



Llewellyn's Golden Dawn Series

The Equinox &
Solstice Ceremonies
of the
GOLDEN DAWN



Pat & Chris Zalewski

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LLEWELLYN'S GOLDEN DAWN SERIES

*The Equinox &
Solstice Ceremonies
of the Golden Dawn*

by

Pat & Chris Zalewski

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Foreword

With the publication of *The Golden Dawn* by Israel Régardie in 1937, it may have appeared that an era had ended. Because the secrets of the most influential Order of the Western Mysteries had been exposed in print, it seemed that the decaying temples no longer served a function. Anyone who was interested in this system of magic could now pick up a copy of the book, study it, and apparently study alone. Although this was true, many aspirants were discouraged by the complicated material and did not feel confident in putting the techniques into practice.

We now know that the Golden Dawn system did not die, but has merely modified itself to a changing world. This “living system,” which is based on Kabalistic/Hermetic philosophy and Gnosticism, has a resilience and flexibility which has responded to evolutionary changes over the years. Individuals and groups have been practicing for over a hundred years. Until recent times all activities of the Order were conducted in the strictest silence. Today that “strict silence” is no longer a requirement, except in the individual magical workings and ritual of the Inner Order according to the rules of each autonomous temple. The grand old “hierarchical” status granted to individual members has been relegated to ceremonial practices only.

This is the third book in a planned series of 20 to be published

by Llewellyn. The authors, Pat and Chris Zalewski, are 7=4 Adepts of the Thoth-Hermes Temple in New Zealand. They have revealed much unpublished material pertaining to the inner workings of the Golden Dawn. It becomes evident as one looks at the material in the book that not all of the Golden Dawn material was published in 1937. Chris and Pat have inherited this information from the surviving Adepts of the Whare Ra Temple in New Zealand. Their primary goal over the past few years has been to research and develop this material so that it may be used in a practical and effective manner by all who are interested. Their explanations and clear directions will enable independent practitioners as well as Order initiates to add the Inner Order secrets to their practice.

The Equinox & Solstice Ceremonies of the Golden Dawn is a clear example of the new material being brought to the public. As the reader begins to study the book it becomes clear that this is not just old knowledge in repackaged form. The first two chapters detail research into astrological data concerning the Sun's Equinoxes and Solstices, and explains them according to the myths of the Sun cults of the Ancient Mysteries. One can begin to appreciate and understand the importance of these often neglected rituals. They are especially important to the Golden Dawn because it is a Solar Order and the rituals must be practiced regularly.

Careful examination of the commentaries of the rituals, the Z-6 and Z-7 papers, reveals full explanations of their function and meaning and of the astral forms of the officers present in the ceremonies. The "Z" papers are particularly interesting as they give insight into the various *levels* of the ceremonial workings.

We believe that most practitioners of magic would agree that the purpose of magic in general is to tap into and manipulate various natural energies in order to create a desired result. For the Golden Dawn as well as other practitioners of Celestial (High) Magic, the goal is to utilize the energies for the achievement of balance of all aspects of the Persona (Outer Order) and ultimate connection with one's Holy Guardian Angel, or Higher Self (Inner Order). Knowing how to tap into the Sun's energies at the proper time is a great help in accomplishing this goal.

As stated in this book, the Equinox is a short period of time—no more than 48 hours—when the Sun passes over the Equator. This is a critical period to tap into the solar energies, as the Earth's magnetic energies are temporarily void. This is the time that the Sun's energies are most balanced and accessible. Solstices are when the Sun's energy is at its highest and lowest. Solstice means literally, "the Sun stands still." There is actually a moment when the Sun does appear to stand still before reversing its course. To define the individual events:

Vernal Equinox: As the Sun enters Aries for the Northern Hemisphere with its Martian energy, the Golden Dawn performs a corresponding ritual intended for the outward growth of the Temple, for enrichment of the group. The nature of the rituals at this time are Isiac, expansive and anabolic. (For the Southern Hemisphere the Sun enters Libra.)

Autumnal Equinox: As the Sun enters Libra for the Northern Hemisphere, the Venus energies are most apparent and the ritual is inwardly oriented for the individuals of the group. It is a time of search for the Higher Self, rebirth and a new life. The energy of this ritual is Osirian, contractive, catabolic. (For the Southern Hemisphere the Sun enters Aries.)

Summer Solstice: At this time the Sun's power is more intense than at any other time during the year. During this period Adepts of the Golden Dawn perform the "Consecration of the Vault of the Adepts" in the temple proper. This is exclusively an Inner Order ritual, and the intention is to bring the Higher Consciousness of the Order into the Vault so that it may be used during the new year as needed.

Winter Solstice: Six months after the Summer Solstice, the Sun is at its weakest point, as if it had died, although it is ready to be reborn shortly. At this time of the year, many Golden Dawn Adeptus Minor initiations are performed. It is the most effective time to take the candidate deep into the subconscious to experience death and rebirth.

—Frater N.U. and Soror M.A.A.M.
Ra-Horakhty Temple
Hermetic Society of the Golden Dawn
Federal Way, Washington

Introduction

The Hermetic Order of the Golden Dawn was a magical society founded in 1888 by W. Wynn Westcott, a London doctor. Westcott was already Supreme Magus of the Masonically oriented Societas Rosicruciana in Anglia (S.R.I.A), but found that his esoteric studies in magic were far too broad for the scope of this antiquarian society. The S.R.I.A. was limited to third-degree Freemasons and was designed to appeal to those who felt that their Royal Arch teachings did not incorporate enough of the magical tradition. Even though the S.R.I.A. had made a dramatic leap in the magical direction compared to mainstream Freemasonry, there was still a wall between them and solid, practicing occultists.

With the help of Samuel Liddell “MacGregor” Mathers, Westcott formulated a whole system of occultism based on Hebrew mysticism and various items of philosophical literature. This system was centered on the magical and religious traditions of several countries throughout the ages, but it was built around some mysterious cipher manuscripts of obscure origin. These manuscripts gave skeleton outlines of a series of grade rituals;

on this basis the Golden Dawn came into being.

Possibly the best study of the history of the Golden Dawn is Ellic Howe's *The Magicians of the Golden Dawn* (Weiser, 1978). However, Howe wrote about the facts from a highly subjective viewpoint and accused Westcott of being an individual who "inhabited a world of fantasy. It is possible that he had unconscious longings to be either an actor or a priest, for nothing else will satisfactorily explain his love of 'dressing up', e.g. in the robes of the Supreme Magus of the Societas Rosicruciana in Anglia..."

Howe himself is a prominent Freemason, and some aspects of the Craft certainly contain some degree of "a world of fantasy" and "dressing up," although Howe neglects to mention this. Overall, though, his work is well researched, and, in spite of the slant of the book, he does give the reader a fair indication of what happened in the Order.

The next work of note is *Yeats's Golden Dawn* by George M. Harper (Macmillan, 1974), which shows the Order from the perspective of William Butler Yeats. This book simply presents the facts without any compliments or negative comments; it is a good companion to Howe's work.

The most impressive piece of work to date on the Order's rituals is from Israel Regardie, who wrote at least two books on the subject. The first and best is *The Golden Dawn* (Llewellyn Publications, 1971, [6th ed., 1989]), but the largest and latest is *The Complete Golden Dawn System of Magic* (Falcon Press, 1984). The Falcon version contains a number of additional papers on Enochian material and one paper on the Ring and Disk, but it also omits some important papers which the first edition does include. These omissions include, for example, the full and expanded examples of the Z-2 rituals—considered some of the most important things an Adept of the Golden Dawn has to learn.

Also, the later volume is not well set out. The book is broken down into ten "volumes," each with its own table of contents. In my opinion, it would have been far better to place an overall table of contents in the front for easy reference, forget about the "ten

volumes,” and simply go by page number.

The second major difficulty with this edition is that the speeches and descriptions in the rituals are all in the same type face. This makes for difficult reading; it would have been better to take note of the method Llewellyn used (with the “stage directions” in italics) or use some other method that would reduce confusion.

Other books of interest include Ithell Colquhoun’s *Sword of Wisdom* (Putnam’s, 1975), which also covers the Golden Dawn, as do the books in R. A. Gilbert’s “Roots of the Golden Dawn Series” from Aquarian Press/Thorsons. All these books are recommended reading to get an overview of the Order and its teachings. Lastly my own book, *Secret Inner Order Rituals of the Golden Dawn* (Falcon Press, 1988), gives the 6=5 and 7=4 rituals plus some previously unpublished papers and a history of the Order in New Zealand, which complements Howe’s work on the subject. Somewhat more specialized knowledge, though still easily understood by the layman, is available in the form of my books from Llewellyn Publications, so far including *Golden Dawn Enochian Magic* and *Z-5: Secret Teachings of the Golden Dawn—Book I; The Neophyte Ritual, 0=0*.

Today the Golden Dawn is still as fragmented as it ever was. Nevertheless, due to the increasing information now being made available, a number of present-day temples are adding to their curriculum. Some are making major revisions and overhauls. Because of the worldwide fragmentation, however, there is still no single head of the Order, nor does it look as if there ever will be one.

Up until his death in 1985, Israel Regardie was looked upon as the major figure in the Golden Dawn movement due to his past revelations. Though he did not start an American temple, he did initiate a very few into the 5=6 grade in the hope that they might carry on the Golden Dawn tradition after his death. However, although he gave out this Inner Order grade, he did not teach the theory that went with it. Although some of these individuals have formed their own temples, I am told by three former Chiefs of a Los Angeles temple that, as far as ritual instruction goes,

Regardie's input was very minor or nonexistent. He confessed this to me himself in 1983 during his New Zealand visit.

Since the only Golden Dawn ritual instruction which some of Regardie's initiates received was through his books, we in New Zealand have tried to pass on previously unpublished ritual instructions that we received from former elderly Adepts of the now defunct Whare Ra temple.

Also since Regardie's death, there has been something of a minor battle royal among some of his students as to who should inherit leadership—something that some do not want and others are trying on for size. I even had a letter one day from a gentleman who wanted to know why I was trying to take over his temple. My biggest problem then was trying to find out who he was; I had never heard of him. Rather than ignore the letter, which I was tempted to do, I contacted him and informed him that I had enough problems with our own little temple without trying to take over anyone else's—or, for that matter, be the head of any Golden Dawn organization. I now state this publicly for anyone who is similarly misinformed.

The only Golden Dawn temple that we are currently helping directly is the Ra Horakhty Temple in the state of Washington, a temple which we chartered and which is run by Laura Jennings and Peter Yorke. I have given lectures and seminars to help their members, and any others, on the unpublished techniques of Golden Dawn ritual magic passed on to us by Whare Ra members. This thriving temple is completely independent from us, and our capacity is that of technical advisors. Also I might add that we are *not* technical advisors for the Golden Dawn Foundation, as their literature incorrectly states. If Regardie ever did leave such a thing as a literary crown, for my money it should go to Francis King, who over the years has shown a style and quality that makes Golden Dawn reading a real pleasure.

The impetus for writing this book developed from a number of people in our own temple who kept at us to try to write some definitive text on exactly what functions of Golden Dawn ritual related to the Equinox and the Solstice. While this book is far from being any sort of definitive text on the subject, we both feel

that it is at least a start in the right direction. At some later stage, someone else will pick up the ball and do more work in this direction.

Originally, this book was written for those students interested in the Golden Dawn concept of the Solstice and Equinox ceremonies, but gradually it grew to the point where it covered not only the Golden Dawn and Solar orientation, but also could be used by any other magical group, whether it be Wiccan or Hermetic. Most of this will not be new to those who know us and understand that, while we work within the Golden Dawn framework, we are not adverse to other magical traditions.

Up to this point, I do not know of many books that have tried to explain the meanings of the Equinox and Solstice ceremonies from the point of view of the occultist, though we do recommend a fine little book called *A Witches Bible: Volume I* by Janet and Stewart Farrar (Magickal Childe, 1984). They have done an excellent job of trying to tie in all the rituals and main festivals of the seasons. This effort is equally supported by their book *The Witches' Goddess* (Phoenix, 1987); both books are thoroughly recommended by us for additional research in this field.

Today, astrology is a vast and intricate subject with numerous sub-branches that have become specialized fields in themselves. However, very little if any material has been devoted to the astrological aspects of the Equinoxes and the Solstices. This is in itself an area that is virtually crying out for more research, including the psychological and magnetic aspects, which may affect people not unlike Sun spots.

Within the Golden Dawn and Stella Matutina, very little work was done on the Equinox and Solstice rituals on any official level except for the published notes. Presumably written by R. W. Felkin, these appeared in *Secret Inner Order Rituals of the Golden Dawn*. However, each temple had its own notes which were dispersed to various members. Much of this book is our own interpretation and has, I feel, gone into the Solar drama in great detail. When we first became associated with members of Felkin's Whare Ra temple back in the late 1970s, a number of those with grades from 6=5 to 9=2 repeatedly expressed

disappointment that the Golden Dawn never had a Solstice Ceremony. Many thought the circumambulations should be reversed for the Southern Hemisphere. Even today in our own temple, these questions still are being asked. With the study we have done over the years, we have tried to answer both questions and explain our reasons for retaining the status quo. We feel, however, that, while the Golden Dawn and its offshoots had many talented members, on numerous occasions they could not see the woods for the trees. If they did, they decided to keep it to themselves as a form of personal development—"I know something you don't know and I'm not going to tell you."

From my own personal viewpoint, I am convinced that, during the Equinoxes and Solstices, the auras of people and the aura of our planet undergo a magnetic change. If this can be manipulated correctly, it helps us tap into ourselves and draw on the collective unconscious (for want of a better name). Coupled with dramatic ritual, this produces a desired effect. It is not just the *ritual* but the *changes within* that are important, and we utilize the ritual to effectively take advantage of these changes for our own ends.

While this book attempts to explain the meaning of the Equinox and Solstice ceremonies and the type of thinking which has led up to their celebration, there is still a great deal to do in the area of the auric fields and their interplays during these times. Perhaps if these areas are studied under both magical and laboratory conditions, coupled with astrology, an answer may be provided to a number of puzzles.

The main object of both rituals within this book is to try and contact "something" so that it can send its energy down to us.

This certain "something" has been referred to as the "Secret Chiefs." In truth, many people within the Golden Dawn and its offshoots were always looking for astral masters to guide them. Within later years, some authors have labeled the Stella Matutina (the organization which retained the bulk of Golden Dawn membership after the schism in 1900) as an organization that was incessantly in search of Masters. However, they forget to mention that the Golden Dawn was just as bad, with Mathers

and various other adepts doing the same thing. In fact, Mathers wrote of them in his manifesto to the Theoricus Adeptus Minor grade:

Concerning the Secret Chiefs of the Order, to whom I make reference and from whom I have received the Wisdom of the Second Order which I have communicated to you, I can tell you nothing. I do not even know their earthly names. I know them only by certain secret mottos. I have but rarely seen them in the physical body; and on such rare occasions the rendezvous was made astrally by them at the time and place which had been astrally appointed beforehand. For my part I believe them to be human and living upon this earth; but possessing terrible superhuman powers. When such a rendezvous has been in a much frequented place, there has been nothing in their personal appearance and dress to mark them as differing in any way from ordinary people except the appearance and sensation of transcendent health and physical vigour (whether they seemed persons in youth or age) which was their invariable accompaniment; in other words, the physical appearance which the possession of the Elixir of Life has traditionally supposed to confer. On the other hand, when the rendezvous has been in place free from easy access by the Outer World they have usually been in symbolic robes and insignia....

Mathers then went on to describe the physical effects of such meetings. Some would dismiss this account as part of Mathers' colorful imagination; in many instances, he describes the old concept of the alchemist who has found the elixir of life, a feat many have attributed to Saint Germain. *The Fulcanelli Phenomenon* by Kenneth Raynor Johnson (Spearman, 1980) and *Alchemists and Gold* by Jacques Sadoul (Spearman, 1972) more than adequately cover this subject. For a more modern viewpoint, I suggest *The Rebirth of Magic* by Francis King and Isabel Sutherland, who describe the meeting of a Master in the flesh by former American Golden Dawn head and B.O.T.A. founder Paul Foster Case. This is something that cannot be dismissed as lightly as Mathers' statements, in a style that

represents King's best work to date.

Talking about astral Masters is always a bit of a touchy subject with Golden Dawn members—and for many other hermetic groups that claim guidance from this direction. When I spoke to Regardie about this subject and related our own experiences, he maintained that the Secret Chiefs always seemed to remain secret as far as he was concerned. With regard to our own encounters on this level, we do not use the term "Master." We have substituted the term "Guardian" or "Guardians," which is more in keeping with our experience. During the Solstice and Equinox ceremonies, it is the "Guardian" who guides us to try to do the right thing.

I remember one occasion some years ago, just after we established our Thoth-Hermes Temple, when I was working in our office trying to consider if the Aces were correctly attributed to the Enochian squares. I was making some notes to see the different viewpoints. My wife Chris was in another part of the house; she was completely unaware of what I was doing. Suddenly she stopped what she was doing and rushed to our meditation room, saying that she had been called.

Those who know Chris will say that this action is extremely uncharacteristic, to say the least; she is a very level-headed individual. She came back out of the room some minutes later and told me straight out that she had a message from some form of entity or entities whom she described as "them" (for want of a better term), that they were angry at me for trying to change the Order association of the Aces to the Enochian squares and in fact told me to leave them alone. This announcement floored me, to say the least.

I mention this instance for a number of reasons. The first is to air the subject of the Secret Chiefs, Guardians or whoever so that it can be put in some sort of perspective. The second is that it relates specifically to the Golden Dawn and is not some lofty message that that could be applied to almost anything, which one seems to expect from this type of contact. Third, it relates to contact with two people on an involuntary basis and omits collusion. If this was an isolated incident, then I would not bother

to mention it, but other incidents have occurred that have been verified by more than one person. The main point of all this is that there appears to be something there that is trying to guide us in some way, and, if people want to hang a name on it, then let them. We have just accepted the fact. However, we still put contacts like this to the test before we accept them.

In New Zealand, Mrs. Felkin, head of Whare Ra temple, often remarked that one day a Master would come to New Zealand. She was so positive that she and an Australian named McDowell (who independently received the same astral message) laid the plans for building a huge meeting place where this so-called Master could come and teach. Called Tauhara, this international conference center, mainly built on the proceeds from the sale of Whare Ra Temple, was said to be the New Zealand version of Glastonbury. This contact that Mrs. Felkin received was also picked up by people from other groups, McDowell being just one of many.

