

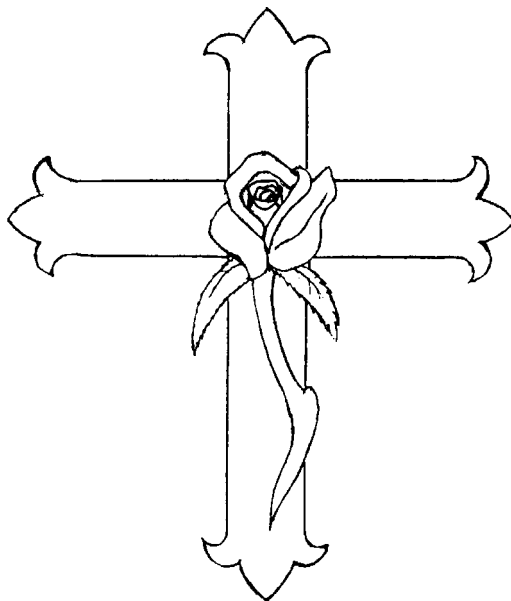
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The Symbolism of the Admission of the Candidate

R . R . E T A . C .

ZELATOR ADEPTUS MINOR

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The Admission of the Candidate

The candidate is waiting without the Portal under the care of the Sentinel "The Watcher Without," that is, under the care of the form of Anubis of the West. Symbolically he keeps off the "Dog-faced demons," the opposers of Anubis, who rise from the confines where matter ends to deceive and drag down the soul. The ritual of the 31st path says: "Since ever dragging down the soul and leading it from sacred things, from the confines of matter arise the terrible Dog-faced demons never showing a true image unto mortal gaze."

The Hierophant gives a single knock to announce the just commencement of a vibration in the sphere of sensation of the candidate. He then states that he holds the dispensation from the Chiefs of the Second Order, to affirm that the effect of the ensuing ceremony upon the candidate is only authorized by the Higher Powers for the purpose of initiation, which shall ultimately lead to the knowledge of his Higher Self. He is admitted to the grade of Neophyte which has no number, concealing the commencement of all things under the similitude of no thing.

The Hegemon, the representative of the goddess of truth and justice, is consequently sent to superintend the preparation. This symbolises that it is the presider of equilibrium who is to administrate the process of initiation, by the commencement of the forces of equilibrium in the candidate himself, through the symbols of rectitude and self-control. However, the actual preparation of the candidate should be performed by the Sentinel, the "Watcher Without," to show that this preparation must be accomplished before the establishment of equilibrium can occur. Therefore, does the Hegemon superintend the preparation rather than perform it actually. A triple cord is bound round the body of the Neophyte, symbolising the binding and restriction of the lower nature. It is triple in reference to the White Triangle of the three Supernals. Then, also, are the eyes bandaged to symbolize that the light of the material world is but darkness and illusion compared with the radiance of the Divine Light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Hierophant, being a member of the Second Order and therefore initiated into the secret knowledge of the symbolism, shall, together with any officers and members also of the Inner Order, remember what tremendous gods and goddesses they represent. The Divine forces of the eternal in the administration of the universe. The ritual should be read in a loud, clear, stern and solemn voice so as to impress the candidate with the solemnity of the occasion. In this, there should be no foolish nervousness or hesitation, but the ritual as performed by an initiated Hierophant should become in his hands something more than this.

Thus should he act. Let him remember what particular god he represents. Exalting his mind unto the contemplation thereof, let him think of himself as a vast figure, standing or moving in the likeness of that god, colossal, his head lost in the clouds, with the Light flashing around it from the headdress of the god. His feet rest upon Earth in darkness, thunder and rolling clouds, and his form wrapped in flashes of lightening, while vibrating the name of the god. Thus standing, let him endeavor to hear the voice of the god whom he represents and of the god forms of the other officers as previously explained.

