

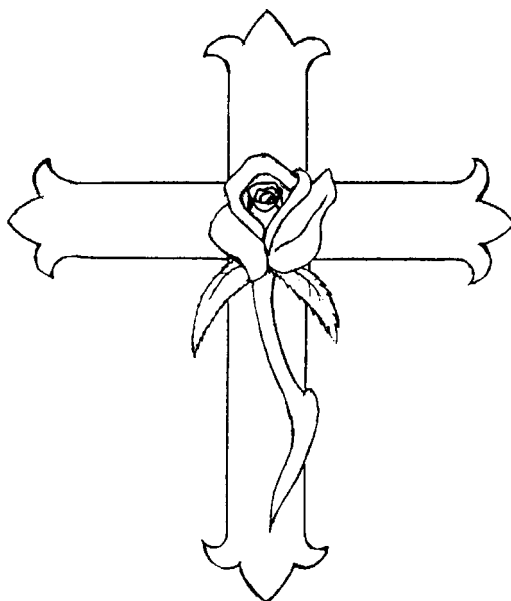
Z1

# The Enterer of the Threshold

R. R. ET A. C.

ZELATOR ADEPTUS MINOR

⑤=⑥



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### *The General Exordium*

*The Speech in the Silence:*

*The Words against the Son of Night:*

*The Voice of Thoth before the Universe in the presence of the eternal gods:*

*The Formulas of Knowledge;*

*The Wisdom of Breath;*

*The Radix of Vibration;*

*The Shaking of the Invisible:*

*The Rolling Asunder of the Darkness:*

*The Becoming Visible of Matter:*

*The Piercing of the Coils of the Stooping Dragon:*

*The Breaking forth of the Light:*

*All these are in the Knowledge of Tho-oth.*

### *The Particular Exordium*

*At the Ending of the Light: At the Limits of the Night: Tho-oth stood before the Unborn Ones of Time!*

*Then was formulated the Universe:*

*Then came forth the gods thereof:*

*The Aeons of the Bornless Beyond:*

*Then was the Voice vibrated:*

*Then was the Name declared.*

*At the Threshold of the Entrance,*

*Between the Universe and the Infinite,*

*In the Sign of the Enterer, stood Tho-oth,*

*As before him were the Aeons proclaimed.*

*In Breath did he vibrate them:*

*In Symbols did he record them:*

*For betwixt the Light and the Darkness did he stand.*

This is complete explanation of the symbolism of, and the formulae contained in the 0=0 grade of Neophyte of the Order of the Golden Dawn.

"Enterer of the Threshold" is the name of the 0=0 Grade of Neophyte. "The Hall of the Neophyte" is called, "The Hall of the Dual Manifestation of Truth," that is, of the goddess Thmaah, whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.

*Of the Temple in reference to the sephiroth.* The Temple, as arranged in the Neophyte grade of the Order of the Golden Dawn in the Outer, is placed looking towards the hy of hwhy in twklm in hycu. That is, as y and h answer unto the sephiroth hmkj and hnyb in the Tree (and unto aba and ayma through whose knowledge alone that of rtk may be obtained), even so, the sacred rites of the Temple may gradually, and as

it were, in spite of himself, lead the Neophyte unto the knowledge of his Higher Self. Like the other sephiroth,  $\text{t}\text{w}\text{k}\text{l}\text{m}$  hath also its subsidiary sephiroth and paths. Of these ten sephiroth, the Temple, as arranged in the Neophyte grade includeth only the four lower sephiroth in the Tree of Life:  $\text{t}\text{w}\text{k}\text{l}\text{m}$ ,  $\text{d}\text{w}\text{s}\text{y}$ ,  $\text{d}\text{w}\text{h}$ , and  $\text{j}\text{x}\text{n}$ , and the outer side of Paroketh, the Veil. Paroketh formeth the east of the Temple. First in importance cometh the symbolism of the east.

The three Chiefs who govern and rule all things, the viceroys in the Temple of the unknown Second Order beyond, are the reflections therein of the powers of  $\text{d}\text{s}\text{j}$ ,  $\text{h}\text{r}\text{w}\text{b}\text{g}$  and  $\text{t}\text{r}\text{a}\text{p}\text{t}$ . They represent: the Emperor --  $\text{h}\text{r}\text{w}\text{b}\text{g}$  and the grade 6=5, the Praemonstrator --  $\text{d}\text{s}\text{j}$  and the grade 7=4, the Cancellarius --  $\text{t}\text{r}\text{a}\text{p}\text{t}$  and the grade 5=6.

Now, the Emperor governeth because in  $\text{j}\text{x}\text{n}$ , which is the highest grade of the First Order, 4=7, is the  $\text{O}$  reflected from  $\text{h}\text{r}\text{w}\text{b}\text{g}$ . The Praemonstrator is second, because in  $\text{d}\text{w}\text{h}$ , which is the next highest grade, 3=8, is the  $\text{N}$  reflected from  $\text{d}\text{s}\text{j}$ . The Third is the Cancellarius because in  $\text{d}\text{w}\text{s}\text{y}$ , 2=9, is the  $\text{M}$  reflected from  $\text{t}\text{r}\text{a}\text{p}\text{t}$ . Thus, the Order is governed by a triad, one in intention but having different functions: the Emperor to command, the Praemonstrator to instruct, and the Cancellarius to record.

The proper mantle of office of the Emperor is the flame, scarlet robe of  $\text{O}$  and severity, as on him do the energy and stability of the Temple depend. If he has sub-officers to assist him, they partake of his symbolism. His mantle is the symbol of unflinching authority, compelling the obedience of the Temple to all commands issued by the Second Order. Upon the left breast thereof, is the Cross and Triangle of the Golden Dawn, both white, representing the purification of the Temple in the Outer Order by  $\text{O}$ . He may wear a lamen similar to that of Hierophant. His place in the Temple is at the extreme right of the Dais, and at the Equinox, he takes the throne of Hierophant when that office is vacated.

The proper mantle of office of the Praemonstrator is the bright blue robe of  $\text{N}$ , representing the reflection of the wisdom and knowledge of  $\text{d}\text{s}\text{j}$ . His duty is that of teacher and instructor of the Temple, always limited by his obligation to keep secret the knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned, and duly issues to the Temple any instruction regarding the ritual received by him from the Greatly Honoured Chiefs of the Second Order. He is therefore to the Temple the reflector of the wisdom beyond. His sub-officers partake of his symbolism. The White Cross and Triangle on his left breast on the robe represents the purification of the Outer Order by  $\text{N}$ . He may wear a Lamen like that of the Hierophant, but blue upon an orange field and depending from a collar of orange. He may bear a sceptre surmounted by a Maltese Cross in the elemental colors.

The proper mantle of office of the Cancellarius is the yellow robe of  $\text{M}$ . Upon him depend the records of the Temple, the order of its working, the arrangements of its meetings and the circulation of its manuscripts. He is the recorder, and more immediately than either of the preceding Chiefs, the representative of the executive authority of the Second Order over the Outer. His duty is to see that in no case knowledge of a grade be given to a member who has not properly attained to it. He is the immediate circulator of all communications from the Second Order. His sub-officers partake of his symbolism. His White Cross and Triangle represent the purification of

the Outer Order by M. Cancellarius may wear a lamén like that of Hierophant, but of yellow on a purple field, and depending from a purple collar; and he may bear a sceptre surmounted by a hexagram of amber and gold.