Since these forces which we conceive of as archetypes called "Guardians" or "Masters" are representative of the forces we try to contact during the Equinox and Solstice ceremonies, it is very important that we try to understand who or what we are dealing with. Blind faith in following their ideas is not always advisable; our own free Will is paramount. On a personal note, I would never call myself a "Master hunter," though I do have a healthy respect for the teachings of many different religious, philosophical and magical writers and philosophers. Those who enter into the search for a Master tend to limit themselves too much and close themselves off to the teachings of others; they generally pass this prejudice down to their students for many generations. One example is Paul Foster Case. In the 1920s, Case was expelled from the Golden Dawn along with Michael Whitty and Charles Atkins by Mrs. MacGregor Mathers (who had taken over her late husband's leadership of the Order). Case inadvertently took a leaf out of Mathers' book and made contact with a person whom he called Master R, who told him that the Golden Dawn was finished as a vehicle for manifesting consciousness. Considering the effect that Regardie has had with

the publication of the Golden Dawn material in the 1940s and what is going on to this present day, hindsight allows us to say that Case's Master R. blew it on this one.

After working through the Golden Dawn system these past few years and having trained with people who had been in the Order for 50 or 60 years, all of us tend to agree that the GD energies are universal and that what we invoke (by whatever archetype) is the religion of the Universe, or at the very least this Solar System. The planetary sojourns whereon we arrive at the start of our existence, so adequately described by mediums Edgar Cayce and Arthur Ford, do nothing but enhance the theory of the living planets and the solar effect on us. The Golden Dawn tried to teach us to live in harmony with nature by experiencing its effects primarily through dramatic ritual, and to recognize its various currents of energies, showing us how to ride with them rather than try to swim against the tide.

The first chapter in this book covers the astromagnetic theory. Basic astrology and the Golden Dawn version of the map of the heavens are discussed, as well as a scientific evaluation of the magnetic theory of the earth's aura. The second chapter covers the various solar myths and legends throughout the ages but mainly concentrates on the Egyptian pantheon, which is to a certain extent the mainstay of Golden Dawn archetypes. The third chapter is the full version of the Equinox ceremony which, to the best of our knowledge, represents the first time in print in this form. The fourth chapter gives the commentary on the Equinox ceremony. The fifth chapter is the Consecration of the Vault ceremony, while the sixth chapter is the commentary on it. The seventh chapter is the Equinox ceremony used by Waite's Holy Order of the Golden Dawn. Although it is dated 1910, I suspect it was in use at least as early as 1903, though I will leave this for the scholars to sort out. This final chapter of Waite's ritual is worth studying for, according to Waite, his concept was based on the Golden Dawn rituals. In spite of what many people say about Waite, he had tremendous knowledge—and an ego to match. Up until at least 1910, whenever he changed the Golden Dawn rituals to his own versions, he plainly used the Mathers

structure but altered the phraseology—which in fact is no more “pompous” than the Mathers arrangement. If one sits down with the Mathers arrangement of the Equinox ceremony in a skeleton format then puts this side by side with the Waite version, there is little structural difference apart from the fact that the original Installation of the Hierophant is omitted.

In *The Complete Golden Dawn System of Magic*, Regardie made the comment that this Installation was not included with any other version of the ceremony that he had seen and attributed its creation to Dr. Felkin. In this he was mistaken. Usually when the Equinox ritual was given out, it was in two parts. The second part was given out only to the Inner Order. In the New Zealand temple, this part of the ceremony was done before the other sections for “purely practical reasons.” We have chosen to present the ceremony in its original format based on a Golden Dawn copy dated 1898, which is now in the hands of a New Zealand collector. It is thus definitely a Golden Dawn creation and not from the *Stella Matutina*, though this makes little difference either way.

The eighth and final chapter of this book gives instructions for a solo performance of the Equinox ceremony.

I must also state that the commentaries on the rituals are our own work, excluding Golden Dawn quotations, and are based on the experiences we have had and on some of the comments passed on to us by former Whare Ra members. We do not propose that these comments be taken as gospel, nor do they represent the only way to interpret these rituals. There is still plenty of work left to do before a full explanation can be given. Frankly, I would like to see other Golden Dawners present their viewpoints as well in future publications; then readers can obtain a better perspective. So far, however, none have done so. This is unfortunate, inasmuch as no one person or persons has a monopoly on insight.

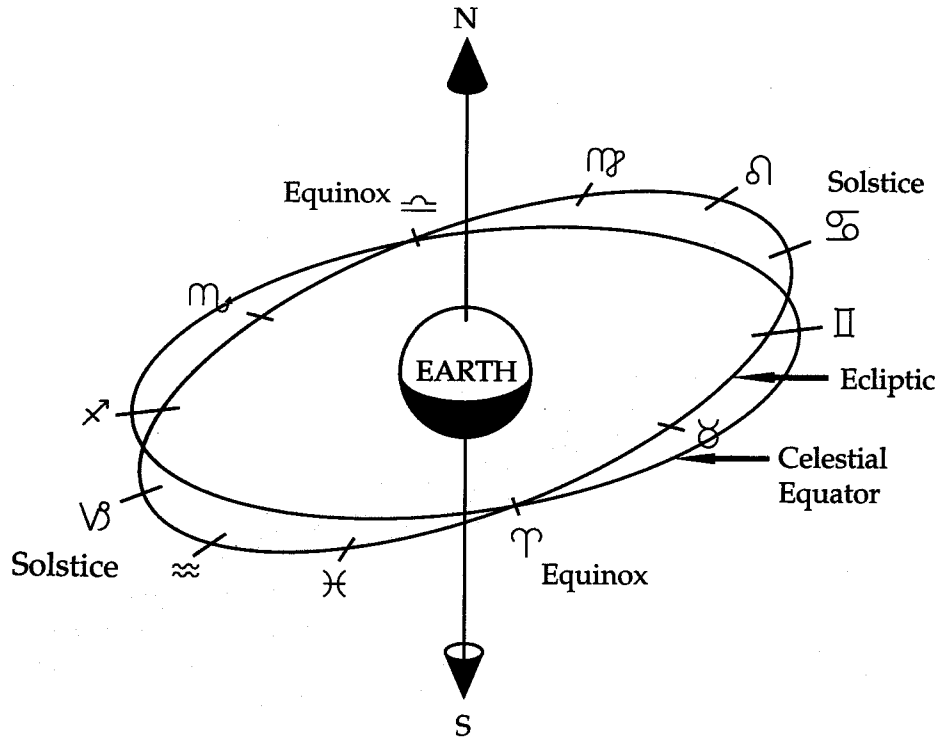
—Pat Zalewski
Wellington, New Zealand
December 1988

The Astromagnetic Theory

The earth is divided into two hemispheres, north and south. The dividing line is called the *equator*. The earth also has yet another type of equator represented by the Sun's apparent passage around the earth, and this is called the *ecliptic*. Normally, the equator and ecliptic would coincide, but, due to the angle of the earth's axis, they do not.

When the equator is projected onto the *celestial sphere*, it is termed the *celestial equator*. The celestial sphere has been described as an "inverted bowl" around the earth with the constellations mapped out on it. Because of the earth's rotation, this sphere appears to move towards the west while the Sun and other bodies appear to rise in the east. Although the earth's equator and the ecliptic do not coincide on the earth's surface, the poles of the earth and the celestial poles *are* in alignment; i.e., the celestial poles are directly over the poles on the earth. On earth, observers in each hemisphere see their particular pole as the single point around which the cosmos rotates. This is, of course, a geographically induced illusion. If you were directly on the equator, you could see both the celestial poles.

Another name for the celestial equator is the *equinoctial*. It is the band of the constellations of the zodiac and is considered zero degrees *declination* (analogous to geographical latitude). However, it also has its own zero point, where it crosses the ecliptic. *Right ascension* (analogous to geographical longitude) is



The Equinoxes and Solstices

calculated from this point, which is also 0 degrees of the sign of Aries, according to the Tropical Zodiac.

This zero point is one of the two points where the celestial equator crosses the ecliptic and therefore represents the Sun's path from the southern hemisphere to the northern. This crossover point is called an *Equinox*, a word taken from the Latin *aequinoctium*, from *aequus*, equal, and *nox*, night.

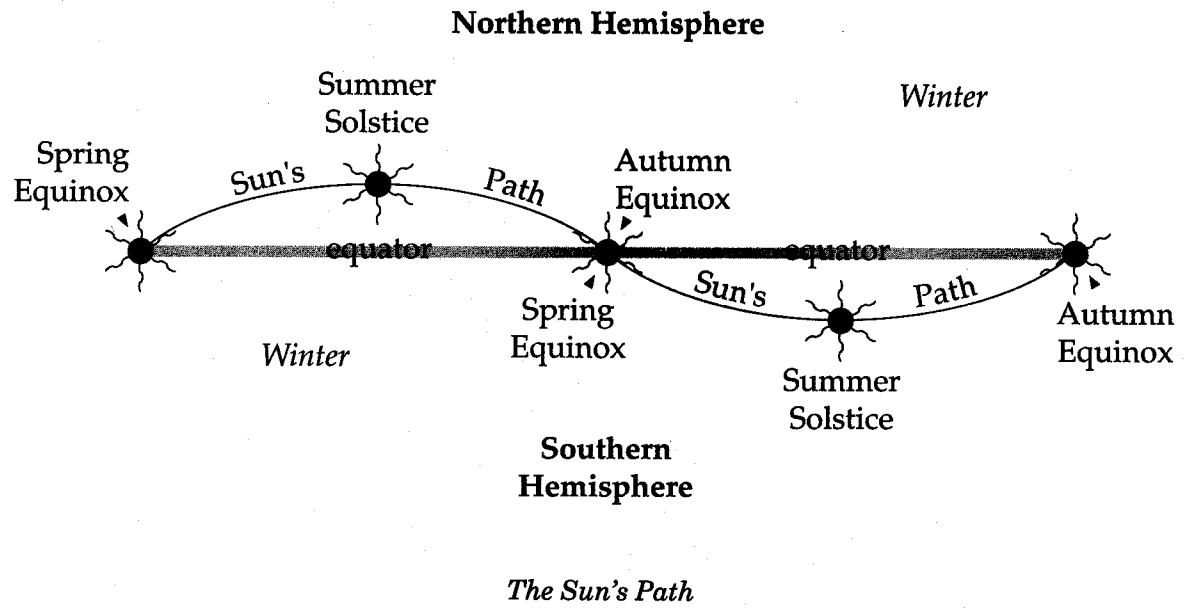
For the hemisphere that the Sun is leaving, it is the Autumnal Equinox and, for the hemisphere it is entering, it is the Vernal or Spring Equinox.

The second point of crossover is when the Sun leaves the northern hemisphere and enters the southern, which is 0 degrees Libra (180° right ascension), and the reverse influence then takes place.

When the Sun reaches a point where it is furthest away from the celestial equator, at 23.5° declination, before it appears to move again towards the celestial equator, it is at the *zenith* for the hemisphere it has passed into and at the *nadir* for the hemisphere it is leaving. When the Sun is at the *zenith*, it is the warmest time of the year and the time of maximum daylight (summer); when the Sun is at its *nadir*, it is the coldest time of the year and the shortest daylight time (winter). These points of maximum declination are called the *Solstices*, from the Latin *solstitium* (from *sol*, the Sun, and *stitium* from *statum*, to make stand still). One can compare this yearly cycle with our 24-hour daily cycle, due to the earth's rotation, of Sunrise and Sunset, noon and midnight.

Precessions

A single atom generates a magnetic field. It is its own mini-universe wherein there is a central, positively charged nucleus containing protons and neutrons, and orbiting that nucleus are negatively charged electrons. The atomic magnetism is caused by the movement of the electrons around the nucleus. These magnetic atoms make up our incredibly magnetic planet and the celestial bodies in the solar system. Earth can be likened



to one of the negatively charged electrons and the Sun to a positively charged nucleus. These magnetic bodies in our solar system have some casual magnetic influence upon each other, and one such influence is called a *precession*. In precession, one magnetic field acts upon another in such a way as to cause the second body to alter its direction and form a circular motion around the applied field. This magnetic influence also affects the spin motion of a magnetic body. The rate that precession occurs depends entirely on the character of the magnetic forces involved.

The precessional cycle of the earth's axis causes a precession of the equinoxes with respect to the background constellations. There is a gradual shift of the equinoctial points along the ecliptic westward at 50.27 seconds of arc every year. It takes about 25,800 years for the earth to complete one precessional cycle. Therefore, the Sun will pass the point at which the equator and ecliptic meet approximately 20 minutes earlier and 50 seconds of arc westward along the ecliptic each year; this of course also changes the zenith and nadir points. So, even though we adhere to a tropical calendar where the Equinoxes and Solstices are on specific days of the year and coincide with particular degrees of the zodiac (0° Aries, 0° Cancer, 0° Libra, and 0° Capricorn), the true degree of the sidereal zodiac on those days is completely different.

The tropical and sidereal zodiacs are believed to have coincided in 221 A.D., which would put the equinoctial points on the zodiac as of 1992 at 5°16' Pisces and 5°16' Virgo, with the Solstices at 5°16' Gemini and 5°16' Sagittarius.

However, regardless of the actual constellations involved, the basic energy and impetus given by the Sun crossing the equinoctial points is similar that of Aries and Libra, with the Solstice energies partaking of the nature of Cancer and Capricorn. However, the ceremonial magician must also always take into account the underlying meaning of the degree of the actual constellations. For example, 5° Virgo gives an underlying influence of humanity's becoming more aware of new levels of consciousness, of nature spirits and the unseen, and the

practicing adept should turn this emanation to his advantage. Also, 5° Pisces provides an excellent time to consecrate new ground, 5° Sagittarius a time to develop insights and wisdom not normally obtained, and 5° Gemini a time to reveal and face up to repressed feelings and emotions, a transparent time where motives are seen. Take note also of what stars in the constellations are influencing each point.

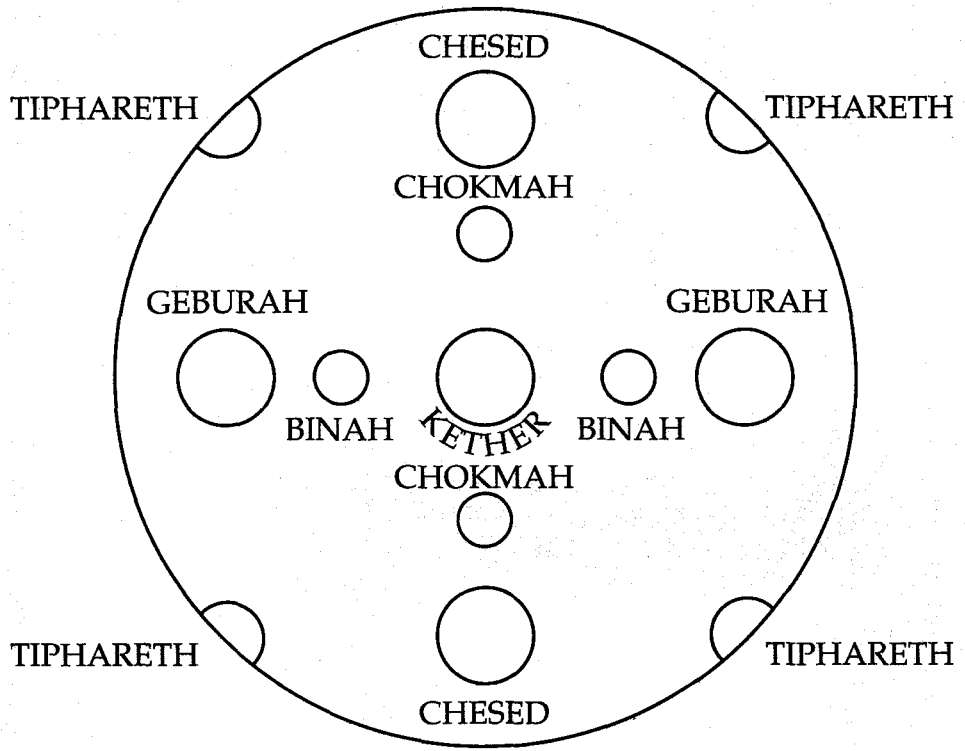
Astrology and the Golden Dawn

The Golden Dawn's version of the celestial sphere differs from that of traditional astrology and the conventions of astronomy, for it takes the ecliptic as the celestial equator rather than the plane of the equator of our earth. Its north pole is the veritable north pole of our heavens, 90° from the path of the Sun, and not merely the point directly overhead at the north pole of our earth. Inasmuch as the constellations and the astrological signs no longer coincide because of precession, coordinates are measured from the bright star Regulus in the constellation of Leo rather than from 0° Aries. The use of Regulus in this fashion comes from a sidereal system of measurement in ancient Babylonian astrology, where longitude was measured from the Pleiades, Aldeberan, Regulus, Spica, and Antares. The theory behind the modern use of this method is that, by taking Regulus as the point of reckoning, the signs of the zodiac and the constellations will always coincide regardless of precession.

Within the Golden Dawn, a number of astrological papers were written by members of various temples using the Placidian system. The following Golden Dawn paper gives an example of the Order's method of applying the Tree of Life onto the celestial sphere.

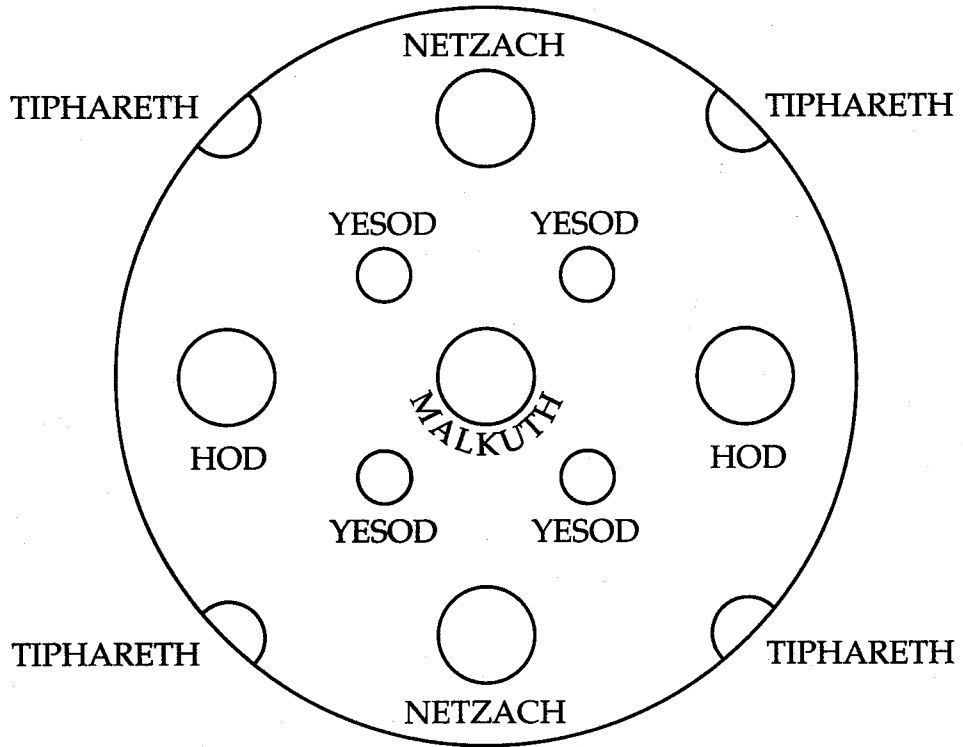
When the Tree of Life is considered not as a plane but as a solid figure, and when it is projected in the Sphere, the North Pole of the Sphere will coincide with Kether, and the South Pole with Malkuth.