Let him speak, then, not as if unto an assembly of mortals but as to an assembly of gods. Let his voice be so directed as to roll through the universe to the utmost confines of space. Let the candidate represent unto him, as it were, a world whom he is beginning to lead unto the knowledge of its governing Angel. As it is written, "The lightening cometh out of the east and shineth even unto the west, even so, shall the coming of the Son of Man be."

The candidate during the ceremony is addressed as Child of Earth, as representing the earthly or terrestrial nature of man. He who comes forward from the darkness of $\tau\omega\kappa\lambda\mu$ to endeavor to regain the knowledge of the Light. This is what is meant by the speech of the Hegemon, because the path of the initiate is but darkness and foolishness to the natural man. The single knock given by the Hegemon without the door represents the consenting will of the natural man to receive the force formulated by the Hierophant, and is answered by the Kerux within as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, seals the candidate with a new name given to the physical body of the outward man, but signifying the aspirations of his soul. As a consequence of the affirmation of the motto as the name of the candidate in the Hall of Truth, Osiris, sends forward the goddess of the scales of the balance to baptise him with N and the companion goddess to consecrate him with D. As it is written, "Unless a man be born of water and of the Spirit, he shall in no way enter the Kingdom of Heaven."

The Kerux instantly bars the candidate's passage to mark that though he has been admitted, the natural man of unpurified desires cannot be a dweller in the Hall of the Truth. The goddesses of the scales immediately purifies and consecrates him, which operation calls into action the forces of the pillars in his own sphere of sensation. This is the first of four consecrations because when the pillars of the Tree are projected onto the sphere of sensation there are four pillars, of which the Middle Pillar is the axis.

At this point of the ceremony, the astral appearance of the candidate is that of a form wrapped in darkness as if extinguished thereby, and having unto his right and unto his left the faint semblance of the two great Pillars of Fire and of Cloud, from which issues faint rays into the darkness which covers him. Immediately above his sphere of sensation there will appear a ray of bright light as if preparing to penetrate the darkness covering him. The result of this will be that the candidate, during the whole of the ceremony of admission, will usually appear to be somewhat automatic and vague.

The reception and consecration take place symbolically in the darkest part of $\tau\omega\kappa\lambda\mu$. The moment this is finished, the candidate is conducted to the foot of the altar, that is, under the citrine part of $\tau\omega\kappa\lambda\mu$ which receives the impact of the Middle Column. Now, the Hegemon throughout the ceremony acts as guide, prompter and answerer for the candidate. His office towards the candidate is analogous to that of his Higher Soul - wherefore also, the Hegemon holds in his hand the mitre-headed sceptre to attract, since it is the sceptre of Wisdom, the Higher Self of the candidate.

At this moment, as the candidate stands before the altar and the simulacrum of the Higher Self is attracted, so also arises the form of the accuser in the place of the Evil Triad. This similarly attracts the simulacrum of the Evil Persona of the candidate.

Were it not for the power of the 42 lettered name in the palaces of hryxz (the gods of which are usually called the "Great Assessors of Judgment") the actual Evil Persona would at once formulate and be able to obsess the jwr of the candidate. For, seeing that at this time, the simulacrum of the Higher Soul is attracting the Neschamah of the candidate, the human will is not as powerful in the jwr for the moment, because the aspirant of the Mysteries is now, as it were, divided. In other words, his Neschamah is directed to the contemplation of his Higher Self which is attracted by the Hegemon. His natural body is bound and blinded, his jwr is threatened by the simulacrum of the Evil Persona attracted by Omoo-Szathan, and a species of shadow of himself is thrown forward to the place of the pillars, where the scales of judgment are set. At the same time that the first consecration establishes a semblance of the pillars to his right and left, it also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the pillars.

Here then stands the shadow of the candidate while the scales of the balance oscillate unseen. Unseen also and colossal, there is imaged before him Tho-oth, as jwrfm, in the Sign of the Enterer of the Threshold, ready, according to the decision of the human will, to permit or withhold the descent of the Lower Genius of the candidate.

