when you use a particular Divine name for any given sephira, Adonai Ha-Aretz for example, you are calling the name of God in that sephira in the world of Atziluth. Traditionally, this world is also referred to as Ha-Oh-Lam Atziluth, Ha-Oh-Lam meaning "world of." As might be expected by Qabalists, everything is corresponding. Thus, we ascribe the letter y to the world of Atziluth, or the world of Primal Fire.

The second world is Briah, also known as the Creative World. This is the world of pure intellect, of Archangels and archetypes, and is ascribed to the letter h and primal Water. Briah is known as Ha-Oh-Lam Briah, which means World of Creation. Briah is also beyond mortal comprehension. It is far beyond the ability of the conscious mind to understand it. It is in this world that we vibrate the Archangelic names. This is also called the Divine name in the world of Briah. For example, in the sephira of t̄rapt, the Divine name is YHVH Eloah Vedaath. That Divine name is the general Divine name that manifests through all the worlds as emanating from the World of

Atziluth. However, if I wish to call upon the name of God in trapt in the World of Briah, then I would vibrate the name Michael. Michael, of course, is the Archangel, but as you must remember, all manifestations are aspects of the Great Unknowable One. Even the Divine name is an aspect of the total Unknowable One.

The third world is the world called Yetzirah, or Ha-Oh-Lam Yetzirah. Yetzirah is the World of Formation, and here are found the subtle and flashing patterns behind physical matter. This is a very important world because most magical workings are done in the World of Yetzirah. The Emerald Tablet says, "As above, so below." That is why the occultist will raise his consciousness as high as he can stretch it. In other words, he will open it to the higher, and reach from the physical mundane world into the World of Yetzirah. By building and creating in the World of Yetzirah, the law of manifestation states that it must come into physical being on the physical plane. Put simply, as above, so below. Yetzirah is the world of angels, or high level energies as they are called. In studying various diagrams on the Qabalah, you will see Choir of Angels or Order of Angels for a particular sephira. The Order of Angels are manifested in the World of Yetzirah. Just like with Briah, the name of the Order of Angels is also the Divine name for that sephira for this particular world of the Qabalah. Coming back to our example, the Divine name for trapt in the World of Atziluth is YHVH Eloah Vedaath. The Divine name for trapt in the World of Briah is Michael. The Divine name for trapt in the World of Yetzirah is Melekim. To keep it simple, we refer to Melekim as the Choir or Order of Angels; Michael as the Archangel; and YHVH Eloah Vedaath as the Divine name in general for that particular sephira.

The final world, or the fourth world, is Assiah, or Ha-Oh-Lam Assiah. Assiah refers to the active world, or the physical world of sensation, both seen and unseen energies of matter. It is attributed to the final h of the Divine name. It also refers to Primal Earth. We ascribe the Kerubim, as representatives of the four elements manifested on the physical plane, to the World of Assiah. Essentially, you and I, most of the day, live in the World of Assiah, the physical, mundane plane.

Now, getting back to our definition that in fact there are Four Worlds and in each world there exists a tree, this gives us in reality forty sephiroth. In the course of this study we will not spend a lot of time with the other viable theories on the Four Worlds of the Qabalah. As I mentioned earlier, one theory essentially describes four hundred sephiroth, another theory forty, whereas another theory you just have the ten, but the four worlds are divided on the Tree. We feel that is too simplistic for deep level workings and magical workings later on. So, consequently, the Hermetic Order of the Golden Dawn ascribes to the Qabalistic theory of forty sephiroth, or four hundred. The only difference between the forty sephiroth or the four hundred sephiroth is that the forty sephiroth each have a Tree within them, thus giving us four hundred.

Now, in addition to ascribing one letter of the Tetragrammaton to each World of the Qabalah, we ascribe a Divine name or an Archangelic name or a Choir or Order of Angel name to the worlds of the Qabalah. But there is no Divine name or Angelic name for Assiah, the physical world. In addition, we have four color scales and these color scales have been accepted by the Hermetic Qabalah as the King scale, the Queen scale, the Emperor scale, and the Empress scale colors. The King scale refers to Atziluth, the Queen scale to Briah, and the Emperor scale to Yetzirah, while the Empress scale refers to the physical world of Assiah. Traditionally, in Golden Dawn

philosophy, the sephiroth are usually colored in the scale of Briah, and the paths are colored in the scale of Atziluth, or the King Scale of colors. So you have the King scale of colors for the paths and the Queen scale of colors for the sephiroth. One of the reasons for this is balance, and in all workings of the Tree of Life, balance must be of prime importance. In describing the Four Worlds, the Order has chosen the term Primal Elements to describe Fire, Water, Air, and Earth, symbolized by the letters of the Tetragrammaton and corresponding them to the Four Worlds in a base effort to distinguish these energies from other forms of elements described on the Tree of Life.

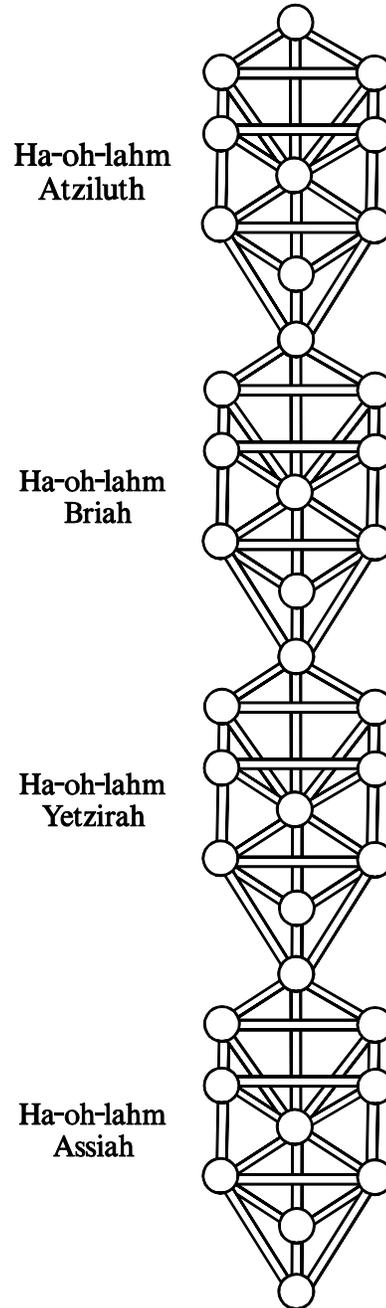
This is very important, since in each individual world, γ (Fire), is also attributed to $hmkj$; h (Water), to $hnyb$; \aleph (Air), to $trapt$; final h , or manifestation, to $t\aleph kl m$. We will distinguish these elements from the Primal Elements as Specific Elements. Thus, in Atziluth, Primal Fire, are four such Specific Elements; a Fire (Specific) of Fire (Primal); a Water (Specific) of Fire (Primal); an Air (Specific) of Fire (Primal); an Earth (Specific) of Fire (Primal). Now, when we examine the world of Briah, or Primal Water, there is a Fire of Water, a Water of Water, an Air of Water, and an Earth of Water. If we look at Yetzirah, or Primal Air, we have a Fire of Air, a Water of Air, an Air of Air, and an Earth of Air. The same would be true of Assiah. Assiah, of course, is Earth, so we would have Fire of Earth, Water of Earth, Air of Earth, and Earth of Earth. Another additional place where the Four Worlds concept helps us to better understand and classify is in the area of the Tarot. In the Tarot, Wands always refer to Atziluth, and cups to Briah. Swords refer to Yetzirah, and Pentacles refer to Assiah. So, the four suits of the Tarot are also broken down categorically into the Four Worlds of the Qabalah. This will later be of great help to you in understanding the Tarot. Of course, the Major Arcana refer directly to the paths and not the sephiroth.

Since we have been talking about elements in regards to the Four Worlds of the Qabalah and the Tree of Life, there is another aspect of the elements on the Tree of Life. These are the three maternal Hebrew letters, called the Mother Letters. It is important to understand that the element found on the paths of these three letters are not the same element as found in the sephiroth. These are called Transitional Elements. For example, the Fool card is the letter a and is Air. Do not confuse this with the same element of Air that is represented by \aleph of Yetzirah, which would be Primal Air, or the \aleph of $trapt$, which would be Specific Air. The elements of the paths are transitional in that they are in a constant state of flow between two sephiroth. It is not our intention at this point to bombard you with different categories of elements as related to the Tree of Life, but we will add two more at this stage. The first one is called Primordial Elements, and these are the elements as rooted in $r\aleph k$. If every aspect of the Tree of Life finds its roots in $r\aleph k$, $r\aleph k$ being the primordial point, then we have at that point an aspect called Primordial Elements. If we look at the lower sephiroth on the Tree of Life, primarily $d\aleph h$, $d\aleph sy$, and $j\aleph n$, then we find Astral Elements, and these are not to be confused with the other elements explored on the Tree of Life. Finally, in $t\aleph kl m$, we have the Astral Elements, the Primordial Elements the Maternal Elements, the Specific Elements, Transitional Elements, and Primal Elements all coming into final manifestation in what is called Base Elements, which

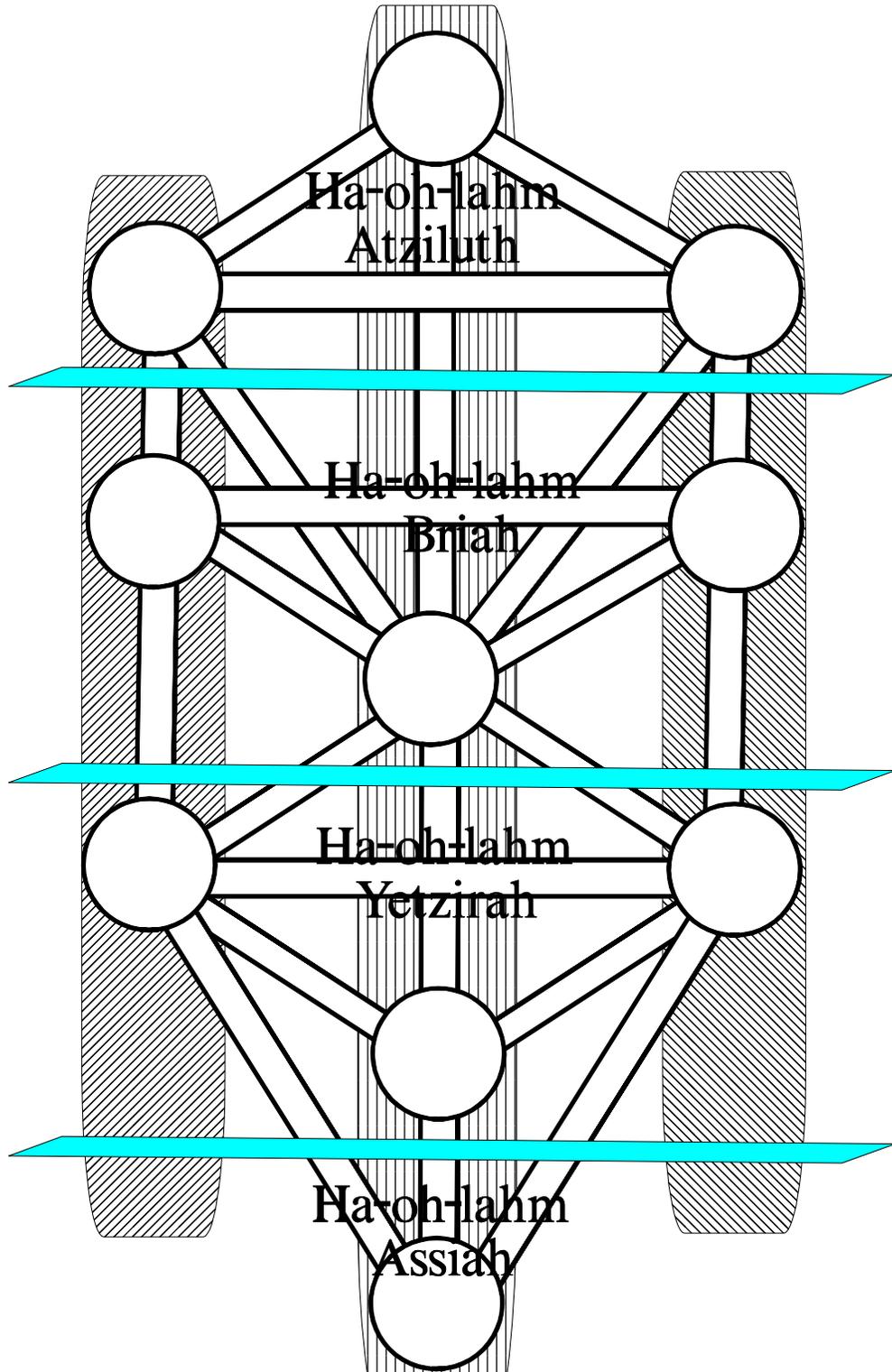
are the ultimate expression of those first found in r tk in their primordial state. In every single application of the term element, the formula of YHVH applies. Wherever y appears, we have fiery qualities. Wherever h appears, we have watery qualities. Wherever װ appears, we have airy qualities. Wherever final h appears, we have manifestation or Earth qualities.

In review, the Four Worlds of the Qabalah help us to classify and understand different aspects of manifestation as it emanates from the Unknowable to the physical plane of existence. Through this emanation, from Atziluth into Briah, Yetzirah, and finally into Assiah, we can also attribute other aspects such as elements and even Tarot Cards. Of course, all are under the heading and governance of hwhy. To reiterate the elements again, we have Primordial Elements found in r tk, the basically undifferentiated potential; we have Primal Elements, the hwhy applied to the Four Worlds of the Qabalah; we have Transitional Elements, the y, h and װ that are maternal, also signified by the three Mother Letters on the Tree of Life; we have Specific Elements, hwhy as applied to hmkj, hnyb, trapt, and twklm in any one of the four worlds; Astral Elements, the y h װ h applied to the lower sephiroth; Base Elements, found exclusively in twklm, blended and part of physical manifestation. This may seem complicated at first, but in understanding the Four Worlds, it will be easier for you to make transition into understanding other aspects of magical and theosophical working. It is important to understand what area or

plane of existence you are talking about. Consequently, the Four Worlds give us this subdivision and makes classification much easier.