As we have before sufficiently learned the Ten Sephiroth are repeated not alone, in each whole figure, but also in the parts therefore, so that every material thing created will have



NORTHERN HEMISPHERE

*Tree of Life Projected on a Sphere
Northern Hemisphere*



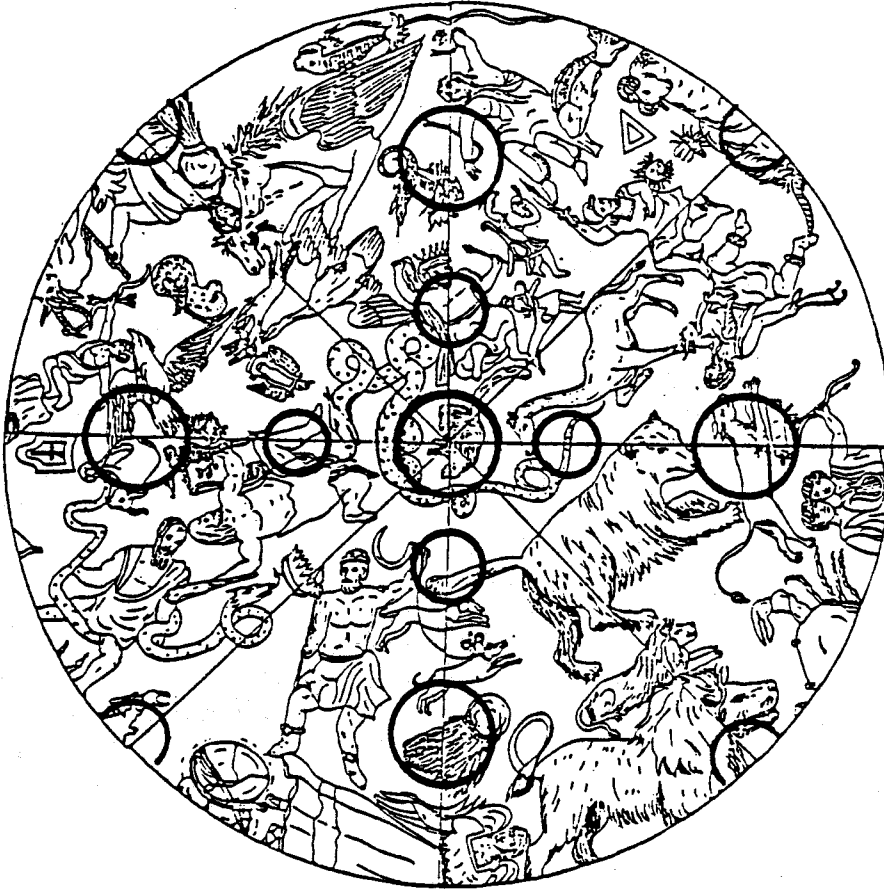
SOUTHERN HEMISPHERE

*Tree of Life Projected on a Sphere
Southern Hemisphere*

its own Sephirah and Paths. Now as the North Pole corresponds with Kether, and the South Pole corresponds with Malkuth, the central Pillar of the Sephiroth Tree will form the invisible Axis of the Sphere, the Central point coinciding with Tiphareth. This latter Sephirah together with that of Yesod will be completely hidden from view, so that Tiphareth will be the exact centre of the Sphere. Also the Sephiroth Chokmah, Binah, Chesed, Geburah, Netzach and Hod will be duplicated. As also the Paths of Aleph. Beth, Gimel, Vau, Cheth, Kaph, Mem, Qoph and Shin, and so many others will be even quadrupled. But although Tiphareth and Yesod will be concealed, there will be four special points where the influence of each will be indicated.

As projected in the before-described Celestial Sphere, Kether will govern a radius 10 degrees around the North Pole, thus embracing the whole body of the Constellation Draco. Chokmah will be on the 60 degrees North Latitude; embracing a radius of 10 degrees, the right foot of Hercules; the left arm, hand, and part of the head of Bootes. Also on the other side of the Heavens, a radius of 10 degrees including the head and shoulders of Cepheus and the head of Lacerta. Binah, has a similar radius and is posited on the same parallel of latitudes, and includes the pole Star of the Earth, the head of Camelopardelus, the tip of tail of Draco; also Lyra and the left knee of Hercules in the opposite side of the heavens. Chesed with similar radius, and posited in the 30 degree of North Latitude will include part of Coma Berenices, of Bootes, and of Virgo, and parts of Andromeda, and of Pegasus. And so with the other Sephiroth of the outer Pillars, each being a 30 degree distance from the line of the Sephiroth above and below it, and having a radius of 10 degrees.

The central line of the two Pillars of Mercy and Severity will respectively traverse, that of Mercy the 15 degrees of Virgo and 15 degrees of Pisces; that of Severity the 15 degrees of Gemini and the 15 degrees of Sagittarius. The four Yesod points will be on the line of the 60 degree of the South Latitude, and at similar Zodiac points. From which circumstances the Path of Influence or nature of the Sun will be along the line of the Ecliptic, coinciding with Tiphareth, and that of the Moon will be on 60 degree of South latitude answering to the Yesod points on that Line.



*The Tree of Life Projected on the Celestial Sphere
Northern Hemisphere
(Drawing by Chris Zalewski)*



*The Tree of Life Projected on the Celestial Sphere
Southern Hemisphere
(Drawing by Chris Zalewski)*

This paper gives the basis for the constellation theory of the Golden Dawn, which also spills over into many of the Order's other teachings. When Regardie wrote *The Middle Pillar* in the 1930s, he based it on this paper plus the meditational exercise of the Golden Dawn which he learned from the Bristol temple in England. However, a great deal of what was given in this book was Regardie's own interpretation and not that of the Order. Our own teacher, Jack Taylor, who learned the Order method of the Middle Pillar from Harriet (Mrs. R. W.) Felkin, taught yet another version in which the basic Middle Pillar technique remained the same but the additional Sephirah were added, not directly on the body but on the aura itself; for example, Tiphareth would appear in five different positions (including the Central Pillar). This type of teaching was very rarely written down within the Golden Dawn, according to Taylor, but was always taught by one's teacher on a personal level. The teacher was supposed to clairvoyantly check the aura through meditation, a process which Taylor found very exhausting.

Magnetic Theory

The Equinoxes are a time of balance and harmony, when the solar actions or vibrations merge with the elemental energies of the earth. It is a time for the theurgist to make and establish new contacts on the astral level. To some who may wonder what astral communications or connections have to do with solar energy or currents, just consider the effect that the lunar currents have on psychological behavior. Consider the individuals who are affected by lunar phenomenon and the etymological origins of the word lunatic, which comes directly from the root, luna. The solar influence acts in much the same way, for the Summer Solstice is the solar equivalent of the Full Moon.

To understand this concept more fully, one must assume that the Winter Solstice equates to the New Moon. The earth has an aura, which in turn produces an auric fluid (atmosphere) which has a magnetic charge of its own. The auric or magnetic field of the earth is separated by the equator, which is considered a field

of zero magnetism. The energy or magnetic flow of the northern hemisphere goes clockwise and in the southern hemisphere goes counterclockwise. A simple experiment in both hemispheres by which this phenomenon may be observed is to watch the direction of water going down a drain, which of course relates to the physical pull of the field.

When the Sun enters or passes over this field, a temporary state of limbo exists in which the magnetic energies are at their lowest and in which the solar energies and the direction of their flow can be attracted. It is well known in certain divination practices (such as Chinese geomancy, Shen Fu) that there are some areas on this planet that are ideal as temple locations or for any type of occult work. This shows that the astral links can be affected not so much by planetary influence as by the area where one does the astral working. This in turn relates back to the magnetic band around the earth. When the Sun is over the equator, solar influences are at a turning point which causes a reduction in the magnetic field and enables astral contact to occur more freely; the solar influence is captured at the best possible time. When the Sun crosses the equator, these influences actually start around 24 hours before and end 24 hours after the event, a 48-hour period in which to capture these etheric energies.

For those living in the southern hemisphere, the Golden Dawn viewpoint should be stated concerning this clockwise/counterclockwise theory as it relates to the directions of movement in the temple (i.e., circumambulation). At Whare Ra Temple in New Zealand and at other branches of the Order, the direction of the circumambulation has been asked about repeatedly. The logical assumption is that the Sun goes from east to west, as seen from the earth, and thus clockwise. First of all the main theory is in the practical application. Those who did Golden Dawn ritual in the northern hemisphere and later came to the southern hemisphere experienced no difference in the rate of the flow of power or magnetic pull of the ceremony. Many of those doing Wiccancraft in the southern hemisphere, however, have felt the opposite. The difference is in their contacts and direction.

Wiccancraft in general relates to the earth's energies, while the Golden Dawn viewpoint is solar. This does not apply to all followers of Wiccancraft, but to certain aspects of its teachings. Additionally, from the viewpoint of the Sun and from the cosmic viewpoint, the earth actually travels clockwise around the Sun, which in essence alludes to cyclic growth and the expansion of consciousness. The earth itself, though, spins counterclockwise on its axis, which relates to the formation of matter, contraction. If the earth spun the other way, in all probability everything would disintegrate. A strange notion this may be, but it helps explain the concept of the expansion of consciousness (clockwise movement) and contraction of consciousness (counterclockwise) and why the Golden Dawn uses this concept in ritual. You must also consider the differences between celestial and earth magic, whether the purpose of your working is to venerate nature or to raise consciousness on the path to merging with one's Higher Logos and ultimately with the *Animus Mundi*, or World Soul.

From the scientific viewpoint, such as the field of radiation physics (see, for example, the papers published by The Commission for Research into Creative Faculties of Man, Centre House, London), the east-west flow of energy is a radiation belt, not to be confused with the magnetic pull of each hemisphere, and is vital to the north-south polarity, to which it moves at right angles. This energy belt moving from east to west above the equator is the energy one taps, especially at the Equinox. In effect, therefore, we draw on the energy over the equatorial belt as the Sun goes over it rather than from the magnetic pull of the separate hemispheres; hence the Golden Dawn's emphasis on the Equinoxes, although the Solstices are by no means ignored.

In *Your Electro-Vibratory Body* (University of the Trees Press, 1979), Victor Beasley says concerning the east-west energies (quoted with permission of the author):

Taken in this perspective, the east-west flow, then, becomes the progenitor of the earth's north-south polarity with which effects we are more familiar. The east-west flow is seen to balance polarity, in reality creating four poles where science

normally conceives of two. This situation conduces to the postulation that there is no duality in polarity, that polarity, on the whole, is a state of complementary tensions, and not based on the logic of opposites. We find further, that in the gyratory nature of the wave propagation cannot be explained by the usual north-south polarity of any entity or field of energy. But acting in concert, the north-south, east-west force fields would cause gyratory motion in all material bodies on earth, to the right or left, depending on the polarity of the body itself. A state of resonance is said to exist between the east-west and the north-south force fields. And there is an additional implication that the east-west flow of electrons is somehow responsible for conditions of resonance between the earth's magnetic field, and the magnetic fields of all entities inhabiting the earth. The assertion is made that the principle of resonance is the secret of all galactic formations, and the spiraling east-west flow of energy; and that from this, it seems to follow the spin of the earth itself is owed to the resonant interplay of the east-west, north-south force-fields. Within the earth's magnetic envelope, a balance of these forces is seen to prevail, and together they account for the horizontal and vertical orbits of free electrons in all living organisms.

But we are left with the question of what, precisely, is the nature of the east-west flow. It is, apparently, somewhat different in character from the known electromagnetic forces. The Commission researches that it is a third force, neither electric nor magnetic, but it acts upon the nodal points, the resonance bonds of all systems. It is concluded, however, that whatever its ultimate nature, the east-west flow is essential to life, for without it there would be no rotation of spheres, no atmosphere, no magnetic moment, and no life.

To understand the actions of the Equinox on the Golden Dawn and on the body of the members of the Order, one will have to understand that the Equinoxes charge the Order as a Group Soul which then charges the auras of the individual members either directly, as temple members, or indirectly through the magnetic currents that are injected into those present at the ceremony.

Involution

The esoteric concept of the Sun's cycle is that of two cosmic streams, the first half of the cycle being involution, the period of growth from Winter Solstice to Summer Solstice. This growth concept can, of course, be applied to any form of cycle, such as dawn to noon, seed to fruit, infancy to adulthood, or New Moon to Full Moon. The Sun's cycle, however, is symbolic, for not only does it relate to the natural cycles of all organic matter, but also to mankind's spiritual evolvment, and it can be likened even unto the macrocosm. It is therefore necessary to discuss the two main phases before continuing into the next chapter.

We start manifesting in matter (Winter Solstice) first as a subjective being with pure potentiality, where the Life Force is strong, catalyzing in intense activity. Our focus at this point is on the existential level. From this point, we begin to grow. Our first vague awareness and comprehension of where we are going dawns on us, along with the need to become more, to grow. Here the focus is on mundane concerns and imagination, and aspiration awakens. The next stage is an organizing one. Our focus here is on our first sensations and release of personal power and how we can organize our energies into a wider field of activity, give direction to and take advantage of our environment. We then grow to the point of being able to decide a little of our own destinies rather than letting fate pull us along. This is an important turning point for all of us (Spring Equinox), for here we release ourselves from our source (in mundane terms, from parental influence). If, of course, we do not make the initial break, our evolution is hindered and the rest of our cycle is debarred from the heights we could otherwise have achieved. If, on the other hand, we have been geared to move forward, inertia is broken and we emerge into maturity, where we perform acts of self assertion involving ourselves and our own growth process. If this process has been accomplished satisfactorily, the next step of pure spontaneous, creative expression takes place such that one's way of life is productive, fulfilling needs, creating more opportunity, striving and outreaching. The focus here is to fulfill,

which leads to the next step of improvement where a dawning of the real sense of self comes. However, if realities are not accepted, dissatisfaction occurs and patterns must be repeated. The focus of all this is “self-improvement” and a refining of the self to pave our way toward spiritual or inner awareness.

The culmination of the first half of the cycle is when the full reflection of light and consciousness forms (Summer Solstice). For humanity, it is fulfillment and accomplishment, when the products of labor are reaped for better or worse, depending on how well one grew to a maturity of consciousness throughout involution. Involution can be described as the descent of Spirit into Matter, the “Divine Sacrifice” where spirit is limited in matter. It is a “raying out,” just as the Sun rays out in the first half of its arc; it is an external emanation, whereas the “raying in” and internal emanation is the second Cosmic Stream, Evolution.

Evolution

The ascent of Spirit from Matter, the resurrection or liberation of Spirit, the evolution of matter and mind, the evolving of the human Soul— after involution to perfection in the Matter of the Lower Planes, one can then gradually evolve Spirit and Soul into the Higher Planes and thus emerge through objectivity.

The first step of evolution after the culmination of involution is realization. A birth of consciousness occurs and causes a changing point to arise. It is awareness manifesting and beginning to “let go” of the past and what is of no use to one’s growth. The focus here is to repolarize and actualize latent potential; then one can move on to sharing and focusing in order to fine tune one’s vision, first adjusting the realities of the self and then giving meaning to experience and moving from self-centeredness to understanding the needs of others. The growth of the psycho-mental body has begun, individualizing out of the “collective social and physical matrix” (Autumnal Equinox). The next step is understanding where enrichment of

new meaning is formed, giving harmonious conscious expression, incarnation in action, clearing ground for purposes to be accomplished. Also a conscious mental awakening occurs. Once the who, what, and where one is going are understood, reevaluation takes place, reorganizing the consciousness of reality to act in harmony with what is understood, which in turn invokes the expression of the creative genius. The "mind" makes a "philosophical, ideological parting of the way." The challenge is to recognize what is still bound to one's collective past and consciously root it out of the subconscious. If this is not done, bondage to the past causes a repetition of past patterns. If, however, the challenge is met, then one can move to the last step of realization and seeking new direction, a new cycle—or, in some instances, final union with the Godhead, transformation and sacrifice to the new cycle, for a marriage of heaven and earth then occurs.

The phase (Winter Solstice) between the end of evolution and the beginning of involution is a state of infinity which is drawn back down to the dreamlike consciousness, or womb, where the Higher Self emerges and where meaning and purpose is discovered, leading to personal rebirth or initiation.

Devolution

One cannot talk of involution and evolution without mentioning devolution, which is the natural reaction to involution. Involution is anabolic, whereas devolution is what all organic matter goes through once it has reached its full potential or maturity. It is catabolic and breaks down the seed essence for the harvest for the evolutionary process; it is the dying and decaying phase that clears up debris and useless affairs so that the new cycle can start on a new and more serious foundation and, more importantly, so that evolution can take place. These processes are analogous to the birth-death-rebirth cycle of annual vegetation and the human life. If an individual does not activate the evolutionary process within, devolution takes hold and becomes a destructive force.

