

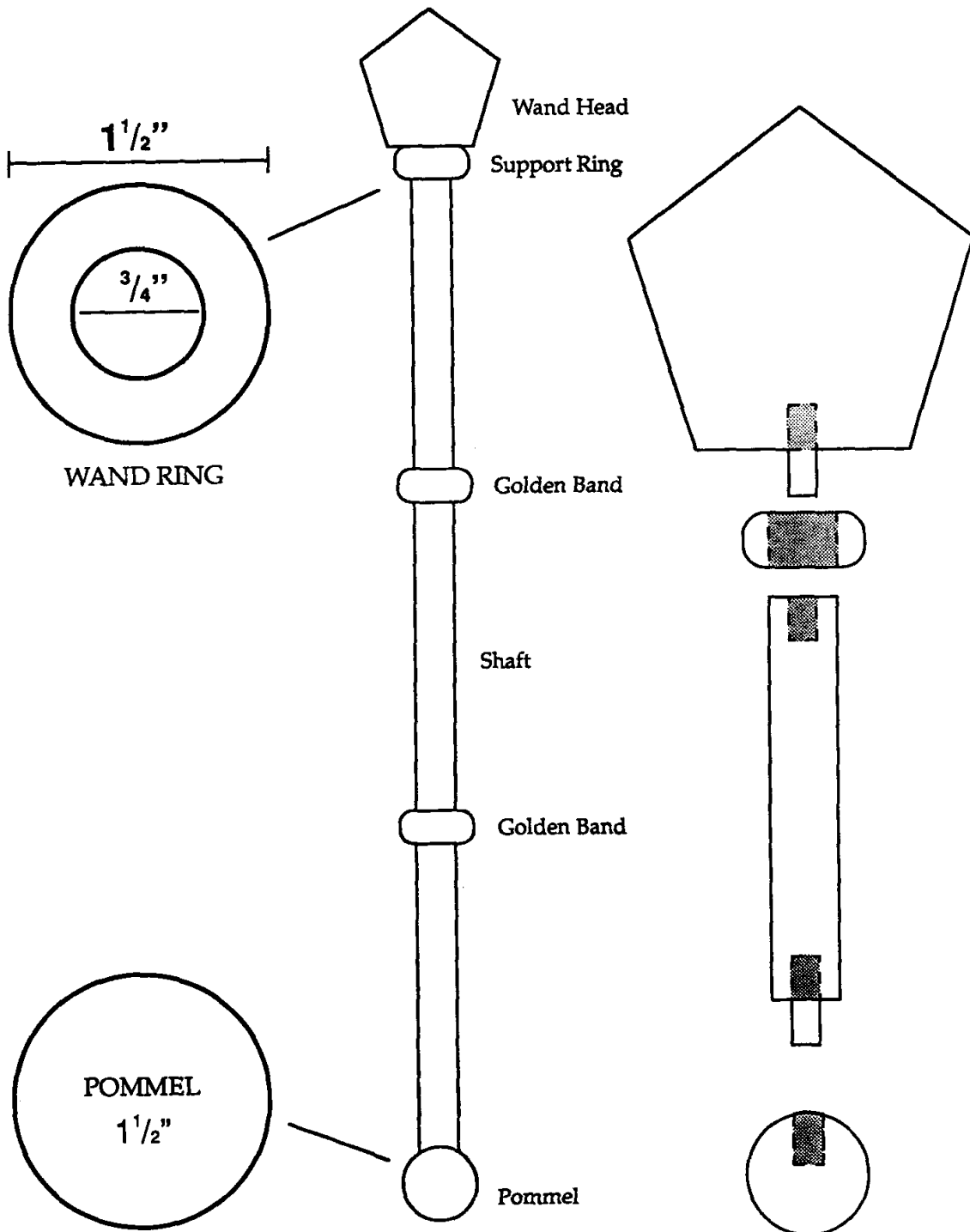
Neophyte Officers' Implements

Hierophant's Wand

Use and Symbolism

The Hierophant's Wand is symbolically the most important wand in the Neophyte Hall and in all of the Halls of the Outer Order. Known as the "Scepter of Power," this wand, when wielded by a duly initiated and trained Hierophant, is a powerful implement used to open or close the Temple in any Grade of the First Order. The wand represents the forces of the Middle Pillar on the Tree of Life. This fact reaffirms the Golden Dawn's emphasis that equilibrated Forces (perfect balance of natural opposites) is the true source of Life and Light in the Universe. The implements of the two contending forces, the Hieres' sword and the Hegemon's Wand, are also very powerful, but more limited in use. The Scepter of Power acts as a lightning rod which brings down the Light from the Kether beyond the veil, and fuses the energies of the Tree together into a mighty triad of Severity, Mercy, and That which reconciles between them. This is especially apparent in the Initiation Ceremony of the Neophyte, when a triad of these same forces are formed over the head of the candidate upon his/her reception into the Order.

The crown of the Hierophant's Wand naturally alludes to the Sephirah of Kether. (Note: the topmost ring next to the crown is not properly a gold band like the others. It acts as a buttress and support for the wand-head, giving it strength. This ring should be considered as part of the wand-head itself. It thus partakes of the same symbolism as the crown and Kether.) If six crown points are used,



Basic Wand Construction

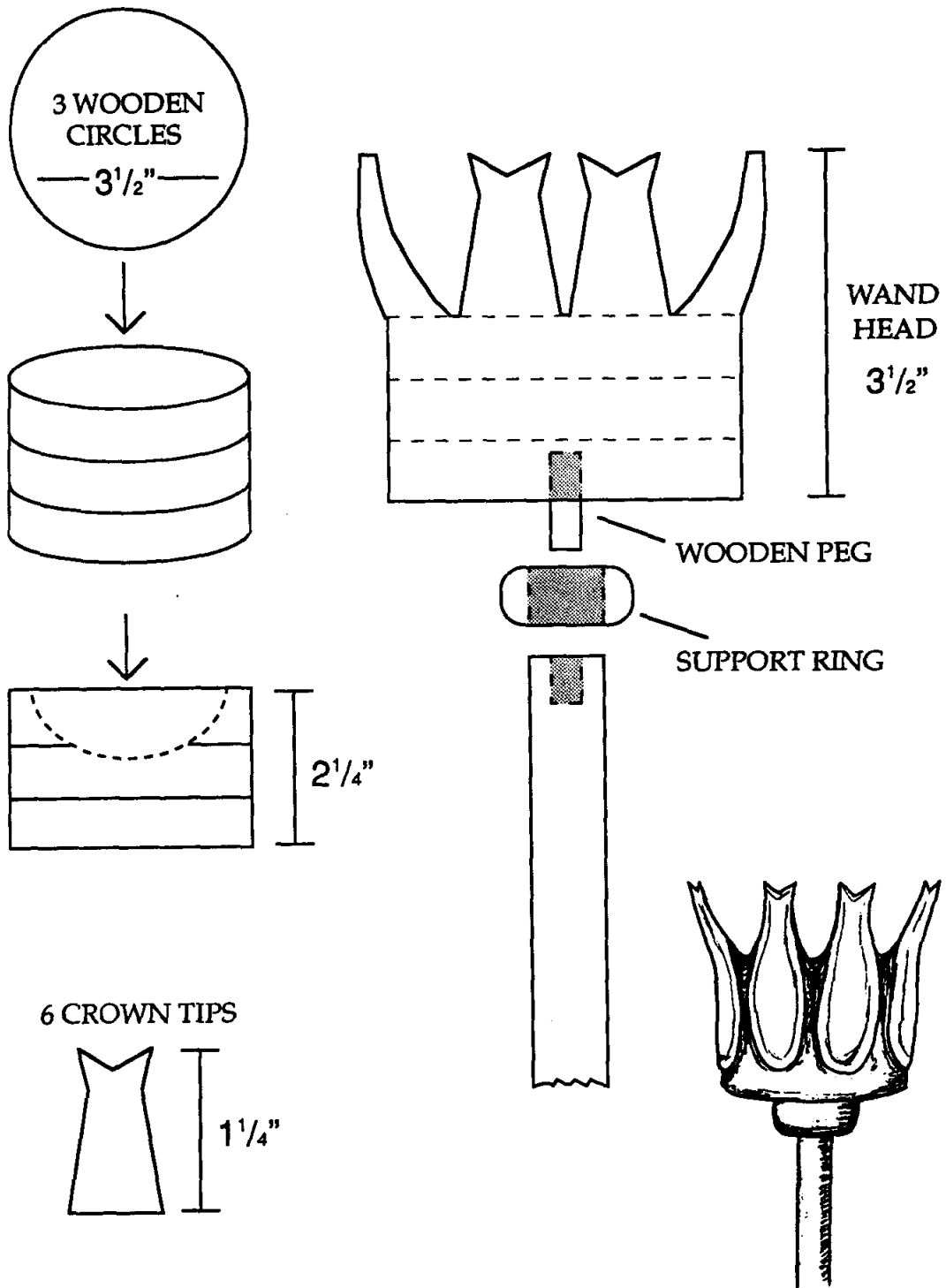
the emphasis is on the Macrocosmic hexagram; if ten are used, the totality of the Tree of Life is stressed. The three golden bands in descending order represent Daath, Tiphareth and Yesod. The pommel or golden ball at the bottom of the wand refers to Malkuth. The shaft represents the descending Paths of Gimel, Samekh and Tau. The Hierophant normally wields the implement by the Path of Tau, the part of the shaft between the pommel and the third golden band. This symbolizes the active role he/she plays as a magnet for the Divine Light of Kether; attracting it through the Middle Pillar and bringing it into manifestation to Malkuth (the Temple or the Candidate.) A true Hierophant who holds the title of "Expounder of the Mysteries" knows that he/she is ultimately a channel for the Divine Light made worthy to do so through initiation, study, hard magickal work and dedication. Ego should not play any role here.

