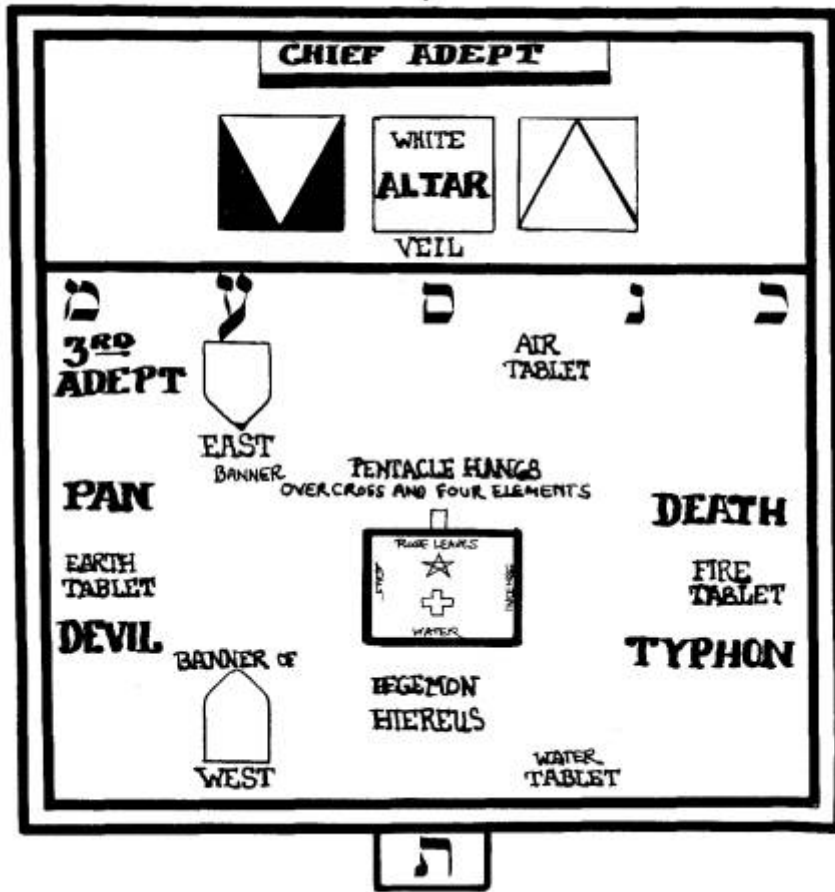


Ritual of the Portal of the Vault of the Adepti



REQUIREMENTS

Chief Adept: White Cassock, Yellow Shoes, Red Cloak of Hierophant, Yellow and White Nemyss, Rose-Cross on Yellow Collar. Sceptre of five Elemental Colours surmounted by Pentagram, White Lamp and Brazier and Candle.

Second Adept: White Cassock and Collar, Blue Shoes, Blue and Orange Cloak and Nemyss, Lamens of Red Triangle in Green Pentagram, Red Wand headed by Red Sulphur Symbol, Red Lamp and Incense Sticks.

Third Adept: White Cassock, Blue Collar, and Red Shoes, Red and Green Nemyss and Cloak, Blue Wand headed by Blue Salt Symbol, Lamens of Blue, Cup on Orange Octagram, Cup of Water.

Hiereus: Black Cassock, Black Collar, Black and White Nemyss, Red Shoes and Collar, Sword, Lamens of Four Colours of Malkuth with White Hexagram, Salt.

Hegemon: Black Cassock, White Cloak, Red Shoes, Yellow and Purple Nemyss, Mitre-headed Sceptre, Lamens of Red and Blue Hexagram on White Ground, Yellow Collar, Rose Leaves.

OPENING

(Chief Adept is behind the Veil in the East, symbolically in Tiphareth, other Officers in their Sephirothic Stations. Third Adept in the North East, Second Adept in the South East. Hieruus in West, Hegemon East of Altar. The Hall is in Darkness, the Elemental Lamps unlit, no lights except those burning behind the Veil and shaded candles for Officers. Any Members attending must give the Portal Signs on entering the Temple. Portal Members sit in the North, full Adepts Minores in the South.)

2nd Ad: (Knock. All rise.) Very Honoured Fratres and Sorores, assist me to open the Portal of the Vault of the Adepti. Honoured Hieruus, see that the entrance is closed and guarded.

Hieruus: Very Honoured Fratres and Sorores, in token of our search for the Light, give the Sign of the Grade of Neophyte. (All turn East and stand in the Sign of the Enterer. From behind the Curtain, the Chief Adept's hand is stretched out, holding a white Lamp or Candle. Chief Adept unseen, gives the Sign of Silence, all repeat Sign as Light is withdrawn.)

Ch.Ad: The Light shineth in Darkness, but the Darkness comprehendeth it not.

2nd Ad: The Dukes of Edom ruled in Chaos, Lords of unbalanced force. Honoured Hieruus, what is the Symbol upon the Altar?

Hieruus: The Symbol of the equated forces of the Four Elements.

2nd Ad: Banished be the Power of the Dukes of Edom, and let the Power of the Cross be established. (Chief Adept signs Cross with lighted candle. Hieruus goes to East, begins Lesser Banishing Ritual of Pentagram. When he returns East all Officers and Members make Qabalistic cross, facing East and repeat words with him. Hieruus returns to West and makes the Zelator Sign. Hegemon in the East makes the Theoricus Sign and Knocks. Third Adept in North makes the Practicus Sign and Knocks. Second Adept in South makes the Philosophus Sign and Knocks.)

Ch. Ad: The Cross upon the Altar is also a Cross of corrosion, corruption, disintegration and death. Therefore, doth it fall in the Paths of Death and the Devil. Unless in Hod, the Glory triumpheth over matter and the Corruptible putteth on Incorruption, thus attaining unto the beauty of Tiphareth; unless in Netzach, Death is swallowed up in Victory and the Transformer becometh the Transmuter into Pure Alchemic Gold. Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of God. What then Very Honoured Third Adept, is the additional Mystic Title bestowed upon a Philosophus as a link with the Second Order?

3rd Ad: Phrath, the Fourth River of Eden.

Hieruus: Tau.

Heg: Resh.

3rd Ad. Peh.

Ch. Ad: Very Honoured Second Adept, what may be added to this Word?

2nd Ad: Kaph (Knock)

Hieruus: Tau (Knock)

Heg: Resh (Knock)

3rd Ad: Peh (Knock)

Ch. Ad: The whole Word is Paroketh, which is the Veil of the Tabernacle. (All make Signs of Rending of the Veil.)

Ch. Ad: (Knocks) In and by that Word, I permit the Portal of the Vault of the Adepti to be opened. (Second and Third Adepts draw aside curtains revealing Chief Adept who rises with Pentacle and taper in left hand, Sceptre in right.) Let us establish the Dominion of the Mystic ETH over the Four Elements. (Chief Adept faces East. All face East. Chief Adept having descended from the Dais and taken his position in front of Air Tablet, Hegemon stands behind Chief bearing Rose Leaves. All make Qabalistic Cross. Hegemon places Rose Leaves before Air Tablet and stands in the Theoricus Sign. Chief lights the Lamps as he goes round. Chief Adept invokes Air and lights Lamp. Hegemon takes Rose Leaves to Altar and puts them on Air arm of Cross and remains East of Altar facing West. Chief Adept goes to South. Second Adept comes behind, places sticks of incense before Tablet and stand in Philosophus Sign. Chief Adept invokes Fire and lights Lamp as before. Second Adept takes incense to Altar and places it on Fire arm of the Cross and stands at South of Altar looking North.