The Sun: Its Myths and Cycles

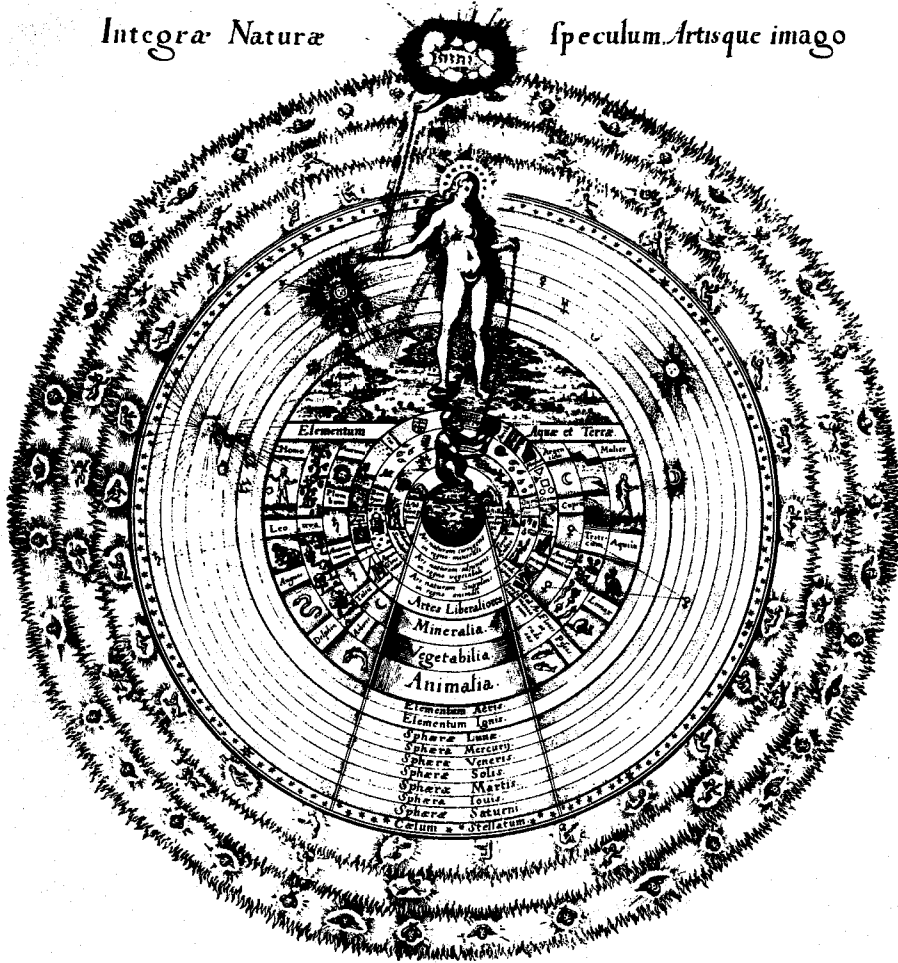
The Sun is one power that has affected humanity since the dawn of creation. It has been a symbol of daily and yearly cycles since antiquity. The Sun has symbolized birth triumphant over death, salvation, sacrifice, and resurrection. One thing that has not changed, however, is the spiritual aspiration and transformation that the Sun evokes in us.

The Sun has been and still is a universal symbol for “our Sun within”; that is, the soul or even the God within, the Higher Self which is so important in knowing or realizing one’s own inner worth and what part one plays on this planet. The Sun has often been linked to the soul as the center of perfection and truth. It is a symbol of how a person can transmute his or her nature through solar-like cycles to come into harmony with life’s energies. Consciously or unconsciously, the enlightenment of an individual whose spiritual eyes have been opened contributes to the group or collective process of an age of enlightenment and causes a cosmic transmutation of the “World Soul” or *Animus Mundi*.

Ancient civilizations developed religious myths and dramas (ritual ceremonies) to explain the Sun’s cycles. They personified themselves as the archetypal figure of the solar hero, who is always a larger-than-life character who dominates his existence from a microcosmic viewpoint. In just about every form of civilization, the Sun was worshiped directly or included as an archetypal image among cultural/religious beliefs.

Integra Naturæ

Speculum Artis que imago



The Soul of the World

There is no visible thing in all the world more worthy to serve as a type of God than the Sun, which illuminates with visible light itself first, and then all the celestial and elemental bodies.

—Dante Alighieri, *The Banquet*, 3-12

These solar mythologies were psychological projections into the heavens that made the mortal become immortal. One example of Sun worship is the early Egyptian Sun-God, Ra, who was a central Light, unmoving and yet the mover. He was personified as the Sun with his many faces and aspects, each of which represented a form of life, creation, and spirituality. This archaic monotheism, with a God of radiant appearance, was represented by most primeval, creator gods of Mesopotamia and throughout the world. Other examples are the Aztecs, with their Sun-God of blood sacrifice and war, and the Incas, who enthroned a Sun-God characterized by iron paternalism—or perhaps one could call it a “benevolent tyranny.” The Sumerians, who had a flourishing civilization at about the same time as Egypt, also incorporated the Sun-God into the mainstream of their religion. He was initially called “An” (Anu), Father of the Gods. Later, the Sumero-Babylonian Dumuzi (or Tammuz) took on the character of Anu. Other Sun-Gods included Zeus Helios of the Greeks and the Sun of initiation in Mithraism. (Attis-Adonis of the Greeks was later assimilated into Mithras.) During the time of Socrates, the Greeks also considered the Sun as intellect. Christ was also associated with the Sun through the sacrificed lamb—the Sun of Salvation. For the Muslims, it was Allah, the all seeing, the all knowing; and for the Hindus, it was the Divine Vivifiers—Eye of Varuna, Indra, and Siva. The Buddhists had the Sun-Buddha, and, for the Taoists, the Sun is Yang and exemplifies the great celestial power. For the pagans in ancient and modern times, the horned God whose name varies throughout the ages and regions of his worship is a solar deity. The names of both Christ and Buddha, along with many other names applied to such prophets, mean “pure consciousness.”

For most cultures the Sun was the Father and the Moon was the Mother, but there were some that had a feminine archetype

as the Sun, such as the Teutonic, Japanese, Maori, Oceanic, and Amerindian cultures. In all cases, the Sun represented light being brought into darkness. The illumination of the aspirant is shown in Golden Dawn ritual by the phrase, "The darkness comprehendeth it not." The Sun was the "World Door" through which knowledge, pure consciousness, and immortality could be attained.

When he departs from his body he mounts upwards by those very rays (the rays of the Sun which enter the arteries of the body), or he is removed while saying OM. And quickly he sends off his mind (as quick as thought), he goes to the Sun. For the sun is the door of the world, an entrance for the knowing, a bar to the ignorant.

—Kahid Upanishad viii, 6,5

The "Sun" is the "Higher Self" and the "door" is the means of union—"the Way, the Truth, and the Life" which lead to immortality. Man's nature functions according to an inner law; this law operates parallel to the Sun's inner vibration or pulsation cycle, from birth to ascension to zenith, then descending to eventual death.

The Sun then is reborn through his children just as is humanity. When humanity feels at one with the continuity of Life and its cycles, immortality is conceived. However, always bear in mind that, where there is the Sun, there is also the Moon—Yang and Yin, masculine and feminine. You will find in all myths that a role is taken by some feminine principle symbolized as a woman, the sea, the sky, a cup, the Earth or whatever, but she is always there playing her role in these psychodramas as the Mother/Bride/ Daughter. She represents the womb to which our Sun-hero returns, in which ideals are faced and from which he is again reborn, only to repeat his journey after a time of feeling his glory in the light. He must return, for he cannot resist the longing to attain rebirth (reunite with the Yin principle in nature). So, through myth, man makes an analogy with the inner laws of the Sun, as they are so much

the inner laws of himself. Frobenius wrote on numberless myths of this sort, and C. G. Jung talks of it in depth in *Symbols of Transformation*, in which he states:

The meaning of this cycle of myths is clear enough: it is the longing to attain rebirth through a return to the womb, and to become immortal, like the Sun.

The very early religions worshiped the life-producing Mother-Goddess (Mother Earth), who was an omnipresent figure. But as humanity became the "thinking" creature, and more agricultural, a youthful Sun-God was incorporated into these early beliefs. They became more celestial in concept. The Sun-God was born every year at the Winter Solstice and, fully grown, was released from the Underworld or resurrected by the Goddess (or by some mythical hero) at the Spring Equinox. (The Underworld was actually the opposite Hemisphere of the earth, but it was thought of then as the land of the dead.) The God then married the Goddess and fertilized her, thereby breathing life-energy into the earth just as the oncoming warmth of the Sun does in Spring. As a result, vegetation grows and brings abundance for humanity and its fellow creatures. These beliefs were often acted out at festivals in which the regent of a city would take part as the Sun-God with the Vice-Regent or Priestess as the Goddess. In a number of early cultures, the New Year was also the beginning of Spring. Many of these festivals were quite elaborate and lengthy, lasting a number of days.

As an example of the marriage rite in these festivals, in the original Sumerian form of the drama, the Sun-God Dumuzi (or Tammuz) came forth as the creative power of Spring and was married to the Earth Goddess Inanna (Ishtar), who represented fertile nature. This marriage was enacted in the Sumerian festivals by the king and priestess. The two retired to the bedchamber at sunset and appeared to the people at sunrise. It was considered then that the marriage was consummated on earth and among the Gods. Then all would feast in celebration, reassured that the vegetation would grow and bring plenty to all.

This and other dramas allude to the God being dead, or trapped in the Underworld, and the myths describe the ordeals of the Goddess or hero that resurrects or frees the God, who emerges in Spring and marries the Goddess.

Although the mythical Sun-God hero is supposedly born or resurrected at the Winter Solstice (the time when the Sun starts its journey back to warmer and longer days), the actual birth takes place at the Spring Equinox. This escape from the womb is analogous to the escape from the Mother's influence, when a young, virile, adult male leaves home and goes out into the world to manage by himself. The birth takes place at the Vernal Equinox, for this is the time when the Sun breaks past the horizon (as in break of day—sunrise) at the Equinoctial Point. In all probability, one could connect the Winter Solstice with conception rather than with actual birth if it were not for the Marriage Rite in Spring. Myths in general depicted the time between Winter and Spring as a time of resurrection, trials, or ideals that the God (and Goddess, in myths where she has to rescue him) went through before they could emerge into the Light of the World again.

The Egyptian Sun-God was Ra, who remained omnipresent throughout all dynastic periods, although his worship declined after the invasion by the Persians. There were many solar Gods in Egypt, but they were eventually merged with Ra. Amoun Ra was one such amalgamation who gained much power during the later dynastic periods. Amoun was a God of the Breath of Life, flight, spirit, and wind, who united with Ra as the Creator Sun. Thus Amoun Ra became a deity of completeness in the Egyptian mind.

Osiris and Horus were not originally solar Gods as was Ra, but they were representatives of Ra and his life-death cycle as it related to man in the flesh. They became popular with the Egyptians in the New Kingdom after the initial fall of the Pharaohs, because every individual could relate to Osiris as "man became a God" or "the God within" and to his personal birth, death, and (hopefully) rebirth. These two God-forms, Osiris and Horus, will be our main topic of discussion. The myth



Ra

*Isis*

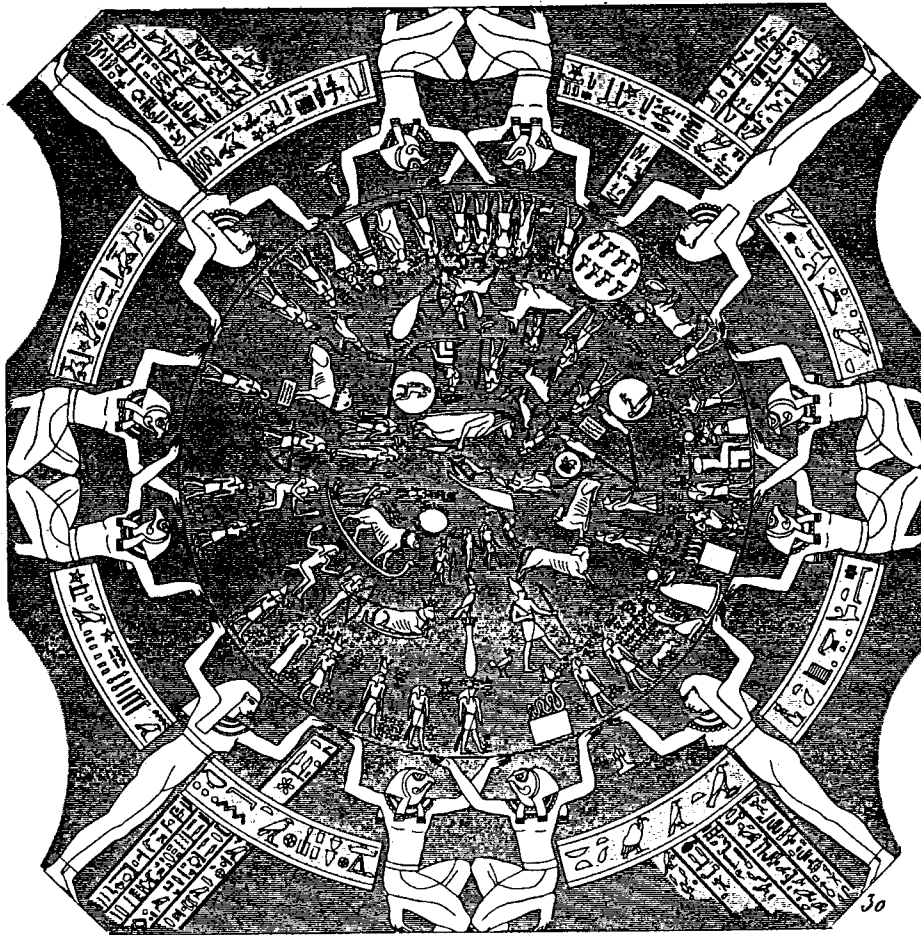
of Osiris and its representation of spiritual transformation is one of the main themes of the Golden Dawn grade ceremonies, particularly the 5=6 grade, as well as the Equinox Ceremony and the Consecration of the Vault.

Looking at the Egyptian myths of Isis and Osiris from the agricultural viewpoint,

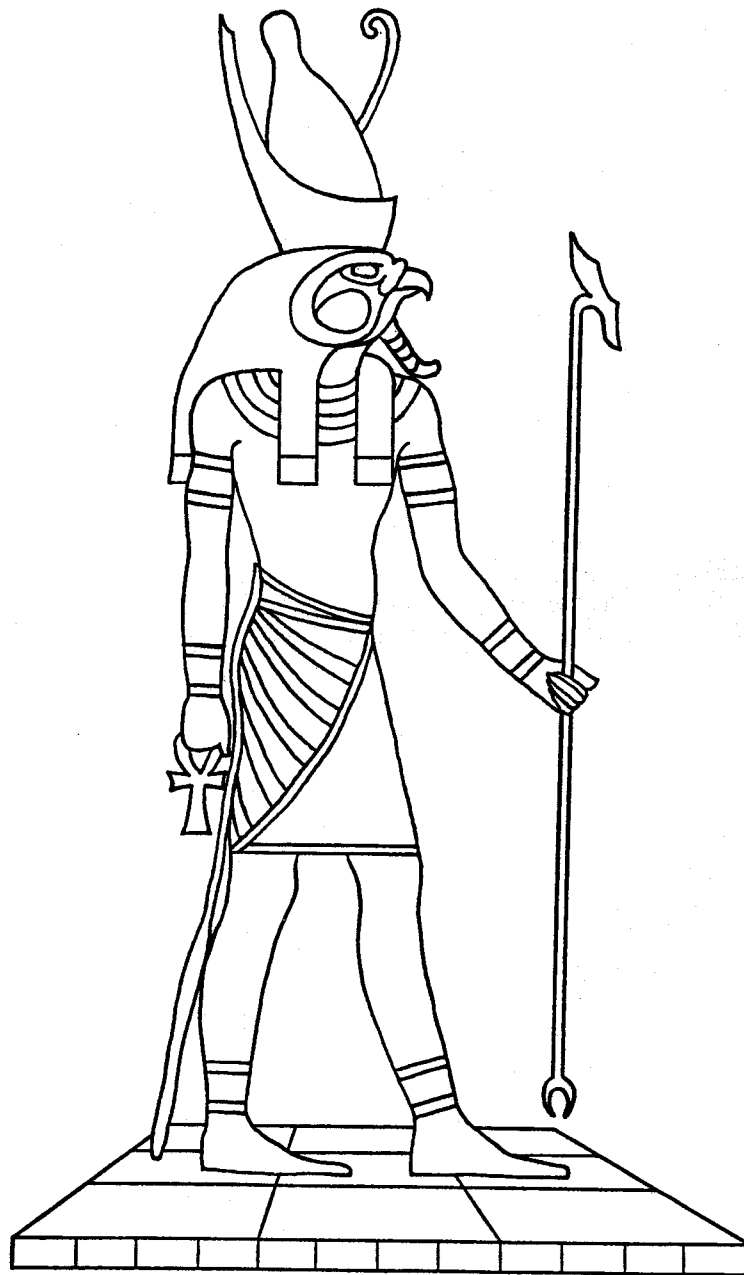
Isis was originally considered the "throne woman," a source of vitality representing kingship, but in later dynasties she personified many forms of the Earth-Moon-Mother-Bride-Goddess principle in nature. She was married to her brother Osiris, who was killed by Set. In mourning, she wandered the lands (from Summer to Autumn) collecting Osiris's dismembered parts and eventually putting them together. She then conceived and gave birth to Horus, who in turn revived his dead father (at the Winter Solstice). However, Osiris remained the Dead God on the throne of the King of the Dead and existed in the world of the living through his son Horus. Isis and Horus then sprang up from their wanderings in the underworld (Spring), bringing joy and happiness to the Earth and theoretically springing new life.

If one were looking purely at agriculture as the prime mover of Egypt's mythology, the above associations with the Equinoxes and Solstices would not be entirely comparable with cooler climates. The climatic conditions of Egypt during those dynasties, or even now, reversed the more northern agricultural cycle: vegetation generally could not survive the Summer and only began to flourish when the rains began to come, raising the Nile in Autumn. So instead of the marriage of Spring, as in the cooler climates, there was the marriage of Autumn.

As an example, the great Autumnal festival of Khoiak was observed when the Nile, personifying Osiris, had risen. This was the time when Osiris rose from his bier, assisted by Nephthys (Isis's sister) and Horus, analogous to a time when seeds were planted. Since the Nile rose in Autumn, harvesting began in Spring. Therefore the Mother was impregnated at the Festival of Min (in the Autumn), which was enacted by the Pharaoh and his wife. The festival was called the "day for filling the sacred eye with what it needs" (referring to the eye of Horus), where Isis,



The Zodiac of Dendera



Horus

otherwise described as the “heavenly cow with the Moon-eye,” received the seed that begat Horus. (The Moon guards the seed, and the Moon-eye refers to the female sex organs.)