Meanwhile, the Great Assessors of Judgment examine into the truth of the accusations formulated by the evil and averse antithesis. The Assessors of Judgment come not under the head of invisible stations, but during the obligation and circumambulation of the candidate, until he is brought to the Light, they hover immediately about the limits of the Temple and their evil antithesis immediately below. Therefore, when the candidate stands before the altar before the obligation, is the decision actually taken by the human will of the candidate. Rarely in his life has he been nearer death, seeing that he is, as it were, disintegrated into his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the candidate, the answer of the Hegemon and his consent to take the obligation.

The moment the candidate thus consents, the Hierophant advances between the pillars as if to assert that the judgment is concluded. He advances by the invisible station of Harpocrates to that of the Evil Triad, which he symbolically treads down, so that as Aroueris, he stands upon the opposer. He then comes to the east of the altar, interposing between the place of the Evil Triad and the candidate. At the same time, the Hiereus advances on the candidate's left, the Hegemon on his right, thus formulating about him the symbol of the higher triad before he places his hand upon the symbol of the three Supernals upon the altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the Divine consciousness.

As he kneels in the presence of the triad of Aroueris, Thmaa-est and Horus, he places his left hand in that of his initiator as affirming his passive reception of the ritual, but his right hand is on the White Triangle to symbolise his active aspiration towards his Higher Self. His head is bowed to represent the voluntary submission of the human will to the Divine, and for this latter reason, he repeats in the obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the Higher is perfect. Only at this moment, does the invisible and colossal figure of Tho-oth cease to be in the Sign of the Enterer and gives the Sign of Silence, permitting the first real

descent of the Genius of the candidate, who descends to the invisible station of Harpocrates as a witness of the obligation.

The Hiereus and the Hierophant return to their thrones, and therefore, it is not Aroueris, but Osiris himself that addresses the speech to the candidate, "The voice of my Higher Self," etc., which confirms the link established between the Neschamah and the Genius by formulating the conception thereof into the $j\ \overline{w}r$. For this, Osiris speaks in the character of the Higher Soul, the symbolic form of which is standing between the columns before him. The affirmation of the Higher Soul as the god of the man does not mean that this is the only god, but rather that it is the only presentment of him which the natural man can grasp at all. Neither is it just to say that the Higher Soul is one with god, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the god of thyself cause thee, by a misconception, to lose thy reverence for the gods who live forever, the aeons of infinite years. Herein is a great error and one which may, in its ultimatum bring about the fall of the Genius, a sin which entails none the less terrible consequences because it is a sign of the higher plane where the choice is not between good and evil, but between the higher and lower forms of good.

Therefore, the mystic circumambulation in the Path of Darkness is led by the Kerux with the symbolic Light, as formulating that the Higher Soul is not the only Divine Light, but rather a spark from the ineffable flame. The Kerux, in his turn, is but the "Watcher of the gods." After the Kerux comes the Hegemon, the translator of the Higher Self, leading the candidate. Then comes the goddesses of the scales of the balance, the Stolistes and the Dadouchos. They move once around; the formation in darkness of the $hmyb$ angle of the White Triangle of the three Supernals. The Hierophant knocks once as they pass him in affirmation of mercy, the Hiereus in affirmation of severity. The invisible assessors each give the Sign of the Enterer as the candidate passes on his way. At the second passing by the Hierophant, the knock affirms the commencement of the angle of $hmkj$.

The Kerux bars the candidate's approach to the west to mark that the natural man cannot obtain the understanding of even the son of Osiris unless by purification and equilibrium. Again is the candidate purified and consecrated, the pillars about his sphere of sensation being rendered more manifest. After this second consecration, the candidate is allowed to approach the place of "the twilight of the gods" and for a brief space, the hoodwink is slipped up, to present a glimpse, but a glimpse only, of the beyond. The knowledge of the formulae is signified in the challenge of the Hiereus to know the name. If the formula of Horus be not with the candidate, that of Osiris cannot be grasped, but to the candidate, the power of Horus as yet can only appear as a terrible and incomprehensible force, "The Force of the Avenger of the Gods," hence, the speech of the Hegemon for him. The candidate cannot as yet comprehend that before mildness can be exercised rightly, the forces of severity and mercy must be known and wielded. To accomplish this, the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence, in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear. He gives one knock to seal the vibration of that force imaged in the candidate's sphere of sensation.