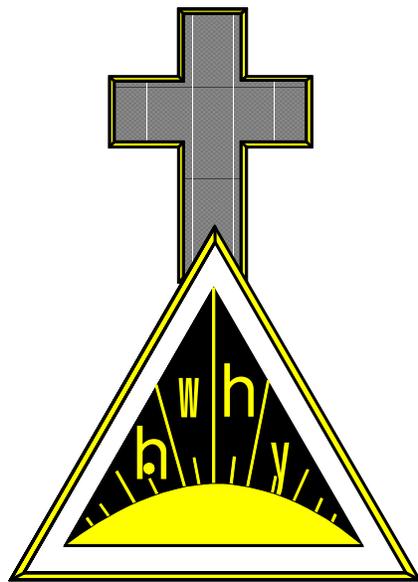
**The Four Worlds
(Four Tree System)**



The Four Worlds (One Tree System)

The Hermetic Order Of The
GOLDEN DAWN Intl.

**UNDERSTANDING OF THE
HUMAN PERSONALITY IN
THE WORLD OF THE
QABALAH**



ZELATOR 1=10

Through initiation, we see that the Universe was created both organically and sequentially following the path of the Flaming Sword, beginning from the mysterious and unmanifested and emerging through rtk to hmkj , then to hnyb. These three forms are what we call the Supernal Triangle. These three can also be called the Bornless Spirit within us. They are separated from the rest of the Tree by a mysterious abyss called tud. In future references, whenever you see Supernal Triangle you will know that it is talking about the energy created through the combination of rtk, hmkj , and hnyb.

dsj , trapt, and hrwbg together form what is referred to as the Ethical Triangle. j xn, dwh, and dwsy form the Astral Triangle. You will notice that twklm stands isolated and alone from the rest of the sephiroth. Also, it is not included in one of the three triangles. twklm is the recipient of energies and influences of all the sephiroth, containing the reflected perfection of rtk, while at the same time, being a product of what many have described as the Fall. Many theories hold that twklm at one time existed where tud, or the abyss, exists now. If that were the case, of course, you could expect that physical life would be pure spiritual life, and that pure spiritual life would be pure physical life.

We know that the Tree of Life is divided into three pillars. The sephiroth on the right side are referred to as the Pillar of Mercy, and those on the left side form the Pillar of Severity. The sephiroth in the middle are referred to as the Middle Pillar. Each sephira is perfectly balanced by its opposite. Even more important to understand is that each path is the perfect balance between the two sephiroth it connects. Often, you will see reference to the Pillar of Severity as the Pillar of Form and the pillar of Mercy as the Pillar of Force.

The Qabalah teaches that man is the perfect Microcosm of the Macrocosm. In other words, what exists outside of man also exists within him. Therefore, Deity can be said to exist inside of man as well as outside of man.

Everything you experience in your life, everything you see and touch, everyone you meet, will in fact be an illusion based on your own personal perception. You can never know true reality or total truth as long as you are locked into perceptions, which place you inside looking out. One of the purposes of becoming one with the Holy Guardian Angel, or Higher Consciousness, or Divine Mind, is to move beyond personal perceptions of illusion and into the area of reality. This takes us from inside the Microcosm and connects us directly to the Macrocosm. It is a blending or a connection of the Macrocosm and Microcosm as one.

Understanding the Microcosm/Macrocosm theory, we can see how man can also be related to the Tree, as well as to the entire Universe. Here evolves separate concepts. The first concept is that of Adam Kadmon, known as the Grand Old Man of the Zohar. Adam Kadmon is a combination of all ten sephiroth. He is great, gigantic, organic unity. He is a spiritual body in which each of us might be considered a single cell, or perhaps even less. He carries all the potential of everything, and he is the manifestation of the whole. More will be discussed about Adam Kadmon in the discussion of the Three Veils of Negative Existence.

Do not confuse Adam Kadmon with Arik Anpin or Zaur Anpin. These are two other personifications that have been described as covering more than one sephira. Arik Anpin simply means, "The Vast Face", and Zaur Anpin means, "The Lesser Face."

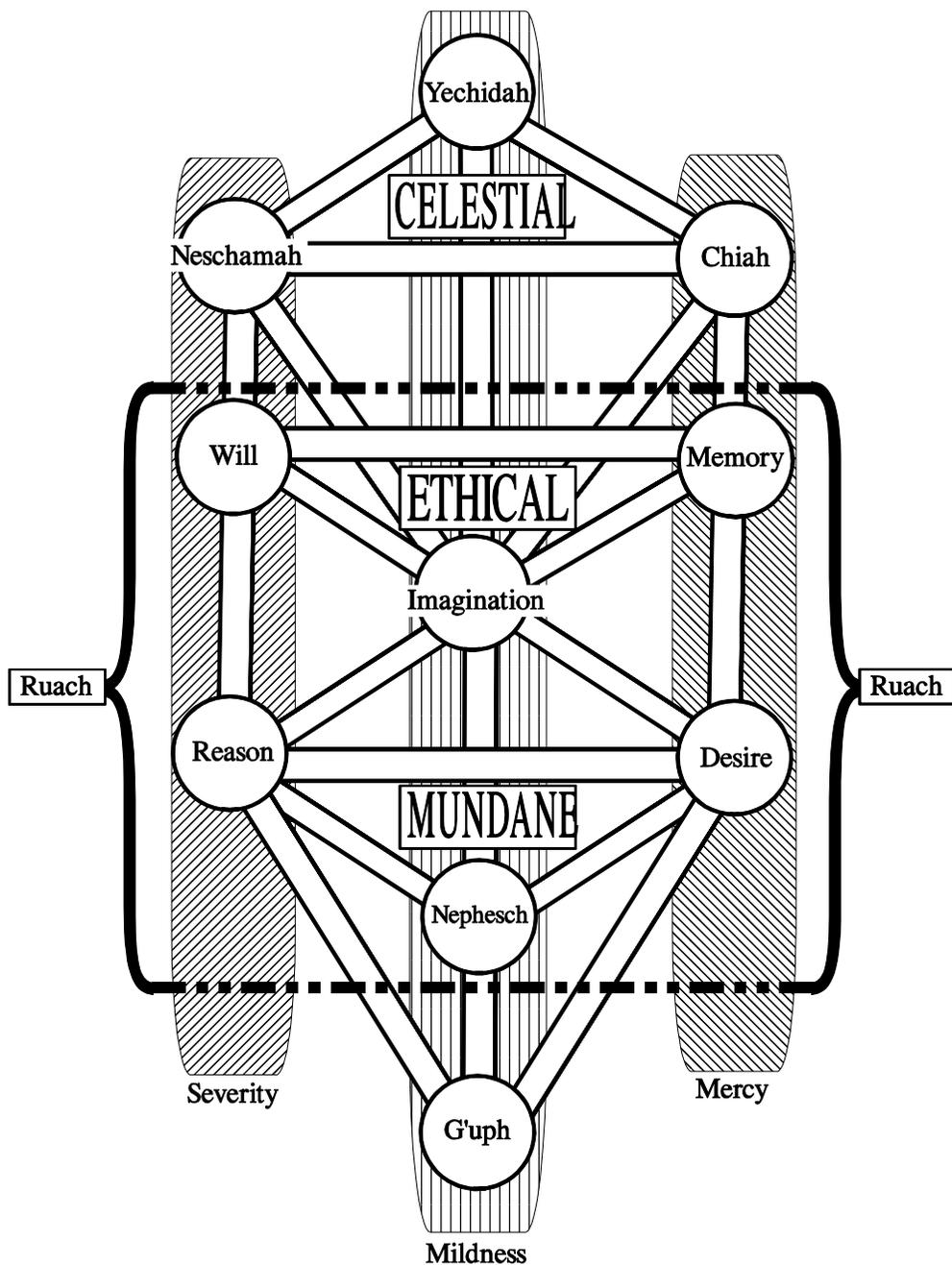
Arik Anpin is the Macroprosopus. Zaur Anpin is the Microprosopus and is essentially composed of the five sephiroth around trapt. Together, they illustrate the prime magical principle, "As above, so below."

To reiterate, Adam Kadmon means basically the whole Tree of Life pictured as a man. Arik Anpin is the man above, and Zaur Anpin is the man below.

In the Eastern system, we find that the chakras unite man with the Divine and correlate with a physical spot on the human body. This is many times more easily accepted by easterners than it is by westerners. Yogis have no difficulty dealing with the concept of chakra energies or spiritual energies on the physical body, or at least in the physical aura. The solar plexus is the Sun center in man. It is a link between the individual and the solar powers of the Universe. It is through this link that we can become conscious of the pure energy which is called trapt. Likewise, we have the feet representing the Earth, the physical body, and the grounding energy. This emphasizes the importance of daily activity of the Middle Pillar exercise. It is here that the energies of the sephiroth are purposefully invoked and built up in the individual. Likewise, we can also place dsj on the left shoulder and hrwbg on the right shoulder. Notice that the sephiroth are reversed now. This is because you are not looking at the Tree, but rather you are the Tree. dwh would then be on the right hip and lower stomach area, and j xn would be on the left.

Practical work on the Tree also involves traveling the paths that connect the sephiroth. In the Zelator grade, we are concentrating on three paths: the path of t, the path of c, and the path of q. The paths are the subjective experience of passing from one sephira to the next. We are passing from one energy center to another energy center. We will have a constant flow of energy passing down from one sephira and passing back up from another sephira. The Universe could be equated to a giant circuit where power flows into rtk from the unmanifested, down through the Tree of Life, and back up again. This is a continual renewal of energy. Understanding the energy, learning the energy, becoming part of the energy, and tapping into this energy is part and parcel of the project of pathworking. Since in reality we are dealing, with energies that exist on the Macrocosmic level as well as the Microcosm within us, for pathworking to be of any use to us, we must learn some inner lessons and it must apply to our everyday life. It must never turn into extended fantasies, for this would corrupt the energies rather than allow you to learn from them and enhance the energies within you.

The Hermetic Order of the Golden Dawn emphasizes the whole process of spiritual development which involves a bringing into balance the component parts of our personality so that we may function consciously. That is the key word, cooperation with our True and Higher Self. We must as magicians and students of the Mysteries grow by learning perfect control over ourselves within our chosen environment. We must bring this to perfection so that we are no longer at the mercy of that environment. Robert Wang calls this a spiritual suicide mission for the personality, and we could not agree with him more. This can be very painful at times, especially for the ego and the concept of self as it deals with this incarnation.



The Golden Dawn recognizes that all major religions teach that it is our heritage to return to some primordial or primal point from which we evolved. This can be expressed as Heaven or Nirvana, or whatever you wish to call it. The Qabalah stands alone from the other schools and religions in that it teaches that we must return to that Primordial Point through a natural course of development as if through school, moving from one grade to the next. These can be depicted by mastering the energies of the paths and understanding the energies of the sephiroth. In other words, man is in t w k l m working himself up through a systematized grade system back to r t k. This may be

accomplished in one lifetime, but probably over several lifetimes. This certainly might explain a little bit more in depth why each individual certainly has his own path, follows the beat of his own personal drummer, and why many times when we meet individuals say, "I wonder why their consciousness cannot comprehend what my consciousness can comprehend?" The fact of the matter is that they simply might be on a different path in their own personal progression back to rtk. In other words, in using the grade system of the Golden Dawn, they might simply be in a different grade.

In the Hermetic Order of the Golden Dawn, we have advanced this system. 0=0 grade means that the candidate has basic membership and has been initiated. 1=10 grade means that he has taken the first step of initiation into the tenth sephira, tklm. The 2=9 signifies that the initiate is in dwsy, the ninth sephira, and the realm of Air. The 3=8 grade means that the initiate has reached dwh and the element of Water. The 4=7 grade means that the initiate has reached jxn and the realm of Fire. Theoretically, each new initiation means control over one key aspect of the personality as it relates to a particular element. This emphasizes, again, the importance of pathworking and relating our pathworking to our daily life. If we ourselves cannot evolve, change, and grow, then we certainly cannot expect that anything outside of us can do so. If we evolve, if we change and grow, we can expect that the outside universe will do the same around us, and through conscious control of that energy, we can manifest real change in our lives both externally and internally. Put simply, we cannot make anything happen externally that we have not already made happen internally.

Think about your soul for a moment; where did it come from? Trace it back in your mind as far as you possibly can. Before the soul was manifested into the world of action, we conclude that it was in a state of non-existence. This is later explained in the lesson of the Three Veils of Negative Existence. The state of non-existence in which the soul resided is called OYIN. At that point, it was blended with infinite Light. After the Light became restricted by the process of limitation and issued forth into the world of Emanation, the soul, we can say, assumed the form of Yesh Meoym. This simply means existence from non-existence. It means that the soul is part of God, part of the Unknowable; it originates from Divine Light.

Let's now venture into the area of the aspects of the soul as they pertain to the Tree of Life. According to the Golden Dawn and traditional Qabalistic doctrine, the nature of the soul is five-fold. The first two divisions are archetypal in nature, and thus, beyond man's ability to really understand or comprehend them. They are called the Yechidah and the Chiah. They correspond to the world of Adam Kadmon in the world of Emanation. We ascribe the Yechidah to the sephira of rtk, the Chiah to hmkj and the Lesser Neschamah to hnyb. The next three major divisions are called the Neschamah, or the Higher Self. We will refer to these as the Greater Neschamah. The Greater Neschamah comprises the first three sephiroth on the Tree of Life, rtk, hmkj, and hnyb, otherwise known as Crown, Wisdom, and Understanding. For the sake of simplicity in relating it to the human body we can say that the Greater Neschamah resides in the brain. In some mid-eastern cultures, it is not uncommon for it to be ascribed to the solar plexus or even to the liver. The second breakdown is known as the Ruach. Simply put, Ruach means Spirit. It comprises the next six sephiroth on the Tree, from dsj (Mercy), to hrwbg (Strength), to trapt (Beauty), to jxn (Victory), and to

dwh (Splendor). On the physical body, we will say that its seat is in the heart. The last aspect is called the Nephesch or the Lower Nature, to which is assigned the sephira of dwsy. It resides on the physical body in the groin area.