Chief Adept goes West lights Lamp. Third Adept stands behind him, places Cup before Tablet and stands in Sign of Practicus. Chief Adept invokes Water. Third Adept takes Cup to Altar, places it on Water arm of Cross and stands in Sign of Practicus. Chief Adept goes North. Lights Lamp, Hierus stands behind him, places Salt before Tablet and stands in Zelator Sign. Chief Adept invokes Earth. Hierus takes Salt to the Altar, places it on Earth arm of Cross and stands at the North of Altar. Chief Adept completes circle in East, then circumambulates with Sol to West of Altar, having now lit all the Elemental Lamps.) In the Great Name YOD HE VAU HE. (All give Neophyte Signs towards Altar, and then stand in Elemental Signs. Chief Adept makes Invoking Spirit Pentagrams with Deity Names EHEIEH and AGLA closing with the Qabalistic Cross. He moves round the Altar to East faces West lays Pentacle over Cross. Holds Candle and Wand on high.)

May the Cross of the Four Elements become truly purified and planted in Incorruption. Wherefore in the Name of YOD HE VAU HE and in the Concealed Name YEHESHUAH, do I add the power of the Pentagram constituting the Glorified Body of Osiris, the Sign of the Microcosmos.

(All lights are turned up. Chief Adept lays Pentacle for a moment on Cross then hangs it on hook in centre of Hall, raises Sceptre and Candle on high, and invokes:)

**OL SONUF VA-ORSAGI GOHO IADA BALATA. ELEXARPEH COMANANU TABITOM.
ZODAKARA, EKA ZODAKARE OD ZODAMERANU. ODO KIKLE QAA PIAPE PIAMOEL
OD VAOAN.**

(Chief Adept returns to Dais. Second and Third follow and stand by Pillars. Hierus and Hegemon face East, North and South of Altar.) Let us adore the Lord and King of Hosts.

**Holy art Thou, Lord of the Universe.
Holy art Thou Whom Nature hath not formed;
Holy art Thou the Vast and the Mighty One,
Lord of the Light and of the Darkness.**

By the Word Paroketh and in the Sign of the Rending of the Veil, I declare that the Portal of the Vault of the Adepti has been opened.

Ch. Ad: (Knocks 4, 1)

2nd Ad: (Knocks 4, 1)

3rd Ad: (Knocks 4, 1)

Hiereus: (Knocks 4, 1)

Heg: (Knocks 4, 1)

(He circumambulates once, then returns to seat. All take seats, after the Elements are replaced in Four Quarters by respective Officers.)

THE RITUAL OF THE CROSS AND FOUR ELEMENTS

Ch. Ad: (Concealed behind the Veil) The Portal symbolically opened for the Order, is yet closed to the unprepared Candidate. (Elemental Lamps are veiled. Temple in darkness save at East.)

2nd. Ad: V.H. Fratres and Sorores, our Honoured Frater (XYZ) having been a member of the Grade of Philosophus for the space of 7 months and having passed the five-fold examination prescribed for admission to the Second Order, has been duly approved. I hold a Dispensation from the G. H. Chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti. V. H. 3rd Adept, see that he is duly prepared by wearing the Sash of the Philosophus Grade, admit him, and having examined him in his knowledge, having placed around his neck the Admission Badge, the Grip, Sign, Words, etc. of the Philosophus Grade and of the Word Phrath before you instruct him in the necessary Knock. (Lights are extinguished. 2nd. Ad. stands before the Veil. Hiereus and Heg. bar the way near the door. 3rd Adept, having prepared Philosophus opens door showing Darkness but for faint Light in the East, and brings Philosophus just within the door.)

Heg: The Realm of Chaos and of Ancient Night, ere ever the Aeons were, when there was neither Heaven or Earth, nor was there any Sea, when naught was, save the Shape Unluminous, formless and void.

Hiereus: To and fro in the Deeps, swayed the coils of the Dragon with 8 Heads and 11 Horns. Eleven were the curses of Mount Ebal, eleven the Rulers of the Oliphoth, and at their head were the Dual Contending Forces. (Hiereus and Heg. lower weapons and step back.)

2nd Ad: (Faces East) Then breathed forth Tho-oth out of the Unutterable Abyss the Word! Then stood forth Tho-oth in the Sign of the Enterer, on the Threshold of the Hall of Time as Time was born of the Eternal. (Gives Neophyte Sign) So stood Tho-oth in the Power of the Word, giving forth Light, while the Aeons that were unbegotten unfolded before him. (Philosophus directed to give Neophyte Sign.)

2nd Ad: And Elohim said Let there be Light. (The hand of the Ch. Ad. hands out the Candle. 2nd Ad. receives it and gives Sign of Silence. Philosophus is directed to make Sign. 3rd Ad. leaves Philosophus comes East. Takes Candle and returns with So!. He holds Candle before Philosophus and takes Banner of West in left hand.)

2nd Ad: Honoured Frater, what was the Title you received in the Grade of Philosophus?

Phil: (Unprompted) Pharos Illuminans.

3rd Ad: (Gives Philosophus Candle and takes his station on the left hand of Philosophus.)

2nd Ad: Honoured Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepti, which admits you to the Second Degree and brings you to the Threshold of the Inner or Second Order. But because of the increased influence over the Members of the Order that such advancement necessarily confers, and because of the increased power for good or evil that will follow if, with steadfast will and aspiration, you take this step in essence as well as in form, it is needful that you take further pledges, which however, as in the previous Degree, contain nothing contrary to your civil, moral or religious duties. Are you willing to take these pledges?

Phil: I am willing.

2nd Ad: Then you will take in your right hand the Banner of the West (3rd Ad. gives it to him) and place your left hand in that of the Very Honoured 3rd Adept, who is the living Symbol of the Black Pillar which ruleth in the Outer Order, and touch the corresponding Emblem, the Black Sash of restriction, on your breast, and thus bind yourself while raising the Light which you hold, in witness of your pledge. (Philosophus raises right hand holding Banner and Light, while his left hand, held by 3rd Ad. touches Sash.)

2nd Ad: Firstly, do you pledge yourself never to reveal the Secrets and Mysteries of these Paths and of this Ceremony, either to the outer and uninitiated world, or to a Member of the 1st Order, save in full Temple and with due sanction.

Phil: I do.

2nd Ad: Secondly, do you further solemnly promise to use whatever practical knowledge you may now, or at any future time possess, for a good end alone?

Phil: I do.

2nd Ad: Thirdly, do you also promise to regard all the knowledge imparted to you as a trust, given into your hands, not for your selfish advantage, but for the service of all mankind, that the ancient tradition of Initiation be kept pure and undefiled, and the Light be not lost for those that seek it in this Path?

Phil: I do.