Besides actual initiations, the Hierophant's Wand can be used for many magickal purposes where the Force of Kether and the Middle Pillar is desired, so long as it is used with the respect worthy of such a sublime and powerful implement. The wand can certainly be used to Invoke or Banish the elements with great effect, and this is precisely what the Hierophant does with it in the Elemental grade ceremonies. (Note: In the original Order papers known as Z-1, there is a warning against misuse of the Hierophant's Wand. Many people have interpreted this to mean that the Scepter is never to be used to invoke the Elements in a ritual such as the SIRP. What Z-1 actually warns against is the use of the "Opening and Closing by Scepter" in a ritual where Elemental spirits have been invoked. This method is done by the Hierophant when time is short, by simply declaring the Temple open or closed by the power of the Scepter. Once again this method is not to be used when the Elements have been invoked . . . the proper pentagrams MUST be drawn by the Hierophant in order to open or close the Hall correctly.)

The Scepter of Power (see previous page) can also be employed to consecrate other implements or talismans with the particular energies of the Spheres and Paths of the Middle Pillar.

Materials Needed

- One 3/4" thick dowel approx. 36" long
- A small piece of 3/4" pine wood
- A piece of soft wood (balsa or bass) 1/4" thick
- Two 1/4" wooden dowels or pegs 1" in length
- One 1-1/2" wooden ball



The Hierophant's Wand

Yellow carpenter's glue
Gesso
Acrylic paints: red and iridescent gold
Clear lacquer finish (spray or brush on)
Ruler or yard stick

Tools Needed

Jigsaw or scroll saw
Electric drill with 1/4" and 3/4" bits
Sandpaper
Artist's paint brushes
Rotary power tool with gouging bit

Construction: The Crown

- 1) With the jigsaw, cut a total of eight 3-1/2" diameter circles out of the 1/4" thick piece of bass or balsa wood.
- 2) Glue all eight pieces together to make one solid circular piece of wood which is 2" in thickness and 3-1/2" in diameter.
- 3) With rotary power tool and gouging bit hollow out the top (flat) side of this circular piece of wood to form a concave or curved hollow space which is about 3/4" to 1" deep. Sand smooth.
- 4) From the remainder of the 1/4" thick wood, cut out 6 to 10 crown tips. Taper the upper ends of the crown tips with sandpaper to form points. Angle the bottom ends of the crown tips with sandpaper so that when glued to the main part of the crown, the tips will tilt outward slightly. Glue the tips around the edges of the top (hollowed-out) side of crown.
- 5) With rotary power tool grind and sand out curves on sides of crown for a sculptural effect as in diagram or leave the curved sides smooth. Drill a hole 1/2" deep and 1/4" wide in the center of the bottom side of the crown.

Construction: The Shaft, Rings And Pommel

- 6) Into the leftover piece of 3/4" thick pine wood, drill a 3/4" diameter hole. Around this hole, draw a 1-1/2" diameter circle. Cut this circle out of the wood using the scroll saw. Repeat this same process three more times, so that you end up with four donut-shaped rings of wood.
- 7) Take the 36" long dowel (shaft) and drill a hole 1/2" deep and 1/4" in diameter into one end of it. Do the same to the other end. Glue one of the 1" wooden pegs into one of the holes you have just drilled so that half of the peg is embedded into the end of the dowel and half of it sticks out. Do the same at the other end of the shaft.
- 8) Apply glue to the inside of all four rings. Slide one of the rings over

the top end of the shaft. Slide the remaining rings over the other end of the shaft and space all the rings evenly, approximately 9" apart, starting from the topmost ring. (Note: the rings should fit snugly. If they are too tight to slide into place, the inside hole may require some sanding.)

- 9) Take the 1-1/2" wooden ball (pommel) and with sandpaper form a flattened area about 3/4" wide. Into the center of this, drill a hole which is 1/2" deep and 1/4" in diameter. Pour some glue into the hole you have just drilled and attach the ball to the bottom end of the shaft, over the wooden peg.
- 10) Finish assembling the wand by pouring some glue into the hole at the bottom of the crown and attaching it to the top of the shaft, over the wooden peg. (Note: the crown should fit snugly, and butt up against the topmost ring.) Let the glue dry for a few hours.

Finishing Steps

- 11) Sand the entire surface of the scepter. With a paint brush, cover the wand with a coat of gesso. Allow time to dry.
- 12) Sand the painted surface (especially the shaft) lightly until smooth. Paint the entire crown and shaft of the wand with acrylic red. Allow to dry.
- 13) Paint the four rings and pommel with iridescent gold. Allow to dry. Paint or spray on a sealant such as clear lacquer to protect the painted wand. Allow to dry.

The Hegemon's Wand

Use and Symbolism

The Mitre-headed Scepter is the distinctive ensign of the Office of Hegemon. In the hands of a skilled Initiate who holds the office of Hegemon, this wand is a powerful tool which attracts the Forces of the Pillar of Mercy (the White Pillar) on the Tree of Life. This implement is the counterpart to the Sword of the Hieres which represents the Pillar of Severity. Known also as the "Scepter of Wisdom" it is used by the Hegemon at all times when conducting the candidate throughout the Hall. This is because it represents the attraction of the Forces of the candidate's Higher Self which seek ever to aspire toward the Forces of Divine Mercy and Light. Outwardly, the wand is said to symbolize religion which guides and regulates life, but its occult meaning is far more complex than this. The wielder of the Scepter of Wisdom acts as the candidate's Higher Self which guides and protects him/her through the journey of initiation. The Mitre-head is split in two and not closed, to indicate the dual manifestation of Wisdom and Truth; and well as the two great contending Forces of Darkness and Light. Above all, this wand symbolizes the goal of spiritual attainment—the marriage of opposites which results in ultimate union with the Eternal.

As in the case of the Hierophant's Wand, this scepter has gold bands or rings which represent certain Sephiroth on the Tree of Life—in this case, the spheres of the Right Hand Pillar of Mercy. The mitre-head, along with its supporting ring represents Chokmah. The bands then symbolize in descending order the spheres of Chesed and Netzach. The sections of the shaft allude to the Paths of Vav, Kaph and Qoph. The grip by which the Hegemon normally holds the wand is by the Path of Qoph (The Moon—the Forces of Flux and Reflux) between the last band and the pommel, which refers to Malkuth. The Shaft is red to represent the Primordial Fire of Yod energy—the first igniting spark of the Flaming Sword which formed the Tree of Life.

The split head of the mitre is gold and in some cases the two tips each terminate in a ball. The mitre is charged with a red calvary cross of six squares. This represents the Wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self sacrifice.

The Scepter of Wisdom can be employed to invoke the Forces (Sephiroth and Paths) of the Pillar of Mercy. Once again, such an im-

plement must be handled with respect for its power and that which it symbolizes. It can be used for the consecration of talismans with the specific energies of the White Pillar in the same manner that the Hierophant's Scepter can be utilized for charging talismans with the Forces of the Middle Pillar. One can also take advantage of the particular energies of the Hegemon's Wand which attract the Forces of Divine Mercy and Light. A ritual of this sort can greatly enhance spiritual development and eventually result in conversation with the Higher Self.