The sceptres of the Chiefs should be of the same color as their mantles, with a gold band to represent trapt, being the first grade of the Inner Order. The sword of Imperator should have a plain scarlet hilt with gold or brass mountings, while the sceptre of Praemonstrator should be blue with a gold band. The proper seat of the Chiefs is beside the Hierophant. If desired, the Imperator and Cancellarius may be seated to the right and the Praemonstrator and immediate Past Hierophant to his left; the Cancellarius and immediate Past Hierophant being nearest to the Hierophant on their respective sides.

The Chiefs stand before the Veil in the east of the Temple as the representatives of the Inner Order, and therefore, no meeting can be held without one of them. Preferably, all three Chiefs should be present. The other officers of the Temple exist only by their authority and permission.

Because the east of the Temple is the outer side of Paroketh, all members of the Second Order wear the *crossed sashes* of a Lord of the Paths of the Portal of the Vault only ---no higher grade being allowed to be shown in a Temple of the First Order. Members of the Second Order should be seated in the east of the Temple when practicable. Any Past Hierophant may wear a mantle of a Hierophant and a jewel of that lamén, but not a large collar lamén. Immediate Past Hierophant may have a sceptre of a Hierophant.

The Chiefs, or members asked to represent them on the Dais, wear white gowns. The cords and tassels of all mantles of Chiefs or officers should be white to symbolize spiritual purity and influence of the Divine and shining Light. Members of the Outer Order wear a black gown or tunic with a sash indicating their grade across it. The black sash crosses from the left shoulder (from the side of the Black Pillar, as they first received it), and the white sash from the right shoulder.

Egyptian head-dresses, or nemysses are worn by the Chiefs and officers with those of the Chiefs being of the color of their mantles striped with the complementary color. Those of the officers are striped equally in black and white or plain black squares of approved pattern.

The key to the formation of the tunic and nemyss is the Crux Ansata, for the nemyss makes the oval, and the arms and body of the tunic, the cross.

## **The Symbolism of the Temple**

The bases of the two pillars are respectively in j xñ and dwh; the White Pillar being in j xñ and the Black Pillar in dwh. They represent the two pillars of Mercy and Severity. The bases are cubical and black to represent the L element in tñklm. The columns are respectively black and white to represent the manifestation of the eternal balance of the scales of justice. Upon them should be represented in counterchanged color any appropriate Egyptian designs, emblematic of the soul.

The scarlet tetrahedral capitals represent the O of test and trial, and between the pillars is the porchway of the region immeasurable. The twin lights which burn on their summits are "The Declarers of the Eternal Truth." The bases of the tetrahedra, being triangular, points east on the White Pillar, while that on the Black Pillar points west. Thus, they complete the hexagram of trapt, though separate, as is fitting in "The Hall of the Dual Manifestation of Truth."

The altar, whose form is that of a double cube, is placed in the eastern part of t w k l m as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the east, citrine, on the south, olive, on the north, russet, while the west side and the base will be black, while the summit is of a brilliant whiteness.

The symbols upon the altar represent the forces and manifestation of the Divine Light, concentrated in the White Triangle of the three Supernals as the synthesis. wherefore, upon this sacred and sublime symbol, is the obligation of the Neophyte taken as calling therein to witness the forces of the Divine Light.

The Red Cross of trapt (is here placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order as though the crucified one, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter the Divine triad of Light.

Around the cross are the symbols of the four letters of the name Jehovah with the c of h w c h y being only implied and not expressed in the Outer Order. At the east is the mystical rose, allied by its scent to the element of M. At the south is the Red Lamp, allied by its flame with the element of O. At the west is the cup of wine, allied by its fluid form to the element of N. At the north are bread and salt, allied by their substance to the element of L. The elements are placed upon the altar according to the winds.

**"For Osiris Onnophris who is found perfect before the gods, hath said:  
'These are the elements of my body,  
Perfected through suffering, glorified through trial.  
For the scent of the dying rose is as the repressed sigh of my suffering,  
And the flame-red fire as the energy of mine undaunted will:  
And the cup of wine is the pouring out of the blood of my heart,  
Sacrificed unto regeneration, unto the newer life,  
And the bread and salt are the foundations of my body,  
which I destroy in order that they may be renewed.  
For I am Osiris Triumphant, even Osiris Onnophris, the Justified One:  
I am He who is clothed with the body of flesh,  
Yet in whom is the Spirit of the great gods.  
I am the Lord of Life, triumphant over death.  
He who partaketh with me shall arise with me.  
I am the manifestor in matter of those whose abode is the invisible:  
I am purified. I stand upon the Universe.  
I am its reconciler with the eternal gods:  
I am the perfecter of matter:  
And without me, the Universe is not."**

Technically, the door is supposed to be situated behind the seat of Hiereus in the west but it may be in any part of the Neophyte Hall, seeing that the walls represent the barrier to the exterior. "The Gate of the Declarers of Judgment" is its name and its symbolic form is that of a straight and narrow doorway between two mighty pylons. "The Watcher Against the Evil Ones" is the name of the Sentinel who guards it, and his form is the symbolic one of Anubis.

## The Stations of the Officers

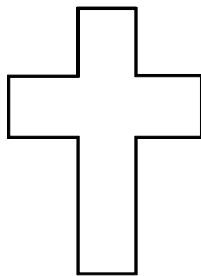
The Hierophant is placed in the east of the Temple on the outer side of the veil of Paroketh, to rule the Temple under the presidency of the Chiefs. There, he fills the place of a Lord of the Paths of the Portal of the Vault of the Adepts, acting as an inductor to the sacred Mysteries. The insignia and symbols of Hierophant are:

The Throne of the east on the path of s, outside the Veil.  
The mantle of bright, flame scarlet, bearing a white cross on the left breast.  
The lamén suspended from a white collar.  
The Crown-Headed Sceptre.  
The Banner of the East.

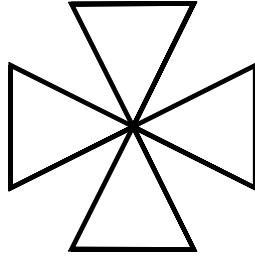
The position of the throne on the path s is fitting for the "Inductor to the Mysteries" as there is placed in that balanced and central position that knowledge of the Light in trapt. Being placed before Paroketh at the point of its rending marks the shining forth of the Light through the Veil, and the translation of the three Supernals to the Outer Order, which is represented by the red Calvary Cross and the White Triangle upon the altar. Thus, the station of Hierophant's throne fitly represents the rising of the Sun of Life and Light upon our Order.

The robe of scarlet represents the flaming energy of the Divine Light, shining forth into infinite worlds. Upon the left breast is a white cross to represent purification unto the Light, and this cross may be one of the following forms:

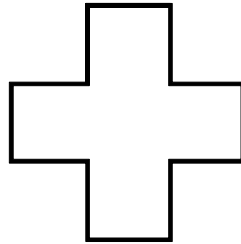
In which case it alludes either to the cross of six squares of trapt or to the Cross of the Rivers.



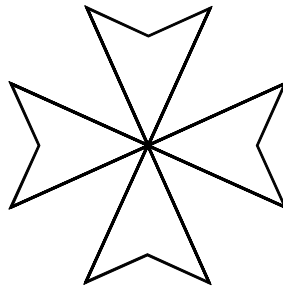
The Cross of the Elements, to represent the descent of the Divine and Angelic forces into the pyramid symbol.