The next barring and consecration of the candidate is an extension of the previous one and the commencement of the formulation of the angle of rtk. The hoodwink is again slipped up giving a still further glimpse of the nature of the Divine Light, though to the mind of the candidate, an imperfect one. Therefore, it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the darkness, yet heralding a glory beyond. The speech of the Hierophant formulates the forces of the hidden Central Pillar. After this, the candidate passes to the altar of the universe, which receives the influences of the three pillars, as though the ray from the Divine would descend into the darkness of the mind, for then, but not until then, is he fitted to realize what are the first things necessary to the "search for the shining Light."

The Hierophant now leaves his throne and passes between the pillars, either halting there during the prayer or halting at the places of Harpocrates, or that of the Evil Triad, or east of the altar. It does not particularly matter which, but one of them may seem more appropriate to a particular candidate than another and the Hierophant will usually find that he halts at the right place instinctively.

The Hieres stands on the left of the candidate, the Hegemon on his right, thus forming the triad of the Supernals. The Kerux, Stolistes, and Dadouchos represent an inferior and supporting triad behind him as if they affirmed that he has passed the judgment of the balance. It is best, though not absolutely necessary, that the Hierophant and the Hieres should hold their banners. In any case, it should be done astrally.

The Higher Self of the candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hoodwink removed definitely.

The Hierophant, Hieres, and the Hegemon join sceptres and sword above the candidate's head, thus formulating the Supernal Triad, and assert his reception into the Order. They recite the mystic words to seal the current of the flowing Light.

The Higher Self remains in the station of Harpocrates. At this point, the spirit-vision should see a gleaming white triangle formulated over the candidate's head.

The Hierophant now calls forward the Kerux, cautioning the candidate that the Light has preceded him without his knowledge. It represents to him here, a vague formulation of ideas which as yet he can neither grasp nor analyze. This Light is not a symbol of his Higher Self, but a ray from the gods to lead him thereto.

Only after having thus been brought to the Light is the candidate led to the east of the altar, the place of the station of the Evil Triad, -- to affirm that with this Light he will be able to cast out and trample on his own Evil Persona which, when it has been put in its place, will then become a support to him. It is to the Hieres, "The Avenger of the Gods," therefore, that the duty of entrusting the candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the pillars and superintends his final consecration. Thus, he brings the peculiar force in matter of the Hieres to the aid of the candidate, so that he may more safely and resolutely combat the temptations of the Evil Persona.

The Hierophant has returned to his throne while the Hegemon holds the insignia of the Hieres as he confers the signs, etc.. She thus affirms the necessity of the force represented by the Hieres to the candidate.

The Hierophant on the throne, the Hieres east of the Black Pillar and the Hegemon east of the White Pillar again form a triad which here represents the reflection of the three Supernals. The Higher Soul is formulated between the pillars in the place of equilibrium. The candidate is in the place of the Evil Triad and the Hieres now advances to the place of Harpocrates between the pillars to give the words.

After the giving of the words and signs, the Hieres draws the candidate forward between the pillars and for the second time in the ceremony, the Higher Soul stands near and ready to touch him. The Hieres returns to his place east of the Black Pillar so that the three chief officers may formulate and draw down to the candidate, by their insignia, and the influence of their symbols, the forces of the Supernal Triad. It is important, therefore, that at this point, they should be in these places.