Materials Needed

- One 3/4" thick dowel approx. 36" long
- One 6" x 12" piece of 3/4" soft wood (pine, balsa or bass)
- One 1/4" wide strip of balsa or basswood (can be found in most hobby shops)
- Two 1/4" wooden dowels or pegs 1" in length
- One 1-1/2" wooden ball
- Carpenter's wood glue
- Gesso
- Acrylic paints: red and iridescent gold
- Clear lacquer finish (spray or brush on)

Tools Needed

- Jigsaw
- Electric drill with 1/4" and 3/4" bits
- Sandpaper
- Artist's paint brushes
- Rotary power tool with gouging bit

Construction: The Mitre-head

- 1) With the jigsaw, cut out sections A and B from the 6" by 12" piece of wood as shown in the diagram. (Both pieces are exactly the same.)
- 2) Lay section A flat on your table or work area. With a rotary power tool grind and sand down the curved edge of section A so that the curved part is thinnest at the very top of the mitre, while the ends of the curve at the widest part of the mitre are nearly their original width. (The result should be a piece of wood which at its widest point begins to taper down to a thin curved edge at its top.) Repeat this procedure on section B.
- 3) Glue the ground-out sides of A and B together so that they lie one on top of the other. Viewed from the side, the top of the mitre-head should show a hollowed-out V-shape.
- 4) Once the glue has dried, sand down the mitre so that it tapers gracefully, getting thicker toward the bottom.

- 5) Drill a hole 1/2" deep and 1/4" wide in the center of the bottom side of the mitre-head.

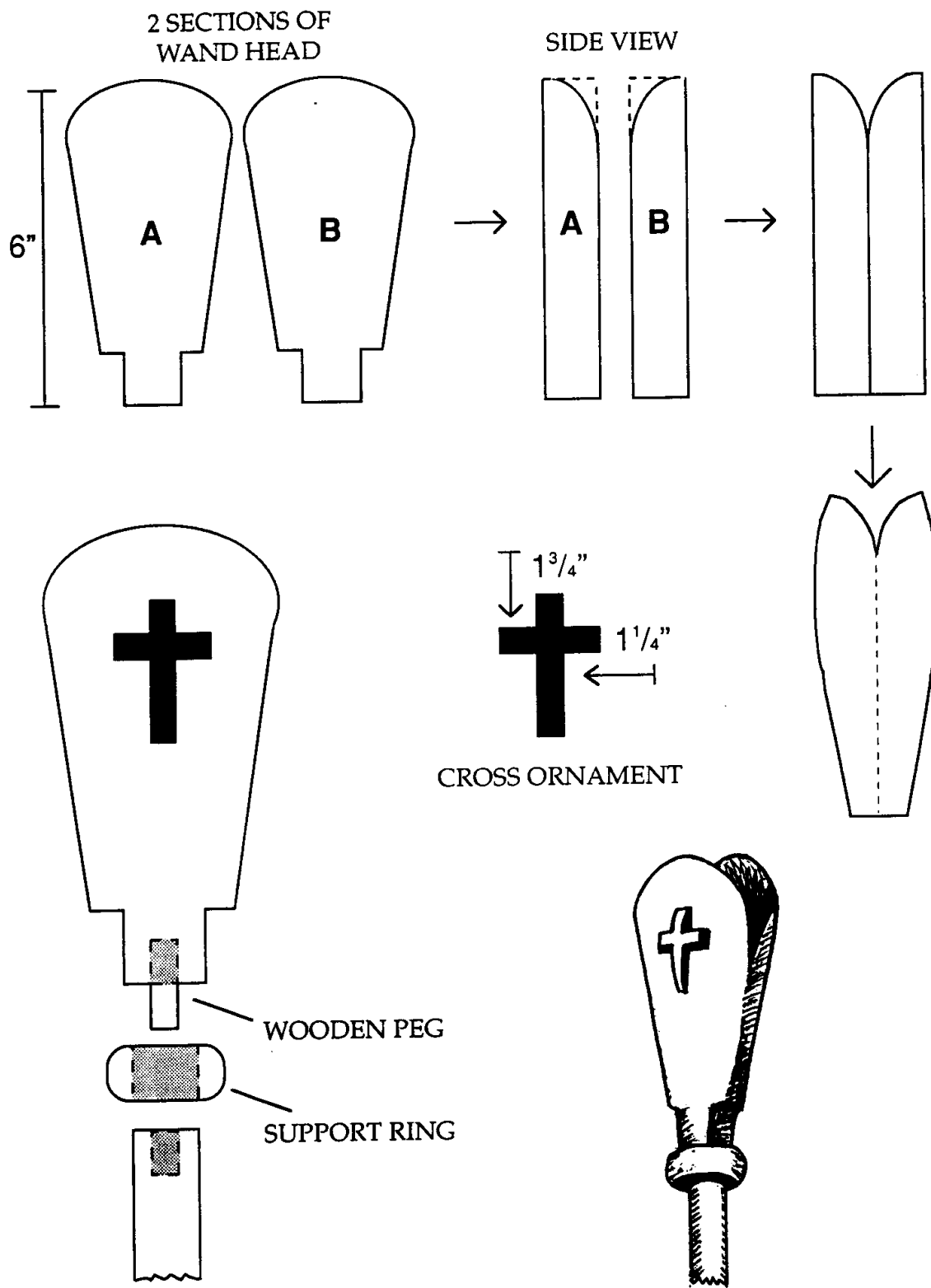
Construction: The Shaft, Rings and Pommel

- 6) Into the left-over piece of 3/4" thick pine wood, drill a 3/4" diameter hole. Around this hole, draw a 1-1/2" diameter circle. Cut this circle out of the wood using the scroll saw. Repeat this same process three more times, so that you end up with four donut-shaped rings of wood.
- 7) Take the 36" long dowel (shaft) and drill a hole 1/2" deep and 1/4" in diameter into one end of it. Do the same to the other end. Glue one of the 1" wooden pegs into one of the holes you have just drilled so that half of the peg is embedded into the end of the dowel and half of it sticks out. Do the same at the other end of the shaft.
- 8) Apply glue to the inside of all three rings. Slide one of the rings over the top end of the shaft. Slide the remaining rings over the other end of the shaft and space all the rings evenly, approximately 11" apart, starting from the topmost ring. If the rings are too tight, sand inside the center hole. (Note: As with the preceding wand, the ring closest to the mitre-head acts as a support and partakes of its symbolism. The remaining two rings are the proper gold bands.)
- 9) Take the 1-1/2" wooden ball (pommel) and with sandpaper form a flattened area about 3/4" wide. Into the center of this, drill a hole which is 1/2" deep and 1/4" in diameter. Pour some glue into the hole you have just drilled and attach the ball to the bottom end of the shaft, over the wooden peg.
- 10) Finish assembling the wand by pouring some glue into the hole at the bottom of the mitre-head and attaching it to the top of the shaft, over the wooden peg. (The mitre-head should fit snugly against the support ring.) Let the glue dry.

Finishing Steps

- 11) Take the 1/4" strip of balsa wood and cut it into six pieces: two 1-3/4" in length, and four 1/2" in length.
- 12) On the front of the mitre-head, glue one larger and two smaller pieces of the wood so that they form the figure of a calvary cross. Let dry. Sand down to smooth the edges of the four arms of the cross. With the remaining strips of wood, repeat this figure on the back of the mitre-head.
- 13) Sand the entire surface of the scepter. With a paint brush, cover the wand with a coat of gesso. Allow to dry.
- 14) Sand the painted surface (especially the shaft) lightly until smooth. Paint the shaft and two crosses with acrylic red. Allow to dry.

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The Hegemon's Wand

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- 15) Paint the rings, pommel and mitre-head (except for crosses) with iridescent gold. Allow to dry. Paint or spray on a sealant such as clear lacquer to protect the painted wand. Allow to dry.

The Sword of the Hiereus

Use and Symbolism

The sword is primarily comprised of a blade and a guard; thus an emblem of conjunction. In fact during the Middle Ages, the Sword often took on the form of a cross. Traditionally, the sword is the proper instrument of a knight, who is the defender of the forces of light against the forces of darkness. Its essential symbolic meaning is of the ability to wound and defend—attributes of strength and sovereignty. There is also a curious relationship between the words “sword” and “word.”

