

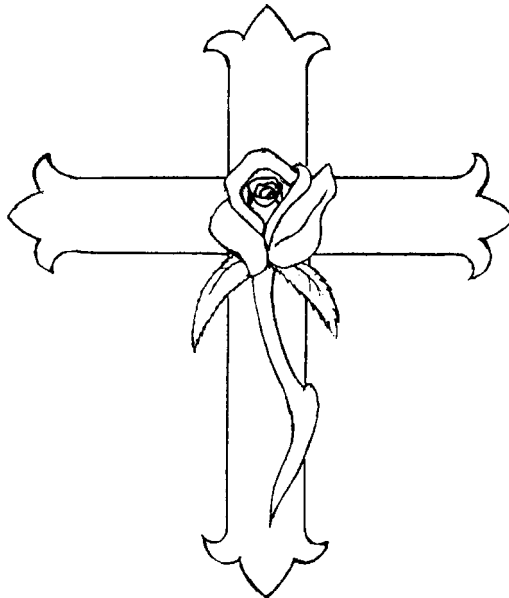
D

Tools of the Inner Order

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

⑤=⑥



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

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

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

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

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

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

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

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

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

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

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

The Symbology of the Lotus

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

Consecration of the Lotus Wand

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

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

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

Step 1

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

Step 2

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

For Nit is:

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

For O it is:

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

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

Step 3

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

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

Step 4

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

Step 5

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

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

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

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

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

Step 6

Wrap your Lotus Wand in the appropriate silk or linen.

Step 7

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

Step 8

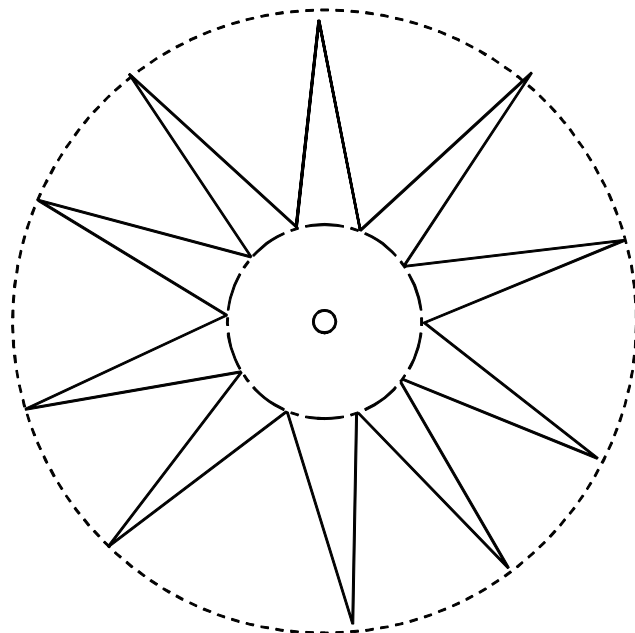
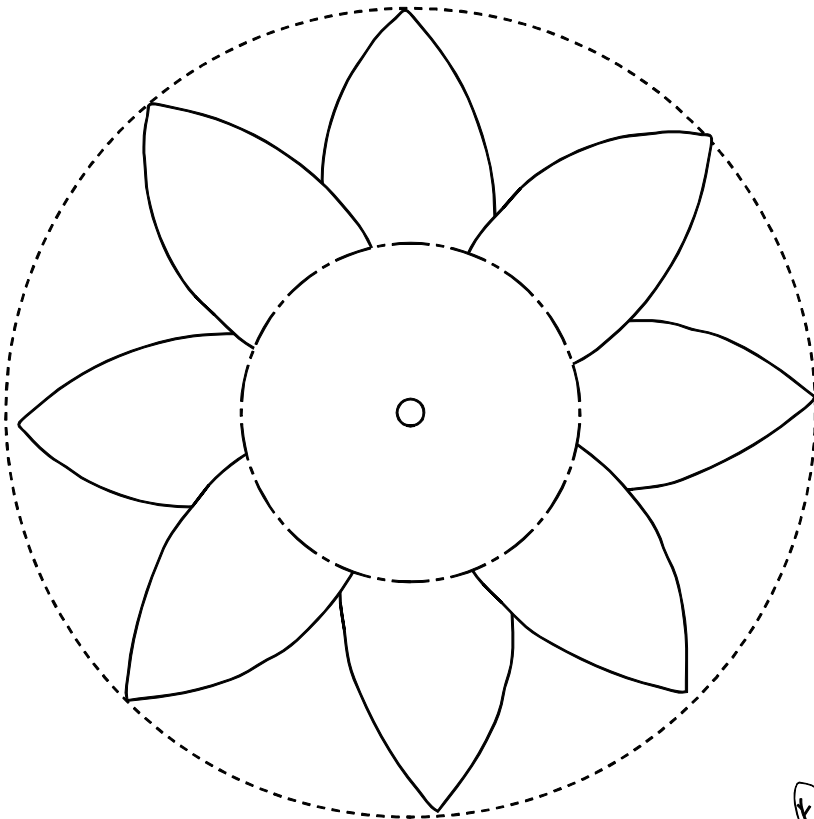
Perform the reverse circumambulation to break up the forces. Remember, going in reverse breaks up the vortex.