The Greater Neschamah is the source of intelligence in knowledge. The Ruach is the incentive to action. The Nephesch is the power of life that essentially gives animation; it is life energy. Every act starts in the brain, the Neschamah or Greater Neschamah (Do not confuse this with the Lesser Neschamah attributed to hnyb). Then it is transmitted to the heart, and finally to the Lower Nature. There is one other aspect that we will attribute to twklm. It is called the G'uph, or the physical body. We can also take the three major breakdowns of the Neschamah and ascribe them to the Pillar of Mercy; the Ruach to the Pillar of Severity or Judgement; the nephesch to the pillar of Mildness.

Let's now direct our attention to the Greater Neschamah. It consists of the three top sephiroth, the Supernals. The Yechidah is in rtk, the Chiah is in hmkj, and the Lesser Neschamah is in hnyb. If you look at the Tree of Life, you will notice that these three sephiroth exist on the other side of the abyss, or tud. They are combined to make what we call our True Self, or the part of us which survives beyond death because it is not only linked to Deity, in essence, it is Deity. Sadly, our True Self becomes hidden and lost compared to our false or outer self which comprises our ego.

Now we can break down the aspects of the personality into the ten categories or sephiroth on the Tree of Life, beginning with the Yechidah. We will simply say that this is our True Self. It is our link to the Divine, which is our Transcendental Ego. It relates to what Freud called the Super-Ego, or what Jung called the Universal Consciousness. It is the aspect of the Greater Neschamah comprising the top three Supernals. Next, is the Chiah. Easily put, the Chiah is our True Will. It resides in the sephira of hmkj. It is projective, masculine in nature, and not competitive. It is the energy of the Chiah that is constantly fueling us to come closer to Divinity, to the Godhead, to do the best we can, and to be one with the holy, ineffable nature of Deity. It is the Chiah that fuels us to commune with Deity, to know the joy and the ecstatic feeling of being one with our Holy Guardian Angel. The next one in order is the Neschamah. This is the Lesser Neschamah attributed to hnyb. The Neschamah is intuition, the seat of our abilities to reach beyond ourselves and perceive what we cannot normally perceive with our normal physical senses. These top three Supernals, as stated, are immortal. They are aspects of Divine Light. Additional notes: the Chiah is the energy, the projective energy that we use in magical operations and the Neschamah is the receptive container that receives psychic vibrations and is able to see auras, etc..

Now we come into the category called the Ruach. We will divide this as well. Beginning with dsj, we have memory. It is the aspect of the Ruach that has the ability to memorize and retain information. Ideally, this information is used for one purpose, and that is to move consciousness beyond the abyss and into conversation with your Holy Guardian Angel. Next is hrwbq, which relates to will and strength. Without will, the occultist has no strength. The next sephira is trapt. Its aspect is imagination, insofar as balancing memory and will with imagination. The next aspect of the Ruach is jxn which relates to desire. Certainly, one can understand why Venus is attributed to the

sephira j xñ. On the opposite end of desire is reason, attributed to the sephira dwh. Again, it is quite obvious that Mercurial aspects are prominent here. Finally, we have the Nephesch which is related to the sephira of dwsy. As stated earlier, the Nephesch is the Lower Self. It is a more superficial aspect of the unconsciousness, wherein dwells perhaps the darker side of ourselves. At most times, it is under the tight control of the Ruach. Some would equate the Nephesch with the Freudian ID or instinctual drive. This is not totally accurate. We can say that the instinctual drive could be an aspect of the Nephesch, but it is not the Nephesch in its entirety. The Nephesch is also the source of the astral body and is the area where energies such as Prana, Kundalini or Ruach are produced. Ruach energy is the life force energy as Prana or Kundalini are. Do not confuse this energy with the Ruach aspect of the personality comprising the six middle sephiroth. Ruach, Prana, or Kundalini are always in movement. It is not the process of motion, but is that which moves.

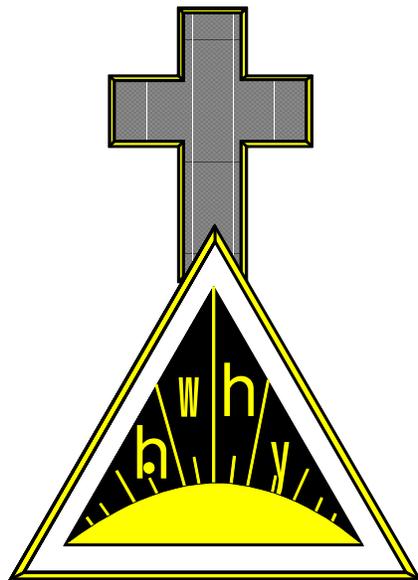
In review, the bottom most sephira is the G'uph, otherwise known as the physical body. It is the physical body which dies first upon physical death, followed by the Ruach. Of course, the Greater Neschamah exists continuously.

One other thing you might want to contemplate is the area of past-life regression. If in Qabalistic philosophy the Ruach dies shortly after death, then how is past-life regression possible? The answer is in understanding the aspects of the Tree directly. If you remember the lesson on the Four Worlds of the Qabalah, we stated that in every sephira is another Tree. We conclude that there are four trees that breakdown through emanation from Atziluth to Assiah. Some Qabalists theorize that within every sephira there exists another Tree. That would mean that within the top three Supernals there are actually three Trees; one in hmyb, one in hmkj, and one in rtk. If that is the case, then strong aspects of the physical life that are primarily spiritual in nature, or at least karmic in nature, could be transferred across the abyss and into the top three Supernals, or the Greater Neschamah, where that aspect would rest indefinitely until it was resolved in future incarnations.

The Hermetic Order Of The
GOLDEN DAWN Intl.

**THE EARTH PANTACLE
DISK**

**A Guide To The Earth
Pantacle's Symbology And
Creation**



ZELATOR 1=10

As most of you know, there are four primary magical elements. However, at this time, it is important for you to think in terms of five primary magical elements. Those elements are Air, Water, Earth, and Fire, with the fifth being Spirit.

The *Sepher Yetzirah*, a Qabalistic document, states that we first have the Spirit of God. This would be called Ruach Elohim. From it emanated Air; from Air came Water; from part of Water came Earth; from Water came Fire.

It is important to understand that if we take the three primary elements of Air, Water, and Fire, we essentially create Earth. In other words, Earth is the total creation of Air, Water and Fire.

You can think of your Earth Pantacle as really serving a two fold purpose. One, as a shield that can and will later be used to reflect unwanted energies, particularly unwanted energies of Spirit, Air, Fire and Water. Also, think of it in terms of a battery. The purpose of a battery is to store energy for future use, and that is exactly what your pantacle will do for you. It will store energy for future magical operations. It is basically a defensive weapon. It is passive as Earth is passive. Therefore, it is not a projective weapon as much as a passive shield or battery.

The Hermetic Order of the Golden Dawn recommends a pantacle disk about six inches in diameter. For this purpose, we strongly recommend the use of wood, metal, or even ceramic. Needless to say, there are some disadvantages with ceramic as it can break, and another disadvantage is the quality of the substance. However, our experience has been that there are not any problems in using a ceramic dish.

The Order recognizes personal preference, and we have found that both the concave system and the flat system work equally well. However, if the builder of the Pantacle disk believes firmly that the concave system is superior, then we fully recommend that they not use a flat disk system.

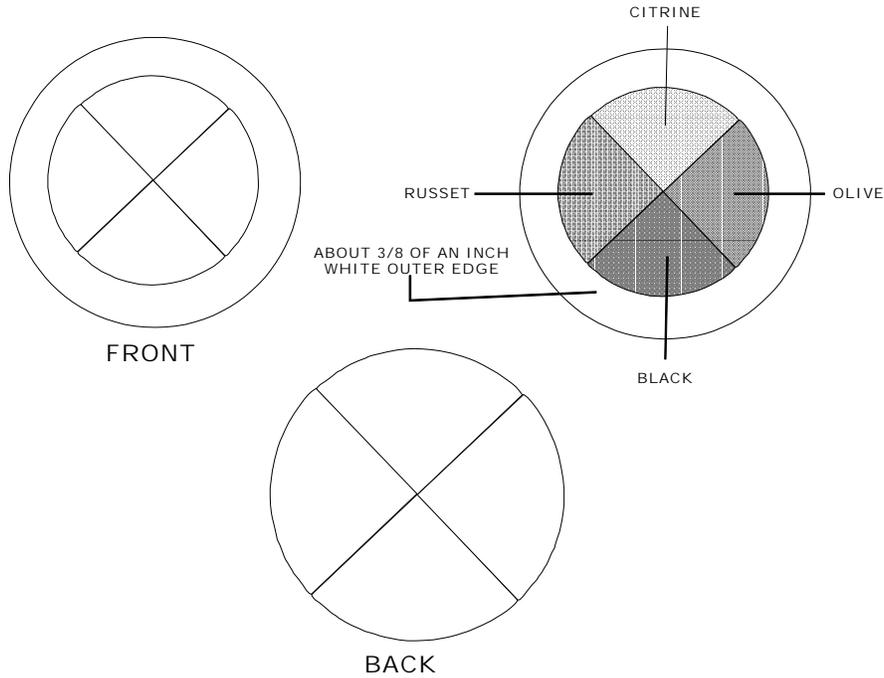
There are several suggestions that can be considered for obtaining a pantacle to work with.

1. Many occult stores have wood pantacles with the hexagram already etched or carved into the wood. These vary in price from six to twenty dollars.
2. A plain colored white or black dish, slightly concave, will work sufficiently for the creation of a pantacle.
3. Many hardware stores have wood and metal products that are already pre-cut into disc size. It is just a matter of visiting one of these hardware stores and selecting the item that you feel would work best for you.

It is important to make the Pantacle, as we said earlier, big enough so that it will be visual at all times in most magical workings. However, on the other hand, please do not make it so big that it will not comfortably fit on your altar. A pantacle that is too big and hangs over the edge runs the risk of being bumped during a ritual and falling to the floor. This is not a serious problem, however, it does hurt the occultist's attention span and focus.

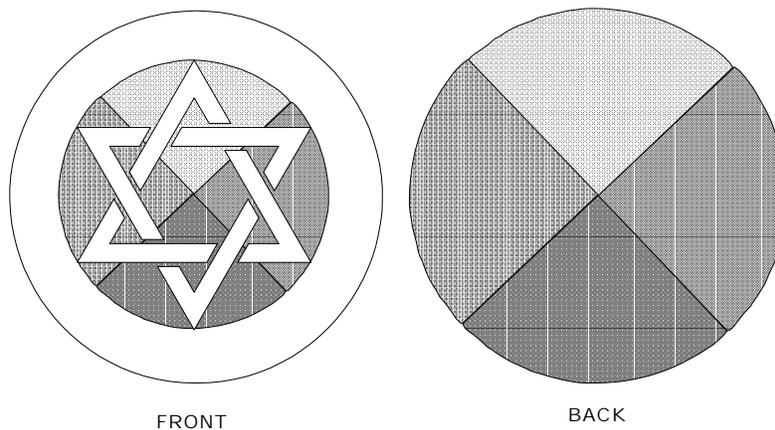
Upon obtaining your disk, the first thing you will want to do is lightly sand it. Afterwards, place a good coat of primer on it. This is very important so that the colors that lay on top of the primer are more vibrant and alive. After you have done this, use a

pencil and draw an "X" from edge to edge on both sides of your pantacle. This should divide the surface into four, equal, large triangles.



Paint these triangles citrine, olive, black, and russet. The black is placed on the bottom of the Earth Pantacle and the citrine will be opposite of it on the top.

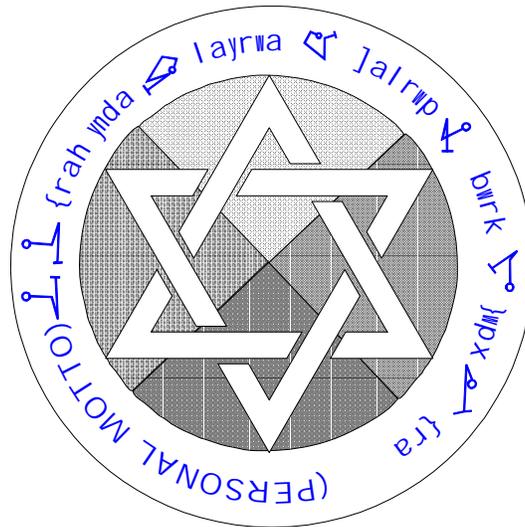
After you have painted all four colors on your pantacle, using a string with a pen in the center of the pentacle draw a circle of about 3/8 of an inch from the outer edge of the pantacle. At this point, you will paint a white ring close to the circumference of the pantacle.



Either freehand or with the aid of a compass or a ruler, draw out a hexagram so that the points of it barely touch the white ring. In other words, you do not want your hexagram to cross over into the ring. At this point, and this may be the biggest

challenge of the entire project, paint the hexagram following the lines in white. It is very important that the color be white. This may require several coats of paint. Also, you will find that upon completing the project, a light coat of varathane will help seal the paint so that it does not smudge or mar. In review, you have the four colors in the four triangles on the pantacle, and you have the white hexagram in the center. Now, you will want to place Divine names and angelic names around the circle of the pantacle. You will be painting these in the white border area in the color black.

We have found through personal experience that a substance purchased at a fabric store called "Liquid Embroidery" works best for small writing of Divine names and so forth.



You will want to place these Divine names:

Adonai Ha-Aretz	{ r a h y n d a
Auriel	I a y r w a
Phorlakh] a l r w p
Kerub	b w r k
Tzaphon	} w p x
Aretz	{ r a
The Motto	

Try to space it equally around the border of the pantacle. The motto can be written in English, Latin, Hebrew, or any language that you find appropriate, even your own private code.

In a future lesson, we will be talking about the consecration of this particular symbol. Now, one other thing I want to point out is that a hexagram is a six pointed star, which is what we are drawing on this disk.

If you have any problems, there are a few books you might want to read.

Modern Magic, by: Donald Michael Kraig
The Secret Temple, by: Robert Wang
The Golden Dawn, by: Israel Regardie

On the pantacle disk, you have the sigils around the white rim. Below is the description of their meanings.

{rah ynda (**Adonai ha-Aretz**) -- The Divine name associated with the tool.

l ayrua (**Auriel**) -- The name of the Archangel associated with the tool.