A Cross of the Elements, symbolising their purification through the Light of the four lettered name hwhy in trapt.



The Cross of Four Arrowheads, representing the keen and swift impact of the Light, coming from behind the Veil through the elements symbolised by the arrow of i in the path s.



It is indifferent which of the crosses be employed, seeing that each represents the operation of the Light through the Veil.

The sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the sephiroth tud, trapt and dwsy, the pommel being twklm. The shaft represents the paths g, s and t. The grip by which it is wielded, by the path t, represents the Universe governed by and attracting the forces of the Light. The names of the sephiroth and paths are not marked thereon, but the Hierophant initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It thereby, represents him as touching the Divine Light of rtk and attracting it through the Middle Pillar to twklm. It is called "The Sceptre of Power" and invests him with the power of declaring the Temple open or closed in any grade if time be short, and this is done by saying: "By the power in me vested by this sceptre, I declare this Temple duly opened (or closed)."

This method of opening and closing "by sceptre" should only be used in great emergency where time presses. It should not be used in a ceremony where elemental spirits have been invoked, especially not in the closing.

The lamén is partially explained in the Portal ceremony thus: "The Hierophant's lamén is a synthesis of  $\tau\rho\alpha\tau$  to which the Calvary Cross of Six Squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conduction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of  $\text{O}$  and  $\text{N}$ . The reconciling yellow unites with blue in green which is the complimentary color to red and with red, in orange which is the complementary color to blue. The small inner circle placed upon the cross alludes to the rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order. But in addition to this, it represents the blazing light of the  $\text{O}$  of  $\text{A}$  bringing into being the green vegetation of the otherwise barren  $\text{L}$  and also the power of self sacrifice requisite in one who would essay to initiate into the sacred mysteries. So as the sceptre represents the authority and power of the Light, the lamén affirms the qualifications necessary to him who wields it, and therefore, it is suspended from a white collar, to represent the purity of the White Brilliance from  $\text{r}\tau\text{k}$ . Hence, it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal: "The field of the Banner of the East is white, the color of Light and purity. As in the previous case, the Calvary Cross of Six Squares is the number six of  $\tau\rho\alpha\tau$ , the yellow Cross of Gold, and the cubical stone, bearing in its center the sacred  $\text{t}$  of Life, and having bound together upon it the form of the Macrocosmic hexagram, the red triangle of  $\text{O}$  and the blue triangle of  $\text{N}$ , the  $\text{yhl a j w r}$  and the waters of creation."

In addition to this explanation, it affirms the mode of action employed by the Divine Light in its operation by the forces of nature. Upon it is the symbol of the Macrocosm so colored as to affirm the action of the  $\text{O}$  of the  $\otimes$  through the waters of creation under the harmony of the Golden Cross of the Reconciler. Within the center of the hexagram is a  $\text{t}$  Cross in white to represent its action as a triad, and the whole is placed on a white field representing the ocean of the  $\text{rwa [ws ]ya}$ . The banner is suspended from a gold colored bar by red cords, and the pole and base should be white. The base represents the purity of the foundation, and the shaft, the purified will directed to the Higher. The golden cross bar is that whereon the manifested law of perfection rests, the banner itself, the perfect law of the Universe, and the red cords and tassels, the Divine self-renunciation whose trials and sufferings form as it were the ornament of the completed work. The whole represents the ascent of the initiate into perfect knowledge of the Light. Therefore, in the address of the Hieres, the Neophyte hears, "Even the Banner of the East sinks in adoration before Him," as though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension.

"Expounder of the Sacred Mysteries" is the name of the Hierophant, and he is "Osiris" (Aeshoorist) in the Nether World (St added as a suffix to a name indicates the influence from  $\text{r}\tau\text{k}$ ).



The station of Hiereus is at the extreme west of the Temple and in the lowest point of  $t\omega k l m$  where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum diagram. Representing a terrible and avenging god at the confines of matter at the borders of the  $t p l q$ , he is enthroned upon matter and robed in darkness, and about his feet are thunder and lightning, the impact of the paths of  $c$  and  $q$ ,  $O$  and  $N$ , terminating respectively in the russet and olive quarters of  $t\omega k l m$ . Therefore, is he placed there as almighty and avenging guardian to the sacred Mysteries. The symbols and insignia of Hiereus are:

The Throne of the west in the black of  $t\omega k l m$ , where it borders on the Kingdom of Shells.  
The black Robe of Darkness, bearing a white cross on the left breast.  
The Sword of Strength and Severity.  
The lamén suspended from a scarlet collar.  
The Banner of the West.

The position of the Throne of the West at the limits of  $t\omega k l m$  is fitting for the Avenger of the Gods, for he is placed there in eternal affirmation against the Evil Ones: "Hitherto shall ye come and no further." The throne is also placed there as a seat of witness and of punishment decreed against evil.

The robe or mantle is of darkness, threatening and terrible to the Outer, as concealing an avenging force ever ready to break forth against the evil ones. On the left breast is a white cross to represent the purification of matter unto the Light. The sword represents the forces of the Pillar of Severity as a whole, but the places of the sephiroth are not necessarily indicated thereon. The guard is  $d\omega h$  and may be of brass, the grip is the path of  $c$  and may be of scarlet. The pommel,  $t\omega k l m$ , and may be black. The grip by which it is wielded, being the path  $c$ , represents the Universe governed by the flaming force of severity and represents the Hiereus as wielding the forces of Divine severity. "The Sword of Vengeance" is its name.

The lamén is partially explained in the Portal thus: "The outer circle includes the four sephiroth,  $t r a p t$ ,  $j x n$ ,  $d\omega h$ , and  $d\omega s y$ , of which the first three mark the angles of the triangle inscribed within, while the connecting paths  $n$ ,  $u$ , and  $p$  form its sides. In the extreme center is the path  $s$  through which is the passage for the Rending of the Veil. It is therefore a fitting lamén for the Hiereus as representing the connecting link between the First and Second Orders, while the White Triangle established in the surrounding darkness is circumscribed in its turn by the circle of Light." In addition to this explanation, the lamén represents "The Light that shineth in the Darkness though the Darkness comprehendeth it not." It affirms the possibility of the redemption from evil and even that of evil itself through self sacrifice. It is suspended from a scarlet collar which represents its dependence on the force of Divine severity for overpowering the evil. It is a symbol of tremendous strength and fortitude and is a synthesis of the office of the Hiereus as in regards to the Temple, as opposed to his office as in regards to the outer world. For these reasons, it should always be worn by the Hiereus.

The Banner of the West completes the symbols of the Hiereus. It is thus explained in the Zelator grade: "The White Triangle refers to the three paths

connecting  $\text{t}\text{wklm}$  with the other sephiroth, while the Red Cross is the hidden knowledge of the Divine nature which is to be obtained through their aid. The Cross and Triangle together represent Life and Light." In addition to this explanation from the Zelator grade, it represents eternally the possibility of rescuing the evil and in it, the trapt Cross is placed within the White Triangle of the Supernals as thereby representing that sacrifice as made only unto the Higher. The Red Cross may be bordered with gold in this instance to represent the perfect metal obtained in and through the Darkness of putrefaction. Black is its field which thus represents the Darkness and ignorance of the Outer, while the White Triangle is again the Light which shineth in the Darkness but which is not comprehended thereby. Therefore is the Banner of the West the symbol of twilight, as it were, the equation of Light and Darkness. The pole and the base are black to represent that even in the depths of evil can that symbol stand. The cord is black, but the transverse bar and the lance point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons. The Banner of the West, when it changes its position in the Temple, represents that which bars and threatens, and demands fresh sacrifice before the path leading to the Higher be attained.