Step 9

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

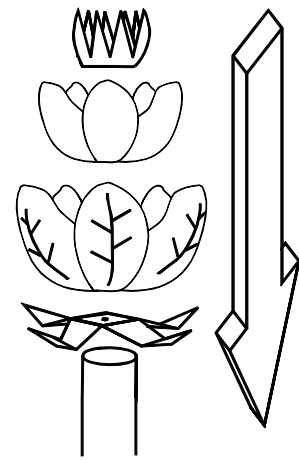
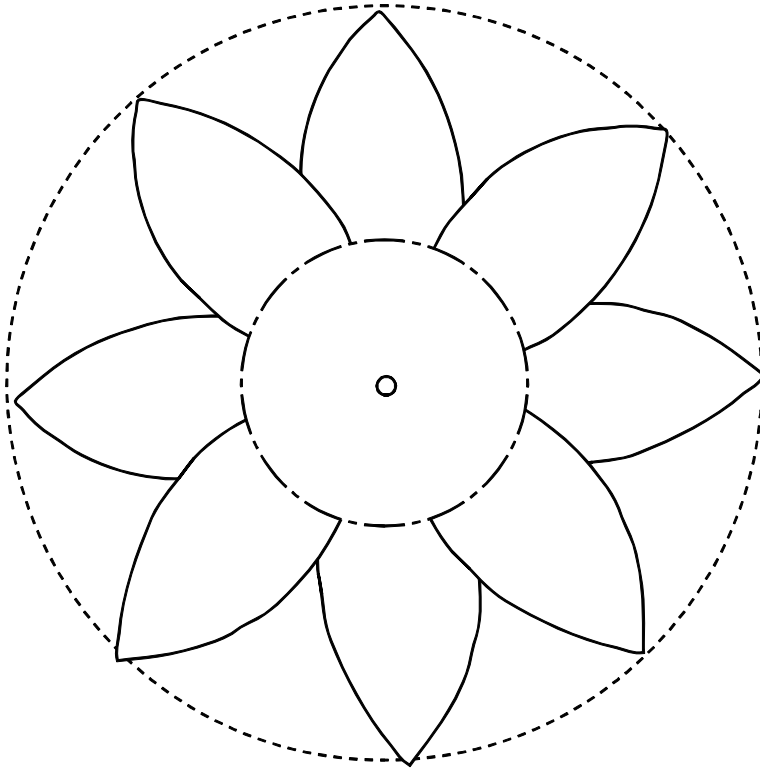
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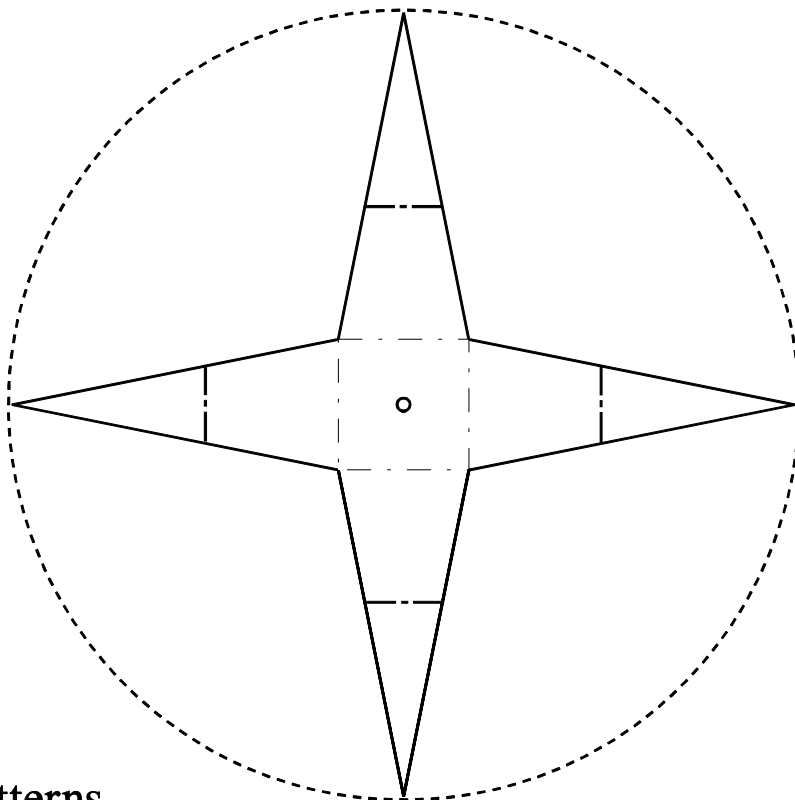
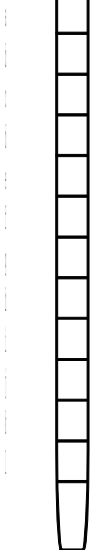


Spirit	White
Aries	Red
Taurus	Red-Orange
Gemini	Orange
Cancer	Amber
Leo	Lemon-Yellow
Virgo	Yellow-Green
Libra	Emerald
Scorpio	Green-Blue
Sagittarius	Blue
Capricorn	Indigo
Aquarius	Violet
Pisces	Crimson
Earth	Black

These are the patterns for making your lotus.



Personal Motto



These are the patterns for making your lotus.