The candidate now stands between the pillars, bound with a rope like the mummied form of Osiris, between Isis and Nephthys. The final consecration now takes place by the goddesses of the scales of the balance. The candidate stands for the first time during the ceremony at the point representing the equilibrium of the balance. Meanwhile, the Kerux goes to the north, ready for the circumambulation so as to link that with the final consecration of the candidate. The final consecration is also demanded by the Hieres, Horus, the powerful avenger of Osiris, as still menacing to the Evil Persona of the candidate. Its affect is to seal finally, in balanced formation, the four pillars in the sphere of sensation of the candidate. This does not imply that they were not naturally there before, but in the natural man, the symbols are unbalanced in strength, some being weaker and some stronger. The effect of the ceremony is to strengthen the weak, to purify the strong, and so begin to equilibrate them. At the same time this creates a link between them and the corresponding forces of the Macrocosm.

This being done, the Hierophant commands the removal of the rope which has hitherto been purposely retained, symbolically to restrain the actions of the natural man, whose temptation is towards the Evil Persona.

The four pillars being thus firmly established, the candidate is invested with the badge of the White Triangle of the three Supernals formulating in Darkness. Now, also, the Higher Self is enabled in reality to form a link with him, if the human will of the natural man be in reality consenting thereto. The free-will of the natural man is never obsessed either by the Higher Soul or by the ceremony, but, the will consenting, the whole of the ceremony is directed to strengthening its action. As the badge is placed upon him, it is as if the two great goddesses, Isis and Nephthys, stretched forth their wings over Osiris to restore him again to life.

The Mystic Circumambulation follows in the Path of Light to represent the rising of Light in the candidate, through the operation of self-sacrifice. As he passes the Hierophant's throne, the red Calvary Cross is astrally formed above the astral White Triangle on his forehead, so that so long as he belongs to the Order, he may bear that potent and sublime symbol as a link with his Higher Self and as an aid in searching out the forces of the Divine Light, if he will.

The Higher Soul or Genius now returns to the invisible station of Harpocrates, the place of the hidden center, yet continuing to retain the link formed with the candidate. The address of the Hierophant is intended simply to affect the distinct formulation of the symbols of the 0 = 0 grade of Neophyte in the candidate. It is

therefore, only when this is finished, that the watcher, Anubis, announces that the candidate has been duly admitted as an initiated Neophyte.

The Hiereus is charged with a warning address as again confirming the will of the candidate and addressing a final menace to the Evil Persona. The Hierophant then states clearly what the candidate must begin to study. He affirms that the symbols must be equilibrated in the sphere of sensation before a link can be formulated between them and the forces of the Macrocosm. The necessity of examination is insisted upon so that this may be completely done.

The Kerux then pours out the two fluids to make the semblance of blood. This is to fix in the candidate's sphere the symbols of the forces of transmutation in nature and also to make an astral link between these and the candidate's physical life as a guard of the secrecy of the Mysteries. This particular form of transmutation is used as showing the effect of a mixture of forces as producing a third appearance totally different from them. The red color is symbolic of the blood of the candidate. In the ancient Mysteries, the candidate's blood was actually drawn at this time and preserved as an avenging link in case of his proving unworthy. Our transmutation affects the matter quite as well, seeing that the astral link is formally established.

The final speech of the Hierophant is further intended besides its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant in sublime knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

Closing

The greater part of the closing ceremony is explained by the opening. The reverse circumambulation, however, is intended to formulate the withdrawal of the Light of the Supernal Triad from the altar, so that it may not be profaned by abiding without due guard. It is not that the Divine Light would suffer thereby, but because it might initiate an avenging current if profaned. This is what is implied by the Law of Moses in the prohibition about offering unconsecrated D either before or within the Veil of the Tabernacle. As a vibratory formula, the reverse Circumambulation represents the reversal of the current and the restoration of the Operator to his ordinary condition.

The mystic repast then follows. It is a communion in the body of Osiris. Its mystic name is, "The Formula of the Justified One," and it is sufficiently explained in the section concerning the altar.