Nevertheless, regardless of the seasons, the same connection of the Sun to agriculture and the myths of the Mother Goddess with the young God prevail all over the world. It is not important as to whether the word “Spring” or “Autumn” was used, for the primal point of interest was that a time of fertility had come to the land so that humanity could eat and grow for another year.

For the Egyptians and others of similar climates, life came with the Autumn Equinox and the Winter Solstice. In cooler climatic conditions, it was the Spring Equinox and the Summer Solstice. For the Egyptians, the Summer Solstice took away life with the Sun’s scorching power so that their myths of that time parallel death. The Winter Solstice brought cooler and wetter times and the earthy harvest and was associated with life. The reverse applied in the cooler climates, though the myths were still the same in essence—that the beneficial powers and energies of the celestial realms bestowed abundance on humanity both spiritually and materially.

The difference in the Egyptian myths is not that great, except that the marriage and conception take place at the Autumn Equinox. Even here, the God still dies, for he sacrifices his seed (himself) to become a child again in his mother’s womb.

Another interpretation of early times was that the God was devoured by Mother Earth as he passed over the horizon to enter the Underworld. His sacrifice gave life, sustenance, and growth to the living. Thus the Goddess was strongest between Autumn and Winter. In Winter and Spring, she declined due to her entry into the Underworld and her rescue of Osiris.

Between Spring and Summer, the God was strongest, being most powerful at the Summer Solstice. This phenomenon is depicted by the story of Horus doing battle with Set at a time when the effects of the Sun’s harsh rays in Egypt were doing their worst to the land. He started to decline (die) from Summer to Autumn as he was drawn by his desire for the Goddess.

The Greek myth of Persephone is another example of instant

death (or entrance into the Underworld of the God), although this time the God took the Goddess with him. Persephone was picking flowers when she was raped by the Lord of the Dead.

The Sun's cycle, although connected to agriculture, is still a separate story in itself. It is more macrocosmic and carries more spiritual transformative meaning to humanity and the life cycle of human beings, whether it paralleled a country's agricultural seasons or not. Thus there is a dual meaning to the seasonal festivals: one is the procreative aspect of life through matter, and the other, which will be discussed below, is the spiritual, transformative side. You will see that Osiris and Horus are One and that their myths are analogous to the solar cycle.

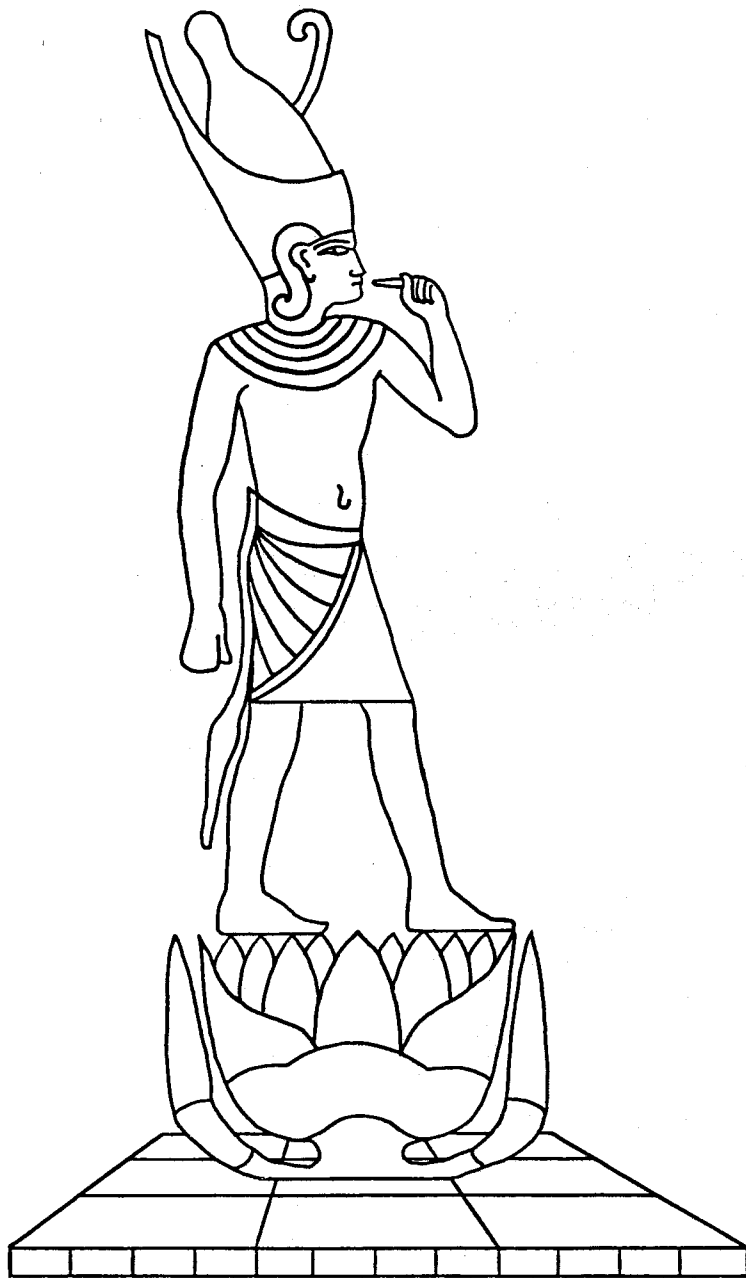
Starting at the birth, at dawn, at the beginning of the year (Spring), Horus was believed to have sprung from a lotus flower that blossomed in the Abyss of Nu. He was considered the son of Hathor and later of Isis. (The Isis archetype merged with Hathor in the dynastic periods of the New Kingdom when the Osiris following became very strong.) At this point of the cycle, he was called Heru-sma-taui, "Horus the United of South and North." He took the form of a young God with a hawk's head, or sometimes that of a serpent or man wearing upon his head the Sun disk with plumes and/or a Uraeus.

It is very interesting to note the serpent analogy to Horus at this stage of the cycle, when the marriage and sex act is performed with the Goddess later on, and also to compare it to the beginning of the rising, which certain Eastern philosophies have termed Kundalini, in association to the rising Sun. Horus springing from the Lotus alluded to springing from a state of Divine Bliss as a divinity, bringing with him all knowledge and totally self-contained. The Sun rising, or dawn, shows the Higher Self (Sun) beginning to manifest on higher planes of awareness.

The next form of Horus was Heru-Khuti-Ra, "Horus of the two Horizons." Horus combined with Ra in traveling his daily course from sunrise to sunset (involution) in his bark or Sun-boat. The boat is a symbol of an aspect of the Soul which the Egyptians called the *ba*, and is the link with the divine which some Kabbalists have associated with that part of the soul called



Hathor



Harpocrates

the *Neshamah*. The morning boat is called the *Atet boat* and is considered to be analogous to the "left eye" and a stage of involution, a period where the personality is formed and perfected.

May the Soul of Ani come forth with Thee into heaven, may he go forth in the *Matet boat*. May he come into Port in the *Sekhet boat*, and may he cleave his path among the newer resting stars in the heavens.

—Budge, *Egyptian Ideas*, p. 33

The *Matet boat* was the boat of the evening. The above invocation describes man's desire for his less perfected soul to unite with his **Higher Self** on the spiritual plane, and he first asks that he can be perfected in personality, then enter heaven as an individual of attainment. Another name for Ra's boat was "The Boat of Millions of Years."

The next form of Horus relating to the solar influence is Heru-Behutet, who represents the form of Heru-Khuti at midday, typifying the power of the Sun. The Sun in the midheaven represents a culmination of the Higher Self in spiritual consciousness and also shows that this is the beginning of the ending cycle (evolution). At this point the days again begin to grow shorter. It is here that Horus waged war against Typhon-Set. Being victorious, he also went on to destroy the enemies of Ra. This myth refers to the battle of Light and Darkness, where clouds of darkness are driven away to leave the world filled with Light. The Darkness is also representative of the dark side of man's nature and the tricks that his ego plays to smother the true Self within.

What is being described here is not all the myths surrounding Horus but rather aspects of them taken for the purpose of our example, showing Horus as man projected into the heavens and combining in his person the god Ra and several of his forms.

So Horus continues in the boat of Ra, victorious, and with the right to the throne. He travels as Heru-nub, commemorating the triumph over Set in retribution for the murder of Osiris. At this

point during the journey of the Setting Sun, Horus, as Heru-nub, joins to Temu (God of the Setting Sun or Sun God of the Night) and to Khepera, "God of the Sun when he is about to rise" (though this form alludes more to the journeying boat just before sunrise).

Now the point here is that, as mentioned in Budge's *Gods of the Egyptians*, in the combined form above, Horus also possessed the attributes of these other Gods and was considered to be self-producing. This of course relates to his copulation with the Goddess at this time and then taking the throne. Relating all this to the microcosm, the individual human being, the Higher Self now sinks into the lower consciousness. This in essence means that the person has reached the point of removing the obscurity caused by his consciousness so that his individuality, his true self or true nature, can be revealed, so that his Higher Self can be united with his immortal Self or soul. Horus then becomes Osiris seated on the throne, a symbol of the Higher Self. The whole analogy here is with the setting Sun as the Autumn Equinox and can be described as the termination—or commencement—of life's cycle.

At this juncture the story of the solar journey actually ends and begins to repeat its cyclic course. However, we have not yet discussed the next stage, the journey to the Underworld. To pick up this journey just after the Autumnal Equinox and travel to the Winter Solstice: Set became jealous of his brother Osiris, slew him, and placed the body in a chest. (He immerses his Higher Self in the lower planes with the result that he willingly submits himself to the restrictions of matter and his lower nature.) Isis (as Wisdom), on searching for the chest, which had been thrown into the sea (emotions), recovered it and put it in an "unfrequented place" (state of inertia), but Set found it and tore Osiris into many pieces and scattered them across the lands. (This causes many actions on the subplanes, showing an alchemic process taking place within the subconscious). After a great deal of searching, Isis eventually retrieved the body parts, except for the member, and put Osiris back together. (The consciousness endeavors to harmonize and discipline the psyche.) From their union, Osiris was resurrected with the help



Anubis

of Nephthys (the sister of Isis), Horus, and Anubis, and the by power given to Nephthys by the words of Thoth and the eye of Horus.

At this point, some contradiction arises, for Isis was supposed to have united with Osiris to conceive Horus. The story then branches off into an independent tale of trial and ordeal. But here you see Horus alive and resurrecting his father Osiris.*

The main point of consideration here is that both Osiris and Horus are one and the same being. Osiris is identified as the man who was dismembered, died, reconstructed, and brought back to life. His name in ancient Egyptian beliefs was associated with all privileged persons (e.g., Kings and Pharaohs) who died and had great ceremonies enacted at their burials and who were considered to be reborn. Horus, on the other hand, represented Osiris risen, who was considered to repeat the life cycle in the flesh. But Horus had many more aspects to him: the Heaven God Horus and Horus, Son of Isis, for example. However, there is one aspect of Horus which seems to have been overlooked by many: Horus as Osiris in spirit. This fact is self-evident in the text of Pepi I:

Thou shalt sail up the river (of Life) to Thinite name, thou sailest about Abydos. [Abydos was considered the burial place of the original Osiris in Upper Egypt.] Thou openest the door of heaven in the horizon, the gods rejoice meeting thee. [This certainly does not refer to man rising from the dead in the flesh and walking upon the earth.] They draw thee into heaven in thy Soul and thou art endowed with Soul among them. Thou appearest in the sky as Horus from the womb of the sky. [Here you can see the concept of Isis/Nut as the Womb or Waters of Creation and Sky Goddess.] . . . In this thy form which came forth from the mouth of Ra, as Horus, the Chief (or first) of the Spirits. [In this instance Ra represents the Animus Mundi.]

*The Sun-God Hor-Wer rode in the Sun boat in or around 2900 B.C. He was derived from the Hor tribes who made Memphis their capital. Both Professors Anthes and Emery have done some excellent work in this field of research. See *Mythologies of the Ancient World* and *Archaic Egypt* for their respective theories.



Nephthys

When studying the above text it becomes very apparent that it relates to the alchemical process where the spirit, Horus, and the soul, Osiris (Mercury and Sulfur), rise and become a higher and more nearly perfect form. Rising is in fact sublimation during the distillation process when the spirit and soul come over into the condenser, where they are cooled and go into the receiving flask and leave the *Caput Mortum* (dead flesh or body) behind. This is another way of saying "coming forth" or "going forth," which are much used phrases in many ancient Egyptian texts when they refer to the Sun's movements into day and night. It is easy to see now that within whole cycles there are cycles, such as the death and life cycles, which are a coming and going forth. This myth also draws one's attention to the Kabbalistic soul and its rejoining process after a living organism of the body dies. In fact, when these Egyptian texts and other myths of dismembered gods talk of rejoining the body parts, they may well mean the etheric/auric energies, soul and spirit, etc., which make up the Kabbalistic soul. A good example of this, in Golden Dawn ritual, is the placing of the officers' implements on the side altar during the Equinox ceremony (this will be discussed in a later chapter). Whereas in fact dismembered body parts may never be properly joined to restore life, the etheric energies are. For example, a person who loses an arm still feels its presence and pain. This Kabbalistic Soul goes forth to rejoin with the Source so that it can be restored with power and made pure; then it returns again, making its way through the Waters of Creation (womb) to emerge newly born and enter again into another incarnation. If you look more closely at the Egyptian texts, you will see that this concept is consistent throughout, along with many more hidden meanings that make up the whole of the Hidden Knowledge.

After the reconstruction, Osiris's spirit then became the "head of all the Spirits"; power was given to his soul by the ritualistic processes described in his funeral texts such as the text of Unas. Once in heaven, he became "Chief of the Living Ones, by the command of Ra." The "Living Ones" are those in the afterlife, so Osiris was the "master of heaven" who sits upon the throne in judgment of the dead with one hand resting upon life.

To the Egyptians, his “individuality” remained intact and he represented Eternal Life in the Underworld. However, Osiris was not the final judge of souls; the dead had to present their case before a tribunal of Gods with Ra presiding over them.

Now what of Isis and Horus? Well, the journey continued from Winter Solstice to Spring Equinox, in the Sun-boat of Ra, leaving Osiris behind to rule the Underworld. (At the point between Winter and Spring, Osiris/Horus became Khephra.) They traveled through trial and ordeal, following the growth of the Sun, until Horus sprang from the Lotus at the Spring Equinox.*

From all this you can see both the immortal and mortal aspects of man portrayed through Osiris/Horus. C. G. Jung describes, in his *Symbols and Transformations*, that the Sun analogy implies that the Gods represent psychic energy, which he considers “our immortality and link through which” we are able to feel “one with the continuity of all life.” And while our psyche lives, we live. But more so, each psyche is only a small part of mass consciousness and the unconsciousness of all humanity, a part of the Tree of Life as shown earlier as the Animus Mundi or “World Soul” represented by the Sun-boat, or Soul-boat as it is sometimes called, of Ra.

In cooler climatic conditions, people at mid-winter generally looked forward to warmer days. This longing was often acted out in celebrations, rituals, and rites, as it was believed by the ancients that there must be an actual death for winter to end—a death which had been taking place since the Summer Solstice.

For example, heralding the rebirth of the Sun was very common in the Neolithic/Bronze Age. One could assume that the Summer Solstice was the apex of life, at which time the self was sacrificed to the dying process for the good of the greater whole. The Autumnal Equinox was death and dismemberment; the Winter Solstice arrival in the underworld, transformation, and resurrection/rebirth; and the Spring Equinox marriage and conception, growth of new life, and, in some myths, birth/rebirth.

*See “Horus stung by a Scorpion” in Budge’s *Gods of the Egyptians*. Isis, though, is not reborn, for she is omnipresent in her many forms.

These days, in the Northern Hemisphere, the time around the Winter Solstice is still celebrated in the form of Christmas, for the Christians and other religions have conveniently made this time of the year a public holiday. The Jews have the festival of Hanukah, a time of rededicating the temple for the coming year. This holiday commemorates the original dedication of Solomon's Temple when "the fire descended from heaven to sanctify the Holy place." These days, however, this Hebrew festival has become more of a family holiday of feasting, games, and gifts for the children.

The Winter Solstice was an established feast for the Romans until Christianity took it over with the creation of Christmas. Celtic solar festivals are commonly known; to this day, they are acknowledged and performed as an acceptable thing. At Winter Solstice, known as Yule, a name derived from the Norse, the pagans enact the vanquishing of the god of the waning year by the god of the waxing year. The Goddess principle is omnipresent and plays a major part in all their rites, but at this time of the year represents her "Life-in-Death" aspect. In this form, the Goddess gives birth to her son-lover, who in turn refertilizes her at the Spring Equinox so that life and warmth can come to the land.

The early Christian leaders used pagan festivals to further their own ends. For example, St. Augustine encouraged his brethren "not to solemnize the day on account of the Sun like the heathen, but rather on account of Him who made the Sun." This appears to show that he had a poor understanding of why pagans celebrated solar ceremonies.

For the Southern Hemisphere, Winter Solstice generally goes unnoticed by the general public except for a longing for summer, as Winter Solstice arrives in June. Those who are esoterically oriented celebrate this time either individually or in groups.

Returning, however, to ancient times, geographical latitude had a great deal to do with the timing of solar ceremonies. Up until and around the 18th and early 19th century, most countries measured time through the movements of the Sun and Moon. In Northern Scandinavia, for example, there are 35 days of

darkness at midwinter each year before the Sun shows signs of growing again as the days lengthen. These Yule celebrations and very lengthy festive ceremonies started when the first light was seen from the mountain peaks by the chosen young men of the towns who acted as scouts. In Southern Scandinavia, however, the period of darkness is shorter; therefore, the times when the celebrations commenced were different. So it goes as one ventures further southward.

The Winter Solstice always had a trace of ritual sacrifice, whether it be actual, as in the very early times, or symbolic. In spiritual orders and cults, these sacrifices are of the ego. For example, in the Adeptus Minor ritual of the Golden Dawn, the initiate, through this ritual's intricate processes, sacrifices his ego-consciousness to exalt his soul to the heights. If this does not actually take place during the ceremony, as in many cases, then receiving the stimuli from the ceremony causes it to take place at a later stage in the personal work of the adept.