"Avenger of the Gods" is the name of the Hieres, and he is "Horus in the Abode of Blindness Unto, and Ignorance of the Higher." Hoor is his name.

The station of the Hegemon is between the two pillars whose bases are in  $\text{j}\text{x}\text{n}$  and  $\text{d}\text{w}\text{h}$  at the intersection of the paths  $\text{p}$  and  $\text{s}$  in the symbolic gateway of occult science as it were, at the beam of the balance, at the equilibrium of the scales of justice; at the point of intersection of the lowest reciprocal path with that of  $\text{s}$ , which forms a part of the Middle Pillar. She is placed there as the guardian of the threshold of entrance and the preparer of the way for the enterer. Therefore she is the reconciler between Light and Darkness, and the mediator between the stations of Hierophant and Hieres. The symbols and insignia of the Hegemon are:

- The robe of pure whiteness, bearing on the left breast a red cross.
- The Mitre-headed Sceptre.
- The lamien suspended from a black collar.

The robe represents the spiritual purity which is required in the aspirant to the Mysteries, and without which qualification none can pass between the eternal pillars. It represents the Divine Light which is attracted thereby and brought to the aid of the candidate. It symbolizes the self sacrifice that is offered for another to aid him in the attainment of the Light. It also signifies the atonement of error; the preparer of the pathway unto the Divine. Upon the left breast is a cross, usually the Calvary form, red to represent the energy of the Lower Will, purified and subjected to that which is the Higher, and thus, is the office of Hegemon especially that of the reconciler.

The Mitre-headed Sceptre is the distinctive ensign of office of Hegemon. On the Tree of Life, it represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and pommel. The bands represent the places of the sephiroth  $\text{d}\text{s}\text{j}$  and  $\text{j}\text{x}\text{n}$ , the shaft being formed by the paths  $\text{w}$  and  $\text{k}$ , the grip by which it is wielded being the path  $\text{q}$ , while the pommel is  $\text{t}\text{wklm}$ . The mitre is gold with red mountings, and each point

terminates in a ball. The mitre is charged with a red Calvary Cross of Six Squares. This mitre represents the wisdom of hmkj as a duplicated aspect of rtk, attracted by the symbol of self sacrifice. The sceptre is wielded by the forces of flux and reflux, shown by the grip being referred to the path q, and it represents the attraction into the Universe of the forces of Divine Mercy. The sephiroth and paths are marked only as bands, and owing to its meaning, should be carried by the Hegemon in all conducting of the candidate as representing to the latter the attraction of the forces of his Higher Self. It is called "The Sceptre of Wisdom."

The lamén is explained in part in the grade of Philosophus thus: "The peculiar emblem of the Hegemon is the Calvary Cross of Six Squares within a circle. This cross embraces trapt, jxn, dwh and dwsy, and rests upon tklm. Also, the Calvary Cross of Six Squares forms the cube and is thus referred to the six sephiroth of the Microprosopus which are dsj, hrwbg, trapt, jxn, dwh and dwsy."

In addition to this explanation, it represents the Black Calvary Cross of Suffering as the initiator by trial and self abnegation, and the opener of the way into the comprehension of the forces of the Divine Light. It is therefore suspended from a black collar to show that suffering is the purgation of evil.

"Before the Face of the Gods in the Place of the Threshold" is the name of Hegemon, and she is the goddess Thma-ae-st having the following Coptic forms:

Thma-ae-st - This is as in regards to the Middle Pillar and the influence from rtk.

Thma-aesh - This is more fiery as in regards to her influence with respect to the Pillar of Severity.

Thmaa-ett - This is more fluidic as in regard to her influence with respect to the Pillar of Mercy.

She is the wielder of the Sceptre of Dual Wisdom from hmkj, and therefore, is the mitre head split in two and not closed, to indicate the dual manifestation of wisdom and truth, even as the Hall of the Neophyte is called "The Hall of the Dual Manifestation of the Goddess of Truth."

The three inferior officers do not wear mantles but only lamens suspended from black collars. The designs are in white on a black field to show that they are administrators of the forces of Light acting through the Darkness, under the presidency of the superior officers.

The lamén of the Kerux is thus explained in the grade of Theoricus: "The Tree of Life and the three Mother Letters are the keys wherewith to unlock the Caduceus of Hermes. The upper point of the wand rests on rtk and the wings stretch out to hmkj and hnyb, thus, comprehending the three Supernal sephiroth. The lower seven are embraced by the serpents whose heads fall on dsj and hrwbg. They are the Twin Serpents of Egypt and the currents of astral light. Furthermore, the wings and the top of the wand form the letter c, the symbol of O; the heads and upper halves of the serpents form a, the symbol of M; while their tails enclose m, the symbol of N. The fire of life above, the waters of creation below, and the M symbol vibrating between them."

In addition to this, the Caduceus of Kerux represents the balanced forces of eternal Light working invisibly in the darkness, even as the Light born before the hood-winked candidate at his initiation is symbolic of the Light which guides him in the Darkness of the world though he sees it not nor knows it. This Caduceus is the Rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration may be revealed through meditation. It is the outer form of the wand surmounted by the winged globe below which the Twin Serpents are shown, the wand of the Chief Adept in the 5=6 grade.

The lamén of the Stolistes is thus explained in the grade of Practicus: "The cup of the Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life, it embraces nine of the sephiroth, exclusive of rtk. dısy and tıklm form the triangle below, with the former as the apex, and the latter as the base. Like the Caduceus, it further represents the three elements of N, M and O. The crescent is N which is above the firmament, the circle is the firmament, and the triangle is the consuming O below, as opposed to the celestial O symbolized by the upper part of the Caduceus." In addition to this explanation, the cup represents the receptacle and collector of the more fluidic forces of the Light, and is the symbol of an inexhaustible bowl of libation from which reservoir the Adept may draw the reserved forces of the Light, which is a matter that again calls for meditation.

The lamén of the Dadouchos is thus explained in the grade of Zelator: "The Hermetic Cross, which is also known as Fylfot, Hammer of Thor, and Swastika, is formed of seventeen squares taken from a square of twenty-five lesser squares. These seventeen fitly represent A, the four elements and the twelve signs of the zodiac."

In addition to this, the lamén has a more extended meaning. The Hermetic Cross, the bolt of whirling flame which is represented by the cross of four axes whose heads may be either double or single and turned in either direction, is a symbol of terrific strength and represents the O of the ☉ cleaving its way in all directions through the Darkness of matter. Therefore, it is born on the lamén of Dadouchos whose office is that of purification and consecration by O, and from it also may be drawn by meditation several formulae of strength.

The Kerux is the principle form of Anubis, as the Sentinel is the subsidiary form.

The Kerux is Ano-Oobist Empe-Eeb-Te- "Anubis of the East."

Sentinel is Ano-Oobi Em-Pemen-Te- "Anubis of the West."

The Kerux is the herald, the guardian and watcher within the Temple, as the Sentinel is the watcher without, and therefore is his charge the proper disposition of the furniture and stations of the Temple. He is also the proclaimer. His peculiar ensigns of office are:

The Red Lamp to signify the hidden O over which he watches.