]al rrp (**Phorlakh**) -- The name of the angel associated with the tool.

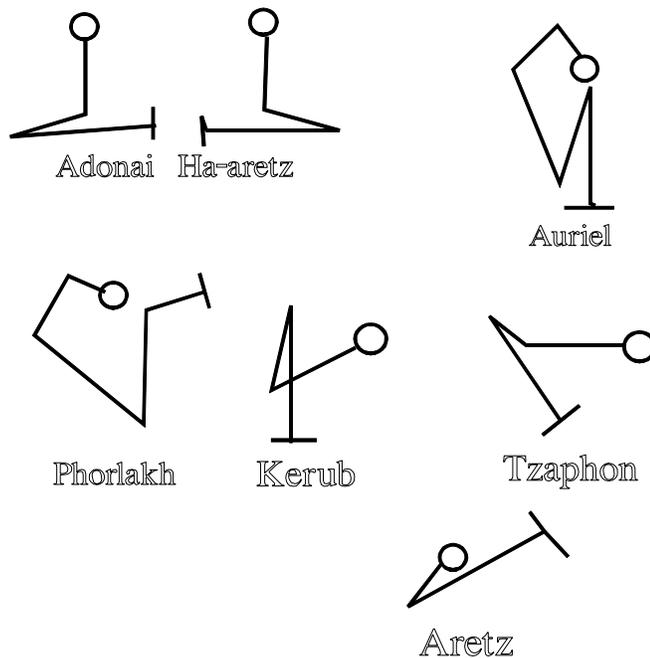
brk (**Kerub**) -- The name of the ruler of the element.

rrpx (**Tzaphon**) -- The Hebrew name of the direction associated with the element and the tool.

{ra (**Aretz**) -- The Hebrew name of the element.

Your Motto -- This is where you place your personal motto on the tool. The motto can be in any language you chose, and be a phrase that you aspire to.

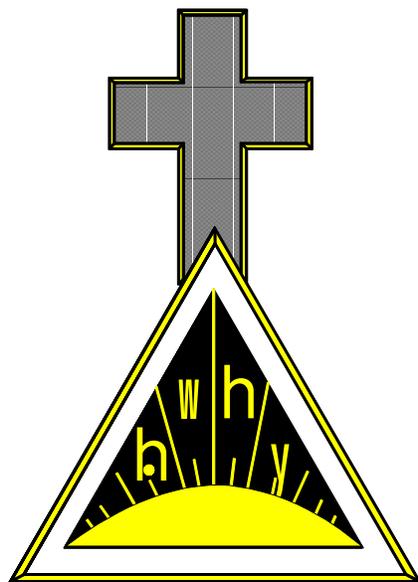
Sigils - These are the sigils that are placed after the corresponding Divine Name.



The Hermetic Order Of The
GOLDEN DAWN Intl.

**LESSER INVOKING RITUAL
OF THE PENTAGRAM**

Meditation with Auriel

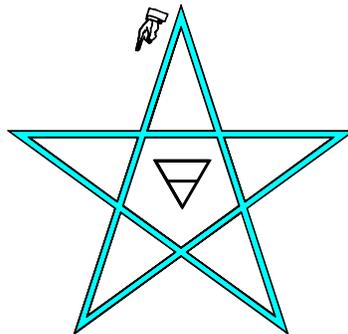


ZELATOR 1=10

This ritual is performed much in the same way as the L.B.R.P.. However, instead of banishing, you will be invoking. Very similar in its effects to the L.B.R.P., it protects, it creates a circle, it expands one's aura, and invokes the Archangels.

A couple of slight differences in the visualization should be noted in the L.I.R.P.. The pentagram to be drawn will be the Invoking Earth Pentagram. In the invoking of the Archangels, they are to be facing the Zelator. This entire ritual is known as the Lesser Invoking Ritual of the Pentagram.

Just to mention a few of the benefits that may be obtained from the L.I.R.P., it will aid in grounding mental and emotional conditions, it will allow the student to call forth the four elements within his circle, and the Zelator will have the ability to commune with the great Archangel of Earth, Auriel. A few basic rules should be kept in mind when performing the ritual. While in the learning stage, it is advisable not to perform the L.I.R.P. before going to sleep. The energies invoked may be too potent for a novice and therefore may disturb one's peace of mind, making it hard to get any rest. Keep in mind that the Archangels are to be facing the Zelator in the ritual, and lastly, that it is not necessary to perform the L.B.R.P. after the L.I.R.P. under normal circumstances. What is meant by normal circumstances is to say that other than conditions of using the ritual for balancing, grounding and conversing with the Archangel Auriel, it is usually not necessary to banish afterwards. There are many uses for the L.I.R.P.. These three basics are all you need to know for now.



Invoking Earth Pentagram

The Lesser Invoking Ritual of the Pentagram

Step 1

Perform the Relaxation Ritual.

Step 2

Perform the L.B.R.P.. (Optional)

Step 3

Perform the L.I.R.P. following the exact same steps as in the L.B.R.P., substituting the Invoking Earth Pentagram in place of the Banishing Earth Pentagram. Use the same Divine names. Remember, when invoking the Archangels be sure to visualize them facing inward, allowing their energies to pour out to you.

This ritual may seem easy, however, keep in mind that it is invoking. To some, it may be difficult to feel the energies, or for that matter, even have the ability to invoke the energies to begin with. It is imperative to apply the rules of vibration with this ritual. Most of all keep in mind to "Enflame thyself with prayer."

Meditation With the Archangel Auriel

Step 1

It may be of great advantage while a novice to take a ritual cleansing bath. Simply add a few drops of essential oil or a handful of salt to your bath water. This will not only cleanse you physically and spiritually, but it will also aid you to elevate your mind and to reach the state necessary for conversing with the archetypes.

Step 2

Returning to your ritual working area, either standing or sitting, briefly perform the Relaxation Ritual.

Step 3

Perform the entire Lesser Invoking Ritual of the Pentagram. After you have called forth the Archangels, stand in one place, pivot clockwise and bow to each of the other Archangels, Air, Fire, then Water. Now go to the north where the Archangel Auriel stands in your visualization. Make the grade sign of Zelator. Usually he will respond by making the sign in return.

Step 4

With your eyes closed, visualize as clearly as possible all the details of Auriel. The colors he may be wearing, the clothes, the background, etc., but most importantly try to feel his presence. Keep in mind that the usual colors of this archetype are citrine, olive, black and russet.

Step 5

Once you have your visualization established, let go of your reasoning. Merely be receptive; feel and allow your heart with your astral eyes to be your only senses.

Listen with your feelings to any words, inspirations or emotions that he may be communicating to you. You may stay in this state for as long as you wish.

Step 6

You may end the ritual here, simply thanking him for coming into your presence. Finish off by giving the Zelator Grade Sign and performing the Qabalistic Cross.

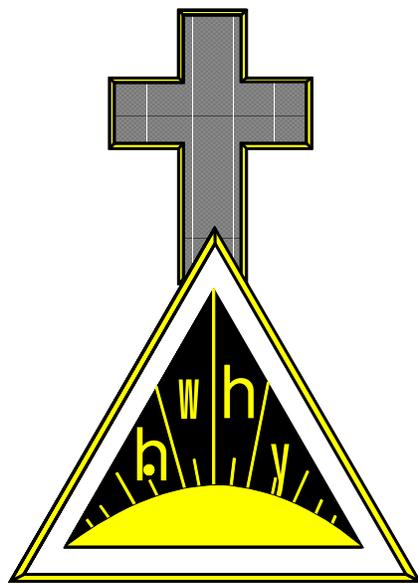
The instructions given in Step 5 are found to be the most difficult and challenging to do. This is because the ego blocks communing with the Higher. One is always questioning, "Am I doing this right?", or "How can I be sure this is him?", or "I'm just imagining all of this." For those who feel the barrier hasn't broken and assume that it is nothing more than the imagination, remember that in the Neophyte Initiation of the Hermetic Order of the Golden Dawn Intl., it is said, "By images are all powers awakened and reawakened." Simply put, visualization (images) allows one to bridge the consciousness to beings outside of the physical limits. Visualization is imagination under will. It is true that learning to commune will take time and work, but always remember, aware of it or not, the Archangels stand ready to protect and help us. They always come when called, even when one has difficulty in tuning in to them. With this in mind, just because you cannot hear or see them clearly does not mean that they aren't present. Moreover, it is only in the development of the astral vision which is covered in later grades that one can fully admire the majestic presence of such beings. In performing such rituals as the Middle Pillar, it prepares and allows the astral senses to develop and open, beginning from day one of performing the ritual. So as aspiring magicians, the astral senses have been developing since day one of ritual work. Fine tuning the astral senses to a sharp point is important; this will be covered in the grade of Theoricus.

As a key to being able to project and receive messages, it all revolves around the ego. One of the major hurdles standing between the Microcosm and the Macrocosm is the constant battle in keeping the ego silent. This may be overcome with practice, meditation, and in some cases fasting. Although not much may be achieved from the first few experiences, keep in mind that the more this ritual is performed the more likely that piece by piece, fragments of the barrier will be removed and the channel will be open and clear to you.

Another good point to keep in mind is that when you wish to commune using the L.I.R.P., this ritual does not restrict you to communicating with Auriel only. So if you wish to speak to other Archangels, feel free to do so. The only difference while being in the grade of Zelator, is that you would omit the grade sign for that particular element. Since the L.I.R.P. invokes the Archangels to your circle, not only do you have the presence of one Archangel, but you have all of them together at one time. So if your intuition calls for you to speak to Michael, then do so, or if it is to commune with Raphael, then that's alright too. Keep in mind, however, while in the grade of 1=10, it is Auriel who is the foundation of the Zelator. "Build the house on Adonai, less the house crumbles, it will fall!" Auriel holds the key for passage into the next grade.

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**ADVANCED MIDDLE PILLAR
RITUAL**



ZELATOR 1=10

Begin this ritual by sitting or standing quietly facing west. Begin visualizing on your right side the black feminine pillar, while on your left side the white masculine pillar, and yourself in the center of both. This ritual should be performed on a daily basis, or at the very least every other day. The ritual in its totality should take no more than five to seven minutes, however, in the sitting position, you may find that you can make this more of a meditative exercise that can last between thirty to forty-five minutes. In the future, when performing this ritual, you will perform it using this method. Basically, this ritual remains the same. Prerequisites call for performing the L.B.R.P. and the B.R.H.. Then, placing yourself facing the west, visualize yourself between the two pillars and you as the Middle Pillar. Begin visualizing a white sphere of light above your head. This white sphere of light should be approximately the size of a dinner plate. It should be glowing and pulsating, and should increase in its energy with every breath you take. Continue with this step while vibrating the Divine name "Eheieh." Remember to make the vibration penetrate the sphere of light. One of the techniques that may be used for increased energy generation is to vibrate and visualize that the vibration is echoed from each of the spheres. This is a very powerful technique, for as you visualize this, you hear the sound coming out of the sphere, while the sphere itself is increasing in energy. Again, the rtk sphere is above the head, the crown.

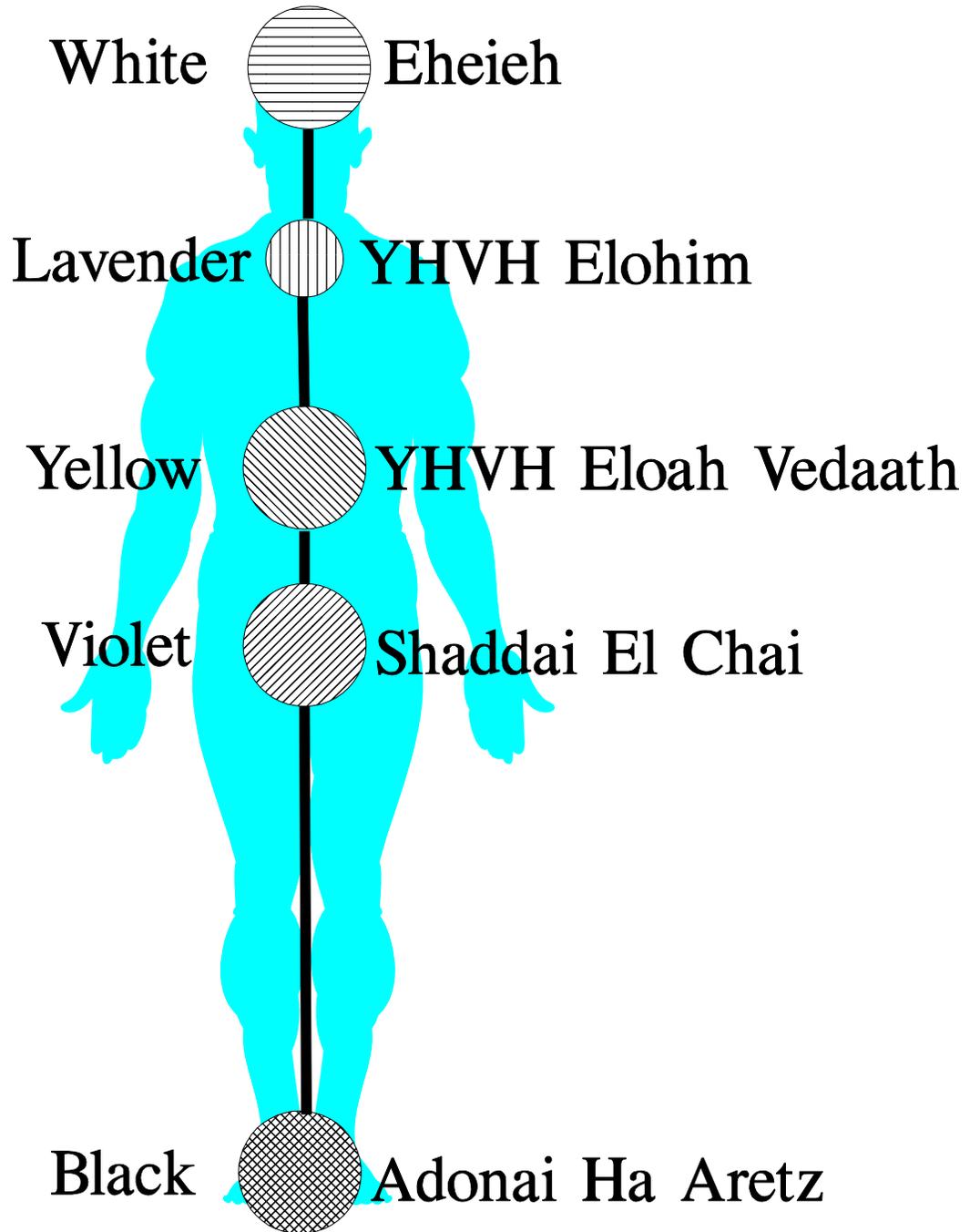
The Light then descends through the head into region of the neck. At the neck, it will take form of another sphere in the color of lavender. Lavender is the color associated with the abyss or Daath, the invisible sephira of the abyss. Here you will vibrate the next Divine name, "YHVH Elohim," while visualizing the sphere totally encompassing the neck area. Again you may want to use the technique of echoing the vibration of each of the spheres. At this point you now have a white sphere above the head and a lavender sphere at the neck, both connected with a white line. As the energy builds up to its climax at the neck region, visualize another white line descending from the neck area or Daath into the solar plexus region of trapt. trapt is visualized in the color yellow and in the size of a dinner plate, while vibrating the Divine name "YHVH Eloah Vedaath." With each vibration, the sphere will become more intense. It should literally extend beyond your body as well as penetrate through your entire being. Once again the white line descends from the region of the solar plexus and moves downward to the region of the groin, visualizing there a violet sphere of energy that corresponds to the color of dwsy. Here you vibrate "Shaddai El Chai," while visualizing the sphere completely encompassing the entire groin region. Once again, after the sphere of energy has reached its point of climax, you once again allow the white line to descend from the sphere downward to the region of the feet. At the feet is placed a black sphere of energy, symbolic of Earth and the material plane. Here is vibrated the Divine name "Adonai Ha Aretz." Remember to make the black sphere totally encompass both of the feet at one time. In this case, the feet should be close together and not spread apart. The next step is to include the circulation of the Body of Light.