Ancient peoples built special places of worship designed to catch the Sun's rays at various times in its cycle, directing the rays onto specific points to act as an annual clock or as receivers to catch the energy. This fact emphatically demonstrates the belief that the Sun was not merely a symbol to man but a source of power whose energy could be trapped and directed (a belief which also included all the celestial bodies). One example is Stonehenge, which was designed to catch the last rays of sunset on the shortest day. Another is the great tumulus north of Dublin in Ireland, called in Gaelic *UnUamh* (Newgrange, in English), designed to catch the first rays of the Winter Solstice sunrise.

The Aztecs were well known for their great Sun temples and human sacrifices, and the Egyptian pyramids were especially designed as temples of the Sun. Their tombs, for example, faced West towards the Underworld. Fires, lanterns, or candles were lit not only for the Winter ceremony itself but in some regions for the whole three or four months of Winter. These fires symbolized the Sun and had two specific uses apart from the domestic: sympathetic magic to ensure the Sun's return (attraction through like—heat) and a purifying ceremony to scare away all



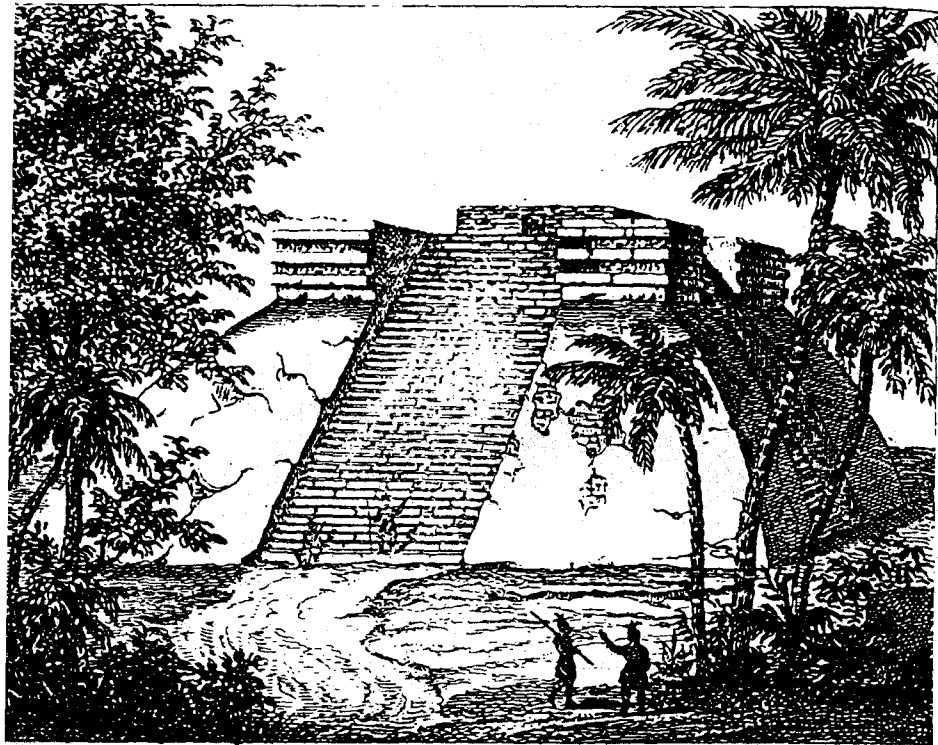
Standing Stones in the Orkney Islands

evil and foulness. The latter was necessary for, due to the uncleanliness of the people of those times (medieval, for example), living in closed-in rooms for warmth, all sorts of ills developed. The fires and lamps were used to fume the air to drive away such ills by the type of wood or lamp oil used. It must be noted that, in many religions, the lighting of these fires or lamps was given reverence and became a ceremony in itself.

The Golden Dawn recognizes the psychic effect of the Sun and uses the energies of its cycles, like most other cults and Hermetic Orders, in the Four Cardinal Point ceremonies: Equinoxes and Solstices. Contrary to popular belief, the Golden Dawn has not only an Equinox ceremony for Autumn and Spring, but also a Summer Solstice ceremony at the feast of Corpus Christi—the consecration of the Vault of the Adepti. However, these are not the only areas of Golden Dawn teachings in which the Sun is referred to or such energies drawn on. For example, the 5=6 grade ceremony is referred to the solar Sephirah of Tiphareth, and the Sun is also important in Inner Order planetary workings, in alchemical operations, in Enochiana, and so on. Another example is in the 3=8 ritual for the grade of Practicus. On the 30th Path of Resh, the Hierophant holds the Red Lamp in front of Hegemon and the Candidate and says:

Axieros, the First Kabir, spake unto Kasmillos the Candidate and said: "I am the Sun in greatest elevation, bringing upon the Earth the ripening heat—fructifying all things—urging forward the growth of vegetable nature, Life-giving, Light-producing—crowning summer with golden harvest, and filling the lap of plenteous Autumn with the purple vintage of the Vine."

The Summer Solstice is the vine presided over by the genius of Dionysus, the God of everlasting youth and immortality. Kasmillos is the novice, and Axieros is the first of the Samothracian Kabiri. The Samothracians performed the mysteries called the Kabeiria annually over a nine-day period in honor of a group of deities called Axieros, Axiokersos, and Axiokersa. These rites commemorated a story of how the deities



Aztec Sun Temple at Teotihuacan

had murdered Kasmillos; however, the end result was that Kasmillos was reborn.

The Candidate is then led to the Hiereus, who holds the red lamp, and says:

Axiokersos, the Second Kabir, spake unto Kasmillos the Candidate, and said, "I am the Sun in greatest depression beneath the Equator when cold is greatest and heat is least—withdrawing his Light in darkening winter, the Dweller in mist and storm."

The Hiereus here speaks of the Winter Solstice. The Candidate is then led by the Hegemon to his or her throne. Hegemon holds up the red lamp and says:

Axiokersa, the Third Kabir, spoke to Kasmillos and said: "I am the Sun in Equinox, initiating Summer or heralding Winter—mild and genial in operation, giving forth or withdrawing the vital heat of life."

Here the Hegemon speaks of and represents both Equinoxes, whose meaning will be described later in the commentary on the Equinox ritual. The red lamp was held up during the candidate's journey and represents the Sun in its journey, just as the red lamp of the Kerux in the Neophyte ceremony represented the hidden Light which the candidate blindly followed. The representations of the 30th Path of Resh aptly describe the nature of the Sun.

The following is an extract from one of the Hierophant's speeches during this same ceremony:

The Father of All congregated the Seven Firmaments of the Cosmos, circumscribing the Heaven with convex form. He constituted a Septenary of Wandering Existences, suspending their disorder in well-disposed zones. He made them six in number and for the seventh, he cast into the midst thereof the Fire of the Sun—into that Centre from which all lines are equal—that the Swift Sun may come around that centre eagerly

urging itself towards that Centre of Resounding Light. As rays of light, His locks flow forth, stretching to the confines of Space, and of the solar Circles, and of the Lunar flashings and of the Aerial Recesses, the Melody of the Aether and of the Sun and of the Passages of the Moon and of the Air. The wholeness of the Sun is in the supermundane orders, for therein a solar World and endless Light subsist. The Sun more true measureth all things by time, for He is the Time of Time, and his disc is in the Starless above the inerratic Sphere, and he is the centre of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel for the Higher Fire.

Here he speaks of the Sun, five planets, and Moon, seven in all, our solar system as it was understood by the ancients. Where it says, "As rays of light His locks flow forth," it refers on the one hand to God (or one's higher self) and on the other to a mythological solar hero. This figure himself represents the Sun, for most of the heroes in solar myths were depicted as being young, virile, and bronze-bodied, with fair golden locks. "He is also the channel for the Higher Fire" refers to the Soul or Higher Self.

You might have noticed at this point that the Golden Dawn appears to have neglected the Winter Solstice. This is in fact not so. The Winter Solstice holds great importance in the Golden Dawn (in the R.R. et A.C., the Inner Order) and is considered to symbolize a very important time of year. It is approached on the basis that it is a phase of evolvment representing an individualized process; for example, the transformative process for an individual of the 5=6 grade ceremony.

As the Outer Order members do not experience the death and resurrection process until 5=6, or have exposure to the Vault, and have not learned to handle extremes of energies, the Winter Solstice, like the Summer Solstice, is kept strictly as an Inner Order matter. The Adepts separately "do their own thing" in relation to finding their inner light and losing ego consciousness together with an exaltation of the spirit and soul.

However, as with the Summer Solstice, a special ceremony within the Vault is performed for the benefit of the Temple and Order.

The Equinox Ceremony of the Golden Dawn

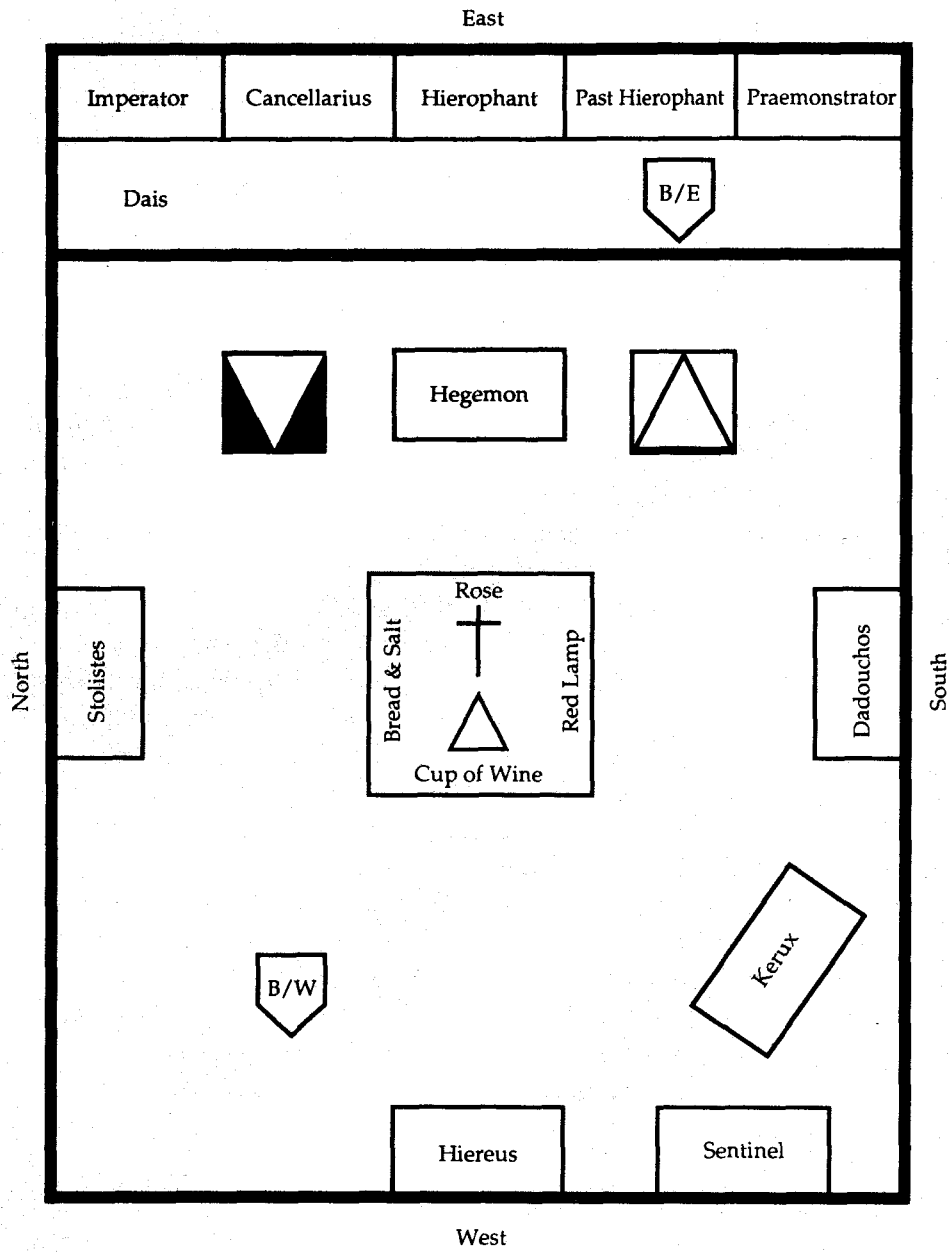
This Ceremony is held twice yearly: The Vernal Equinox on about March 21st and the Autumnal Equinox on about September 23rd. Both ceremonies can be performed within 24 hours either before or after the passing of the Equinox, but no earlier or later. In the case of there being other ceremonies on the same occasion, this ceremony shall be performed last of all. The Emperor and Praemonstrator take part as officers.

This copy is issued to members that they may meditate upon the symbolism or, if unable to attend, follow the ceremony at home, if possible at the actual time of the Temple ceremony.

Officers assemble and Robe. Chiefs seat themselves on the Dais. Members gowned and wearing their sashes enter and sit as far as possible with members of the same grade: Inner Order Members in the East, Philosophi in the South, Practici and Theorici in the West, Zelators and Neophytes in the North, each according to the Sephira that he or she is currently representing.

The Opening is exactly as in the 0=0 ceremony. All Officers, Chiefs, and Wardens are seated in their stations. New candles are lit, and the Elemental and Planetary Lights* are on. After the opening, all are seated.

*These lights relate to the New Zealand Temple Where Ra and were not used in non-permanent temples. These lights are not included in other copies of this ceremony that I have seen from the English or American Temples. Although helpful to the ceremony, they are not of primary importance; they are merely physical manifestations of the seven rays, which are explained at the 6=5 level.



Temple Layout for Equinox Ceremony

Officers on the Dais

Imperator
Cancellarius
Hierophant
Praemonstrator

Officers on the Floor

Hiereus
Hegemon
Kerux
Stolistes
Dadouchos
Sentinel

Requirements

Cross and triangle, red rose, red lamp, cup of wine, paten of bread, salt, consecrated water, incense

Opening of the Temple

Hierophant: (one knock)

Kerux on hearing the Hierophant's knock, goes to the Northeast, to Hierophant's right, faces West, raises his Lamp and Wand and says:

Hekas, Hekas, Este Bebeloi.

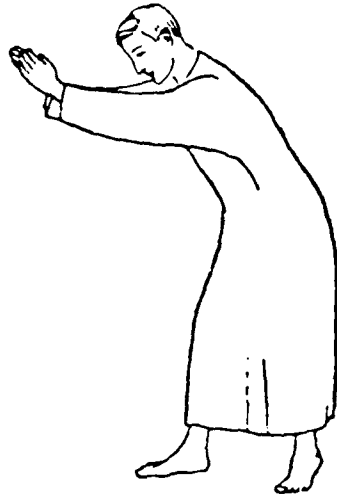
Kerux returns to his place. Hierophant rises with the first knock.

Hierophant (knocks): *Fraters and Sorores of the _____ Temple of the Order of the Golden Dawn, assist me to open the Hall of the Neophytes. Frater Kerux, see that the Hall is properly guarded.*

Kerux goes to the door and gives one knock to which the Sentinel replies likewise.

Kerux: *Very Honored Hierophant, the Hall is properly guarded.*

He salutes the Hierophant's Throne and remains by the door.



Sign of the Enterer



Sign of Silence

The Neophyte Signs

Hierophant: *Honored Hiereus, guard the hither side of the Portal and assure yourself that all present have witnessed the Golden Dawn.*

Hiereus goes to the door, stands before it with Sword erect, Kerux being on his right with Lamp and Wand, and says:

Hiereus: *Fraters and Sorores of the Golden Dawn, give the Signs of the Neophyte.*

This done, Hiereus gives Signs toward Hierophant, and says:

Very Honored Hierophant, all present have been so honored.

Hiereus and Kerux return to their places. Hierophant gives Sign of the Enterer towards the West, but not the Sign of Silence.

Hierophant: *Let the number of Officers in this degree and the nature of their offices be proclaimed once again, that the Powers whose images they are may be re-awakened in the spheres of those present and in the Sphere of this Order, for by the Names and Images are all Powers awakened and re-awakened.*

He makes the Sign of Silence.

Honored Hiereus, how many Chief Adept: Officers are there in this Grade?

Hiereus: *There are three Chief Adept: Officers: the Hierophant, Hiereus, and Hegemon.*

Hierophant: *Is there any peculiarity in these Names?*

Hiereus: *They all commence with the letter H.*

Hierophant: *Of what is this letter a symbol?*

Hiereus: *Of Life, because the letter H is our mode of representing the ancient Greek aspirate of breathing, and Breath is the evidence of Life.*

Hierophant: *How many lesser Officers are there?*

Hiereus: *There are three besides the Sentinel: the Kerux, the Stolistes, and the Dadouchos.*

The Sentinel is without the Portal of the Hall and has a Sword in his hand to keep out intruders.

Hierophant: *Frater Dadouchos, your station and duties?*

Dadouchos: *My station is in the South to symbolize Heat and Dryness, and my duty is to see that the Lamps and Fires of the Temple are ready at the opening, to watch over the Censer and the Incense, and to consecrate the Hall and the Fraters and Sorores with Fire.*

Hierophant: *Frater Stolistes, your station and duties?*

Stolistes: *My station is in the North, to symbolize Cold and Moisture, and my duties are to see that the Robes and Collars and Insignia of the Officers are ready at the Opening, to watch over the Cup of Lustral Water, and to purify the Hall and the Fraters and Sorores and the Candidate with Water.*

Hierophant: *Frater Kerux, your station and duties?*

Kerux: *My station is within the Portal. My duties are to see that the furniture is properly arranged at the Opening, to guard the inner side of the Portal, to admit Fraters and Sorores, to lead the Mystic Circumambulation carrying the Lamp of my Office, and to make all reports and announcements. My Lamp is a symbol of the Hidden Knowledge, and my Wand is the symbol of its directing power.*

Hierophant: *Honored Hegemon, your station and duties?*

Hegemon: *My station is between the Two Pillars of Hermes and Solomon and my face is towards the cubical Altar of the Universe. My duty is to watch over the gateway of the Hidden Knowledge for I am the reconciler between Light and Darkness. The White Color of my Robe is the color of Purity, my ensign of office is a Miter-headed Scepter to symbolize religion which guides and regulates life, and my Office symbolizes those higher aspirations of the Soul which should guide its action.*

Hierophant: *Honored Hiereus, what is your station and duties?*

Hiereus (holds Sword and Banner): *My station is on the Throne of*

the West and is a symbol of increase of Darkness and decrease of Light and I am Master of darkness. I keep the gateway of the West and watch over the reception of the Candidate and over the lesser Officers in doing their work. My black robe is an image of Darkness that was upon the Face of the Waters. I carry the Sword of Judgment and the Banner of the Evening Twilight, which is the Banner of the West; I am called Fortitude by the Unhappy.