The Hiereus is the officer known as “The Avenger of the Gods.” He guards the Temple from the Qlipboth or Evil Ones who dwell beneath Malkuth in the Kingdom of Shells. He represents a terrible avenging god at the confines of Matter, who is enthroned upon Matter and robed in Darkness. His Sword symbolizes the Forces of the Pillar of Severity: Binah is at its tip, Geburah is at the midsection of the blade, and Hod is represented by the brass guard. The two paths of Cheth and Mem are referred to the equal sections of the blade between Geburah and Binah, and between Geburah and Hod. The grip is red to represent the Path of Shin—alluding to Universe governed by the flaming force of Divine Severity. Malkuth, although not a part of the Pillar of Severity is represented by the black pommel, for as is the case with the other scepters of the Outer Order, all the Forces of the Tree of Life are grounded in Malkuth. The “Sword of Vengeance” is the name of this implement.

Because the Sword of the Hiereus is used to guard the Temple, its natural use other than in Golden Dawn ceremonies is for banishing and protection. At any time in the Hall of the Neophytes, the Hierophant may call upon the Hiereus to perform the Lesser Banishing Ritual of the Pentagram.

Construction

Any convenient sword can be employed for the sword of the Hiereus. The best sword to obtain for this purpose would be a military sword with a brass guard. The grip should be painted red and the pommel should be black. It is also quite feasible for one to make a sword from an iron bar and a wooden handle (to be painted in the aforementioned colors.) For this task we suggest the reader refer to the section on construction of the Magick Sword in chapter 5.

The following ritual can be performed in a room that is to become a permanent Temple space. It can also be performed often to clear a room that must be used out of necessity for both Temple and secular purposes. Whenever the need for clearing an area of unwanted energies arises, the Sword of Vengeance can be employed with much success.

The Wand of the Kerux

Use and Symbolism

The Caduceus Wand of the Kerux is a most impressive and complex implement. It is the Wand of Hermes (also known as Thoth and Mercury), the god of Wisdom, Magick and communication. Legend has it that Hermes intervened in a fight between two serpents who then curled themselves around his wand. An even older version of this dates back to ancient Mesopotamia, where the intertwining serpents were a symbol of the god who cures all illnesses, a meaning which was absorbed into Greek culture and is still preserved in the medical emblems of today. (Raphael, the healer of God

and the Archangel of elemental Air also carries a caduceus.)

Like the other wands thus far described, the symbolism of the Caduceus is based upon the Tree of Life. The upper point of the Wand rests on Kether, and the wings stretch out to Chokmah and Binah, thus comprehending the three Supernal Sephiroth. The lower seven are embraced by the serpents whose heads fall on Chesed and Geburah. These are the twin serpents of Egypt and the currents of the Astral Light. In addition to this, the wings and the top of the wand form the Hebrew letter Shin, the symbol of Fire. The heads and upper halves of the serpents form the letter Aleph, while their tails enclose Mem, the symbol of Water—the Fire of Life above, the Waters of Creation below, and the Air as the Reconciler vibrating between Fire and Water.

The Rod of Hermes represents the balanced forces of Eternal Light working invisibly in the darkness. This wand is borne by the Kerux along with the Lamp of the Hidden Knowledge to lead the candidate who sees nothing. The Godform taken on by the Kerux is that of one of the Anubian Guards. (Anubis, God of the Underworld is considered a lower manifestation of Thoth.) The light he carries is the invisible Divine Force which guides the candidate, while the wand is that Power which directs the flow of the Divine current. The hidden energies of the wand may be revealed to the student through meditation.

The Caduceus Wand can be used in an invocation ritual of Hermes-Thoth to gain the magickal knowledge necessary to become the archetypal Magician. It could also be used to invoke the three ancient elements of Fire, Air and Water through the three Mother letters. Lastly, the wand could be employed in a healing ritual where the archangel Raphael would be invoked.

Materials Needed

- One 3/4" thick dowel approx. 31" long
- A one pound box of oven-hardening clay
- One 1/4" thick dowel 2-3/4" in length
- One 1-5/8" wooden ball
- One 3/4" thick dowel approx. 16-18" in length
- A 3/4" thick piece of soft wood approx. 14" in length and 4" wide
- Yellow carpenter's glue
- Wood putty
- Gesso
- A strong bonding glue such as epoxy
- A sheet of drawing paper at least 18" in length

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Aluminum foil

Acrylic Paints: red, yellow, blue, white and black

Sealant; clear lacquer finish (spray or brush on)

Tools Needed

Jigsaw

Electric drill with 3/4" and 1/4" bits

Rotary power tool with gouging bit

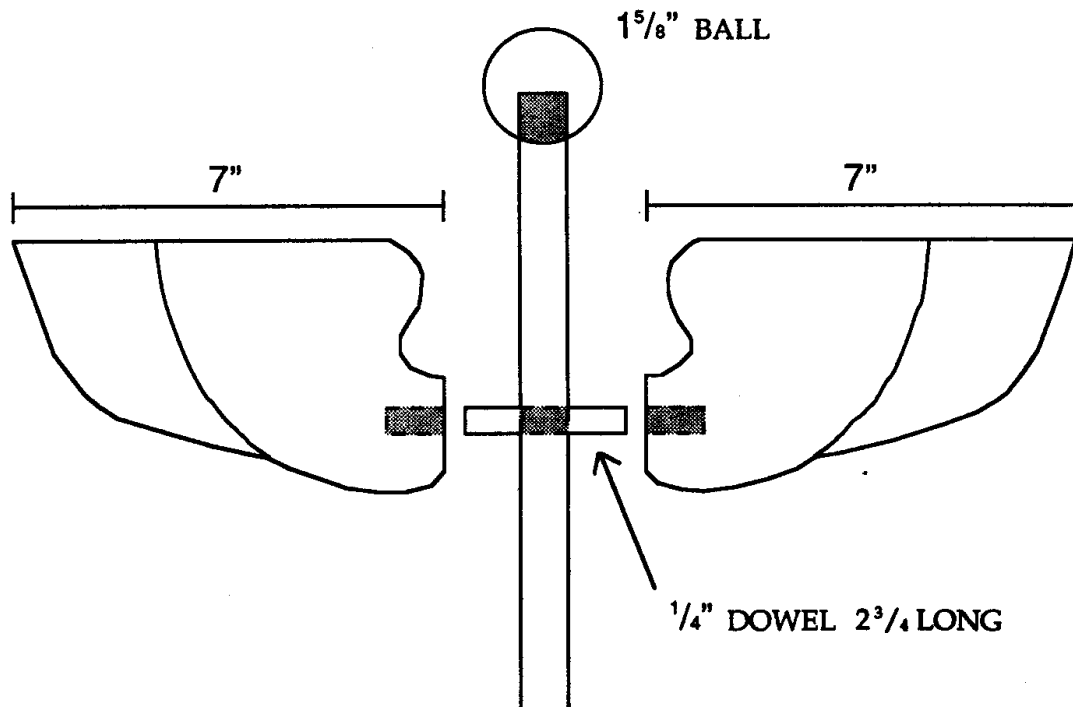
Sandpaper

Artist's brushes

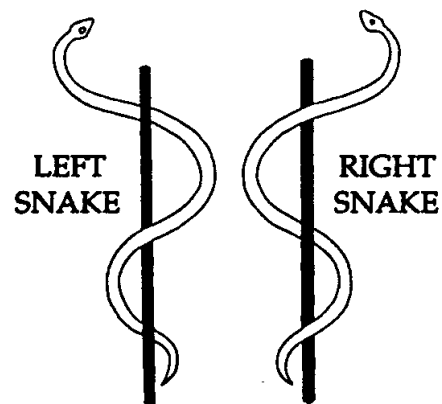
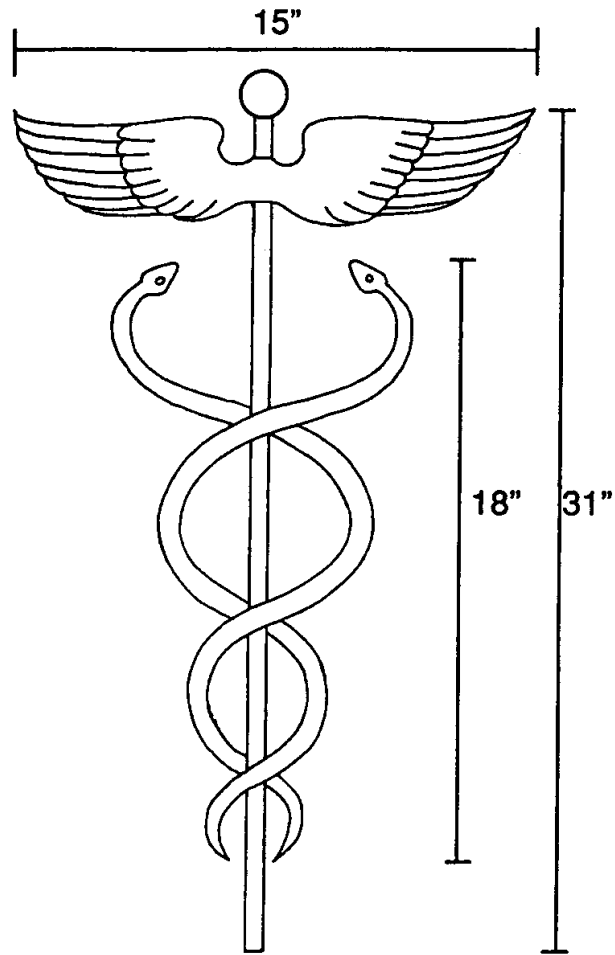
A cookie sheet used for baking

Construction: The Wings

- 1) With the jigsaw cut out two wing sections 7" long and approximately 4" wide as shown in the diagram.
- 2) With a pencil draw stylized feathers on both sides of both wings. Use the rotary power tool to gouge and grind the outline of the feathers, giving them a sculpted look. Sand the wings until they have a smooth 3-dimensional appearance.
- 3) At the part of each piece where the wing will be attached to the shaft of the wand, drill a hole that is 1/4" wide and 1" deep. (Be sure both wings are drilled identically.)