2nd Ad: And lastly, do you solemnly promise to exercise brotherly love, charity and forbearance towards the Members of the Order, neither slandering, backbiting nor reviling them, whether you have cause for the same or not, but uniting with them to form a fabric of mutual confidence and support; and do you further undertake, not to be a stirrer up of strife, of schism, or of opposition to the Chiefs, but rather to uphold their authority in all loyalty?

Phil: I do.

2nd Ad: Then, realising the Cross about your neck, you will lift up your right hand, holding the Banner and the Light and say: I undertake to maintain the Veil between the First and the Second Orders, and may the Powers of the Elements bear witness to my pledges. (Done. Philosophus repeating words as directed. 3rd Ad. leaves Philosophus and returns to his place, having replaced Banner of West.)

2nd Ad: The Symbol of the 1st Grade of Neophyte is 0-0. To the first 0 is attached a Circle, to the second, a Square. The union of the circle and the square hath many meanings, of which one must be put before you, for this you must accomplish in your own person, ere you can advance further. For if in the mystic sphere of Truth, the way of Initiation may be trodden alone, yet in another Sphere, it hath a three-fold aspect. Part that can be given to man from without, part that can be attained by man himself, part that can only come from the Divine. Now, in the Order, you were given intellectual teaching, and won your Grades in tests of what was taught. Here, you must prove that you have truly attained thus far of your own strength, and after, you may progress by the higher Soul within you. Round your neck, you wear the Symbol of the Cross of Four Elements, equilibrated and equated. Establish it firmly in the Sphere of your own being and advance with courage. (Hiereus and Hegemon bar the way as in Zelator Grade.)

Hiereus: Give me the Signs and Words of the Grade of Zelator. (Done. Hegemon returns to place.)

Hiereus: Give me also the Grip of the First Order. (Done. He takes Philosophus to North directing him to take up Salt from before Earth Tablet. They face North, Hiereus makes a cross over Salt with Sword then stands in the Zelator Sign while Philosophus circumambulates with Sol repeating Earth Names.)

Phil: Adonai Ha Aretz. Emor Dial Hectega. Auriel. Ic Zod Heh Chal. (He returns to North. Hiereus makes Earth Pentagram over Salt. Philosophus reveals Lamp. Hiereus takes Philosophus to Altar and directs him to place Salt at North side of Altar. Hiereus takes him to diagrams in West.)

Hiereus: The Cross of Four Triangles called the Maltese Cross, is a Symbol of the Four Elements in balanced disposition. It is here given in the colours of the King's scale, and is also assigned to the Four Sephiroth ruling the Grades of the Outer. Earth to Malkuth, Air to Yesod, Water to Hod and Fire to Netzach. It is again, the Cross which heads the Praemonstrator's Wand, who represents the Sephira Chesed, the Fourth Sephira. Four is also the Number of Jupiter, whose Path unites Chesed to Netzach. The Cross is therefore a fit Emblem for the Grade of Philosophus. In this diagram are represented the Circle, the Point, the Line, the Cross, the Square and the Cube. For the Circle is the Abyss, the Nothingness, the AIN. The Point is Kether. Now, the Point has no dimension, but in moving, it traces the Line. This gives the first number, Unity, yet therein lies duality unmanifest, for two Points mark its ends. The movement of the line maketh the Plane or Square. The motion of the Point at angles to its first direction and intersecting it maketh the Cross. So therefore, are the Square and the Cross but one Symbol, deriving from the Circle and the Point. Below, is shown the Occult Symbol of Malkuth, the Tenth Sephira. It is in Four parts, corresponding to the Maltese Cross. They are Fire of Earth, Water of Earth, Air of Earth, Earth of Earth, as is indicated by the Symbol. They correspond to the Four Grades of the First Order, which in one sense, quittance not Malkuth, being the Grades of the Four Lowest Sephiroth of Malkuth in Assiah. Upon them, is surcharged a white Hexagram in a Circle. The 6 and the 4 make 10, the number of Malkuth on the Tree. The Hexagram is also the Sign of the Macrocosm, of Tiphareth, and of the Six Upper Sephiroth, wherefore here it is white, Spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts. Six are the middle points of the planes bounding a cube, which derives from the square, and from the Cross, if the centre point moves. In these numbers and figures are hid many revelations. Remember that the whole number of Malkuth is 496, which is again a perfect number. Malkuth must then be equated and perfected by. the 6 ruling the 4, and the link between 6 and 4 is the number of the Pentagram.

2nd Ad: Having achieved the entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark Path of the Astral Plane. Go, therefore, to the Tablet of the East.

(Phil. goes to East, Hiereus and Hegemon bar the way, points of implements downwards and touching. Hegemon demands Theoricus Sign and Words. Hiereus returns to place. Hegemon leads Philosophus to Tablet, gives Philosophus rose leaves, makes Cross over bowl and directs Philosophus to circumambulate repeating Names. Hegemon stands in Theoricus Sign while Philosophus traverses Path of Tau in the Names of Shaddai El Chai, Raphael, **ORO IBAH AOZPI** and Bataivah. Philosophus returns to East. Hegemon makes invoking Pentagram and directs Philosophus to uncover Lamp. Hegemon takes Philosophus to Altar and directs him to put Rose leaves at East side, then standing East of the Altar in Yesod, Hegemon shows Great Hermetic Arcanum.)

Heg: This Symbol represents the Great Hermetic Arcanum. The feet of the Figure rest upon the Earth and the Sea. In the Hand are represented the hot and moist natures, symbolised by the torch and the horn of water. These are further strengthened by the Solar and fiery Emblems of the King and Lion, and the Luna and watery emblems of the Queen and Dolphin. Above the whole figure rise the wings of the aerial nature, the Reconciler between the Fire and the Water. Compare this Symbol with the Angel described in the 10th Chapter of the Apocalypse of St. John. And I saw another mighty Angel come down from heaven clothed with a cloud; and a rainbow was upon his head, and his face as it were, the Sun, and his feet

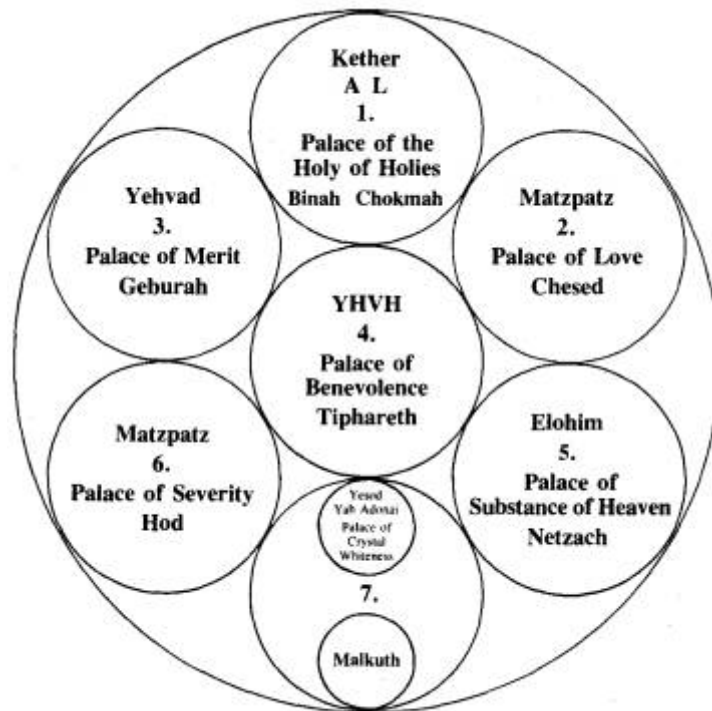
were as pillars of fire, and he had in his hand a little book open; and he set his right foot upon the Sea and his left foot upon the Earth, and he cried with a loud voice as when a lion roareth, the Green Lion, the Path of Leo above Tiphareth, referring to Teth and when he cried, seven thunders uttered their voices, seven Aeons, represented under the regimen of the Planets. The Dragon issuing from the cave represents volcanic fires. (Heg. leads Phil. once round, and hands him over to Hiereus in the North and returns to place.)