The circulation of the Body of Light, in its performance, must be timed with the Four Fold Breath for maximum results. So, after charging all of the chakras or sephiroth of the Middle Pillar, we finish off with one deep exhale, allowing all the energy to collect in one area at the feet, so as to start off with the circulation. Begin now visualizing the energy literally circulating up the right side of the body. Then exhale and

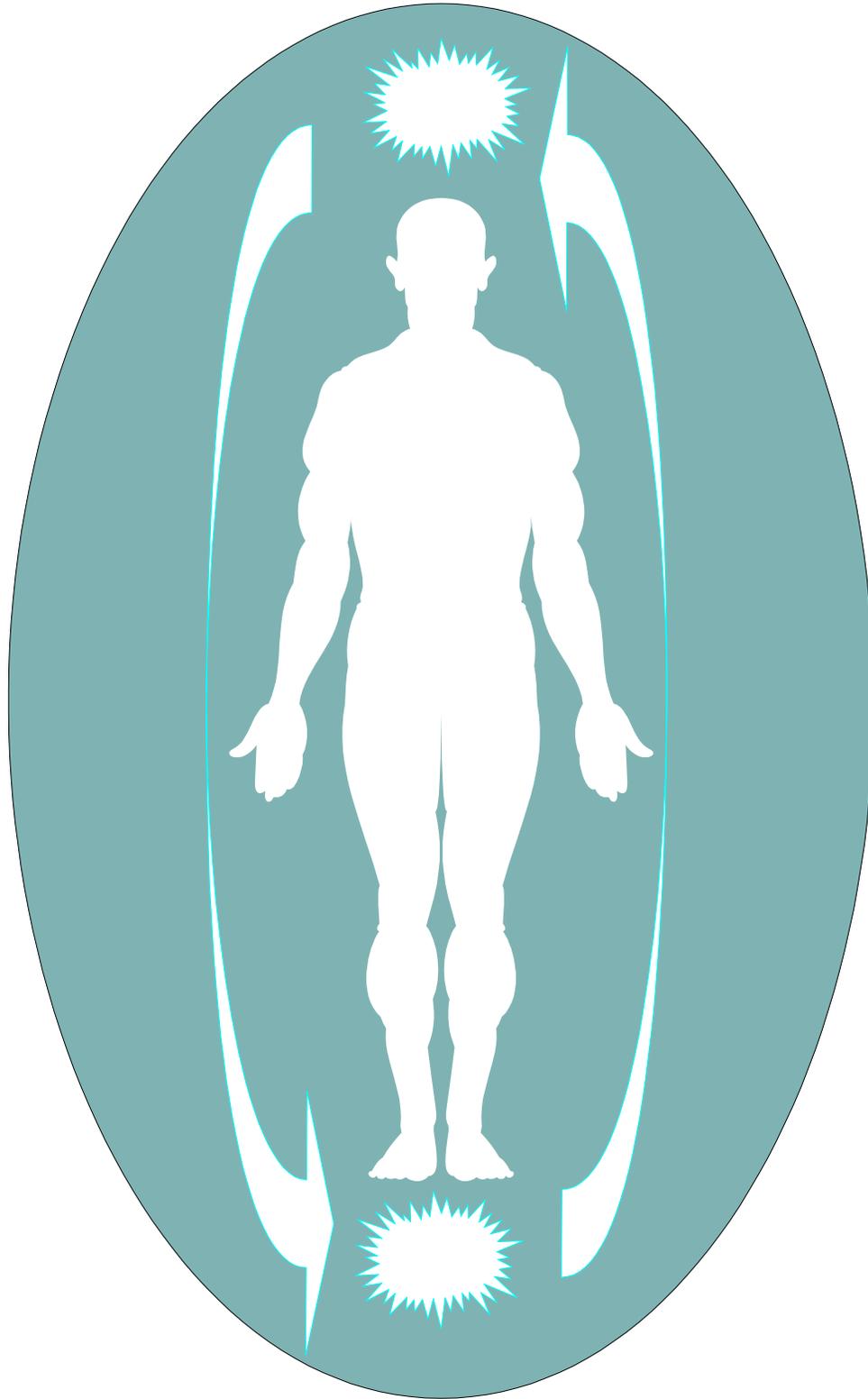
allow it to move down the left side of the body, toward the feet. As the light ascends and descends, there should be placed in between a four second interval. So the process is to send the energy up the right side and down the left side circulating with the Four Fold Breath simultaneously. Continue this process until control of the circulation is established, then proceed by allowing the light to move up the front of the body and down around the back of the body, once again incorporating it with the Four Fold Breath. After this has been achieved, you should now do the reverse flow of the circulation. This time allow the light to go down the right side and up the left. Do the same with the circulation coming from around the front and back of the body. After all four directions have been circulated, bring the light all the way down to the feet where it begins to completely wrap the body, moving upward in a counterclockwise motion towards the head. This is known as the Mummy Wrap. In doing the Mummy, keep in mind you are to inhale as it flows, wrapping your body upward, to where it reaches the head, then you exhale, visualizing the energy literally exploding, flowing down to the ground. Commence the wrap again by inhaling and continue this step until high buildup of energy is reached. Once the energy has reached its high point, you may at this time stop the Mummy Wrap and meditate on the energies invoked, or you may end the ritual by visualizing the energies fading from view. The latter step doesn't mean to say that the energies are being banished, they are simply being made invisible.

This concludes the Advanced Middle Pillar Ritual. It is critically important for magical purposes that the circulation of the Body of Light be fully controlled. Simple as it may sound, the forward and reverse directions should be applied, for this adds to the control of the magical energy that refers to the concept of "Raising, Controlling and Directing Energy." This is the basic concept for the occultist to consider to assure himself that energy may be fully accessed.

A word of caution referring to this ritual. It is not uncommon after the exercise to feel dizzy, lightheaded or at some times nauseous. Proceed with the Middle Pillar Ritual on a daily basis. Build up your stamina to handle the increased Light energies that are dealt with in this ritual. Do not overdo this ritual initially, slowly build it up. It's like a muscle that must be worked and exercised on a daily or every other day basis. This is the reason why consistency is more important than taking time to perform a five hour Middle Pillar Ritual, which in any case can be very damaging both physically and psychically. Start off with a short five to ten minute Middle Pillar daily and learn to build your strength and stamina. You may also find it easier to perform the ritual in a seated position, back straight and feet flat on the floor. Should you find a severe muscle ache after the ritual, it is an indication of a trapped energy block. At this point you should return to the beginning of the Mummy Wrap and see to it that the blocked energy is completely circulated from the blocked area.



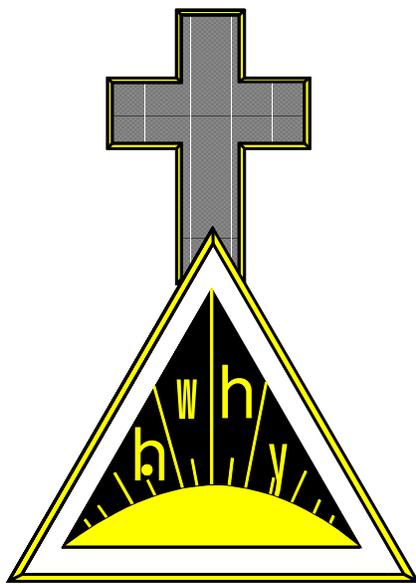
Advanced Middle Pillar



Circulation of the Body of Light

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**THE BANISHING RITUAL OF
THE HEXAGRAM**



ZELATOR 1=10

The Purpose of the B.R.H.

While the L.B.R.P. banishes negative energy on a Microcosmic level, the B.R.H. banishes unwanted energy on a Macrocosmic level.

Notice the elements are different in position in the B.R.H. and the L.B.R.P.. That is because they are in different positions in the Microcosm and the Macrocosm. The B.R.H. also rids us of unwanted positive energy. Let us say you are creating a Fire Artificial Elemental, you may not want Water energies in the area. First it would be painful to the Fire energies you are working with and secondly your Artificial Fire Elemental would probably be less effective.

It is a good idea to develop a strong habit of performing the L.B.R.P. and the B.R.H. daily. This is a very strong method of keeping your Microcosm and Macrocosm free of unwanted energies and influences both negative and positive.

Ararita atyrara

Ararita is a seven-lettered name of God. It is a notarikon, or acronym. A notarikon is the reduction of a word usually Hebrew, to one of the component letters, usually the first. A sentence can also be reduced to one word, as in the case of Ararita, by using the first letter of each word in a sentence in order, thereby giving a new word that sums up or represents the idea of the sentence.

Ararita is derived from the Hebrew sentence (Hebrew reads from right to left.):

dj a vtrmt vtdj yjcyr ytydj a cyr dj a

English pronunciation is "Achad Rosh, Achdotho Rosh Ichudo Temurahzo Achad." This translates in English as, "One is His unity, one is His individuality, His permutation is one."

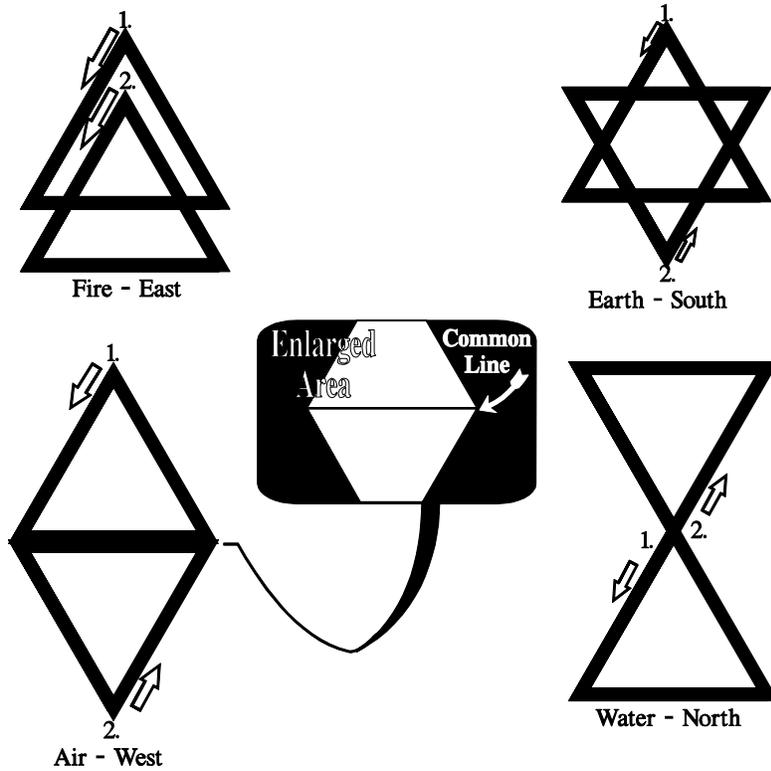
Another example of a Notarikon is the Divine name Agla, which is derived from the Hebrew 'Atah Gibor Le-Olahm Adonai." The English translation is, "Thou art great forever my Lord."

By using these Notarikons, we can sum up a long and sometimes complicated sentence or idea in just one word. We could grasp a deeper meaning of the sentence itself by examining the letters of the notarikon. Ararita is the Divine name in the Banishing Ritual of the Hexagram or B.R.H.. Ararita is used to charge each of the four hexagrams. Remember, each time you vibrate the name Ararita, you are expressing the unity of Divinity.

Each letter of Ararita is attributed to one of the seven ancient planets, which in turn are under the presidency of the seven sephiroth from hnyb to dwsy. Seven which is the key number here is the number of j xn, which is where man receives his first vision of the Divine from Haniel. It is also the number of days of creation. All this fits with the

use of Ararita in the B.R.H., as this is the ritual we use to connect our Microcosm, pentagram, to the Macrocosm, hexagram. Ararita, unity.

Performing the Ritual



THE HEXAGRAMS OF THE BANISHING RITUAL OF THE HEXAGRAM

Step 1

Perform the Qabalistic Cross and then move to the east in the same manner as the L.B.R.P..

Step 2

Facing east, draw the Fire Hexagram. Visualize it as a golden flame, just as the pentagrams from the L.B.R.P. upon which the hexagrams are overlaid are in blue flame.