Hierophant stands, holding Scepter and Banner of the East.

Hierophant: My station is on the Throne of the East in the place where the Sun rises, and I am Master of the Hall, governing it according to the Laws of the Order, as HE whose image I am, is the Master of all who work for the Hidden Knowledge. My Robe is red because of the Uncreated Fire and I hold the Banner of the Morning Light which is the Banner of the East. I am called Power and Mercy and Light and Abundance, and I am the Expounder of the Mysteries.

He sits down.

Frater Stolistes and Frater Dadouchos, I command you to purify and consecrate the Hall with Water and Fire.

Stolistes goes to the East, faces Hierophant, and making a Cross in the Air with his Cup, sprinkles a few drops of Water three times towards the East. He passes to the South, West, and North, repeating the purification in each quarter and returns to the East to complete the circle. He then holds the Cup on high, and says:

I Purify with Water.

Dadouchos follows Stolistes when he goes to the East, and when Stolistes goes to the South, Dadouchos faces East, raises his Censer and swings it thrice towards the East. He then goes to the South, West, and North, repeating the censuring at each quarter and returns to the East where he completes the circle and raising the Censer says:

I consecrate with Fire.

Stolistes and Dadouchos return to their places.

Hierophant: *Let the Mystic circumambulation take place in the Pathway of LIGHT.*

Hierophant stands holding the Scepter in his right hand, the Banner of the East in his left. Kerux goes to the Northeast with Lamp and Wand. Then follows Hegemon, Hiereus with Banner and Sword, Stolistes with Cup, Dadouchos with Censer, and last, Sentinel with Sword. They all line up in this order behind Kerux who leads procession past Hierophant, making signs of Horus and Harpocrates as he passes. Each Officer in turn does the same. Hiereus falls out as soon as he reaches the Throne. Hegemon returns to his place after passing Hierophant twice. The other Officers pass Hierophant three times and then take their places as they come to him.

The Mystical Circumambulation symbolical of the rise of LIGHT is accomplished. Let us adore the Lord of the Universe and Spaces.

Members rise. All face East and make the Saluting Sign of the Enterer, following the lead of the Hierophant. The Sign of Silence is made at the end of the prayer.

Holy are Thou, Lord of the Universe! (salute)

Holy are Thou, Whom nature hath not Formed! (salute)

Holy are Thou, the Vast and the Mighty One! (salute)

Lord of Light and of Darkness! (Sign of Silence)

Hierophant, Hiereus and Hegemon raise Wands and Swords in salute, and lower them to a point just below the waist. They remain in this position until the proclamation of the Kerux. All face as usual but remain standing.

Kerux: *In the name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, I declare that the Sun has risen and the Shadows flee away.*

Kerux returns to his place.

Hierophant: (knocks) *KHABS*

Hiereus: (knocks) *AM*

Hegemon: (knocks) *PEKHT*

Hiereus: (knocks) *KONX*

Hegemon: (knocks) *OM*

Hierophant: (knocks) *PAX*

Hegemon: (knocks) *LIGHT*

Hierophant: (knocks) *IN*

Hiereus: (knocks) *EXTENSION*

Hierophant: (knocks) *Fraters and Sorores of all Grades of the Golden Dawn in the _____ Temple, let us celebrate the Festival of the Vernal (or Autumnal) Equinox.*

All rise except those on the Dais.

(knocks) *Frater Kerux, proclaim the Equinox and announce the abrogation of the Password*

Kerux goes to the Northeast, raises his Wand and facing East says:

In the Name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and by the command of the Very Honored Hierophant, I proclaim that the Vernal/Autumnal Equinox is here and that the Password _____ is abrogated.

Kerux returns to his place. Members stand facing towards the Altar and follow the Officers in making the Signs towards it.

Hierophant: *Let us consecrate according to ancient custom the return of the Equinox.*

All rise.

LIGHT

Hiereus: *DARKNESS*

Hierophant: *EAST*

Hiereus: *WEST*

Hierophant: *AIR*

Hiereus: *WATER*

Hegemon: (knocks) *I am the Reconciler between them.*

All make Neophyte Signs towards the Altar.

Dadouchos: *HEAT*

Stolistes: *COLD*

Dadouchos: *SOUTH*

Stolistes: *NORTH*

Dadouchos: *FIRE*

Stolistes: *EARTH*

Hegemon: (knocks) *I am the Reconciler between them.*

All give Sign of Silence towards Altar.

Hierophant: *ONE CREATOR*

Dadouchos: *ONE PRESERVER*

Hiereus: *ONE DESTROYER*

Stolistes: *ONE REDEEMER*

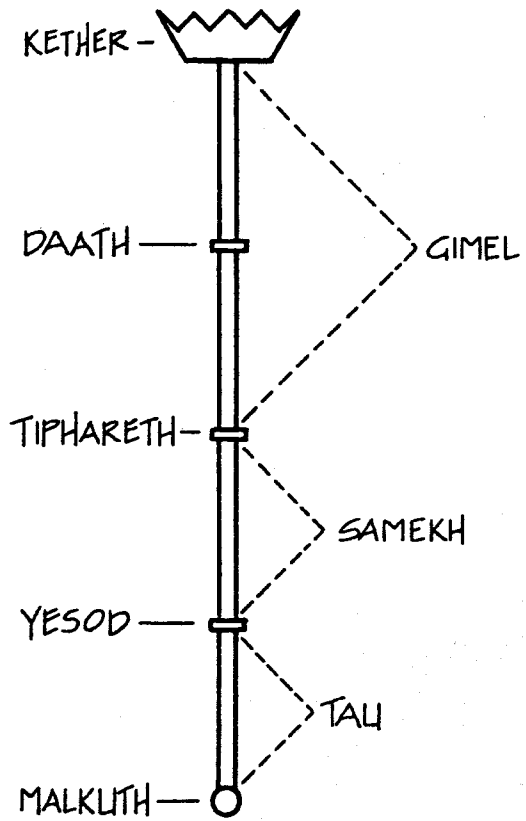
Hegemon: (knocks) *One Reconciler between them.*

All make both Saluting Sign and Sign of Silence towards Altar.
Hierophant goes to the West of Altar and lays down his Scepter on it, saying:

Hierophant: *With the Password _____ I lay down my Scepter.*

Hierophant takes rose from Altar and returns to place. Hiereus goes to Altar and lays down his sword on Altar saying:

Hiereus: *With the Password _____ I lay down my Sword.*



Scepter of Hierophant

Hiereus takes Cup of Wine and returns to his place. Hegemon comes direct to the East of the Altar and lays down Scepter, saying:

Hegemon: *With the Password _____ I lay down my Scepter.*

Hegemon remains standing East of the Altar. Kerux comes direct to the Altar, handing his Lamp to Hegemon, and lays down his WAND saying:

Kerux: *With the Password _____ I lay down my LAMP and WAND.*

Kerux returns to his place. Hegemon also returns, taking Lamp of Kerux. Stolistes comes round by East and South to West of Altar and places Cup down, saying:

Stolistes: *With the Password _____ I lay down my Cup.*

Stolistes takes Paten of Bread and Salt and returns to place. Dadouchos comes to the Altar, with Sol and lays down his Censer, saying:

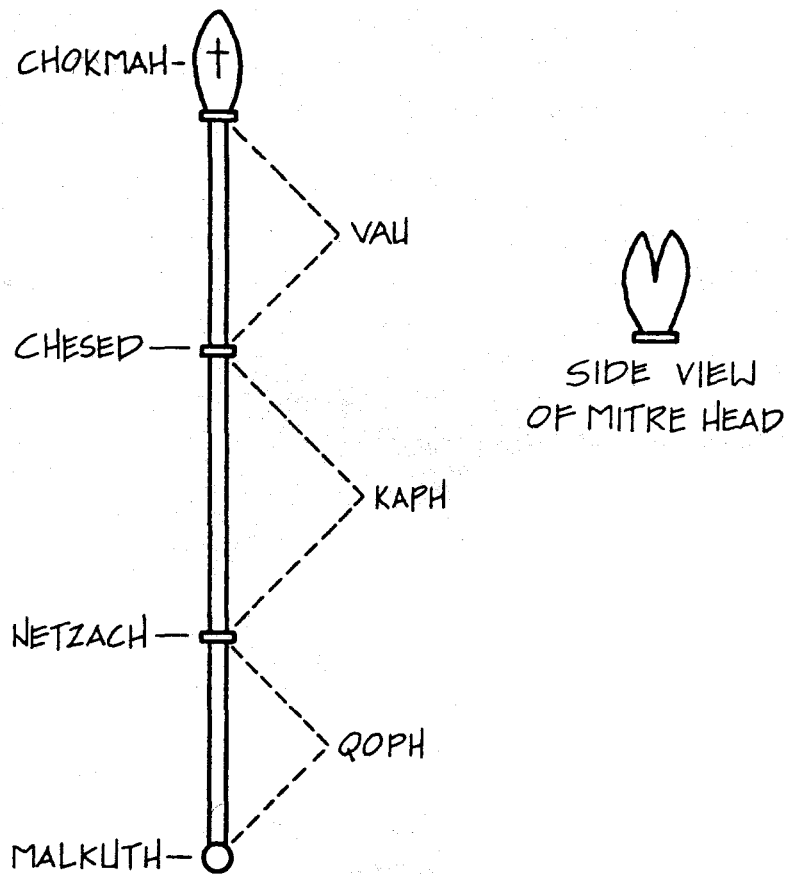
Dadouchos: *With the Password _____ I lay down my Censer.*

Dadouchos takes the Lamp from the Altar and returns with Sol to his place. Sentinel comes by South to East of the Altar and places down his Sword saying:

Sentinel: *With the Password _____ I lay down my Sword.*

Sentinel places his Sword at the foot of the Altar. He returns by North and East to his place. Kerux passes to the Northeast to begin the Circumambulation. As he reaches the foot of the Dais, in front of the Hierophant, facing East. All members rise and face East as well. The Hierophant then faces East and holds up the rose (above the head) and says:

Hierophant: *Let us adore the Lord of the Universe!
Holy art Thou Lord of the AIR, Who hast created the
firmament.*



Scepter of the Hegemon

He makes a Cross in the Air with the rose. All salute to the East. Kerux passes to the South and faces Dadouchos, who turns South, holding up the Lamp (all others then face South) and says:

Dadouchos: *Let us adore the Lord of the Universe!*

Holy art Thou, Lord of FIRE, wherein Thou hast shown forth the Throne of Thy Glory.

He makes a Cross in the air with the Lamp and all salute to the South. Kerux passes to West and faces Hiereus, who turns to the West, holds his Cup on high (all members now face West) and says:

Hiereus: *Let us adore the Lord of the Universe!*

Holy art Thou, Lord of the WATERS, whereon Thy Spirit moved from the Beginning.

Hiereus makes Cross with Cup and salutes. All salute to West. Kerux passes to the North and faces Stolistes, who turns North, holding paten on High, and says:

Stolistes: *Let us adore the Lord of the Universe!*

Holy art Thou. Lord of the EARTH which Thou hast made Thy Footstool.

Stolistes makes a Cross in the Air with the Paten and salutes. All salute. Kerux goes with Sol and returns to his place. All face towards the Altar. Hegemon stands East of Altar, facing West, and holding Kerux's Lamp on high says:

Hegemon: *Let us adore the Lord of the Universe!*

Holy Art Thou, Who art in all things—in Whom are all things. If I climb up to Heaven, Thou art there and if I go down to Hell Thou art there also!

If I take the Wings of the Morning and flee into the uttermost parts of the Sea. Even there shall Thy hand lead me and Thy right hand Shall hold me. If I say, Peradventure the Darkness shall cover me, even the Night shall be turned Light unto Thee!

Thine is the AIR with its Movement!

Thine is the FIRE with its Flashing Flame!

Thine is the WATER with its Ebb and Flow!

Thine is the EARTH with its enduring Stability!

Hegemon makes a Cross over the Altar with the Lamp of the Kerux. All salute towards the Altar. Hegemon keeps the Lamp. All sit down.

Imperator rises and knocks, and says:

Imperator: *By the Power and Authority vested in me, I confer the new Password. It is _____.*

Hierophant, taking the rose, quits his Throne, which is taken by the Imperator. Hierophant then goes East of the Altar and lays down the rose. He returns to the East and lays his Lamens and Cloak at the foot of the Throne, and takes his place in the East as a member of the Temple. In the same manner, Hieres places down the Cup, Hegemon the Lamp of the Kerux, Stolistes the paten, and Dadouchos the Lamp; in turn, they lay their Lamens at the foot of the Throne of the Hierophant. Kerux, after Hegemon, and Sentinel last, lay their Lamens at the foot of the Throne and all are seated with members of their own rank. Praemonstrator rises and reads out the names of the new Officers.

Praemonstrator: *The Officers appointed to do the Work of the Temple for the ensuing months are . . .*

Kerux gathers up and leads out all who have not attained the White sash of the Inner Order. During this pause the new Officers are provided with Nemysses and Lamens Collars. The Outer Order members taking this Office should now take these things with them and clothe outside in readiness for their installation by the new Hierophant now to be appointed.

Installation of the Hierophant

All Inner Order Members now present don their Rose-Crosses. Chief Adept: takes his place on the Throne of East. Second Adept: on his left: Third Adept: on his right. Lesser Officers leave Dais and take seats among other Members.

Chief Adept: *Peace Profound my Brethren.* (he rises)

Second Adept: *Emanuel.* (he rises)

Third Adept: *God is with us.* (he rises)

Chief Adept: *In Nomine Dei viventis.*

Second Adept: *Et vivificantis.*

Chief Adept: *Qui vivit et regnet in saecula saeculorum.*

Third Adept: *Amen.*

Chief Adept: *Avete, Fratres et Sorores.*

Second Adept: *Roseae Rubae.*

Third Adept: *Et Aureae Crucis.*

Chief Adept: *Very Honored Fratres et Sorores, seeing that the things which are above do continually lift up unto their estate the things which are below, and do hence return them after a certain great transfiguration, that the work of Wisdom may continue and that the Grace and Sanctification of the Holy and Glorious Zion may be communicated to the Zion which is on Earth, wherefore the worlds rejoice together and are fulfilled in all completion, I beseech you to join with me in my intention, and to ratify within your hearts the solemn and sacramental words by which I assume this external and visible Temple of the Golden Dawn into the house not made by hands, builded of Lively Stones—the Company of the Adepts. And it is so assumed accordingly.*

Second Adept: *Cum Potestate et Gloria.*

Third Adept: *Amen!*

The Chiefs are seated.

Chief Adept: *Fratres et Sorores of the Roseae Rubae et Aureae Crucis. We know that the Mystic Temple, which was erected of old by Wisdom, as a Witness of the Mysteries which are above the Sphere of Knowledge, doth abide in the Supernal Triad—in the Understanding which transcends Reason, in the Wisdom which comes before Understanding and in the*

Crown which is the Light of the Supernals. We know that the Shekinah, the co-habiting Glory, dwelt in the Inner Sanctuary, but the first Creation was made void. The Holy Place was made waste and the Sons of the House of Wisdom were taken away into the captivity of the Senses. We have worshipped since then in a house made with hands, receiving a Sacramental Ministration by a derived Light in place of the Co-habiting Glory. And yet, amidst Signs and Symbols the Tokens of the Higher Presence have never been wanting in our hearts. By the Waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that Memorial is a Witness testifying that we shall yet return with exultation into the House of our Father. As a Witness in the Temple of the Heart, so in the Outer House of our Initiation, we have ever present certain teachers from within, deputed by the Second Order to guard and lead the Lesser Mysteries of the Golden Dawn and those who advance therein, that they may be fitted in due course to participate in the Light which is beyond it. It is in virtue of this connecting link, this bond of consanguinity, that I have assumed the things which are without in the Temple of the Golden Dawn into the things which are within the company of the Second Order at this secret meeting held at the _____ Equinox for the Solemn purpose of proclaiming a new Hierophant charged with the Rites of the Temple during the ensuing six months, being a part of a temporary period which intervenes between us and our rest.

Second Adept: *Let us work, therefore, my Brethren and effect righteousness, because the Night cometh.*

Third Adept: *Wherein no man shall labor.*

Chief Adept: (rises) *Fratres and Sorores of the Roseae Rubeae et Aureae Crucis, by the power in me vested, I proceed to the installation and investiture of the Hierophant of the Golden Dawn Temple in the Order of the R. R. et A. C. in the Portal of the Vault of the Adepti.*

Second Adept: (rises) *Benedictus qui venit.*

Third Adept: (rises) *In Nomine Domini.*

The Three Adepts give the LVX signs, and seat themselves.

Chief Adept: *Very Honored Frater, at the discretion of the Chiefs of the Second Order you have been appointed to the Office of Hierophant of this Temple for the ensuing six months. Are you willing to assume its duties and responsibilities?*

Hierophant: *I am.*

Chief Adept: Then I will thank you to advance to the East, giving the Grand Sign of the Order of the R. R. et A. C.

Second Adept: *Benedictus Dominus deus Noster.*

Third Adept: *Qui dedit nobis hoc Signum* (touches Rose Cross on breast).

Chief Adept: *Very Honored Frater _____ standing in the Eastern place of the Temple, I will thank you to give me the secret word of the Order R.R. et A. C. (done)*

Second Adept: *Habes Verbum.*

Third Adept: *Et verbum caro factum est, et habitavit in nobis.*

Chief Adept: (rises) *Wherefore, Brethren, let us remember that when the Body is assumed by the Word, the man becomes a living Soul. For which reason we persevere in the Pathway of the Cross as we look for the Assumption of the rose. The Very Honored Adeptus Secundus will now deliver the Charge before Installation. (he sits down)*

Second Adept: (rises) *The high Office to which you have been appointed by the decree of the Chiefs of the Second Order involves duties of a solemn kind and their proper fulfillment is a sacred responsibility which rests for a period upon you. While the rule of the Outer Order is more particularly committed to the Imperator, while the instruction of its members is entrusted to the Praemonstrator above all, and the general business of the Temple devolves especially upon the Cancellarius, amidst the distinction of these services there is a common ground of interaction which must be maintained by a perfect adjustment to ensure the right conduct and harmony of the whole. In like manner, the Chief*

Officers of the Temple are distinct and yet allied; the perfection and beauty of its Ritual depends indeed upon the Hierophant as the Expounder of the Mysteries, but not on him alone. For all must work together to encompass the good of all. I invite you, therefore, not only to take counsel with the Chiefs of the Second Order on all important occasions and to maintain a regular communication with the Guardians of the Outer Temple, but to consult and assist the Lesser Officers so that these Rites which, under the Supreme Authority are about to be placed in your hands, may, after your term of Office, be restored to the Chief Adept not merely intact in their working but showing an increased beauty and a greater Light of Symbolism. Thus and thus only will you give, when the time comes, a good account of your stewardship. Let me further remind you that the Guardianship of the Outer Temple should at all times, in all things, command your respect as the Deputies of the Absolute Power which dwells behind the Veil, directing all things in the Two Orders for the attainment of its Divine Ends. Let the memory of these objects abide with you, even as it abides in them and do assist them in their labor so to direct the Temple that Peace may be maintained with power.