Hiereus: This is the Image of the Vision of Nebuchadnezzar, which was showed you in the passage of the 27th Path, leading to the Grade of Philosophus. Thou, O King, sawest and beheld a great image. This Great Image, whose brightness was excellent stood before thee and the form thereof was terrible. This Image's head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs of iron and his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the Image upon its feet, which were part of iron and part of clay. And brake them to pieces. Then was the iron, the clay, the brass, the silver and the Gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. Thou, O King, art a King of Kings, for the God in heaven hath given unto thee (makes Qabalistic Cross) the Kingdom, the Power and the Glory!

Thou art this head of Gold. (to Phil.) Thou art this head of Gold! Thy head represents in thee the dominion of the Divine ruling over the rest of the body. The Silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the Stone made without hands is the Eternal Stone of the Wise, which will become the Mountain of Initiation, whereby the whole Earth shall be filled with the knowledge of God. (Hiereus takes Philosophus to second diagram.)

Hiereus: This Tablet shows the symbolic manner in which certain names have been used by our ancient brethren. You will note that the initials of this sentence make the Latin word Vitriolum, Sulphuric acid. Furthermore, the word Vitriol, Sulphur, and Mercury each consist of seven letters answering to the alchemic powers of the seven Planets. The initials of the following sentence in Latin, the subtil fluid, the Light of the Earth, make the word S.A.L.T. salt, and further, the four words of the sentence answer to the four Elements: Subtilis, Air; Aqua, Water; Lux, Fire; and Terra, Earth. And the four words united yield 20 letters, that is, the product of four, the number of the Elements, multiplied by Five, the number of the Pentagram. The words Fiat Lux, meaning Let there be Light, consist of 7 letters. The letters of Fiat form the initials of Flatis, Air; Aqua, Water; Ignus, Fire; and Terra, Earth. (Hegemon goes to South). Which four names again yield 20 letters as in the previous case. And the word Lux is formed from the angles of the Cross, LVX. (He leads Philosophus once round and then to Hegemon who awaits them in the South.)

Heg: These are the Seven Palaces of Holiness of the Briatic World. The first is the Palace of the Holy of Holies answering to Kether, Chokmah and Binah, and the Divine Name EL. The second is the Palace of Love, answering to Chesed and the Divine Name MATZPATZ (Mem, Tzaddi, Peh, Tzaddi), which is a Temurah of Tetragrammaton. The third is the Palace of Merit, answering to Geburah, and the Divine Name YEHEVID (Yod, Heh, Vau, Daleth). The fourth is the Palace of Benevolence, answering to Tiphareth and TETRAGRAMMATON. The fifth is the Palace of the Substance of Heaven, answering to Netzach and ELOHIM. The sixth is the Palace of Severity answering to Hod and MATZPATZ. The seventh is the Palace of Crystal Whiteness answering to Yesod and Malkuth, and the Divine Name YAH and ADONAI. But the synthesis of these Holy Names is to be found in the word TAKLITH which is Perfection. (Points to another Tablet in the North).



SEVEN PALACES OF HOLINESS

Heg: The Seraphim in the vision of Isaiah are described as having six wings: With twain He covered his face, and with twain He covered his feet, and with twain He did fly. That is, his synthesis is to be found in the Hexagram and in the idea of the Seven, more especially dominating the planetary region. But the Kerubim of Ezekiel have each 4 faces, those of the Lion, the Bull, the Man and the Eagle counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the Spirit; and with two of the wings they covered their bodies and two were stretched upwards, one to another. So the synthesis of the Kerubim is found in the revolving Cross, in the Pentagram, and in the idea of one Spirit dominating the four Elements. But the Kerubim of St. John's vision in the Apocalypse are uncompounded, having single heads, but they have six wings and thus unite the powers of the seven with the four. And their cry is similar to that of the Seraphim of Isaiah: Holy, Holy, Holy.

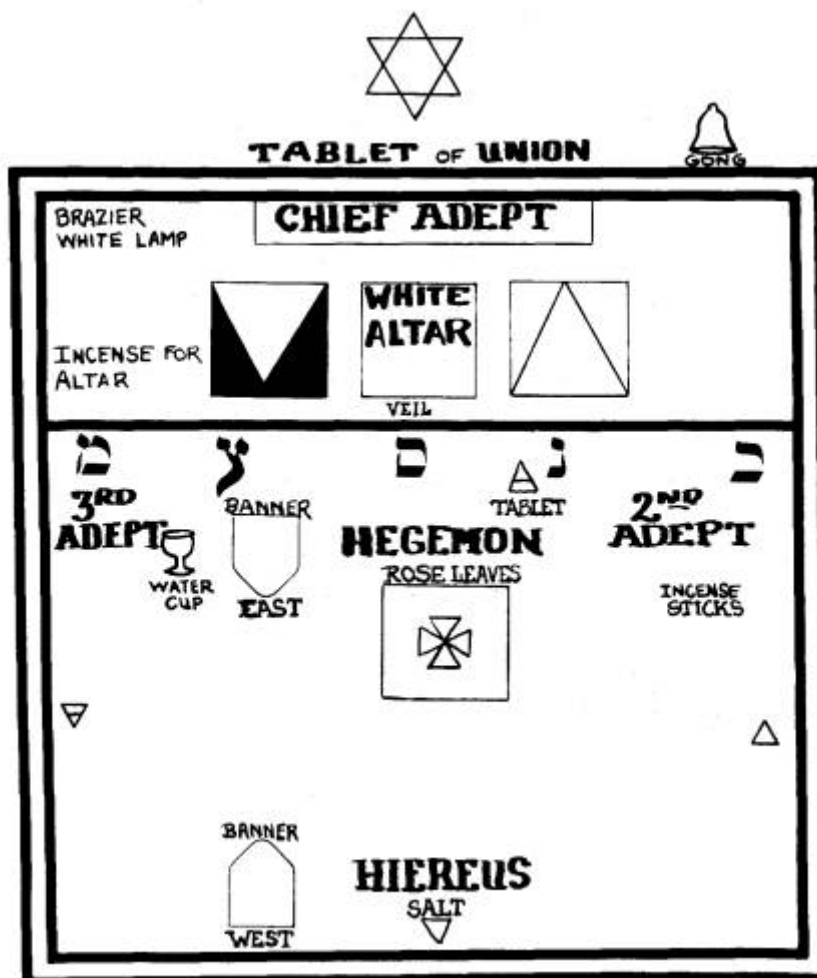
(Hegemon returns to place. 2nd and 3rd Ad. bar way in S.W. Ask for Practicus Words. 3rd Ad. comes forward and conducts Philosophus to West. He gives Philosophus cup of Water, directs Philosophus to go around repeating the Words while he remains standing in the Practicus Sign. Philosophus returns to West. 3rd Ad. makes invoking Pentagram of Water over Cup. Philosophus removes shade from Light. 3rd Ad. takes him to Altar where he places cup in the West. 2nd Ad. and 3rd Ad. bar way and ask for Philosophus Words. 2nd Ad. comes forward and conducts Philosophus to South. 3rd Ad. remaining at Altar in Practicus Sign, while Hiereus and Hegemon come to North and East of Altar and stand in Grade Signs. 2nd Ad. in South gives Philosophus incense, makes a Cross over it. Philosophus walks around repeating Philosophus Words while 2nd Ad. stands in Philosophus Sign. Philosophus returns South removes shade. 2nd Ad. takes him to Altar, directs him to place Incense at South. He takes Cross from Philosophus' neck and places it in the midst of the Four Elements. Philosophus is directed to stand West of Altar in Neophyte Sign. 3rd Ad. behind him. The four Officers in Grade Signs.)