Detail of Construction



The Wand of the Kerux

Construction: The Shaft

- 4) Take the wooden ball and drill a hole into it that is $3/4$ " wide and $3/4$ " deep. Pour glue into the hole. Put one end of the 31" long dowel in the hole drilled into the wooden ball. Press in firmly and let the glue dry.
- 5) Approximately $3-3/4$ " down from the top of the ball, drill a $1/4$ " hole completely through the shaft. Pour some glue into this hole. Take the thin $2-3/4$ " long dowel and run it through the hole so that 1" of the $1/4$ " thick dowel sticks out on both sides of the shaft.
- 6) Pour glue in the holes previously drilled into both wing sections. Attach wings to the shaft by sliding them into place over the $1/4$ " dowel on either side of the shaft. Let the glue dry firmly.
- 7) Where wings connect to the shaft, apply wood putty to fill in gaps and give a smooth, continuous appearance. Do the same where the shaft joins to the ball. Let putty dry.
- 8) Sand the wand smooth and paint with gesso. Let dry. Sand the painted wand and put it aside.

Construction: The Serpents

- 9) On the sheet of drawing paper, draw the two serpents as you see them depicted in the diagram, 18" in length. The widest part of the figure (just below the heads) should be approximately 9".
- 10) Take some of the clay and knead it by hand until it is soft and pliable. Then roll out a long coil or rope of clay. The coil should be about $5/8$ " thick and taper down to the serpent's tail. Check to see if the coil is nearing the proper dimensions of the serpent by and placing it in position over your drawing. Add some clay to the thick end of the coil, to give the serpent a diamond-shaped head. The mouth and eyes of the snake can be drawn into the clay with a tooth pick or pin.
- 11) When you have one serpent that fits perfectly on your drawing, put it aside and get the cookie sheet and aluminum foil. Lay a piece of aluminum foil over the cookie sheet and wrap it firmly around the edges. Lay your drawing on top of the aluminum and with a pencil, trace the pattern of the two serpents. (When you remove your drawing, the serpent pattern should be imprinted into the aluminum foil.) At this point you will refer to the diagram showing the Right Snake and the Left Snake. We will begin with the Right Snake. Place the clay snake onto the aluminum foil in the position of the Right Snake.
- 12) Take the 16" long dowel and position it onto the aluminum foil where the shaft of the wand would be according to the pattern. The Right snake will touch this dowel in three places. The middle point where the serpent touches the dowel is the only one where the dowel is on top of the serpent. At the upper and lower points, drape the serpent on top of the dowel.

- 13) At the three points where serpent joins dowel, press the clay gently, so it will leave a slight indentation where the dowel touched it. (This will make it easier to attach the finished serpent to the real wand shaft later.)
- 14) Place the cookie sheet in the oven and follow the package directions for baking the clay. At this time, begin rolling out the second snake.
- 15) When baking time is over, take the cookie sheet out of the oven and let the serpent cool before you touch it. After the finished serpent has cooled, remove it from the dowel and aluminum foil and put it aside. Get the second snake and place it onto the foil in the position of the Left Snake. As before, the snake will touch the dowel in three places. But this time at the middle point, the serpent will be on top of the dowel, while at the top and bottom points, the dowel will be on top of the serpent. Once again press the clay gently so that the dowel will leave indentations. Bake the serpent as before.

Finishing Steps

- 16) Position the Right Snake into place on the winged shaft. Apply a strong glue such as epoxy to the three points where the serpent touches the shaft. Let dry. Position and glue the Left Snake into place on the wand. Let dry.
- 17) Paint the serpents with gesso. Allow to dry. Paint the top portion of the wand (which includes the ball and wings) with acrylic red. Paint the shaft yellow from the bottom of the wings to the second point where the serpents touch. Paint the remaining section of the shaft with brilliant blue. The Right Snake should be painted white, while the Left Snake is to be painted black. (Note: it is also acceptable to paint the serpents exactly as the shaft—yellow to the middle point and blue from the middle to the end of their tails.)

(The method given above is complicated. We have seen adequate Caduceus Wands cut completely out of foam-core board, a piece of styrofoam that is approximately 1/4" thick, covered on both sides with poster board. If the wand is not abused, it will hold up nicely.)

The Banners of the East and West

Contributed by Ceil Thomas

Use and Symbolism

The Banners are the duality of Light and Dark working from East to West, where the Pillars are duality of Light and Dark working from South to North, thus forming a cross within the Neophyte Temple. They are not only barriers or signposts for the Eastern and Western parts of the Hall, but they are also battery points for which the Light/energy can travel from one end of the Temple to the other and back again.

The Banner of the East is a representation of the Initiate being transformed into the Perfect Knowledge of Light. It is a symbol that can be used in meditation to help the student gain a greater understanding of what the Order is striving to teach. It is a symbol of the Dawning Sun.

The Banner of the East as it is described in the Portal Initiation:

“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 of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone, bearing in its center the sacred Tau of Life, and having bound together upon it the form of the macrocosmic Hexagram, the red Triangle of Fire and the blue Triangle of Water—the Ruach Elohim and the Waters of Creation.” (It is the action of the Fire of the Spirit through the Waters of Creation under the harmony of the Golden Cross of the Reconciler.)

“Within the center of the Hexagram is a Tau-cross in white, to represent its action as a Triad; and the whole is placed on a white field representing the Ocean of Ain Soph Aur. 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—the shaft, the Purified Will directed to the Higher. The golden cross-bar is that whereon the Manifest Law of Perfection rests; the Banner itself, the Perfect Law of the Universe, the red cords and tassels represent the Divine Self-renunciation, whose trials and sufferings form, as it were, the Ornament of the Completed Work.”

This symbol can be also be likened to a shield that protects the student throughout the process of initiation from the Forces of negativity. A greater knowledge of the Banner of the East will begin to unfold through meditation and Order work.

The Banner of the West is partly explained in the Zelator Initiation:

“The White Triangle refers to the three Paths connecting Malkuth 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.”

It can also represent the possibility of rescuing the Evil; but it is the Cross of Tiphareth that is placed within the Triangle that represents the sacrifice that has to be made in order to reach the Higher. The Red Cross may be bordered in gold to represent the metal obtained in and through the Darkness of Putrefaction. The Banner of the West is on a black field representing Darkness or Ignorance of the Outer, the White Triangle is the Light shining through the Darkness but which is not comprehended. The Banner of the West is a symbol of Twilight, the balance of Light and Darkness. The pole is black, also representing Darkness, but the cross bar is gold and the tassels red for the same reasons as given for the Banner of the East.

The Banner of the East always remains in the eastern portion of the Hall while the Banner of the West may move to many different positions. When the Banner of the West changes its position within the Hall, it does so in order to bar the way of the Initiate. It makes a new demand upon the Candidate and requires a new sacrifice in order for the Initiate to continue on the Path leading to the Higher.

It is preferable to always construct the banners in matching sets. These are tools that are always used together and should be created together. I always light a red candle and light incense before I begin working on any magickal tool. While lighting the candle and incense I connect with the energies of Fire and Air, the creative and intellectual aspects of the work at hand. I ask the powers that be to guide my hands in this creation and bring me knowledge and wisdom through this work. I ask that this tool be a proven, valid instrument in my endeavors toward the Great Work.