The Magic Staff of Power to represent a ray of the Divine Light which kindles the hidden O.

Two potions whereby to produce the effect of blood.

He is the guardian of the inner side of the Portal, the Sleepless Watcher of the Gods and the Preparer of the Pathway to Divine Wisdom. "Watcher for the Gods" is the name of Kerux, and he is Ano-Oobist, the Herald before them.

The Stolistes is stationed in the northern part of the Hall to the northwest of the Black Pillar whose base is in dwh, and is there as the affirmer of the powers of moisture, N, reflected through the Tree into dwh. The cup is the receptacle of this, filled from dwh so as to transmit its forces into twklm, restoring and purifying the vital forces therein by cold and moisture. "Goddess of the Scale of the Balance at the Black Pillar" is the name of Stolistes, and she is, "The Light Shining through the Waters upon Earth," Aura-mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed toward the midst of the southern part of the Hall, to the southwest of the White Pillar whose base is in jxn and is there as the affirmer of the powers of O reflected down the Tree to jxn. The censer is the receptacle thereof, the transmitter of the Fires of jxn to twklm, restoring and purifying the vital force therein by heat and dryness. "Goddess of the Scale of the Balance at the White Pillar" is the name of Dadouchos, and she is, "Perfection through Fire manifesting on Earth." Thaum-Aesch-Nia-eth, and there is a connection between her and the Thummum of the Hebrews.

The Stolistes has the care of the robes and insignia of the Temple as symbolizing by their cleansing and purification, the purging away of the evil of twklm by the waters of the ☉.

The Dadouchos has charge of all lights, fires and incense, as representing the purifying and purging of twklm by O and the Light of the ☉. These officers also purify the Temple, the members and the candidate by N and by O, as it is written: "I indeed baptize you with N, but one shall come after me who shall baptize ye with the Holy Ghost and with O."

This completes the names and titles of the officers of a Temple, and they are seven in number and may all be taken by a Frater or Soror. As they represent powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the god form used. Thus, Hierophant, Hierous, and Kerux are more natural offices for Fraters, while Hegemon, Stolistes and Dadouchos are more natural for Sorors, but the office itself carries no implication of sex and sometimes the psychic balance of a ceremony may be better maintained when a Frater is Hegemon and a Soror is Hierophant.

The Hierophant must be of the 5=6 grade and a Zelator Adeptus Minor. The Hierous must be at least a Philosophus, and the Hegemon at least a Practicus but preferably a Philosophus. The Kerux must be at least a Theoricus while the Stolistes and the Dadouchos must be at least a Zelator. A Neophyte is only qualified for Sentinel. In case the feminine forms of the names of the officers should wish to be known, they are as follows:

V.H. Hierophant or V.H. Hierophantia  
H. Hiereus or H. Hiereia  
H. Hegemon or H. Hegemone  
Kerux or Kerukaina  
Stolistes or Stolistria  
Dadouchos or Dadouche  
Sentinel or Phulax

## Of the Three Chiefs

The three Chiefs are in the Temple and rule it, yet they are not comprehended in, nor understood by, the Outer Order. They represent, as it were, *Veiled Divinities* sending a form to sit before the Veil of Paroketh, and, like the Veils of Isis and Nephthys, it is impenetrable save to the initiate. The synthesis of the three Chiefs may be said to be in the form of Tho-outh who cometh from behind the Veil at the point of its rending. Yet separately, they may be thus referred:

The Imperator, from his relation to hrwbg, may be referred to the goddess Nephthys.

The Praemonstrator, from his relation to dsj, may be referred to the goddess Isis.

The Cancellarius, from this property of recorder, may be referred to the god Thoth.

No ceremony of the Outer Order may take place without a Chief, preferably the three Chiefs or their vice-gerants, present, and on account of the stations on the Dais, it is well to have these stations filled by an Adept should a Chief be absent. These stations and those of the officers are called the visible stations of the gods, and descriptions of the forms which an Adept officer builds upon as a focus of force are given in another paper.

## The Invisible Stations

These are:

1. The stations of the Kerubim.
2. The stations of the children of Horus.
3. The stations of the Evil One.
4. The station of Harpocrates.
5. The stations of Isis, Nephthys, and Aroueris.

1. The Kerubim: The stations of the Man, the Lion, the Bull and the Eagle are at the four cardinal points without the Hall, as invisible guardians of the limits of the Temple. They are placed according to the winds beyond the stations of Hierophant,

Dadouchos, Hiereus, and Stolistes and in this order do their symbols appear in all warrants of Temple.

The Kerub of M formulates behind the throne of Hierophant. She has a young girl's countenance and form, with large and shadowing wings; and she is a power of the great goddess Hathor who unites the powers of Isis and Nephthys. To the sign  $\kappa$  is she referred as a correlative, which represents Springs of Water breaking upon L ; though as a zodiacal sign it is referred to M, the container of rain. The Egyptian name of the sign  $\kappa$  is Phritithi.

Note: "Thou shalt not confound the Kerubim with their signs of the zodiac, notwithstanding that the latter be under the presidency of the former, seeing that the Kerub representeth a far more sublime potency, yet acting by a harmonious sympathy through the particular sign allotted unto their correspondence."

The Kerub of O has the face and form of a lion with large and clashing wings. He formulates behind the throne of the Dadouchos and he is a power of the great goddess Tharpesh or Tarphest, the latter syllable being nearly Pasht. The action of the Lion Kerub is through the flaming O of e of which the Egyptian name is Labo-Ae.

The Kerub of N has the face and form of a great eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the great god Tho-om Mo-oo, and his operation is by the sign of  $\eta$ , which is called in Egyptian Szlae-Ee.

The Kerub of L has the face and form of a bull with heavy and darkening wings. He formulates behind the throne of Stolistes and he is a power of the great god Ahaphshi and his operation is by the sign  $\beta$ , called Ta-Aur in Egyptian.

2. The Children of Horus: Between the invisible stations of the Kerubim are those of the four vice-gerants of the elements and they are situated at the four corners of the Temple, at the places marked by the four rivers of Eden in the warrant; for the body of a warrant, authorizing the formation and establishment of a Temple, represents the Temple itself of which the guardians are the Kerubim and the vice-gerents in the places of the rivers.

Ameshet (man-headed) is placed in the northeast, between the Man and the Bull. Ameshet or Amesheth (the spelling is Coptic and differs according to the force intended to be invoked by the letters).

Tou-mathaph, jackal-headed, is placed in the southeast between the Man and the Lion. Tmo-oumathu or Tmoumathv.

Ahephi, Ape-faced, is placed in the southwest between the Lion and the Eagle. Ahephi or Ahaphix.

Kabexnuv, Hawk-faced, is placed in the northwest, between the Eagle and the Bull. Kabexnuv or Dabexnjemouv.

3. The station of the Evil One: This station is in the place of  $\delta\psi\gamma$  and is called the station of the Evil One, the slayer of Osiris. He is the tempter, accuser, and punisher of the Brethren, and in Egypt is represented mostly with the head of a water-dragon, the body of a lion or leopard, and the hind parts of a water-horse. He is the administrator of the power of the Evil Triad.

The stooping dragon, Apophra-I sez  
The slayer of Osiris, Szathan Toophon.  
The brutal power of demonic force, Bessz.