Step 3

Inhale, drawing in the energy, while bringing your hands to the position for making the Sign of the Enterer. Thrust your index fingers in the center where both triangles meet, while vibrating the magical word of power **Ararita**. Do this to the full extent of the breath.

Step 4

With your right arm straight, and your index finger out, move to the south drawing a line from the east to the south, visualizing the line glowing in bright white light. Then repeat step two, with the exception of the hexagram formed is the Earth Hexagram, with the magical word of power **Ararita**.

Step 5

In the same manner move to the west, but with one difference, you will draw the Air Hexagram. Repeat the magical word of power **Ararita**.

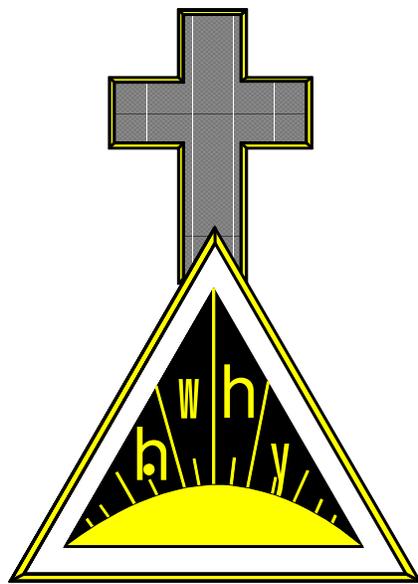
Step 6

Continue to the north. Draw in the north the Hexagram of Water. Repeat the steps above, with the magical word of power **Ararita**. Then move back to the east, connecting the white line from the north to the east.

If you do the L.B.R.P. before the B.R.H., visualize the gold-flaming hexagrams overlaid on the blue pentagrams.

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**THE CREATION OF AN
EGYPTIAN GOD FORM**



ZELATOR 1=10

The Golden Dawn utilized and created god forms for a number of different reasons and on a number of different levels. Each officer in the 0=0 Initiation is responsible for the creation and the maintaining of a god form. One of the reasons that the god form is created in the Neophyte Initiation is that in building that particular god form, a link may be established between officers. Another reason is that the officer may withdraw power from that god form in the auric manipulation that takes place upon the aspirant that is going through the initiation. It is also a balancing factor in the initiation process not only in the Neophyte Initiation, but in all of the initiations. This is so the necessary energy can be withdrawn and may be present during the rite. There is a tremendous balancing and counter balancing process that goes on inside the Temple with the use of these god shells or god forms as the aspirant walks through the initiation. The basic formula which is used in the creation of a god form is as follows.

Step 1

Perform the L.B.R.P..

Step 2

The formation of the Divine White Brilliance, by the power of Eheieh, that is brought down through the trapt center, where the name of that particular god form is visualized in white.

Step 3

Vibrate the name of the god form the same amount of times that there are letters in that name.

Step 4

Project a rose-colored ray into the astral plane while creating the god shell.

The reason that we are utilizing a rose-colored ray is because clear pink rose is the King scale color of trapt. Also, for the fact that the god form is attributed to the world of Briah. Therefore, we must invoke from the highest energy level, which in this case is Atziluth, which presides over the world of Briah as mentioned in the lesson of the Four Worlds of the Qabalah.

The colors of these god forms are extremely important, for they must be precise. It is the power of the Ruach that initially forms the astral shell. Moreover, it is the flashing color that is used to attract the power that the god form represents.

Thus, we have the four basic steps: Banishing, bringing forth the Light into the trapt center, vibratory formation formula of the god form name and the projection of the rose colored ray into the astral, and then the actual creation of the god shell that is visualized in the proper flashing colors.

The Zelator should take the god form of Anubis and be practicing the creation of this god form repeatedly. Remember to banish thoroughly after the exercise is finished. This may be accomplished through the formula of the Pentagram Ritual and the Banishing Ritual of the Hexagram. The Banishing Ritual of the Hexagram is extremely important in the final banishing of the god form because it is just as important to banish the positive energies as well as the negative energies. This is imperative to remember, less the energies that have been invoked create havoc in your life and in your normal waking consciousness.

Here is a section on Telesmatic Images from S.L. MacGregor Mathers.

"Now there is also a mode whereby combining the letters, colors and the attributes and their synthesis, thou mayest build up a Telesmatic image of force. The sigil shall then serve thee for a tracing of a current which will call into action a certain elemental force. So know thou that this is not to be done lightly for thine amusement or experiment seeing that the force of nature was not created to be thy plaything or toy. Unless thou doth thy practical magic work with solemnity, ceremony and reverence, thou shall be like an infant playing with fire."

This particular paper relates to Telesmatic Images which we will examine more thoroughly in the Practicus, Philosophus, and Adeptus Minor grades. The principles applied are still the same. You will find later in advanced workings with angelic beings and god forms that there are included certain sigils in the creation of god shells and angelic forms using Telesmatic images. However, it is not necessary for the Zelator to do this. The use of sigils is also not necessary in the creation of a god shell at this time. In general, the Zelator forms the ray that creates the god shell by vibrating the name of that god and projecting it from his trapt center. This really accomplishes the same results as related to the steps above. It is advisable that the Zelator have a drawing or paper with the attributes of that god shell or god form in front of him while he is creating this. So, what will be necessary in the Zelator grade and in each proceeding grade thereafter is to take the god form that is given in that particular grade and to learn the attributes, nature, qualities and history of that god.

You should color in the plates that are given in the lessons as vivid and bright as possible. Colored pencils are acceptable, but markers would show off the vividness of the picture. From here you may take the paper and utilize it as a guide when you are creating the god form or god shell.

One other technique that may be used is to meditate on the god form and on its qualities while repeatedly saying a mantra or small prayer or some form of chant, and then feeling the qualities of that Divine being enveloping your entire being. Eventually, allow each part of your body to transform and take on the form of that deity.

What the Zelator will do in this grade and in the proceeding grades with each god form that you are given is to color in each of the god form plates. You will then practice creating the god shell in a particular place during a particular time, not remembering to include the banishing rituals before and after the exercise. In creating the god shell, you will then step into the form while allowing yourself to become that particular Egyptian deity. So, taking for example the god Anubis. After you have created his god form into a very strong and vivid astral shell using the procedures given, step into the

shell and literally become Anubis. You should feel what he feels, think the way he thinks, and act the way he acts. You can then seat yourself closing your eyes and proceed to pathwork while in the form of that god shell. In essence, it isn't you that is path working, it is in fact Anubis that is doing the pathworking.

It is extremely important to master this quality. Here is another method that can be utilized. This next procedure is one of the secrets that has been kept by Adepts for a long time. But for the reason that we want you to become a master at astral workings and practical magic, we are giving you this technique now so that you can utilize and practice it.

This technique involves creating a white plane of nothingness. You should visualize this plane of nothingness, white above you, white below you, and white on both sides. From here, follow the steps as described,

Step 1

Bring in the Divine White Brilliance above your head into your body and project the ray outward into this white plane, creating a vivid, brilliant god shell.

Step 2

Vibrate the name repeatedly at this time. Repeat it as many times as there are letters in the name and then step into the god shell.

Step 3

Create an astral doorway. This doorway will lead you to your temple in t̄wkl̄m or to the physical plane, the plane of the Tattwas, or the Enochian planes.

Step 4

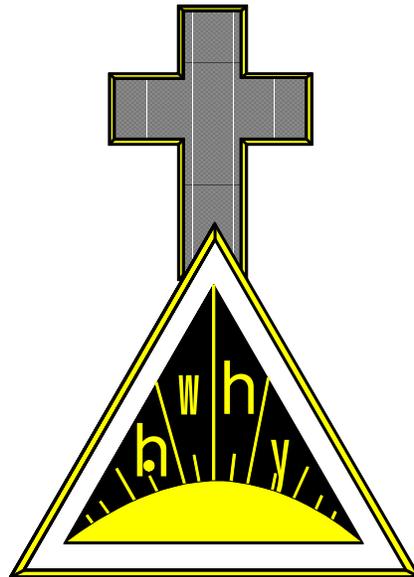
Perform the L.B.R.P. and the B.R.H..

So, should you choose to travel to the plane of t̄wkl̄m, you would vibrate the Dinine name Adonai ha-Aretz repeatedly. If you wish to travel an Enochian plane, you would perform an Enochian invocation. So, in essence, this god shell is really created for you not merely in the physical plane but in the astral plane as well.

In the beginning, however, we ask that you create your god shell in a physical environment. In other words, in a particular spot in the room. Practice walking into it and feel the energy from that god shell, become that deity, spend some time in the shell. Then step out of the shell, followed by the banishing rituals. Again, it is very important that you not only banish with the L.B.R.P. but with the B.R.H..

The Hermetic Order Of The
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ANUBIS GOD FORM



ZELATOR 1=10

Anubis is a man with the head of a jackal, or a jackal lying down with its head up. His ears are usually pointed, giving the impression of alertness.

His colors are purple and yellow. He wears a purple nemyss that is edged in white. His color is yellow and purple. His anklets and armlets are gold. His waistband is yellow with purple stripes. His tunic is yellow with patches of black hair.

Anubis holds a blue Phoenix Wand and ankh. A lion's tail hangs from the back of his waistband. His skin has red hues.

Anubis is found in the Hall of Truth as Thoth's companion. When a man's heart was weighed against a feather by Maat and the man's heart failed, Anubis ate the heart. If the heart was lighter than the feather, it passed, and Anubis would become the man's guide and protector. Along this line, Egyptians honored Anubis as the protector of the dead and grave sites. Legend also has it that Anubis took on the head of a jackal in order to help Isis locate the missing pieces of Osiris's body. Osiris is the father of Anubis and Nephthys is his mother.

Anubis holds the positions of Sentinel and Kerux.

Anubis of the West, Ano-Oobi Em-Remen-Te, is the Watcher Without in the position of Sentinel. The Sentinel is in charge of the Candidate waiting to enter the Temple, and the outer opening of the Temple.

Anubis of the East, Ano-Oobist Empe-Eeb-Te, is the Watcher of the Gods in the position of Kerux. The Kerux admits the Fraters and Sorors into the Temple and guards the inner sides of the Temple. He guides the Candidate and watches over the path of the Candidate.

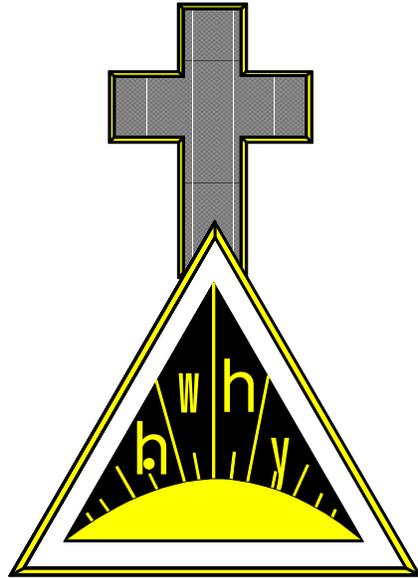
Fill in the Anubis god form on the next page in the appropriate colors. While doing this, and after, meditate on the energies and significance of Anubis in the Temple.



Anubis

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GOLDEN DAWN^{Intl.}

NEPHTHYS GOD FORM



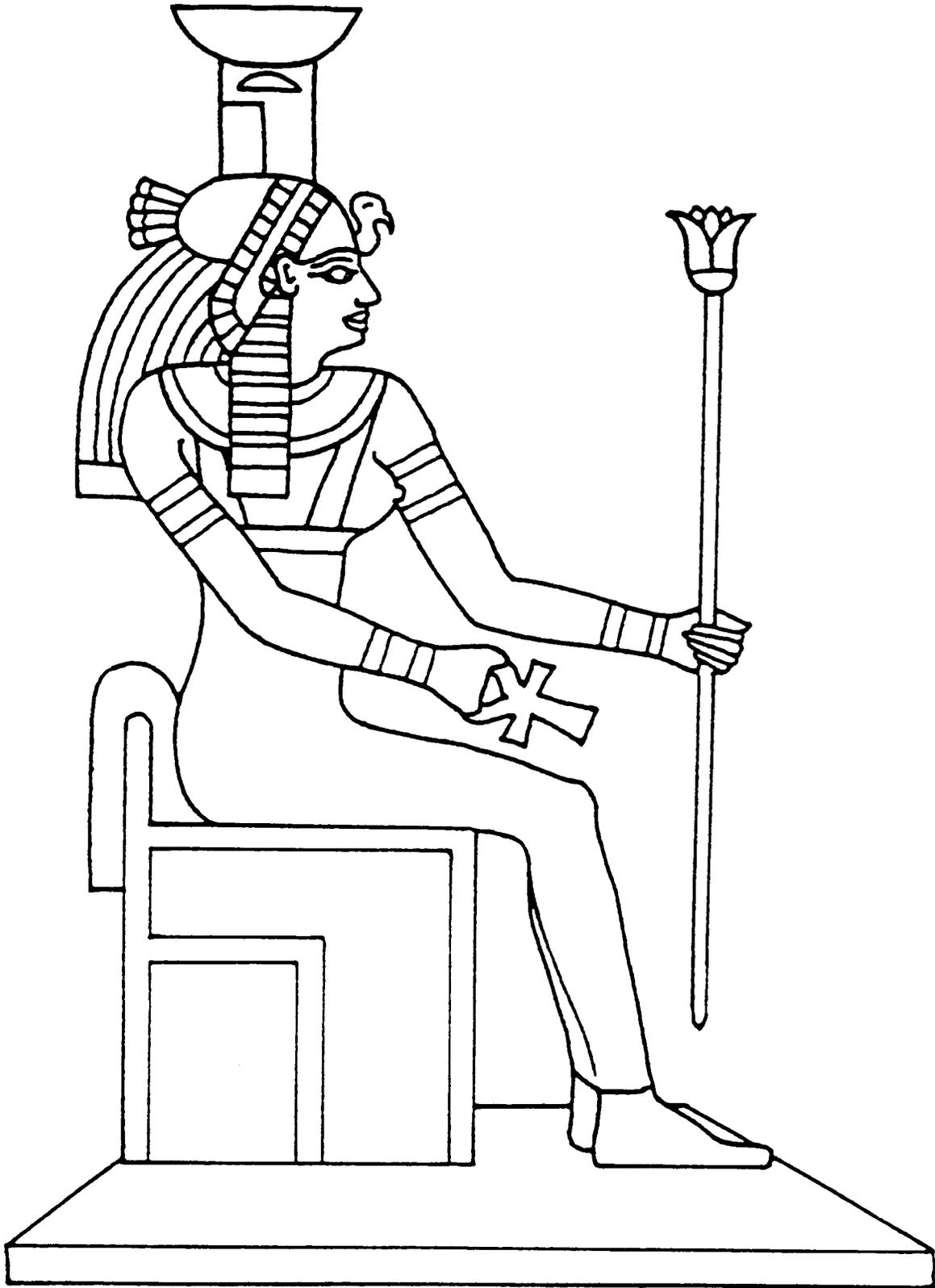
ZELATOR 1=10

Nephthys is seated on an iset or Egyptian throne. She wears a black vulture headdress crowned with a lunar disk. Her colors are black and white. Her skin is tawny gold. She wears a black skirt with white shoulders straps, exposing her breasts most often. Her armlets and necklaces are black and white striped, as is her nemyss. She carries a green lotus with a blue stem, and also holds in her other hand a red ankh.