The Kerux, in finishing, inverts the cup, as the "Watcher of the Gods," to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant and the Chief officers giving the three strokes, emblematic of the mystic triad, and they repeat the mystic words.

The Hierophant, in his final speech, seals the link first formulated between the members and the Supernal Triad for each one present, that it may prove to him or her a guide for the ultimate attainment of the supreme initiation.

The Symbolism and Meaning of the Step, Signs, Grip or Token and the Words

They have this three-fold interpretation:

1. Apparent meaning.
2. Spiritual or mystical reference.
3. Practical application.

Each is therefore considered under three heads.

The Step

1. The foot is advanced about six inches representing the foot on the side of dsj put forward and taking a hesitating step in darkness. The left foot, is to represent the power of Isis or the beginning of action rather than Nephthys as the end thereof. The term 6 inches is employed here only to render it more intelligible to English initiates. It means a convenient measure of 6, and preferably 6 times the measure of the phalax of the thumb -- Spirit and Will.
2. It symbolizes the beginning of the stamping down of the Evil Persona. The foot is advanced 6 metrical distances answering to the number 6 of trapt -- Osiris -- alluding therefore to the self-sacrifice necessary to accomplish this.
3. It represents the practical application of the beginning of a magical force. Let the Adept, in using the Sign of the Enterer, give the step as he commences the sign and let him imagine himself colossal, clothed with the form of the god or goddess appropriate to the work, his head reaching to the clouds, his feet resting upon Earth. Let him take the step as if he stamped upon the Earth and the Earth quaked and rocked beneath him. As it is said, "Clouds and Darkness are round about Him -- lightnings and thunders the habitation of His feet." Its secret name is "The Step of the Avenger."

The Saluting Sign

1. That of groping forward in search of truth.
2. It represents the involution and bringing forward of the Light into the material to aid the will of the candidate in his search for and aspiration towards the Higher.
3. Standing as before described, in the form of the god, and elevating the mind to the contemplation of rtk, take the step like a stroke with the foot, bring the arms up above the head as if touching the rtk. As the step is completed, bring the hands over the head forward. Thrust them out direct from the level of the eyes horizontally with arms extended, fingers straight, palms downwards, and the hands directed towards the object it

is wished to charge or to affect. At the same time, sink the head until the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this sign is a symbol of tremendous attacking force and of projection of will power. It should be employed in all cases where force of attack is required, especially in charging of a talisman and the like. Generally, it is best to have the thumbs and all the fingers extended. If a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith, also, may be combined the attribution of the planets to the head: (F to the right nostril, B to the mouth, etc., as explained in the Microcosm Lecture, sending at the same time an imaginary ray of the color of the planet desired from the part of the head attributed to it. When finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first sign should always be answered by the second. The secret names of the Saluting Signs are, "The Attacking Sign," or "The Sign of the Enterer of the Threshold."

The Sign of Silence

1. This is simply that of secrecy regarding the Mysteries.
2. It is the affirmation of the station of Harpocrates, wherein the Higher Soul of the candidate is formulated in part of the admission ceremony. It is the symbol of the center and of the "Voice of the Silence" which answers in secret the thought of the heart.
3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the god Harpocrates. Bring the left foot sharply back, both heels together and beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the center of the lower lip with the left forefinger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

This sign is also used as a protection against attack. The sign represents a concentration of astral light about the person. Having given the sign as above, it is a protection against all attack and danger of obsession. To make it yet stronger, the form of the god should be taken. If spiritual force is required, formulate it as if standing on a lotus or rising from it. For force in contemplation and meditation, formulate as if seated upon a lotus, but for more material force, as if standing upon a dragon or a serpent like some statues of Harpocrates. As a defence and protection, the sign is as strong as the banishing pentagram, though of a different nature, and as the Sign of the Enterer represents attack, so does this sign represent defence thereto, as a shield is a defence against the sword. From this sign is a formula of invisibility derived.