Materials Needed

- 1/2 yard of white satin
- 1/2 yard of black satin
- 1/2 yard of gold (the new lamés work just fine)
- 1/3 yard of red satin
- 1/3 yard of blue satin
- 1 yard of iron-on interfacing (medium weight)

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10 red tassels (short or long)
24" or red cord
24" of black cord
1 roll of bonding web
Threads in the appropriate colors
3/4" dowels (2 pieces 16" long)
4 screw-eyes (big enough for the cord to go through)
Finial ends or wooden balls to fit the end of the dowel
Wood glue
Metallic gold paint
Fine sandpaper

Tools Needed

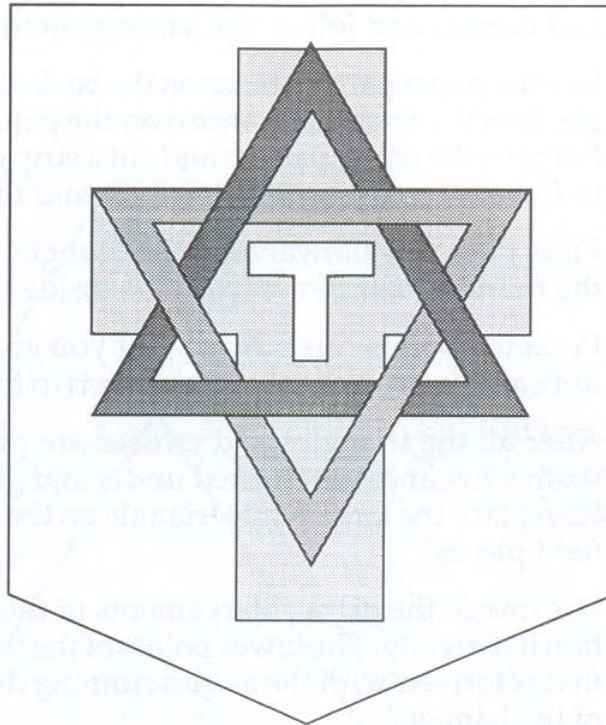
Sewing machine
Scissors
Needles and gold thread
Iron and ironing board
Measuring tape
Access to a copy machine that will enlarge the pattern pieces.

Construction

- 1) Enlarge the banner pattern so that it is 15" wide. Make several copies so that you can use them as patterns to cut out and also as placement guides.
- 2) Begin with the banner field: cut two pieces for each banner (two pieces of white and two of black). The banner fields should have a 1/2" seam allowance all around, making the finished banner 16" wide. Do not sew the banner fields together at this time.
- 3) Cut out all the triangles and crosses to use as patterns. Cut pieces of iron-on interfacing slightly larger than the triangles and the crosses.
- 4) Iron the largest triangle interfacing piece to the back of the white satin. Iron one of the smaller triangle pieces to the back of the blue satin and one to the back of the red satin. Iron the large cross piece and the middle-sized cross piece of interfacing to the back of the gold fabric. Next iron the smallest cross piece to the back of the red satin. Now iron the Tau Cross piece of interfacing to the back of the white satin.
- 5) Lay the pattern pieces for each triangle and cross onto the back of each piece of fabric and draw around each pattern piece, leaving a border of approximately 3/8".
- 6) Cut out the triangles and crosses, cutting the corners and cutting the central angles in as shown in the illustration. (This technique is dem-

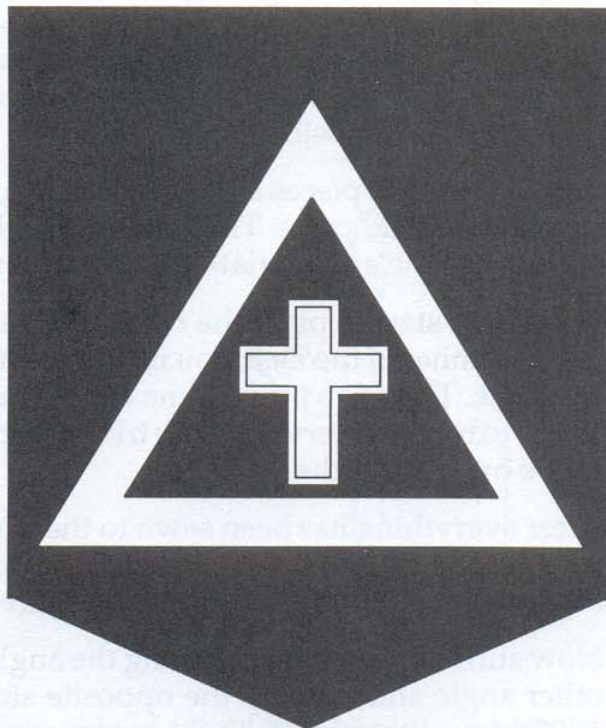
**THE BANNER
OF THE EAST**

Field – White
Large Cross–Gold
Upper Triangle–Red
Lower Triangle–Blue
Tau Cross–White



**THE BANNER
OF THE WEST**

Field–Black
Triangle–White
Cross–Red
Outline of Cross–Gold



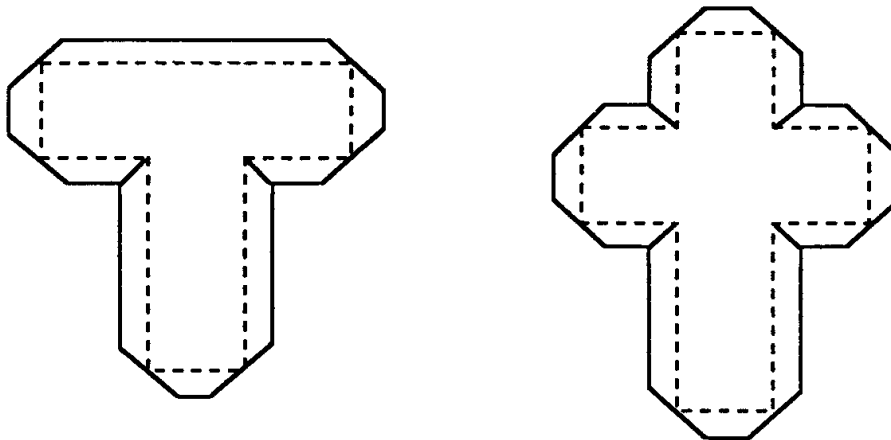
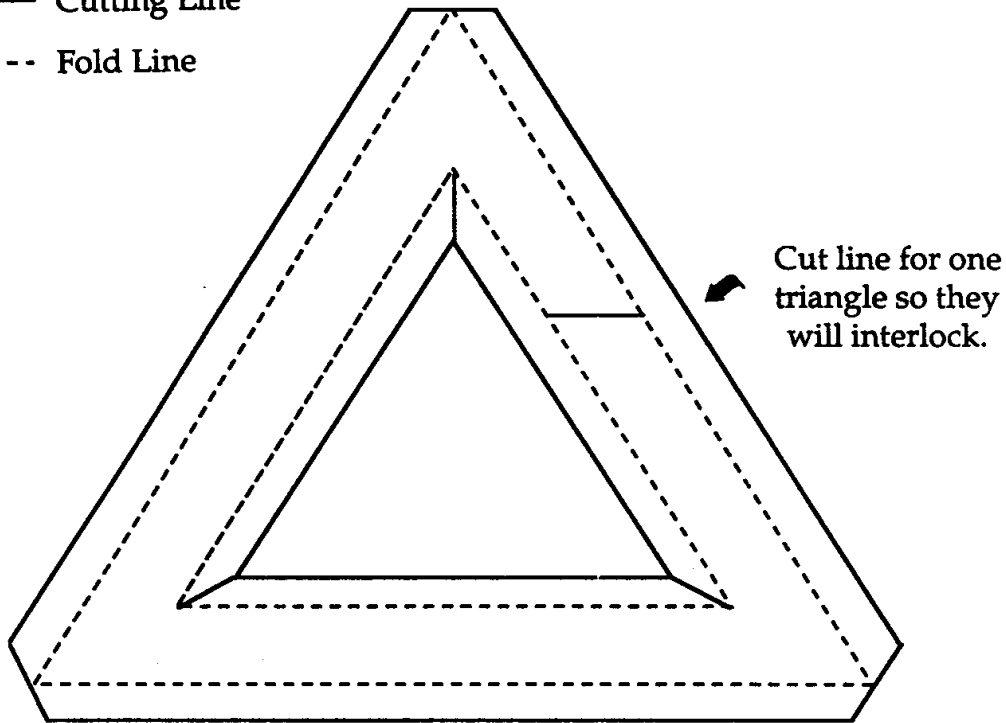
18 > *Implements of the Neophyte Grade*

onstrated with the large white triangle from the Banner of the West. After you have completed it you can move on to the other triangles and crosses and follow the same technique.)