Nephthys was the wife of Set, and the sister of Isis and Osiris. She had no children by Set, but seduced Osiris by making him drunk and conceived Anubis. When Set murdered Osiris, Nephthys fled and aided Isis with the embalming of Osiris. Nephthys and Isis are sometimes shown with wings because they mourned Osiris in the form of birds, called Kites. They are therefore considered protectors of the dead and often found in tombs. Nephthys is also thought to guard the embalmed lungs of mummified people.

Nephthys holds the position of Imperator in the Temple, Neoph-tho-osest. She is on the severe pillar.

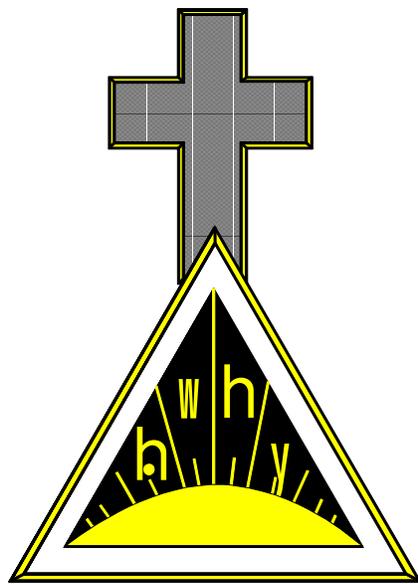
Color the picture of Nephthys on the next page while meditating on her energies and position in the Temple.



Nephthys

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**GUIDELINES FOR AN
ARTIFICIAL ELEMENTAL**



ZELATOR 1=10

This is not a pure or true evocation of an element. Later, in advanced grades, you will learn methods of natural elementals.

Remember, you are a Microcosm of the Universe, thus you have the ability to direct your will to a specific task or mission. The will is then filtered through the element and evoked and contained in a specific container. Through Will, you name the elemental, send it forth to complete a task or mission, and give it a time to disperse.

An artificial elemental is not a talisman or a natural elemental as found in nature. It is an aspect of your will transformed to a limited, specific and controlled aura, and filtered through an element.

This ritual requires a divination. Never perform it without the consent of the person you are sending it to. You should know exactly what the artificial elemental is to do, and remember to give it the command to disperse when it is finished or at a given time.

The basic qualities of the four elements as manifested through the sphere of sensation are:

Fire: Sex, lower emotions, energy, success, war, fighting, building backbone, competition, athletic endeavors, vitality, terrorism, anger, violence, protection, consecration, and law.

Water: Deep emotions, tranquillity, compassion, faith, higher forms of love, devotion, friendship, healing wounds, restoring growth, childbirth, family, calmness, medicine, comfort, clairvoyance, marriage, partnerships, negotiations, beauty, rest, meditation, fishing, and loyalty.

Air: Thoughts, memory, learning, teaching, tests, divination, writing, organizing, theorizing, addictions, intellectualism, travel, and creation of thoughts.

Earth: Jobs, money, farming, fertility, stability, health, foods, ecology, conservation, old age, construction, physical work, daily necessities such as food, shelter, etc., and grounding.

The Divine Names Attributed To Each Element

Element	Divine Name	Archangel	Angel
Fire	YHVH Tzabaoth	Michael	Aral
Water	Elohim Tzabaoth	Gabriel	Taliahad
Air	Shaddai El Chai	Raphael	Chassan
Earth	Adonai Ha-Aretz	Auriel	Phorlakh

Step 1

Decide on the purpose and do a divination.

Step 2

Perform the L.B.R.P. and B.R.H..

Step 3

Become the element you wish to use. Hold your hands nine to twelve inches apart, palms facing each other. Now imagine a bottle or a box between your hands, in the proper shape of the element. Exhale, visualizing all of the element you are working with going out with your breath and being trapped in the container between your hands. Do this until the container is full of the elemental energy.

Step 4

Take your hands away and let the container float in front of you. Vibrate the Divine name and the Archangel that pertain to the element you wish to create. Then say:

"I hereby name thee _____. Go now and do (such and such). When you have completed this task, disperse and reunite with (element) everywhere and harm none on the way. If thou hast not completed thy task by (date and time), then disperse nonetheless and reunite with (name element) everywhere and harm none on the way. As it is desired, so shall it be. Be on thy way."

Step 5

Perform the L.B.R.P., B.R.H. and the final release.

"I now release any spirits that may have been imprisoned by this ceremony. Go back to thine own abodes and habitations with the blessings of the Divine One. I now declare this rite duly closed.

The shape of the containers are as follows:

Fire	A red triangle.
Water	A blue or silver moon shape.
Earth	An earth tone or yellow cube.
Air	A blue or yellow ball.

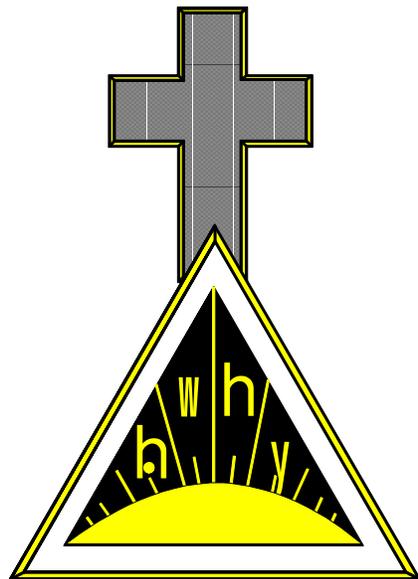
You may also use the following shapes:

Fire	A red triangle pointing up (as above).
Water	A blue triangle pointing down.
Earth	A brown triangle pointing down with a line dissecting halfway between the top and bottom.
Air	A yellow triangle as the earth triangle, but pointing up.

Make sure that all the containers are three dimensional!

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PSYCHIC SELF DEFENSE



ZELATOR 1=10

One of the biggest fears of the magical world is psychic or magical attacks. In fact, these are very rare. However, there is a common form of psychic attack. This is when an individual will hold a negative thought against another individual, for as it is stated in the Emerald Tablets, "As above, so below." It is stating that any thought held long enough will manifest. If someone is holding anger towards you, it will manifest in one way or another. This anger or negative thought will cause a stream of negative energy to flow towards you, which will in turn, cause an undesirable effect to occur in your life. Be it major or minor, it is still an undesirable effect.

In this technological society that we live in today, psychic attack is quite common in the media. Advertising is the greatest source of psychic attack. Our psyches are attacked in some of the most common ways. Some forms you may have experienced are ones that you've probably heard like these: "You must have this, buy this, buy that, do this, do that, think the way I want you to think." Moreover, some common attacks come from our families: "Act the way I want you to, don't change, stay the same." These are all forms of psychic attack.

There are many ways to deal with psychic attack. One method is Psychic self defense. Another way is by using the L.B.R.P.. Banishings are very effective against negative attacks and energies.

Now, we will begin the steps in performing the ritual against psychic attacks. Psychic self defense can be a very easy and quick process, taking no more than maybe a minute or two.

Step 1

Start off by calming your interior self. Silence your mind and become very meditative. The Relaxation Ritual is very effective for this.

Step 2

Once you have calmed your interior spirit, close your eyes and pivot in a circle clockwise until you can sense or feel where the stream of negative energy is coming from. You may identify it by feeling resistance from a particular direction in your pivoting. Always make a complete circumambulation.

Step 3

Next, you will draw an Earth Banishing Pentagram in front of you, visualizing the pentagram as a flaming blue. Visualize it becoming smaller and smaller until it is approximately four inches in diameter. Bring your hands up to your forehead in the shape of a triangle. Have your thumbs touching and your two index fingers touching to form the Triangle of Manifestation. As you raise your hands to your head, capture and enclose the pentagram before you. Visualize the pentagram burning many times brighter and much more intense.

Step 4

While in place turn your body clockwise and always make a complete circle. Somewhere along this circle, you may expect to find a resistance or push to your rotation. This will be the area or direction that the negative energy is coming from. Once again, make a complete circumambulation and turn back towards the area or direction that the negative energy is coming from.

Step 5

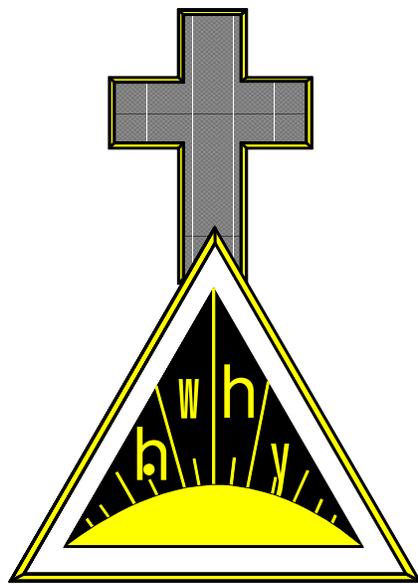
Now visualize the pentagram stronger and brighter then take a deep breath. Thrusting your left foot forward, making the Sign of the Enterer, project the pentagram towards the direction of the incoming negative energy while visualizing the pentagram growing larger and larger. Repeat this process two more times for a total of three.

This will repel the negative energy back to its own abode. Now that you have severed the link between you and the negative energy, be it real or imaginary, strongly perform the L.B.R.P.. This will prevent the negative energy from returning to you. As a day-to-day defense, the L.B.R.P. can be very effective in maintaining a protective sphere against all negative energy and attacks.



The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**ESTABLISHING A TEMPLE
IN MALKUTH**



ZELATOR 1=10

t̄wkl̄m means "kingdom" and refers to the Earth on which we walk. It is the Bride of the Microprosopus. The symbols are the altar of the double cube, the Equal Armed Cross, the Mystic Circle, the Triangle of the Art, and it is the final of the Tetragrammaton. The colors are citrine, olive, russet and black. If you take the three colors of j̄xn̄, d̄wh̄ and d̄wsȳ, there appear three colors in t̄wkl̄m, together with the fourth, which is the synthesis. Thus, we see the orange tawny of d̄wh̄, the greenish nature of j̄xn̄, the citrine color from the orange tawny of d̄wh̄ mingled with the puce of d̄wsȳ. There is another color called russet brown or russet, gleaming with a hidden fire from underneath. Then, if we mixed the green of j̄nx̄ with the puce of d̄wsȳ, we find another darkening green color, olive, rich and glowing. The synthesis of all these is a blackness which borders on the Qliphoth. These are the colors of the sephira t̄wkl̄m in their Queen scale color. In t̄wkl̄m, Adonai ha Aretz is God, the Lord and King, ruling over the kingdom and empire which is the visible material Universe. Cholem Yesodeth, the breaker of foundations, or Olam Yesodeth, the world of the elements, is the name of the sphere of operation of t̄wkl̄m. It is from these elements that all things are formed. Its Archangel is Sandalphon, the Prince of Prayer. However, others have also attributed, Metatron and Nephesh ha Assiah, the Soul of the Reconciler for the Earth. The order of angels is the Kerubim, symbolic of the elements. Thus, we see that t̄wkl̄m in many ways is the most sophisticated and complicated sephira among all the sephiroth, r̄tk̄ being the simplest. Yet as we research the Emerald Tablet, we see "As above so below", so we appreciate that r̄tk̄ is in t̄wkl̄m and t̄wkl̄m is in r̄tk̄. Ultimately, according to the Qabalah, God is in everything from the smallest insect to the dirt on which we walk. All things are infused with Divine nature. The separation between the created and the creator is an artificial separation of perception and of the mind. God is man, man is God. It could be said that collectively we are God, and we are God individually. We are part, yet we are whole. This perceived separation is a result of the Qabalistic doctrine called the Fall. In the Great Work, the purpose of the Hermetic Order of the Golden Dawn is the returning to the Godhead, back to the recognition that, "All is one, and one is all." Thus, our path begins symbolically in all pathworking experiences, no matter where we work, in t̄wkl̄m.

Sadly, over the centuries many religious groups and religions have taught that the material world and the physical body are evil. This is a point of view that is counter productive. On the other hand, the Qabalah teaches that the body is the temple of the Holy Spirit, and unless we learn the lessons found in t̄wkl̄m, the physical world, there can be no lasting progress beyond. Our first lesson comes from people in our lives, from our mother, father, relatives, work associates, etc.. We must learn to function effectively, efficiently, and in cooperation with others around us on a material level on a daily basis if we are to progress onward as well as inward. It is unlikely we are able to function effectively in a more refined spiritual nature unless we can first accomplish this. This should be a part of our pathworking task and part of the reason why we need to establish a temple in t̄wkl̄m.