The secret names of this sign are: "The Sign of the Gods of Silence," or the "Sign of Defence or Protection." It may be performed with any finger of either hand, but

it is most protective when the left forefinger is used, the N of dsj , for the fingers of the right hand represent more violent action, and those of the left more watery action. (If you do not have a convenient implement, a sigil or a pentagram may be traced with any finger of any hand according to the correspondence required.)

It may here be remarked that the so-called Christian Sign of Benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis and Nephthys -- or Spirit, D and N.

With regard to taking on mentally the forms of the gods, it may here be noted that the process is of great assistance and use in all magical working, whether of invocation or evocation, contemplation, meditation, skrying in the spirit vision, alchemy, etc., for the forms of the gods do here represent a certain symbolic material action of the Divine forces.

The Grip and the Password

1. The steps are taken and the Grip exchanged simultaneously. They mean seeking guidance in the darkness and silence of the Mysteries.
2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fails at first. It indicates the necessity for harmony and brotherly love, the doing away with pettiness and of too much self-concentration, allowances for the weaknesses of others within limits, and shunning resolutely anything in the nature of slander. So, in the grip of the Neophyte, the initiates meet hand to hand and foot to foot in the true greeting of a brother or sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces in the same manner, he/she becomes unsympathetic with the rest, separates himself or herself from them, and though he/she weakens the combination of working, he/she still more certainly attracts upon him/herself a reflex current from the avengers of evil. The name of the God of Silence which is the Grand Word of this grade also represents the silence of the sacred Mysteries to be observed toward the Outer Order. It shows also the necessity for respect towards the secrets of any Frater or Soror committed to your care, not endeavoring to search them out for purposes of curiosity nor repeating them when discovered, nor in any way referring to them so as to wound the other, nor in any way employing them as a means of causing humiliation, but to keep them as a sacred trust and not to be deflected by them from acting justly and harmoniously together.
3. In any magical ceremony, or other working, if more than one member be taking part, all present, putting themselves into the form of the god as taught, should exchange the Sign, Grip and Words, so as to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

The Password

1. Merely to guard the secrets of the Order against any members resigned or not working. It is changed at each Equinox.

2. It is an affirmation of the different spiritual as well as the different physical constitutions of the candidates. It affirms that all natures cannot be the same without evil and injury resulting thereby -- but that each nature could be brought to its own rank, the best of its kind. This too, may be done in all things. It is the basis of alchemy.
3. It should be pronounced as if attracting the Solar force, the Light of nature, during the six months following the Equinox at which it is issued, as a link with the Solar force, between that and the Order. This password, therefore, may also be used in a magical ceremony as attracting the support of the Light of nature acting upon natural forces.

The Ceremony of the Equinox

The whole formulae of the Ceremony of the Equinox is intended to create a magical link between the Sun, as the Light of nature, and the Order. It should be celebrated within 48 hours at least of the Sun's actual entry into Aries or Libra. The single knock given by the Hierophant heralds the initiation of a fresh current. The Password, as already explained, is the symbol of the connecting link of the purpose of the ceremony, and therefore, before beginning fresh operation to attract a fresh current, the Kerux proclaims that the former Password is abrogated. In the whole ceremony, save at the exchange of insignia, the Hierophant, Hiereus, Hegemon, Stolistes, and Dadouchos remain in their places. The Kerux, or "Watcher of the Gods" is being the only one who moves.

First comes the establishment of a vertical current in the direction of the Middle Column by the exchange of words between the Hierophant and the Hiereus. The Hegemon, who is in the whole ceremony of the Equinox the important officer, by reason of his insignia, seals and arrests the current in the center by a single knock and the words, "I am the reconciler between them." Then follows the cross current established between the Stolistes and Dadouchos, again fixed and sealed by the Hegemon, thus, symbolising the equilateral cross of the elements (of which the center would naturally be about the invisible station of Harpocrates) but is arrested by the Hegemon between the columns. The cross currents are thus thrown into the image of the Calvary Cross of the Rivers to ally it with the symbolism of trapt and of the sephiroth.