Hiereus: From the centre outwards, so moveth the point as it traceth the line and the Cross. Equated and equilibrated lie here the Four Elements of the body of Osiris slain.

2nd Ad: May the corrosive Cross return upon itself, from without inward from the Four Quarters to the Center, and become by sacrifice and transmutation, an offering acceptable, a body glorified. (Chief Adept unseen sounds gongs once.)

2nd Ad: (To Phil.) You will now quit the Temple for a short time, and on your return the Ceremony of your advance will be proceeded with. (Philosophus gives Sign of Silence and is led out by Hieres.)

RITE OF THE PENTAGRAM AND THE FIVE PATHS



Temple arranged as in Diagram. 2nd Ad. sits on Dais at S.E. 3rd Ad. sits on Dais to N.E. Altar in Yesod under hanging Pentagram. On it are the 4 Elemental Emblems, Incense, Cup, Rose Leaves, and Salt. In middle, Greek Cross of 5 squares. Hegemon West of Altar facing West. Hiererus in West facing East. Admission Badge, Lamen of Hiererus. Temple lighted as at end of Part **One**.

2nd Ad:

3rd Ad:

Heg:

Hiererus:

(Each Knocks once.)

(Ch. Ad. parts curtain, makes Pentagram with Torch, knocks and withdraws.)

2nd Ad: Hon. Hiererus, you have my permission to present the Philosophus with the necessary admission Badge. Instruct him in the proper alarm and admit him.

(Hiereus salutes, makes Qabalistic Cross and goes out. He gives Lamens to Philosophus who knocks five times. Hegemon opens door. Philosophus enters, makes Qabalistic Cross. Hegemon returns to place. Hiereus takes Philosophus to West and points out Diagram of Malkuth.)

Hiereus: Herein has been established the Equated Cross, which is ruler over the Kingdom of Matter. This Symbol may be found even upon the crowns of 'the Kings of this Earth. (Hands Philosophus Tau Portal.) The Letter Tau leads from the Airy quarter of Malkuth into Yesod. Air is uppermost in the Symbol as in the Planet Earth where the atmosphere is furthest from the Core. Moreover, the Letter Tau signifieth the Cross, the impact of Spirit upon matter. My Lamens is given you as your Badge, for I am the Ruler in Malkuth, and the Guardian against the underworld. I am also Lord of the Path Tau, the link between the first and second degrees, and also between the Outer and the Inner. This Path of Tau, dark and full of mystery, under the presidency of Saturn and the Tarot Key of the Universe, leads, as you have learnt in the Theoricus Grade, through the Astral Plane. Therefore, in the Ritual of the 32nd Path, you were passed by the Four Kerubic Stations', as a foreshadowing of the Rites of the Cross, the full completion of the First Order which you have now accomplished. Having traversed the Path of Tau, the darkness of the Astral Plane and of the Black Pillar, stand firm in Yesod, that the Black Pillar may become the White. (Hiereus takes away Tau after leading Philosophus to Hegemon at Altar. Hegemon rises but stands between Philosophus and the Altar, so that Philosophus does not too clearly apprehend the change of Symbols.)

Heg: Before you, in the East, are the Five Portals of the 21st, 24th, 25th, 26th and 23rd Paths. Five will divide the Number of the Letter of each of them, as it will divide without remainder that of every Path from Yod 20th, to Tau, the 32nd. The Five Paths here visible are assigned to Mem, Water; Ayin, Capricornus, an Earthy Sign; Samekh, Sagittarius, a Fiery Sign; Nun, Scorpio, a Watery Sign, but in its highest aspect also a Ruler of Fire; and Kaph, Jupiter, which Planet is akin to Spirit, and rules especially Aspiration. Thus both in number and in significance these Planets jointly set forth the eternal symbol of the Pentagram. This Symbol must now be established wherefore advancing by the Kerubic Path of Aquarius approach the highest in Netzach. (Hegemon leads Philosophus to foot of Dais to 2nd Ad. before Kaph and Nun.)

2nd Ad: Wherefore do you stand at the base of the White Pillar, being but Lord of the First Degree?

Phil: (Prompted) I seek the Path of Kaph, the Path of Aspiration.

Hiereus: (Knocks) Beware. Temerity is not courage, Lord of the First Degree. Remember the warning of the Tower struck by Lightning that was revealed in the highest Path you have yet adventured. As a house built upon the Sand cannot endure, so without the strength of Geburah the height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the Wheel.

2nd Ad: The Portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This Path is governed by the Wheel of Life and Death, and hard it is to be freed from that Wheel.

Phil: (Prompted by Heg.) Let me seek then the Path of Nun.

2nd Ad: It is open to you, unto the limits of your strength. (Hegemon returns to Altar. 2nd Ad. guides Philosophus to West Hiereus bars way.)

Hiereus: In the Power of Typhon the Destroyer, and of Death the Transformer, stand. (Knocks.)

2nd Ad: Thus far and no farther is it permitted to penetrate into the Path of Nun. The mysteries may now partially be revealed unto you. (2nd Ad. takes Philosophus to Tarot Key of Death.)