- 7) Lay the paper pattern piece on the back of the cutout of the large triangle. Iron the seam allowance over the pattern piece forming a fold line. Remove the paper pattern and cut a strip of bonding web long enough to fit between the seam allowance and the triangle.
- 8) Press the seam allowance to the triangle. Repeat for the other arms of the triangle, being sure to do the inside of the triangle as well.
- 9) Press the points carefully so that you end up with a perfect triangle. Repeat this process with the other two triangles and the crosses.
- 10) After all the triangles and crosses are pressed flat (making sure the seam allowances are turned under and glued with the bonding web), then place the large white triangle on the right side of one of the black field pieces.
- 11) Use one of the extra enlargements of the Banner of the West to position it correctly. The lower points of the triangle should follow the line that is formed with the angles running downwards to form the point of the banner.
- 12) Carefully pin the triangle in place and cut strips of bonding web for all three sides. Press the triangle in place, gluing it to the banner field piece. Next place the small gold cross within the triangle and follow the same procedure. Then glue the red cross on top of the gold cross and glue it down with bonding web.
- 13) Now that all the pieces are in place, stitch along all the edges to secure them to the field piece. This stitching will be seen on the banner so be sure to use the appropriate color thread with each item.
- 14) When you start to place the red and blue triangles on the Gold Cross on the Banner of the East, you must cut one of the triangles so that they interlock. There is a broken line on the blue triangle showing where it needs to be cut. Interweave the triangles pinning them in place as they move over each other.
- 15) After everything has been sewn to the front (of each separate banner) pin the back piece to the front, making sure the right sides (outsides) are facing each other. Be sure it is square and all the edges match.
- 16) Now stitch down one side, along the angle to the bottom point, up the other angle and then up the opposite side, making sure you leave a 1/2" seam allowance. Clip the corners and turn the banner inside out.
- 17) To make the corners square, take a pair of scissors and go inside the banner and push the corner seams outward. (Not too much that you push through, just enough to make them square.)

CONSTRUCTION TECHNIQUES OF THE BANNERS

—— Cutting Line
----- Fold Line



Pieces are cut from the wrong side of fabric that has iron-on interfacing pressed on. Lay pattern piece on top of interfacing and trace around it. Cut approximately $3/8''$ for seam allowance. Trim outside corners and clip inside corners. Press along fold lines.

20 > *Implements of the Neophyte Grade*

- 18) Press the banner so that the seams are flat. Next, fold and press a 1/2" seam along the top. Stitch this seam flat.
- 19) Now you are ready to hand stitch the red tassels to each corner and the bottom point. To make the cross bars, sand the 16" long dowels smooth and attach the finials or 1" wood balls to the ends.
- 20) Paint each cross bar with a metallic gold paint and let dry completely.
- 21) Place a screw-eye about 1/2" from the end of the dowel. Tie a knot in one end of the cord and thread it through one of screw-eyes. Thread the other end of the cord through the other screw-eye and tie a knot.
- 22) Apply these same techniques to construct the Banner of the East. You can attach the banners to the golden cross bars with gold thread. The black cord is used to hang the Banner of the West and the Red is for the Banner of the East. This forms a convenient suspension for the banners and makes it easy to remove them from the poles.

The Banner Poles

Materials Needed

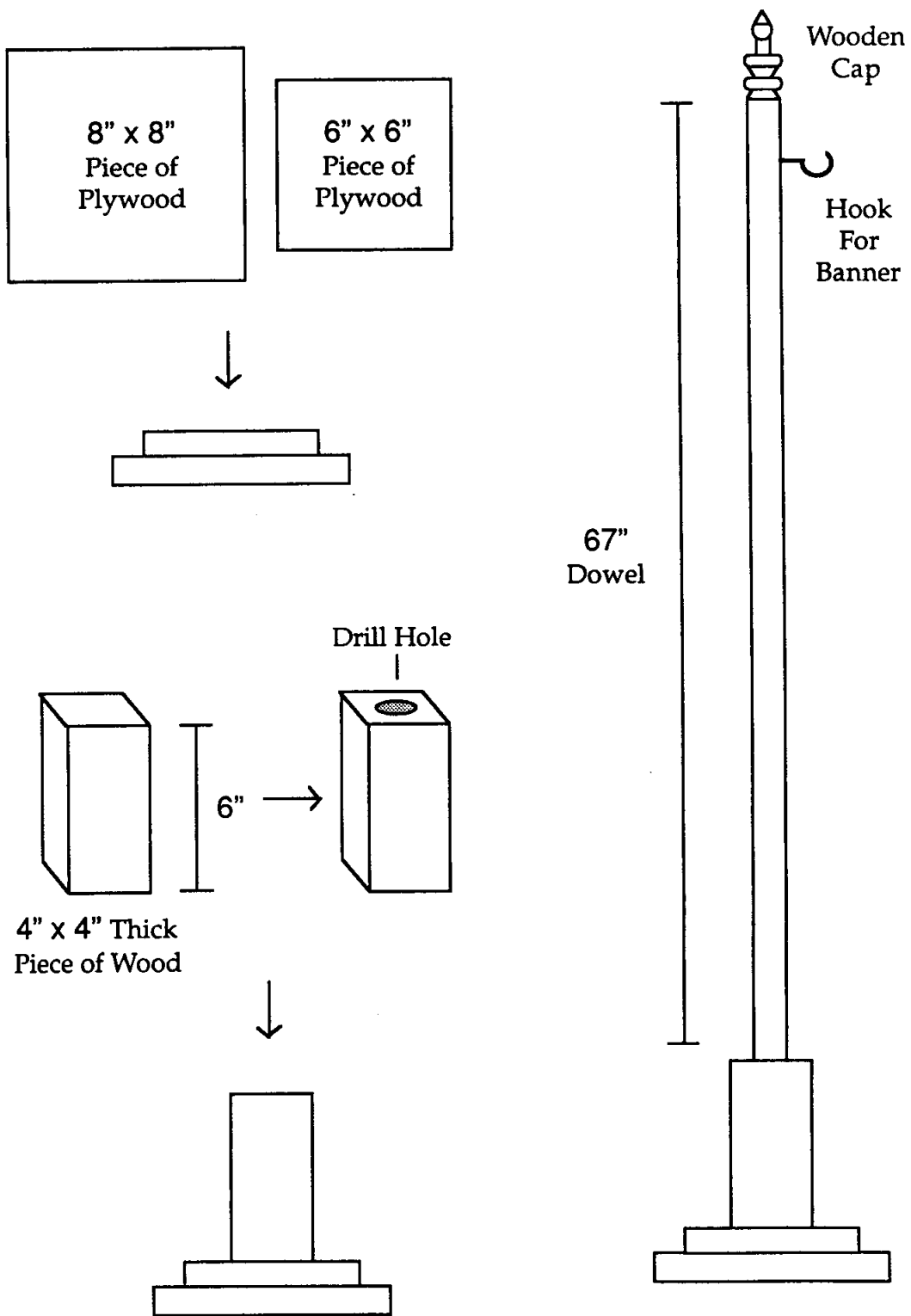
Two 1-1/4" thick dowel poles, approx. 67" in length
Two 4" x 4" thick pieces of wood, 6 inches in length
One piece of 3/4" plywood or pine, 16" long by 8" wide
One piece of 3/4" plywood or pine, 12" long by 6" wide
Two ornate wooden caps (found in builder's supply stores)
Two metal screw-in hooks
Yellow carpenter's glue
Wood putty
White latex paint
Black latex paint
Box of 2" brads

Tools Needed

Table or circular saw
Hammer
Awl
Electric drill with a flat 1-1/4" bit

Construction

- 1) Take the 16" x 8" piece of plywood and cut it in half with the saw so that you are left with two 8" x 8" pieces of wood. Put one of the pieces aside.
- 2) Take the 12" x 6" piece of plywood and cut it in half, leaving you with two 6" x 6" pieces of wood. Put one of the pieces aside. Apply glue to the 6" x 6" piece of wood and center it on top of the 8" x 8" piece.