Then the Hierophant, Dadouchos, Hiereus, and Stolistes formulate a circle enclosing the symbol, which is again sealed by the Hegemon. Then the officers, being careful to follow the course of the Sun, deposit in turn, their insignia upon the altar, taking therefrom instead the mystical symbols of the body of Osiris corresponding to their Cardinal Points. The Hegemon takes the Lamp of Kerux. The Kerux then circumambulates, halting at the cardinal points and facing them, representing the course of the Sun through the zodiac in order to attract the Solar ray. Under the control of its superior, the Light of Osiris, and the adorations are performed at the stations of the Kerubim to mark the limits of the circle.

This time, it is with the Lamp of the Watcher of the Gods and with the sign of the Calvary Cross of trapt that the Hegemon seals in the center the Solar Light. The

formal assertion of the entry of a new current of Light is proclaimed, and the mystic words are recited to close the ceremony.

From this ceremony there are many practical formulae derivable which will be easily comprehended by the ZAM who has mastered the whole of this lecture. Only let him remember that the formulae of the ceremony of the Equinox represents the sudden attraction and sealing of a force in nature then in operation, rather than a continuous and graduated ceremony to build up the same. Consequently also, it is well to use the Password then in being as an adjunct to the other names employed in magical ceremonies as bringing into operation the link with the Solar Light.

Notes on the Opening Exordium of “Z”

The great Tho-oth is the highest aspect of the Hermes of the most ancient Egyptian Mysteries, and corresponds almost to the Great Angel }wrfm. It is the Archangel of rtk in the Briatic world. The Mercury of the Romans must not be confused with this Great Hermes.*

The doctrines of Gnosticism and of Valentinus approached those of the pure Qabalah. In them we find speech and silence. Across the abyss of silence comes the primal speech. The Divine ones here referred to are the aeons in the Atziluthic world. These formulae of knowledge are designed in terms cognizable to us in the lower world.

hyha , implicit and explicit sound. “Every being pronounces all its existence, the Name of the Lord of Life, by inspiration and expiration.”

Macroprosopus is amya and aba, Mother and Father. The two nostrils pass up and down the two breaths, as through the two great pillars. These throw all things into vibration; compare the \yl gl gh tycar. The piercing of the Dragon’s coils suggests the freeing of twklm, which is also referred to as the washing of the garments of the Queen, the inferior Mother. Then comes the breaking forth of the Light. Over twklm as Guardians are }wrfm and }wpl dns as the two pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or presence between the Kerubim.

The Particular Exordium

The Bornless Ones of Time referred to are those corruscations of the Divine Light which are above rtk of twlyxa. In such Supernal realms, the [ws]ya, though negative to us, is there intensely positive. Thence came forth the gods, the voice, the aeons, and the name.

The Egyptian gods are generally most differentiated by their crowns: Amen-Ra, by the high feathers, Mo-ooth (Maut) has the same headdress as Horus. She corresponds to \yhl a mya. The high Hermes-Tho-oth has the same headdress as Amoun Kneph, the sacred Spirit. Remember that Tho-oth, truth, has two aspects -- the higher and the lower. The higher is absolute, and the lower is suitable to human comprehension. To tell the higher form of a truth to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

The forms of Thmaah: There are four forms of spelling for the goddess Thma-
Est whereby she is attributable to the four letters of the name, and therewith to the
elements and the Tree.

N	:	hnyb, Heh.	D:	hmkj . Yod.
		Thma-oe-Tt		Thma-oe-Sh
L		trapt. Vau.	M	tʷklm. Heh.
		Thm-a-oe-St		(final) Thm-a-Oe

(Middle Pillar)

In the Equinox ceremony, the Hegemon is M, Spirit, and the principal officer.
She reconciles from east to west, and from north to south, and in a circular formulae.

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