The synthesis of this Evil Triad "The Mouth of the Power of Destruction" is called Ommoo-Szathan.

4. The station of Harpocrates: The invisible station of Harpocrates is on the path of s, between the station of Hegemon and the invisible station of the Evil Triad. Harpocrates is the god of silence and mystery, whose name is the word of this grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Kratt-I st.

5. The stations of Isis and Nephthys are respectively at the places of the pillars in j xn and dwh, and these great goddesses are not otherwise shown in the grade, save in connection with the Praemonstrator and Imperator, as operating through the Hierophant, seeing that Isis corresponds to the Pillar of Mercy and Nephthys to that of Severity. Therefore, the positions of the pillars or obelisks are but, as it were, the places of their feet.

The station of Aroueris: The invisible station of Aroueris (Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order. For while the Hierophant is an Adeptus, he is shown only as Lord of the Paths of the Portal so that when the Hierophant is on the Dais, the station of Aroueris is that of the immediate past Hierophant who sits on the Hierophant's left. Aroo-ouerist.

This ends the constitutory symbolism of a Temple in the 0=0 grade of Neophyte. Should a member have occasion to quit his place, he shall do it moving with the course of the sun; He passes the place of Hierophant, he shall salute with the sign. When he enters or quits the Temple, he shall salute the Hierophant's throne when within the Portal.



# THE SYMBOLISM OF THE OPENING

## OF THE

### 0 = 0 GRADE OF NEOPHYTE

The opening ceremony begins with the cry of the "Watcher Within" who should come to the right front of the Hierophant and raise his wand. This symbol of the ray of the Divine Light from the White Triangle of the Supernals descends into the Darkness and warns the evil and uninitiated to retire, so that the White Triangle may be formulated upon the altar through the combined effect of the formulae of the opening ceremony.

Having done this, he sees that the entrance is properly guarded. Then the Hierophant calls to the Hieres to test the members by the signs, the knowledge of which shows that they, though in the land of blindness and ignorance, have yet seen that Triangle of Divine Light from the Supernals formulated in Darkness. It is then noted that the names of the three Chief officers begin with the letter of breath, the Coptic  $\alpha$ . In the name of Osiris, the  $\alpha$  is mute, silent, and concealed, as it were, by "H" the Eta. In the name Horus, it is manifest and violently aspirated, while in the name Thmaa-est, it is partly one and partly the other, for it is compounded with the letter "T" in C.

(H, "Ae," is attributed below to dsj -  $\alpha$  to a, and P, to L and L. This is intended to affirm the unknown life, which is inspired from the beyond, sent out to a, the commencement of the spring of the year, the life which after being inspired is breathed forth again; and also the possible use of that breath between the inspiration and the expiration, in the combination between it and the forces of the microcosm.)

The whole is a rehearsal of the properties of the reflection of the element of M down through the Middle Pillar of the sephiroth. This represents the reflection of the M from rtk, through trapt, dwsy, and even to the citrine part of twklm. The subtle Aether is, in rtk, inspired from the Divine Light beyond; then reflected into trapt, wherein it is combined with the reflexes from the alchemical principles in that great receptacle of the forces of the Tree. In dwsy, it affirms the foundation of a formula and from twklm it is breathed forth or reflected back.

This formula the Adept can use. Standing in his Sphere of Sensation he can, by his knowledge of the Sacred Rites, raise himself unto the contemplation of adycy and from there downwards into himself the Lower Genius as though temporarily to inhabit himself as its temple.

Another formula of vibration is here hidden. Let the Adept, standing upright, with his arms stretched out in the form of a Calvary Cross, vibrate a Divine name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath then mentally pronouncing the name in his heart, so as to combine it with the forces he desires to awaken. He then sends it downwards through his body past dmsy, not resting there, but taking his physical life for a material basis, and sends it on into his feet. There he shall again momentarily formulate the name -- then, bringing it rushing upwards into the lungs, then shall he breathe it forth strongly, while vibrating that Divine name. He will send his breath steadily forward into the Universe so as to awaken the corresponding forces of the name in the Outer World.

Standing with his arms out in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in "The Sign of the Enterer," while vibrating the name out into the Universe. On completing this, make the "Sign of Silence" and remain still, contemplating the force you have invoked.

This is the secret traditional mode of pronouncing the Divine names by vibration. Let the Adept beware that he applies it only to the Divine names of the gods. If he does this thing ignorantly in working with elemental or demonic names, he may bring into himself terrible forces of evil and obsession. The method described is called, "The Vibratory Formula of the Middle Pillar."

After noting the names of the three Chief officers, comes the recapitulation of the stations and duties of the officers. This occultly affirms the establishment of the Temple so that the Divine Light may shine into the Darkness. Then follows the purification and consecration of the Hall by N and O marking the limitation of the four cardinal points at the four quarters, and the equation of the elements. This is the baptism of the place and, as it were, the preparation of a fitting shrine for the forces of the Divine Light. While all this goes forward, especially after the Hierophant's "For by names and images are all powers awakened and reawakened," the officers become clothed in their god-forms and the invisible stations awaken.

The procession of officers is then formed in the north in readiness for the "mystic circumambulation in the path of Light." It is formed in the north, beginning from the station of Stolistes, the symbol of the waters of creation attracting the Divine Spirit, and therefore alluding to the creation of the world by the Spirit and the waters.

The mystic reverse circumambulation forms its procession in the south, beginning from the station of Dadouchos, as symbolic of the ending and judgment of the world by **D**. Also, the mystic circumambulation commences by the paths of **C** and **Γ**, as though bringing into action the Solar **D**; while the reverse circumambulation commences beside those of **Q** and **X** as though bringing the watery reflux into action.

The order of the mystic circumambulation: First comes Anubis, the Watcher Within; next Thmaa-est, the Goddess of the Hall of Truth; then Horus; then the Goddesses of the Scales of the Balance, then members, if the Hall is large enough, and at the end the Watcher Without, the Sentinel. It is as though a gigantic wheel were revolving, as it is said: "One wheel upon Earth beside the Kerub." The name of the sphere of the Primum Mobile, \yl gl gh tyCar, signifies the heads or beginnings of wWhirling motions or revolutions. Of this wheel in the mystic circumambulation, the

ascending side begins from below the Pillar of Nephthys, and the descending side from below the Pillar of Isis,” but in the reverse circumambulation, the contrary.

Now, the nave or axis of this wheel is about the invisible station of Harpocrates - - as though that god, in the Sign of Silence, were there placed affirming the concealment of that central atom of the wheel, which alone revolves not.

The mystic circumambulation is symbolic of the “Rise of Light” and from it is drawn another formulation for the circulation of the breath. This formula should be preceded by that of the Middle Pillar as described previously. By this method, having invoked the power you wish to awaken in yourself, and having contemplated it, begin its circumambulation thus: Fill the lungs and imagine the name vibrating in the contained **M**. Imagine this vibration going down the left leg to the sole of the left foot -- then passing over to the sole of the right foot then up the right leg to the lungs again, where it is exhaled. Do this four times to the rhythm of the fourfold breath.