2nd Ad: The 13th Key of Tarot represents the figure of a Skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the Scythe of Death the fresh vegetation which springs from corrupting bodies buried therein, fragments of which such as hands, heads and feet appear above the soil. Bones also are strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that Death is the equalizer of all conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the Letter Heh, the Pentagram, the concealed Spirit of Life and the Four Elements, the originator of all living form. The Sign of Scorpio especially alludes to stagnant and foetid water, that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death through death into life, is symbolised by the grass which springs from and is nourished by putrifying and corrupting carcasses; the herbage, in its turn affords food to animals and man, which again when dead, nourisheth vegetable life and brings to growth and perfection the living herbage. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. As for man, his days are as grass, as a flower of the field, so he flourisheth. The top of the scythe forms the Tau Cross of Life, showing that what destroys also renews. The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal Fire as opposed to the Celestial, the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris, which later yet rises again in Horus. The Scorpion, Serpent of Evil, delineated before the figure of Death in the more ancient form of the Key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him, is the Symbol of the Nameless One, representing the Seed and its germ, not yet differentiated into Life, therefore incapable of definition. The Scorpion is the emblem of ruthless destruction. The Snake is the mixed and deceptive nature, serving alike for good and evil. The Eagle is the higher and Divine Nature, yet to be found herein, the Alchemical Eagle of distillation, the Renewer of life. As it is said Thy youth shall be renewed like the Eagles. Great indeed, and many are the mysteries of this terrible Key.

(2nd Ad. and Hieres show Philosophus the figure of Typhon.)

Hieres: This drawing represents the symbolic figure of Typhon, the Destroyer. The eleven circles represent the eleven Averse Sephiroth. He stands upon Earth and Ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing Elemental Forces in the higher regions of the Air, and confusion of mind and madness in man. The eyes are the devouring flames of lust and violence, the breath is storm, devastation and rage, alike in the Universe which is the greater world, and in Man who is the lesser. The arms and the hands are the swift executors of evil works, the bringers of pestilence and disease. The heart is malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolised by the numerous and twining serpents.

2nd Ad: The 24th Path of Sepher Yetzirah to which the Tarot Key of Death is referred is the Imaginative Intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the hidden law, thus from Chaos is produced Harmony, just as a beautiful flower is produced from decaying matter. Return not to Yesod, for here no more may be spoken. (2nd Ad. returns to place. Philosophus goes to Hegemon near Altar.)

Heg: Approach now the station of Hod by the Path of Resh, the Sun. (Philosophus approaches the 3rd Ad.)

3rd Ad: Already the Sash of the Black Pillar is upon you, already you have passed the dark Path of Tau. What more do you seek of me, Lord of the 1st Degree?

Phil: (Prompted by Heg.) I seek the Path of Mem, the Path of Sacrifice.

Hiereus: (Knocks) Be warned, O vainglorious one. Samson broke down the Two Pillars and perished. Having but one Pillar, can you bear up the might of Geburah? Can you attain strength without the Life of Tiphareth?

3rd Ad: The Portal of Mem is barred. Yet it is well to be willing for the Sacrifice itself, if as yet not fully prepared. For in the Path of Mem rules the Hanged Man, the power of the Great Waters. Can your tears prevail against the Tide of the Sea, your might against the waves of the storm, your love against the sorrows of all the world?

Phil: (Prompted by Heg.) Let me seek then the path of Ayin.

3rd Ad: It is open to you to the limit of your strength. (Hegemon returns to Altar. 3rd Ad. descends and leads Philosophus with So! to West. Hiereus going to North bars their way.)

Hiereus: (Knocks) By the Power of Pan and the Goat of Mendes, stand.

3rd Ad: Thus far and no farther are you permitted to penetrate the Path of Ayin, whose mysteries may now be partially revealed to you. The 15th Key of the Tarot represents a goat-headed, satyr-like Demon whose legs are hairy, his feet and claws standing upon a Cubical Altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch, just as when the Sun is in Capricornus, to which cold and earthy Sign this Key corresponds, Solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical Altar represents the Universe, right and left of it, bound thereto by a cord attached to a circle which typifies the centre of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes the symbol of Khem. In certain aspects, this Key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the Luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the Key fitly balances the symbol of Death on the other side of the Tree of Life.

Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figures. Beneath his feet are Pentagrams on which he tramples (whence comes their title of Wizard's foot) and his head is covered with the evil and reversed Pentagram. As his hands bear the torch and the horn, the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialized Elemental Forces of Nature; and the whole would be an evil symbol were it not for the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All Powerful One, Blessed be He, which controlling law is typified by the controlling Pentagram of Light surmounting the whole.

This Key is an emblem of tremendous force; many and universal are its mysteries.

(Hiereus and 3rd Ad. go to diagram of Pan.)

Hiereus: This drawing represents the symbolic figure of Pan, the Greek God of Nature. He stands upon the Cube of the Universe, holding in his right hand the pastoral staff of rural

authority, and in his left the 7 reeded pipe symbolical of the harmony of the Planetary Spheres. The Nine Circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol on the Tree of Life. The ruddy face is the heat of the Earth, the horns are the Rays, the body contains the Elements and the Cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the Earth.

3rd Ad: The 26th Path of the Sepher Yetzirah, to which the Tarot Key of the Devil is referred, is called the Renovating Intelligence, because, by it, God the Holy One reneweth all the changing forms which are renewed by the Creation of the World. Return again to Yesod, for here no more may be spoken. (3rd Ad. returns to place. Hieres to Altar. Hegemon rises as Philosophus comes to Altar. Hieres and Hegemon stand on either side of Philosophus West of Altar, facing East.)

Hieres: In guardianship and not in enmity, have I barred your venturing, O Philosophus. Now may it be revealed unto you how that in my Lamens of Office is hidden the Key which you seek. For the Triangle in the Circle is the high symbol of the Holy Trinity, and the first three Sephiroth and of Binah wherein is the Sphere of Saturn, Ruler of the Path Tau. Therefore do I wear it, and therefore, when you entered the Hall of the Neophytes in the Neophyte Grade, when first the hoodwink was raised, you beheld before you the Sword that barred and the Symbol which overcometh the barrier. The Lamens in its more special attribution to the Hieres, has the following meanings. In the circle are the Four Sephiroth, Tiphareth, Netzach, Hod and Yesod. The first three mark the angles of the Triangle inscribed within, while the sides are the Paths of Nun, Ayin and Peh, respectively. In the centre is marked the Letter Samekh indicating the 25th Path. While the Wheel revolves, the hub is still. Seek ever then the centre, look from without to within. Behold the Key of your Path. (Put Badge aside.)

Heg: Five Paths are before you, four have you attempted and each was guarded by a symbol sinister and dread. Remember that in the Zelator Grade it was told you, that above Malkuth were the Paths Qoph, Shin, Tau, making Qesheth, the Bow of promise. From the many coloured Bow, is loosed in Yesod, the Arrow of Sagittarius, Samekh, soaring upward to cleave open the Veil unto the Sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the Sign Sagittarius, Jupiter, Ruler of Kaph is Lord. Thus, by this straight and arrow way only, is advance between the dangers that have threatened you, possible. (3rd Ad. descends to North side of Altar.)

3rd Ad: But Sagittarius, the Archer, is a bi-corporate Sign, the Centaur, the Man and the Horse combined. Recall what was said unto thee in the passage of the 31st Path of Fire, leading unto the Grade of Practicus. Also there is the vision of the fire flashing Courser of Light, or also a child borne aloft upon the shoulders of the Celestial Steed, fiery or clothed with gold, or naked and shooting from the bow, shafts of light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a Lion. For thus wilt thou cleave upward by the Path of Sagittarius, through the Sixth Sep hira into the Path of Teth, answering to Leo, the Lion, the reconciling Path between Mercy and Severity, Chesed and Geburah, beneath whose centre hangs the glorious Sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, let the Philosophus advance, like the arrow from the centre of Qesheth, the Bow. And as this Sign of Sagittarius lieth between the Sign of Scorpio, Death and Capricornus the Devil, so had Jesus to pass through the Wilderness, tempted by Satan. (2nd Ad. descends to South of the Altar.)