We must remember that all magical operations, all divinations, invocations, meditations, etc. must begin with an affirmation of stability. We must first be grounded before we begin invoking Divine Light. In this grounding process, without having both

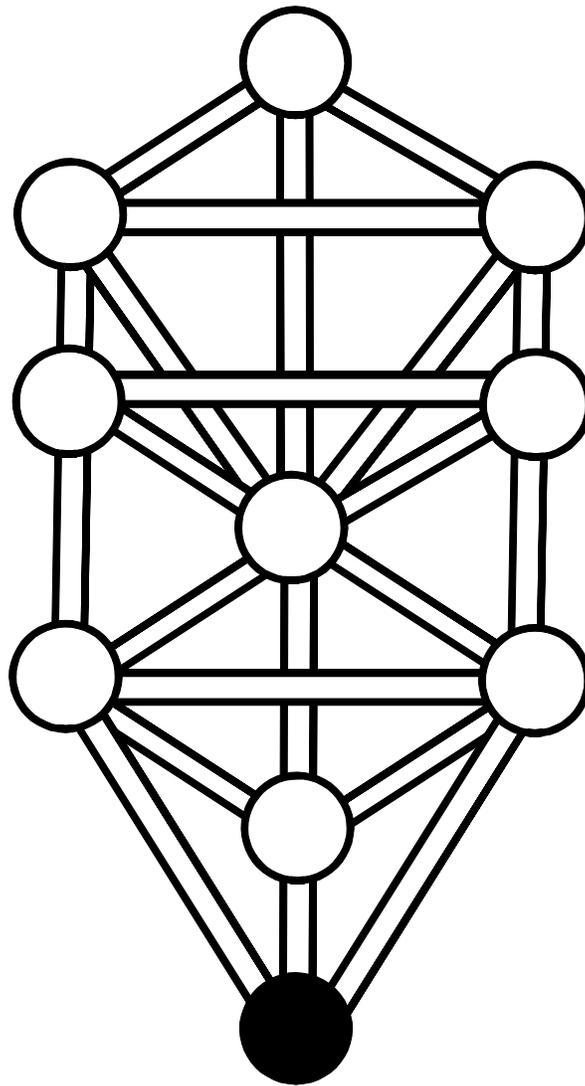
feet planted on the holy ground of $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$, we cannot realize that the physical world, the body, is all part of the spiritual world as well as a part of God himself. Without this realization, we run a serious risk of pathological confusion. It is in $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$ that we learn to balance our personality as we learn to balance the various elements as exemplified by the choir of angels called the Kerubim. The personality and the mind must be totally readjusted and renewed after every spiritual experience that we engage in. This process takes place in $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$. This process takes place every time we do a banishing, our L.B.R.P., where we place ourselves in touch with the elements and learn to balance the aspects of the Macroprosopus and Microprosopus as well as Fire and Water.

You will notice as you study the Tree of Life that there is a constant reference to the four elements or the pattern of YHVH. $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$ is the sephira where the elements are ultimately based. Here, they intermingle to form the physical world, the world of matter. These elements are the same as Fire, Water, Air, and Earth, and working with the Tattwas, we will learn more on contacting these elements.

Let us remember that $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$ is the Earth. It is active and productive, and many times it is called the Inferior Mother, the final h in the Tetragrammaton. $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$ is the final expression of hnyb , the Supernal Mother. Some of the primary symbols in $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$ suggested in creating your temple are as follows: The Equal Armed Cross, the Double Cubical Altar with all the elements represented on the altar, such as a feather or yellow dagger for Air, a flint stone or two pieces of sticks that could be rubbed together for Fire, for that of Earth, a bowl of salt, bread, dirt or a pentagram, and for Water, a cup or chalice or even a seashell. These are all the tools that should somehow be represented in your temple in $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$. Keep in mind that this is your temple, your personal sanctuary and hideout. So again, you will want to see that this temple is created in a way pleasing to you.

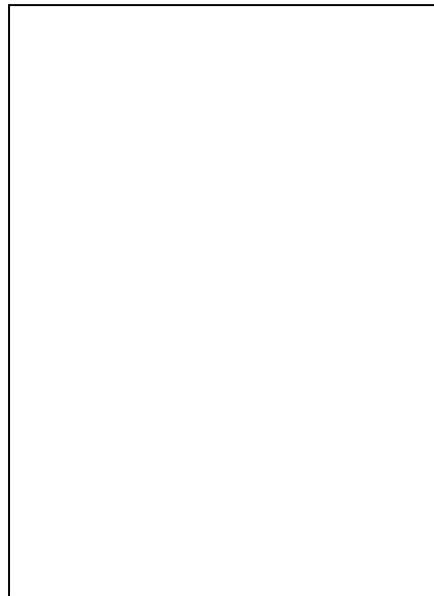
When you begin your pathworking and establishing your temple in $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$, as many correspondences as possible should be employed. The scent for $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$ is Dittany of Crete or any other scent of Earth, blended, or otherwise. The Divine name is Adonai ha-Aretz or Adonai Melekh. The angelic order or choir of angels is the Kerubim, which translates into the "Strong Ones." $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$ is symbolized by the feet, so one of the techniques that may be used in the beginning of pathworking could be the use of sandals or temple shoes. The stone is rock crystal, the creature is the sphinx, the plants are the willow, ivy and lilly. Perhaps you may want to visualize these during the pathworking. Just simply be creative about which symbols you may choose to use. Some use the method of using a giant tree for the beginning of entering their temple, others use a giant rock of some sort. In any event, it will probably be earthy. Upon entering the temple, you will begin vibrating the Divine name and the Archangelic name. This will always give you light in the temple and will also allow you into the temple at any time. Also, during any pathworking experience, by the vibrations, no matter where you are at on the tree, this will also bring you back to $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$. $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$ is not an overtly deep state of consciousness because it is symbolic of the physical plane. Many of your own experiences and the establishment of your temple will be working out daily life problems that will be dealt with symbolically and in a ritual-like manner in $\text{t}\mathbf{w}\text{k}\text{l}\text{m}$. This is why it is very important to have a pathworking diary. Again, one other suggestion might

be the creation or calling forth of a temple guardian. As you project your consciousness in $\tau\omega\kappa\iota m$, a temple guardian will be standing watch on the outside temple of your physical body. This is a very important process. Note: Always test your guardian and all energies or creatures by asking what the three pillars of Light are: Love, Truth, and Knowledge, and including the use of the Banner of the West. If you aren't familiar with the banner, a diagram has been included. Simply project this banner and any negative energy should vanish. The Divine name may be just as efficient to use. In cases when energies may be too rebelling, incorporate the Divine name with the use of the Banner of the West. Most of the time spent in $\tau\omega\kappa\iota m$ is usually consumed in rituals; going to the temple, meeting your temple guardian, the use of the sandals or robes, the performing of the L.B.R.P., etc., at which point after you have done this, you are now ready to progress upward in consciousness through the Tree of Life. The most important factor to be considered at this time is the establishment of the temple in $\tau\omega\kappa\iota m$.



The Hermetic Order Of The
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**ZELATOR ADVANCEMENT
TEST**



ZELATOR 1=10

Zelator Grade Sign

1. How is the Zelator grade sign given?
2. What element does it link the Zelator with?

Miscellaneous Things You Should Know

1. How are the candles lit in the Temple?
2. What is the order of Officers in the circumambulation that takes place in the Temple?

Temple Symbology

1. Describe the Fylfot Cross.
2. The positions of the Officers at the beginning of the ritual signify what?
3. What mystical glyph is displayed on the west side of the Double Cubical Altar?
4. What portals of wisdom are displayed to you throughout the advancement?

Communion with Auriel

1. How does the Zelator perform the communion with Auriel?
2. Have you communed with Auriel?

Psychic Self Defense

1. Give a basic outline of how to perform Psychic Self Defense.

Banishing Ritual of the Hexagram

1. Perform the B.R.H..
2. Explain Ararita.

Advanced Middle Pillar

1. Describe the colors of the Advanced Middle Pillar Ritual.
2. Describe the Circulation of the Body of Light.
3. Why is it important to perform the Middle Pillar daily?

Knowledge Lecture Two

1. What are the three alchemical principles of nature?
2. Name the metal attributed to each of the planets.
3. What is the Queen?
4. What is the King?
5. What is Malkah?
6. What is the Black Dragon?
7. What is the Green Lion?
8. What is Luna Philosophorum?
9. Give the names of the Elementals.
10. What is the Kerub of Air? Fire? Water? Earth?
11. Explain the Laver of Water.
12. Explain the Altar of Burnt Offerings.
13. Explain the Tablet of Shewbread.
14. Explain the Seven Branched Candlestick.
15. What is the symbology of the Double Cubical Altar?
16. What do the two pillars represent?
17. What are the four worlds of the Qabalah?
18. Name the ten Heavens of Assiah found in Knowledge Lecture Two in English and Hebrew.
19. Give me the Divine names of Atziluth of each sephira, beginning with r t k.
20. Give me the four suits of playing cards associated with the Tarot.

Watchtower of the North

1. What are the Three Secret Names of God borne upon the Banner of the North?
2. What element does it allude to?

Ritual to go Back in Time

1. Describe the Ritual to Go Back in Time.

Temple of t w k l m

1. Have you established a temple in t w k l m?
2. Describe your temple in t w k l m.

Earth Pantacle

1. Have you made the Earth disk?
2. What are the four colors upon it?
3. What is the Divine name associated with the Earth Pantacle?

Four Worlds of the Qabalah

1. Describe the nature of Atziluth.
2. Describe the nature of Briah.
3. Describe the nature of Yetzirah.
4. Describe the nature of Assiah.
5. How does the Tetragrammaton relate to the Four Worlds?
6. What is a Primal element?
7. What is a Specific element?
8. What is an Astral element?
9. What is a Transitional element?
10. What is a Base element?
11. What is a Primordial element?

Artificial Elementals

1. What is an Artificial Elemental?
2. Describe the process of sending an Artificial Elemental.

Give the nature of each of the following types of elementals:

3. Nature of Fire?
4. Nature of Water?
5. Nature of Air?
6. Nature of Earth?

Egyptian God Forms

1. Why is it important to do Egyptian god forms?
2. Describe the method for creating an Egyptian god shell.
3. How many times should you vibrate the name of the god form?
4. Give the description of the Anubis god form.
5. Give the description of the Nephthys god form.

The Understanding of the Human Personality in the Four Worlds

1. Name the sephiroth in the Supernal triangle.
2. Name the sephiroth in the Ethical triangle.
3. Name the sephiroth in the Astral triangle.
4. What is the difference between the Microcosm and the Macrocosm?
5. Who is Adam Kadmon?
6. What is Arik Anpin?
7. What is Zaur Anpin?
8. To which sephira is projective power ascribed?
9. To which sephira is receptive power ascribed?
10. The Ruach or personality is composed of which sephiroth?
11. What sephira is attributed to Memory?
12. What sephira is attributed to Will?
13. What sephira is attributed to Imagination?
14. What sephira is attributed to Desire?
15. What sephira is attributed to Reason?
16. What is the Nephesch?
17. What is the energy that is projected from the Nephesch called in Hebrew?
18. What is the G'uph?
19. What is the Ruach (not the energy)?

The Officers of the Temple

1. Name the three Major Officers.
2. Name the four Minor Officers.

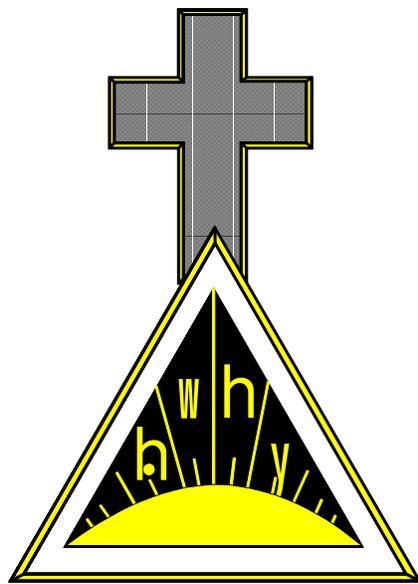
Hebrew

1. Spell the name of each sephiroth in Hebrew.

You must have a score of 85% or higher to pass.

The Hermetic Order Of The
GOLDEN DAWN Intl.

**INSTRUCTION FOR THE
ZELATOR BOOK**



ZELATOR 1=10

This is a step-by-step guide for mastering the Zelator Grade material. Keep this guide with your Zelator book as a reference and as a map for personal mastery of the Zelator Grade.

Step 1

Read the lesson on the Lesser Invoking Ritual of the Pentagram. Do this ritual in place of the Lesser Banishing Ritual of the Pentagram in the morning and spend two to five minutes facing the quarter of the North, meditating on Earth, and visualizing the great Archangel Auriel.

Step 2

Read and learn the method of Psychic Self Defense. Practice it until you know how to perform it well.

Step 3

Learn the Advanced Middle Pillar Ritual. Replace your regular Middle Pillar with the advanced one.

Step 4

Read and study the lesson, "Highlights of the Second Knowledge Lecture."

Step 5

Read and study the lesson, "Four Worlds of the Qabalah."

Step 6

Read and study the lesson, "Understanding of the Human Personality in the world of the Qabalah."

Step 7

Read and study the lesson, "Significance of the Officers."

Step 8

Read and perform the "Ritual To Go Back In Time." Do it at least three times in a one-week period.

Step 9

Purchase a disk and material for the building of your Earth Pentacle. Begin building your Earth Pentacle.

Step 10

Read the lesson on Artificial Elementals. Look for situations in which to use it. Perform it at least three times. Any element, but preferably Earth.

Step 11

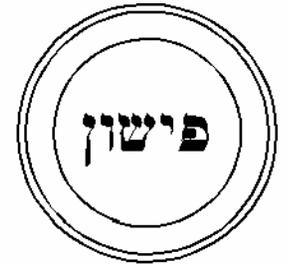
Read the lesson on God forms. Create an Anubis God form and spend ten minutes in that god form. Do this at least three times weekly.
Do the same thing for the god form of Nephthys.
Put your thoughts and feelings in your ritual diary.

Step 12

Read "Miscellaneous Things You Should Know." Review all you have learned, and practice it regularly. You now have new tools.

Step 13

Prepare for Theoricus 2=9.



In the Name of the Lord of the Universe

and by command of the Greatly Honored Chiefs of
the Second and Invisible Order, the duly appointed Chiefs
of the Temple of Isis Mighty Mother#12,
do hereby confirm that:



has received the title of
Periclitus de Faustis
and been duly initiated into the
grade of Zelator ①=⑩ of the
Hermetic Order of the Golden Dawn Int'l..



Imperator: _____ ⑤=⑥

Praemonstratrix: _____ ⑤=⑥

Cancellarius: _____ ⑤=⑥

Date of Initiation