The object of the mystic circumambulation is to attract and make the connection between the Divine Light above and the Temple. Therefore, the Hierophant does not quit his post to take part therein, but remains there to attract by his sceptre the Light from beyond the Veil. Each member in passing gives the Sign of the Enterer, thus, projecting the Light forward on his path from east to west. He receives it from the Hierophant’s Throne. Horus passes only once, for he is the Son of Osiris and inherits the Light by birthright from him. Therefore, he goes at once to his station to fix the Light there. Thmaa-est, the Goddess of Truth, passes twice because her rule is of the balance of the two scales, and she retires to her station between the pillars there to complete the reflex of the middle column. The Watcher Within and the rest circumambulate thrice as affirming the completion of the reflection of the perfecting of the White Triangle of the three Supernals upon the altar.

Then follows the adoration of God, the Vast One, the Lord of the Universe at which again all give the Sign of the Enterer, the sign of the projection of the force of Light. Then only does the Watcher declare that the Sun has arisen and that the Light shineth in Darkness. Now comes the battery of the 0 = 0 grade. The single knock of the Hierophant repeated by the Hieres and the Hegemon affirms the establishment of the White Triangle and therefore the completion of the opening ceremony. The mystic words, “**Khabs Am Pekht**” which accompany the knocks, seal the image of the Light. Their significance implies, by various Qabalistic methods of analysis, as well as by a certain reading of the Coptic and Egyptian hieroglyphics, “Light in Extension,” or “May Light be extended in abundance upon you.”

**Konx Om Pax** is the Greek corrupted pronunciation of this, put here to link it with its rightful origin.

The grade of Neophyte has “O” or the circle for its number, as if hiding all things under the negative symbol. This is placed within a circle and a square connected by equal lines, as if affirming the hidden quality of their origin in rtk where all things are One, and the consequent Universal application of the secret formulae.

# THE EGYPTIAN GOD-FORMS OF THE NEOPHYTE GRADE

The stations of the god-forms used in our symbolism come under two headings:

1. Visible Stations
2. Invisible Stations

The visible stations are the places of the officers, each of whom has a special astral shape suitable to the forces he represents.

On the Dais are places for the three Chiefs, the past Hierophant and the Hierophant. The order in which they sit (as you face east) is:

Imperator--Nephthys  
Cancellarius--Thoth  
Hierophant--Osiris  
Past Hierophant--Aroueris  
Praemonstrator--Isis

The names below are those of the god-forms they represent. The following are the descriptions of the god-forms of the seven officers of the Neophyte grade.

**Hierophant:** Osiris in the Netherland. Expounder of the Mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

The Hierophant is represented by two god-forms, the passive and active aspects of Osiris. Seated on the Dais as Hierophant, he is clothed in the god-form of Osiris. He wears the tall white crown of the south flanked by feathers striped white and blue. His face is green, the eyes blue. From his chin hangs the royal beard of authority and judgment, blue in color and gold-tipped. He wears a collar in bands of red, blue, yellow, and black, and on his back is a bundle strapped across his chest by scarlet bands.,

He is in mummy wrappings to the feet, but his hands are free to hold a golden Phoenix Wand, a blue Crook and red Scourge. The hands are green. His feet rest on a pavement of black and white.

The god-form of Osiris never moves from the Dais. When the Hierophant has to move from the Dais, he is covered by the form of Osiris in action --Aroueris, which is built up by the Past Hierophant, seated on the Hierophant's left. If no one is seated as past Hierophant, then inner members help formulate the second god-form.

**Aroueris:** Horus the Elder, is very lively to look upon -- like pure flames.

He wears the double crown of Egypt, the cone-shaped crown in red inside the white crown of the north, with a white plume. His nemyss is purple banded with gold at the edges. His face and body are translucent scarlet. He has green eyes and wears a purple beard of authority. He wears a yellow tunic with a waist cloth of yellow striped with purple from which hangs a lion's tail. In common with all Egyptian gods, he has a white linen kilt showing like an apron under the colored waist cloth. His armbands and anklets are of gold. He carries in his right hand, a blue Phoenix Wand and in his left, a blue Ankh. He stands on a pavement of purple and gold.

**Hiereus:** Horus in the Abode of Blindness unto Ignorance of the Higher. Avenger of the gods.

He wears the double crown of the south and north, red and white, over a nemyss of scarlet banded with emerald green. His face is that of a lively hawk -- tawny and black with bright piercing eyes. His throat is white. His body, like that of Aroueris, is entirely scarlet. He wears a collar, armlets, and anklets of emerald; a waist cloth of emerald striped red, from which hangs a lion's tail, and he carries in his right hand an emerald Phoenix Wand, and in his left, a blue Ankh. He stands on a pavement of emerald and scarlet.

**Hegemon:** Thmaa-est, "Before the face of the gods in the place of the Threshold."

Thmaa-est wears a black nemyss bound at the brow with a purple band from which rises, in front, a tall ostrich feather of green striped with red in equal bands. She wears a banded collar of red, yellow, blue and black. Her tunic is emerald green reaching to the feet where it is banded to match the collar. She has purple and green shoulder straps and a purple girdle, also bordered in the colors mentioned above. Her face and body are natural color -- i.e., a light Egyptian red-brown. She wears armlets of emerald and red, and carries a combined form of Lotus and Phoenix Wand. It has an orange flower -- a blue stem, and ends in an orange sign of the binary. In her left hand she carries a blue Ankh, and she stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, and black in succession.

**Kerux:** Anubis of the east. Watcher of the Gods.

Anubis has the head of a black jackal with very alert, pointed ears well pricked up. His nemyss is purple banded with white. He wears a collar of yellow and purple bands, and a tunic of yellow flecked with tufts of black hair. His body is red. His waist cloth is yellow striped with purple, and from it hangs a lion's tail. His ornaments are purple and gold. His Phoenix Wand and Ankh are blue. He stands on a pavement of purple and yellow.

**Stolistes:** Aura-mo-ooth. "The Light shining through the waters upon Earth." "Goddess of the Scales of the Balance at the Black Pillar."

Aura-mo-ooth is mainly in blue. Her face and body are natural. She wears a blue crown of the north from which springs a delicate gold plume, over a vulture headdress of orange and blue. Her collar is orange and blue, she carries a blue Ankh and a Lotus Wand, having an orange lotus on a green stem. Her plain blue tunic reaches to the feet. She stands on black.

**Dadouchos:** Thaum-aesch-niaeth. "Perfection through fire manifesting on Earth." "Goddess of the Scales of the Balance at the White Pillar."

Thaum-aesch is mainly in red. Her face and body are natural. She wears a red crown of the south, flanked by two feathers in green barred black, over a vulture headdress in red and green. Her collar is red and green, and she carries a green Ankh and a Lotus Wand with a red flower and a green stem. Her simple red tunic reaches to the feet and she stands on black.

**Sentinel:** Anubis of the west.

His form is the same as that of Kerux, but his nemyss, ornaments and dress are black and white. He has a lion's tail and carries a black Phoenix Wand and Ankh. He stands on black.

## THE THREE CHIEFS

**Imperator:** Nephthys

Nephthys has a face and body of translucent gold. She is crowned with a cap over a vulture red headdress of black and white. Her collar and ornaments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on black and white pavement.

**Praemonstrator:** Isis

Isis has a face and body of translucent gold. She is crowned with a throne over a vulture headdress of blue and orange. The vulture head is red. Her robe is of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on blue and orange.

**Cancellarius:** Tho-oth

The god-form of Thoth is built up by the Cancellarius or the officer seated on the right of the Hierophant. This is his visible station, but during a Neophyte grade, he also has an invisible station in the east while the obligation takes place.