2nd Ad: Before you upon the Altar, lie the Four Emblems of your purified body, and over them is the symbol of the Pentagram, while beneath in the midst is the five-squared Cross of the Four Elements and the Spirit within them. If you are willing, in service and in sacrifice to offer the purified powers of your body, bind about your neck the Cross, and stretch the Light (gives Philosophus light) you carry over the Four Emblems in prayer and offering. (Philosophus does so. All come East of the Altar. Philosophus in middle with candle and Cross

on neck. 2nd Ad. right and 3rd Ad. left. Hegemon and Hiereus behind. Each takes Elemental Emblems, Hiereus Salt, Hegemon Rose-leaves, 2nd Ad. Incense, 3rd Ad. Water and Philosophus Motto written on paper.)

2nd Ad: Honoured Philosophus, what was the additional title given you in the Philosophus Grade as a link with the Second Order?

Phil: Phrath. (All advance to Dais.)

2nd Ad: O Hidden Warden of the Portal of the Vault here is one who cometh in the Word Phrath.

Ch. Ad: (Knocks gong unseen.) If he would rend the Veil, let him complete the Word.

2nd Ad: O Hidden Warden of the Portal of the Vault, here is one who cometh in the Word Phrath.

Ch. Ad: (Knocks gong unseen.) If he would rend the Veil, let him complete the Word.

2nd Ad: Honoured Hiereus, what know you of the word?

Hiereus: Tau, the Letter of Saturn, ruling the Path of Malkuth to Yesod, linked to Earth.

2nd Ad: Honoured Hegemon, what know you of the Word?

Heg: Resh, the Letter of So!, of the Path joining Yesod to Hod, and it is also the Letter linked with rule over Air as the Sun ruleth the Air in Tiphareth.

Ch. Ad: Very Honoured 3rd Ad. what know you of the Word?

3rd Ad: Peh, the Letter of Mars, of the Path joining Hod to Netzach, which is also a Letter linked to Water, as Mars ruleth Water, and to Fire, as Mars ruleth Fire in Geburah.

2nd Ad: Mars in Peh, linketh the base of the Black Pillar to the Base of the White Pillar, and the converse of Mars is Jupiter - for Jupiter is Lord of Fire, but in Chesed he ruleth Water, balancing Mars in Geburah. Now, the Letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path Peh to Chesed, and is the highest Path now visible to you. It is the Path of Aspiration and its Planet Jupiter rules also in Sagittarius. Therefore, take the Light of the Highest for Guide, and thus do I reveal the Letter Kaph unto you and complete the Word.

3rd Ad: Peh (Knocks, gives Sign of Water.)

Heg: Resh (Knocks, gives Sign of Air.)

2nd Ad: Kaph (Knocks, gives Sign of Fire.)

Hiereus: Tau (Knocks, gives Sign of Earth.)

All: Paroketh (All make Qabalistic Cross saying the words.)

Phil: (Prompted by 3rd Ad.) In the Word Paroketh, in the Power of the Cross and the Pentagram, I claim to behold the Portal of the Vault of the Adepti.

Ch. Ad: (Unseen, sounds gong.) It is the Word of the Veil, the Veil of the Tabernacle, of the Temple, before the Holy of Holies, the Veil which was rent asunder. It is the Veil of the Four Elements of the Body of Man, which was offered upon the Cross for the service of

Man. (Ch. Ad. stands.) In the Word Phrath, in the Spirit of service and sacrifice draw nigh. (2nd and 3rd Ads. stand at the Veil. 2nd shows Phil. opening Sign.)

2nd Ad: This is the Sign of the rending of the Veil, and thus standing, you form the Tau Cross.

(Phil. gives the Sign. 2nd and 3rd Ad. draw back Veil, revealing Ch. Ad. who stands also in the Sign of Tau, with Sceptre and White Lamp. 2nd and 3rd Ad. and Phil. mount Dais. Phil. if able should stand in Sign during Offering Ritual. Lights turned up. Hieres and Heg. stand behind Phil., who is between the Pillars - 2nd Ad. South and 3rd Ad. North.)

Ch. Ad: Freely and of full purpose and with understanding do you offer yourself upon the Altar of the Spirit?

Phil: I do.

(As they say their Words, Hieres and Heg. ascend Dais to drop their emblems into the brazier. Each officer makes his Grade Sign as he does so. Ch. Ad. makes appropriate Pent. holding up White Lamp. Phil. drops in Motto.)

Hieres: In the Letter Tau. (Salt.)

Ch. Ad: In the Letter Heh. (Incense.)

Heg: In the Letter Resh. (Rose leaves.)

Ch. Ad: In the Letter Vau. (Incense.)

3rd Ad: In the Letter Peh. (Water.)

Ch. Ad: In the Letter Heh. (Incense.)

2nd Ad: In the Letter Kaph. (Incense sticks.)

Ch. Ad: In the Letter Yod. (Incense.)

ALL: In the Letter Shin. (Phil. drops in Motto.)

(Ch. Ad. makes Spirit Pentagrams over the whole, then stretching out Sceptre touches Phil. on the breast.)

Ch. Ad: May this offering be as the offering of Abel, which ascended unto God. (Phil. lowers his arms. Ch. Ad. sits down.)

Ch. Ad: Stretch out your left hand to touch the Black Pillar (done) the Pillar of the First Degree, wherein all was as yet in the darkness of the Path Tau. This was a period of restriction and of groping, as was shown by the black sash, the Sign of the First Degree. Among its symbols were the Cross, upon which meditate, that the mysteries of growth and change may become revealed.

Stretch out now your right hand to touch the White Pillar (done) the Pillar of the Second Degree, wherein is the Fire of the Path Samekh. Its token in our Order, is the White Sash. Standing thus you are in the point of equilibrium, Master of both, Lord of the Second Degree, Lord of the Paths of the Portal of the Vault of the Adepti - wherefore, in recognition of your achievement, I confer upon you the White Sash of Probation. (3rd Ad. puts on white sash). The grip of this Degree is the Grip of the First Order, but given with the left hand, and represents the Sephira Chesed, and the White Pillar. The Sign is given thus: (gives it) and symbolises the rending asunder of a curtain or veil. The answering Sign is given by the converse thus. (Gives it.) The Pass-word is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus:

Ch. Ad: Peh.

Phil: (Prompted) Resh.

Ch. Ad: Kaph.

Phil: Tau.

Ch. Ad: Further, I give you the Word ETH which crowns the Pyramid of the Four Elements in the 4 - 7 Grade, and is one symbol of the Spirit which converts the Cross into the Pentagram. Wherefore, above my Throne is this Tablet (points to Tablet of Union) which is called the Tablet of Union, and binds together the Four Tablets into one under the presidency of the Spirit.