The Banner Pole

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- 3) Take one of the 4" x 4" thick pieces of wood and drill a 1-1/4" wide hole into the center of one end. This hole should be at least 1-1/2" deep. Glue and center the undrilled end of the 4" x 4" onto the top of the 6" x 6" plywood. Nail all three pieces together from the bottom.
- 4) Take the wooden cap and glue it to one end of the dowel pole. (Note: these caps sometimes come with a small dowel sticking out of the bottom. If such is the case, drill an appropriate sized hole into one end of the dowel and then glue the cap into place.) Glue the other end of the dowel into the hole drilled into the 4" x 4". Allow the glue to dry.
- 5) About 6" down from the top of the cap, make a small hole in the shaft with an awl. Screw the metal hook into the hole. (The banner will be suspended from this hook.) You should now have one completed banner pole. With the remaining materials, make a second banner pole in the same manner as the first.

Finishing Steps

- 6) Paint one banner pole entirely white for the Banner of the East. The other pole used to support the Banner of the West should be painted completely black. (Note: it also is acceptable to paint the bottoms of the poles after the manner of the Pillars—with countercharged lotus petals.)

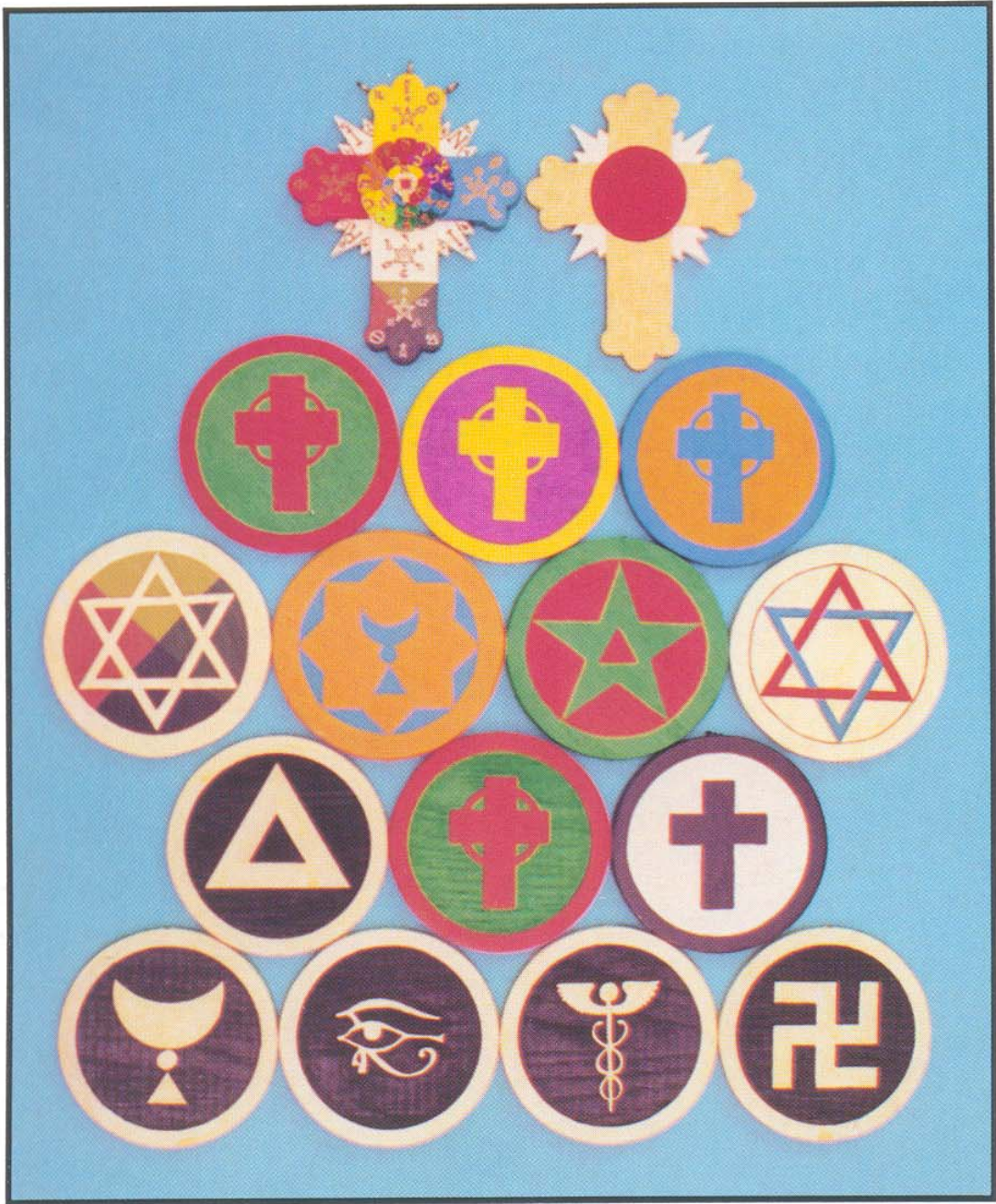


The Outer Order Wands

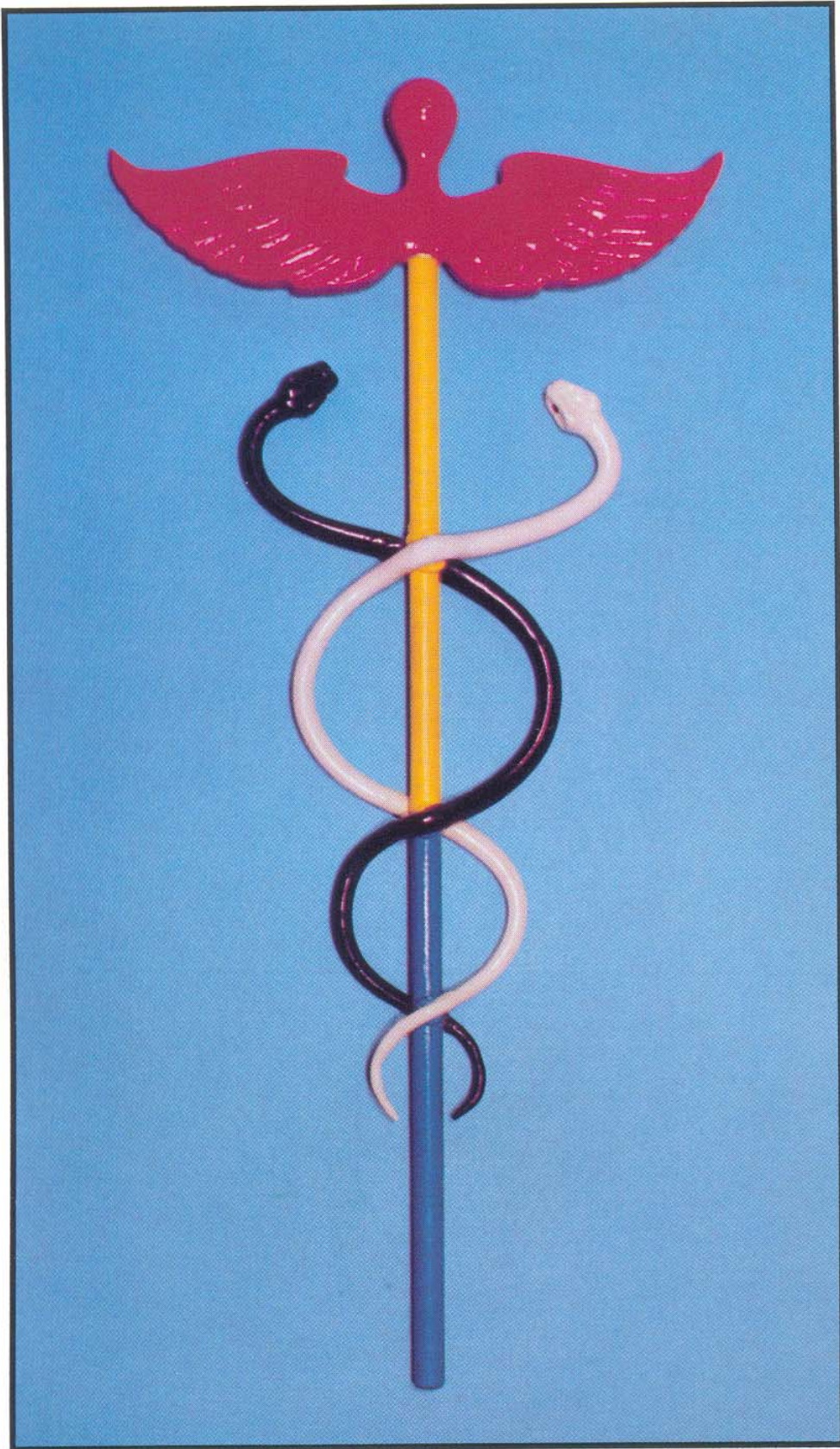


The Banners

(The Phoenician Banner)



The Lamens



The Caduceus Wand of the Kerux