He has an Ibis head, black beak and white throat. His nemyss is yellow bordered with mauve. His collar is yellow with a middle band of squares in mauve and green. His tunic is mauve with yellow stripes, and he has a lion's tail. His limbs are natural color, his ornaments are red and green. He carries a blue Ankh, and a stylus and writing tablet. He stands on mauve and yellow.

## THE INVISIBLE STATIONS

These naturally fall into four groups given below in order of their importance.

1. Stations in the path of S in the Middle Pillar -- Hathor -- Ho-or-Po-Kratt-I st --Evil Persona.
2. Kerubim.
3. Children of Horus.
4. The forty-two Assessors.

### 1. Stations in the Path of S:

**Hathor:** This great goddess formulates behind the Hierophant in the east. Her face and limbs are of translucent gold. She wears a scarlet Sun disc, resting between black horns from the back of which rise two feathers in white, barred blue. She has a black nemyss, a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with blue and red. Her ornaments are blue and orange. She carries a blue Ankh and a Lotus wand and with a green flower and a blue stem. She stands on black bordered with blue.

**Ho-or-Po-Kratt-I st:** He formulates in the center of the Hall between the Hegemon and the altar where he sits or stands on a lotus, facing east. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair denoting youth that comes round his face on the right side. He wears the double crown of red and white. His collar is yellow and blue. His waist cloth is yellow and blue with a mauve girdle, whence depends a lion's tail. His Lotus has leaves alternately in blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.

**Ommoo-Szathan Typhon, Apophis, Set:** The Evil Persona is a composite figure of the powers arising from the tpl q. It rises from the base of the altar standing east of the altar facing west, in the Sign of Typhon. He is black, and has an animal, somewhat lizard-like, head, a black body, a tail, and he stands on black. His nemyss is of olive green decorated with russet; his collar of russet and citrine. He has a white apron and a waist cloth of dull red striped with russet. He has no ornaments.

### 2. The Kerubim:

The Kerub of **M** is formed behind Hathor and she is a power of Hathor, and has the same general coloring. She has a young girl's countenance and behind her are spread large and shadowing wings.

The Kerub of **D** is in the south beyond the seat of the Dadouchos. It is a power of the great goddess Tharpesh, and has the face and form of a lion with large and clashing wings. The coloring is very lively with flashing Leo green with ruby, flame-blue, and emerald green.

The Kerub of **N** is formed behind the Hiereus and is a power of the great god Toum or Tmu. It has the face and form of a great eagle with large and glistening wings. The colors are mostly blue and orange with some green.

The Kerub of **L** is in the north behind the seat of the Stolistes. It is a power of the great god Ahapshi and has the face and form of a bull with heavy darkening wings. The colors are black, green, red, with some white.

These forms are not described in detail. We are to imagine them there as great stabilizing forces whose forms vary according to circumstances.

### 3. The Children of Horus:

These have their invisible stations in the corners of the Hall. They are the guardians of the viscera of the human being -- every part of whom comes up for judgment in its right time and place.

**Ameshett**, is the man-faced god is in the northeast. He has a blue nemyss banded with red, blue and black. His face is red and he has a black ceremonial beard. Around the shoulders of his white mummy shape are bands of red, blue and black,

three times repeated. He stands on red, blue and black with a border of green, white and yellow.

**Tmo-oumathu** is the jackal-faced, and is in the southeast. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow and blue. The same colors appear threefold at his shoulders. He has a white mummy shape and stands on blue, yellow and black, with a border of green, yellow, and mauve.

**Kabexnuv**, is Hawk-faced, and resides in the northwest. He has a black and tawny face, and a nemyss of black bordered with red, yellow and black. The same colors appear threefold at his shoulders. He has a white mummy shape and stands on red, yellow, and black with a border of green, mauve, and white.

**Ahephi** is ape-faced and is in the southwest. He has a blue nemyss bordered with red, blue and yellow bands. These colors appear on his shoulder in the same order. His face is red and he stands on red, blue and yellow with a border of green, orange, and mauve. Note: Tmoomathaph is sometimes written Duamutef. Kabexnuv is sometimes written Qebhsenef. Ahephi is sometimes written Hapi. Ameshet is sometimes written Mesti.

#### 4. **The Forty-Two Assessors:**

These are not described at all except to say that they make the Sign of the Enterer as the candidate is passed by them. They are witnesses in the Judgment Hall of Osiris.

### **Past Hierophant or Past Hierophantissa -- Aroueris (Greek)**

Egyptian -- Hôr Wêr

Coptic -- Hôôr      xwwr      oxkr

### **Hiereus or Hiereia -- Horus (Greek -- Latinized)**

Egyptian -- Hôr

Coptic -- Hôôr      xwwr

### **Hegemon or Hêgemonê -- Themis (Greek)**

Egyptian -- Maat      Thmaa-sest      Thma-aesh      Thmaa-ett

Coptic --      cwkw      cwkw      cwot



**Dadouchos -- Neith (Greek)**

Egyptian -- Neit

Coptic -- Thaum-Aesch-Nia-eth    caew    kw    nksc

**Stolistes -- Mouthis (Greek)**

Egyptian -- Mut

Coptic -- Aura-mo-ooth    axrawoo    xc

**Imperator -- Nephthys (Greek)**

Egyptian -- Nebt - het

Coptic -- Nebethô    nebcw

**Praemonstrator -- Isis (Greek)**

Egyptian -- Aset

Coptic -- ESE    hce

**Cancellarius -- Thoth (Greek)**

Egyptian -- Djehoti

Coptic -- Thô-ôth    cwoac

**Synthesis of the Three Chiefs -- Thoth (Greek)**

Egyptian -- Djehoti

Coptic -- Thô-ôth    cwoac

### Hierophant or Osiris (Greek)

Egyptian -- Asar

Coptic -- Ousiri    oaslr1

### Kerux -- Anubis of the east (Greek)

Egyptian -- Anup em Yebet

Coptic -- Ano-oobist-em Pe-eeb-tte anoagwpeibt

### Sentinel -- Anubis of the west (Greek)

Egyptian -- Anup em Amenet

Coptic -- Ano-oobi em-Pementte anoagwpewnt

### Invisible Station

Ahathoor (Hathor -- Greek)

Coptic axacwwr

### The Kerubim

Ahathoor -- axacwwr (Human Head -- M)

Tharpeh -- **carvew** (Lion Head -- O)

Tho-om Mo-oo -- **cwoxwwom** (Eagle Head -- N)

Ahapshi -- bxahwi (Bull-Head -- M)

### The Children of Horus

N.E. -- Ameshett or Amesheth -- bwexet

S.E. -- Tmo-oumathu -- twawicfx

N.W.. -- Kabexnuv -- kabcnxf

S.W. -- Ahephi -- ahqvi

### Harpocrates:

Ho-or-Po-Kratt-I St -- xwrrtto-krati-----e

### Evil Persona

Apophra -I Sez -- bpocraso Stopping Dragon

Szathan - Toophon -- **oacan--togvwn** Slayer of Osiris

Besz -- Beco -- Brute Power of Demonic Force

Ommoo Szathan, OWWa oacan Power of the Mouth

### Cardinal Points

North -- Anmehitt -- nwezit

South -- Phraestt -- vrhst

East -- E-eebtt -- **ei0og**

West -- Emantt -- **swng**

RC