Thus far by work of the intellect, and by aid of our Rites, have you come. Now must you labour to establish the Pentagram in yourself. That it be the Pentagram of Good, upright and balanced, not the evil and reversed Pentagram of the Goat of Mendes; to make yourself truly a Microcosm reflecting the Macrocosm whose symbolic Hexagram of Tiphareth presides above you.

This Degree is in one sense attributed to Yesod, base of the Path of probation, Sagittarius. In Yesod is the Sphere of Utna, who in her fullness reflects the Sun of Tiphareth. The number given to the Moon in the 2-9 is Nine, but in a more esoteric sense the number of Luna is Five, the number of the Pentagram and the Microcosm.

(Ch. Ad. rises with Sceptre and white Lamp. 2nd Ad. places Tablet of Union on thQ Altar in readiness. Heg. places two forms of Temperance by Altar W. Ch. Ad. puts white lamp on Altar. Officers replace Elements before their respective Tablets, and return to form a Cross round the Altar.)

Ch. Ad: This drawing represents the more ancient form of the 14th Key of Tarot, for which the later and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of five rays, symbolising the Five Principles of Nature, the concealed Spirit and the Four Elements of Earth, Air, Water and Fire. About her head is a halo of light. On her breast is the Sun of Tiphareth. The Five-rayed Crown further alludes to the Five Sephiroth Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and smoke. The Lion represents the Fire in Netzach - the Blood of the Lion, and the Eagle represents the Water in Hod, the Gluten of the Eagle whose reconciliation is made by the Air in Yesod, uniting with the volatilised Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist, are symbolic of the Paths of Scorpio and Capricornus as shown by the Scorpion and the Goat in

the background. In her right hand, she bears the Torch of Solar Fire elevating and volatilising the Water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase the Waters of Chesed to temperate and calm the Fires of Netzach. This later form is the usual figure of Temperance, symbolising in a more restricted form than the preceding, the peculiar properties of this Path. It represents an Angel with the Solar emblem of Tiphareth on her brow, and wings of the aerial and volatilising nature, pouring together the fluidic Fire and the fiery Water thus combining, harmonising and tempering those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an eruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude. The whole figure is a representation of that straight and narrow way of which it is said "few there be that find it" which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The 25th Path of the Sepher Yetzirah to which the Tarot Key of Temperance is referred, is called the Intelligence of Probation, and it is so called because it is the primary temptation by which the Creator tries all righteous person. That is, that in it, there is ever present the temptation to turn aside to the one hand or to the other.

(2nd and 3rd Ad. give Cup and red lamp to Phil. who holds them in form of Tau Cross.)

Ch. Ad: Let this remind you once more, that only in and by the reconciliation of opposing forces is the Pathway made to true occult knowledge and practical power. Good alone is mighty and Truth alone shall prevail. Evil is but weakness and the power of evil magic exists but in the contest of unbalanced forces, which in the end, will destroy and ruin him who hath subjugated himself thereto. As it is said "Stoop not down, for a precipice lieth beneath the Earth - a descent of seven steps; and therein, is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthy dross of matter. Stoop not down, for its splendour is but seeming, it is but the habitation of the sons of the Unhappy."

(2nd and 3rd Ad. take back red lamp and Cup and restore them to their Tablets. On the Altar is the White Lamp and the Tablet of Union. Phil. is seated West of Altar. 2nd and 3rd Ad. return to places. Hs. goes to N. Heg. to S. Ch. Ad. returns to Throne in E. takes up Banner of the East and Hierophant's Lamien.)

Ch. Ad: Seeing that you are now Lord of the Paths of the Portal of the Vault of the Adepti, and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that you should have the knowledge of these emblems to complete as far as may be, your understanding of the Powers of the Officers of the First or Outer Order. Both refer in natural succession of numbers to the six following the five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye or it may be after long waiting - a slow and gradual process from the beginning, yet ever the liquid must be prepared to the point of saturation.

The Hierophant's Lamien is a synthesis of Tiphareth, 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 conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water, for the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour 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.

The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone bearing in its centre 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. The six angles of the Hexagram described upon the Tree of Life will give the Planets referred to it as follows: Daath, Saturn; Chesed, Jupiter; Geburah, Mars; Netzach, Venus; Hod, Mercury; Yesod, Luna; while in the centre is the Sun of Tiphareth.

Upon my breast is a symbol, which, O Lord of the Paths of the Portal of the Adepti, is as yet unknown to you. It is no Symbol of the Order of the Golden Dawn, nor of the First or Outer Order, nor even of your Degree. It is the symbol of the Red Rose and the Cross of Gold, uniting the powers of the 4 and 5 and of the 6 within itself, but to learn its full meaning, it is needful that you be admitted to the fellowship of that other Order to which the Golden Dawn is one of the Veils. Of this matter, you have no right to speak to any below your degree.

Admission further can be earned no more by excellence in intellectual learning alone, though that also is required of you. In token that all true knowledge cometh of grace, not of right, such admission is granted, not on demand, but at the discretion of the Greatly Honoured Chiefs of the Second Order. Moreover, an interval of nine months must elapse before the portal is again opened to you. Nine is the number of Luna in Yesod, nine lunar months are the period of gestation before birth; Five is the number of the Pentagram of the Microcosm, the esoteric Luna number - the number of the Spirit and the Four Elements - of the Soul entering the body. Nine multiplied by five yields 45, the number of Yesod, and the supreme number of the Square of Saturn, as the Triad expanded into matter.

Ch. Ad: (Knocks) Very Honoured Fratres and Sorores, assist me to close the Portal of the Vault of the Adepti. (All rise.) Honoured Hiereus see that the entrance is properly guarded.

Hiereus: Very honoured Chief Adept, the entrance is properly guarded.

Ch. Ad: Very Honoured Fratres and Sorores, give the Signs of the Neophyte, Zelator, Theoricus, Practicus and Philosophus. Give the Sign of the Rending of the Veil. Give the Sign of the Closing of the Veil. Very Honoured 2nd Ad. what is the Word?

2nd Ad: Peh.

Ch. Ad: Resh.

2nd Ad: Kaph.

Ch. Ad. Tau.

2nd Ad: The whole Word is Paroketh, which is the Veil of the Tabernacle.

Ch. Ad: In and by that Word, I declare the Portal of the Vault of the Adepti duly closed.

(Ch. Ad. draws curtain. Officers take up their stations before Elemental Tablets. Ch. Ad. stands W. of the Altar, facing East. Phil. stands behind him.)

Ch. Ad: In the Power of the Name Yod, Heh, Vau, Heh, and in the might of the concealed Name YEHESHUAH, in the symbol of the Tablet of Union and by the Word Eth, Spirits of the Five Elements, adore your Creator.

(At the word "depart," below each Officer simultaneously makes banishing Pentagram of his own Element before the Tablet, ending with Grade Sign.)

Ch. Ad: Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.

Ch. Ad: (Makes banishing Pent. of Spirit and gives LVX Signs. All face East and make Qab. Cross all saying together.)

All: Unto Thee Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the Ages, AMEN.

Ch. Ad:

3rd Ad:

2nd Ad:

Hiereus:

Heg:

(All give knocks 4, 1 in succession.)