He sits down. Chief Adept rises.

Chief Adept: In the presence of this solemn Convocation of the Adepti of the Second Order, seated in this assumed Temple, I again ask you whether you are prepared in your mind to accept the responsible Office to which you have been appointed?

Hierophant: I am.

Chief Adept: Then you will kneel down, repeat the Sacramental Name by which you are known in the Order and say after me: I, Frater _____, in the Name of the Lord of the Universe, and of that Eternal, and Unchangeable Unity which I seek in common with my Brethren, do solemnly promise, that I will to the utmost of my power, fulfill the high Office which has been imposed upon me, and by me accepted freely, for the good of the whole Order; that I will maintain the rites of the

Order and observe the duties of my position with the conscientiousness and loving care, not alone towards the Temple itself, but every individual Member; that I will cooperate with the Guardians of the Temple; that I will execute the decree of the Chiefs of the Second Order, acting with justice and without fear or favor in accordance with the dictates of my own conscience. This I affirm by the Symbol worn upon the breast of the Officiating Adept.

Hierophant is directed to stretch out his hand in the direction of the Rose-Cross on Chief Adept's breast.

Arise, Very Honored Frater and receive at my hand the highest Office I can bestow upon you in this Temple. By the Power in me vested, I now appoint you Hierophant of the Golden Dawn Temple _____ to work and confer the Grades of the Outer Order, under the dispensation of the Chiefs during the ensuing six months. May the light which is behind the Veil shine through you from your Throne in the East on the Fraters and Sorores of the Order, and lead them to the perfect day.

Second Adept: *When the Glory of this World passes.*

Third Adept: *And a Great Light shines over the Splendid Sea.*

Chief invests Hierophant with Robes, assisted by a server.

Chief Adept: *I clothe you with the Robe of a Hierophant. Bear it unspotted, my brother, during the period of your office. Keep clean your heart beneath it, so shall it sanctify your flesh and prepare you for that great Day when you, who are now clothed by the Power of the Order, shall be unclothed from the body of your death. I invest you also with the Lamen of your Office; may the virtue which it typifies without, be present efficaciously within you, and after the term of your present dignity, may such virtue still maintain you in your search after the White Stone on which a new name is written which no man knoweth save he who receive it. You will now pass to the symbolic Altar of the Universe and assume the Scepter of the Hierophant.*

Hierophant goes West of the Altar, raises his Scepter in both hands and says:

Hierophant: *By the Password _____ I claim my Scepter.*

He returns to East. Chief takes him by both hands and enthrones him with the grip of the Second Order.

Chief Adept: *By the Power in me vested, I install you Hierophant of the Golden Dawn Temple _____. May the steps in this Throne lead you to your proper place among the seats of the Mighty which are above. (He turns to Members.) Behold my Brethren, him who now stands amongst us, clothed with the attribute of lawful Revealer of the Mysteries for those whom we are leading towards the Light. You are the Adepts of those Mysteries and you can assist him to proclaim them, that those who are still without may be led by loving hands to that which is within. Fraters and Sorores of the R.R. et A.C., I now invite you to join with me in a common act of prayer.*

All face East.

We give Thee thanks, Supreme and Gracious God for the manifestation of Thy Light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy Mysteries, for those guiding Hands which raise the corner of the Veil and for the firm hope of further Light beyond. Keep, we beseech Thee, this man our brother, in the Justice of the Ways, in the Spirit of Thy Great Council, that he may well and worthily direct those who have been called from the tribulation of the Darkness into the Light of this little Kingdom of Thy Love; and vouchsafe also, that going forward in love for Thee, through Him and with Him, they may pass from the Desire of Thy house into the Light of Thy Presence.

Second Adept: *The desire of Thy House hath eaten me up.*

Third Adept: *I desire to be dissolved and to be with Thee.*

Chief Adept: *God save you, Fraters et Sorores. The work of the Light for which we have assumed this Temple has been*

accomplished faithfully, and the Temple has received its Hierophant. By the power in me vested, I now remit it into its due place in the Outer World taking with it the Graces and benedictions which at this time we have been permitted to bestow thereon. And it is so remitted accordingly. In Nomine Dei Viventis.

Second Adept: *Et vivificantis.*

Chief Adept: *Qui vivit et regnet in saecula saeculorum.*

Third Adept: *Amen.*

All Adepts give LVX Signs, and resume their proper places in the Temple. They remove Rose Crosses.

Installation of the Temple Officers

Praemonstrator goes to the door, opens it and says:

Praemonstrator: *The Brethren of the Outer Order will resume their places in the Temple.*

Done. Door closed. Chief rises, and says:

Chief Adept: *Fraters et Sorores of the Order of the Golden Dawn, behold your Hierophant, our Frater _____ who has been regularly installed and enthroned, and by the power in me vested, I proclaim him the Revealer of Mysteries among you for the ensuing six months, being part of that temporal period through which we are conducted into Light. Very Honored Frater, in the presence of the Children of your Temple, I call upon you to make your Confession.*

Hierophant: (rising) *Fraters et Sorores of the Order, seeing that the whole intention of the Lower Mysteries, or of external initiation, is by the intervention of the Symbol, Ceremonial, and Sacrament, so to lead the Soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth; and seeing also, that thus withdrawn, the Soul by true direction must be brought to study of Divine Things, that it may offer the only clean Oblation and acceptable sacrifice, which is*

Love expressed towards God, Man and the Universe; now therefore, I confess and testify thereto, from my Throne in this Temple, and promise, so far as in me lies, to lead you by the Rites of this Order, faithfully conserved, and exhibited with becoming reverence, that through such love and such sacrifice, you may be prepared in due time for the greater Mysteries, the Supreme and inward initiation.

He sits down.

Cloaks and Lamens are arranged at the foot of the Dais, ready for the Server to hand them to the Hierophant.

Hierophant: In virtue of the power to me committed, I proceed to invest my Officers.

Let the Hiererus come to the East.

Hiererus, standing, in the East, is invested with the Cloak by the Server, who also clips the Lamen in place and the Hierophant holds the Lamen while saying:

By the power to me committed, I ordain you Hiererus of this Temple for the ensuing six months, and I pray that from your Throne in the West, symbolizing the failing light, you also, may lead the Fraters and Sorores of the Order to the full Light in the end, and that you and they, in the midst of material gloom, will ever remember that the Divine Darkness is the same as the Divine Glory.

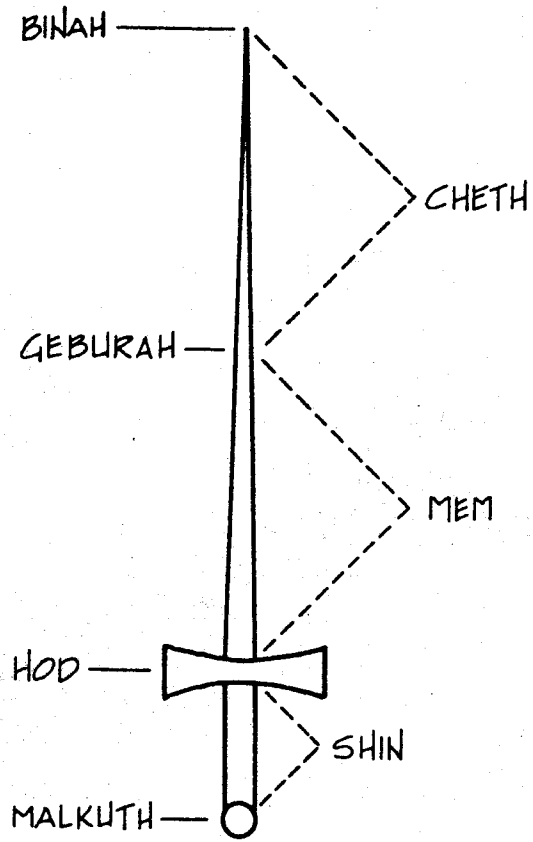
Hiererus passes to the East of the Altar and takes up the Sword saying:

Hiererus: By the Password _____ I claim my Sword.

He goes to his Throne. When he is seated, Hierophant says:

Hierophant: Let the Hegemon come to the East.

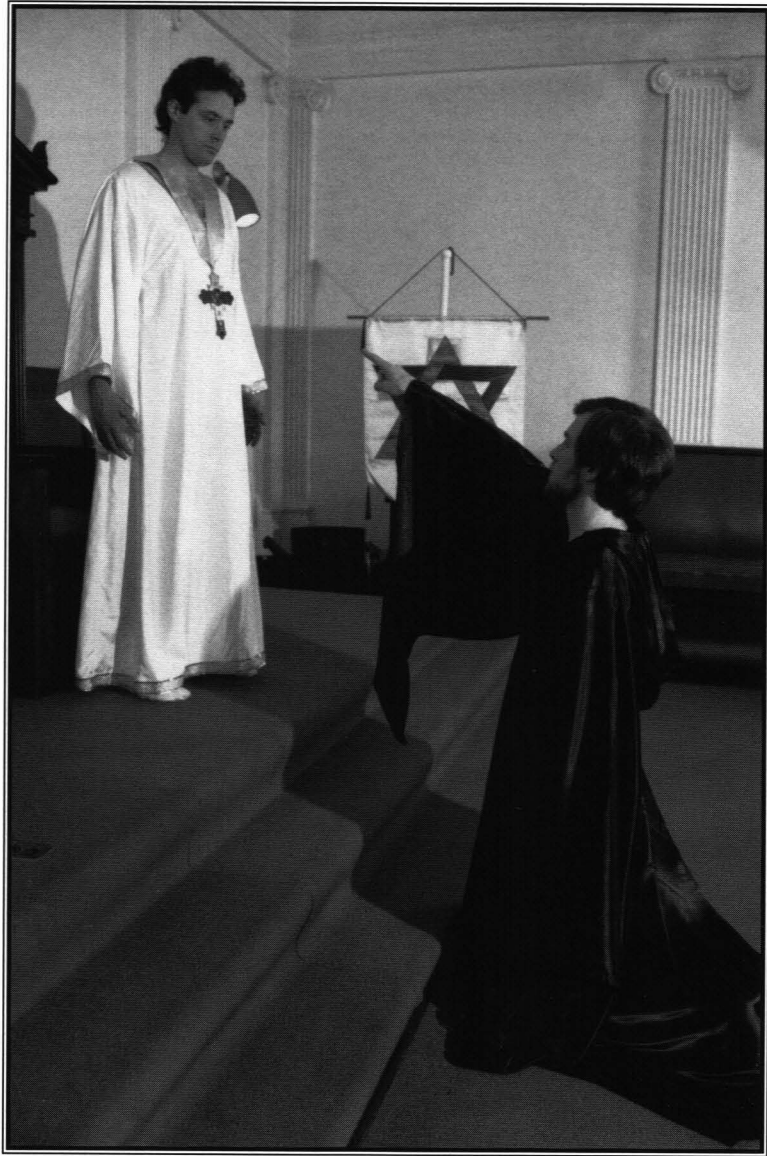
By the power to me committed, I ordain you Hegemon of this Temple, for the ensuing six months, and I pray you may lead the Fraters and Sorores in to the equilibrium of perfect reconciliation.



Sword of Hieres



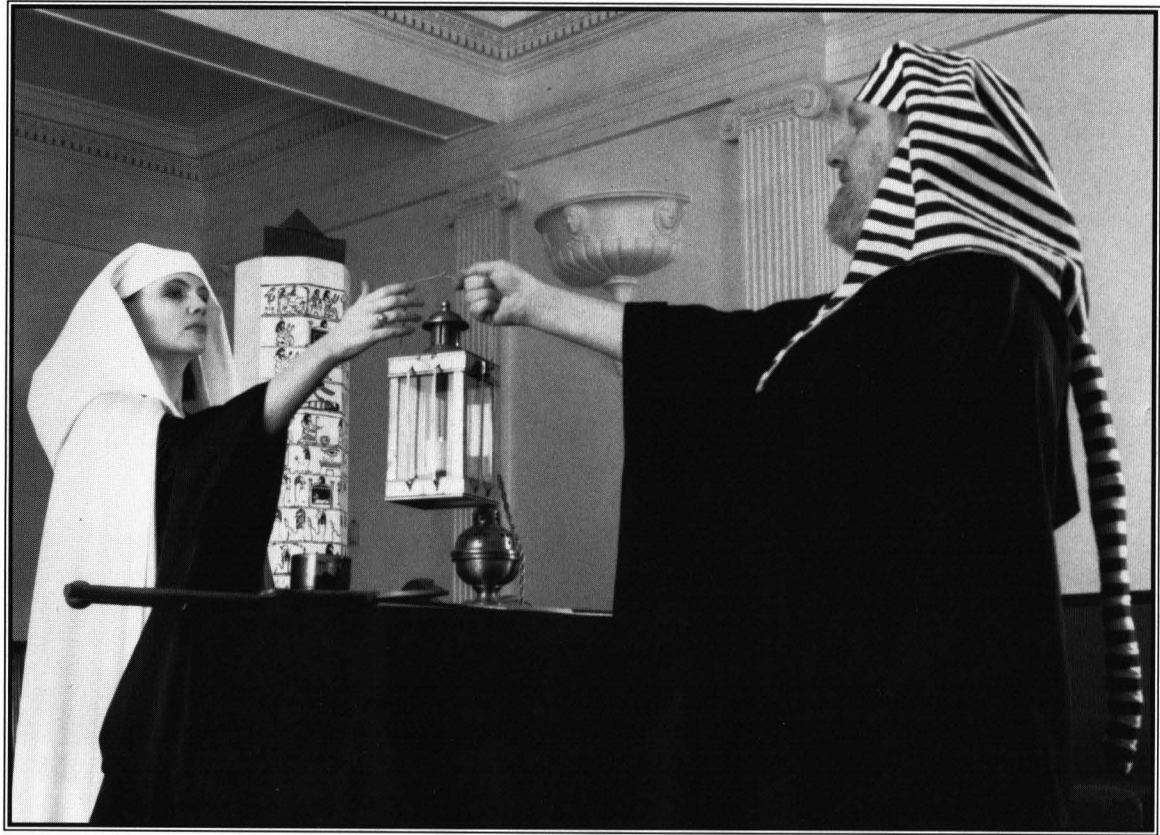
Hierophant and Kerux as Hierophant Begins Adoration



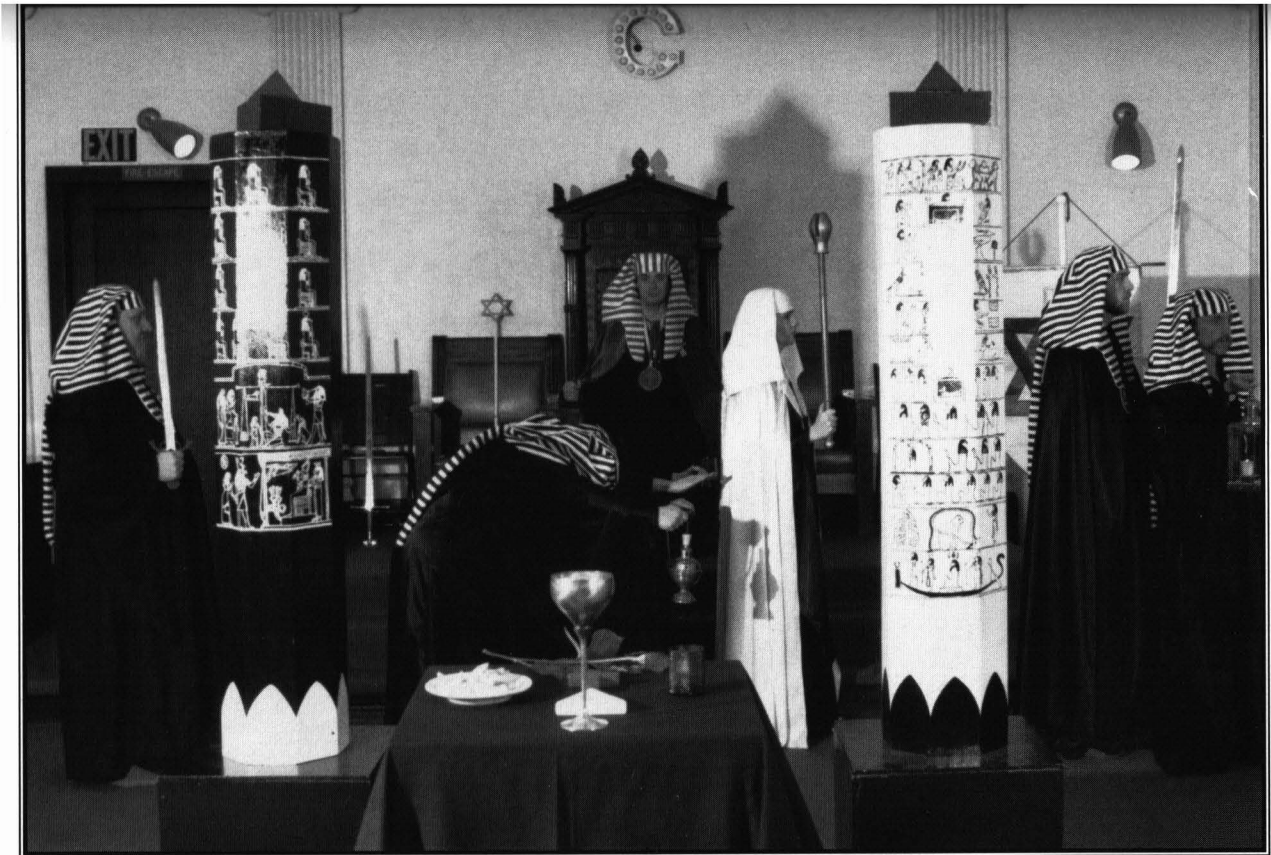
Incoming Hierophant Takes Obligation



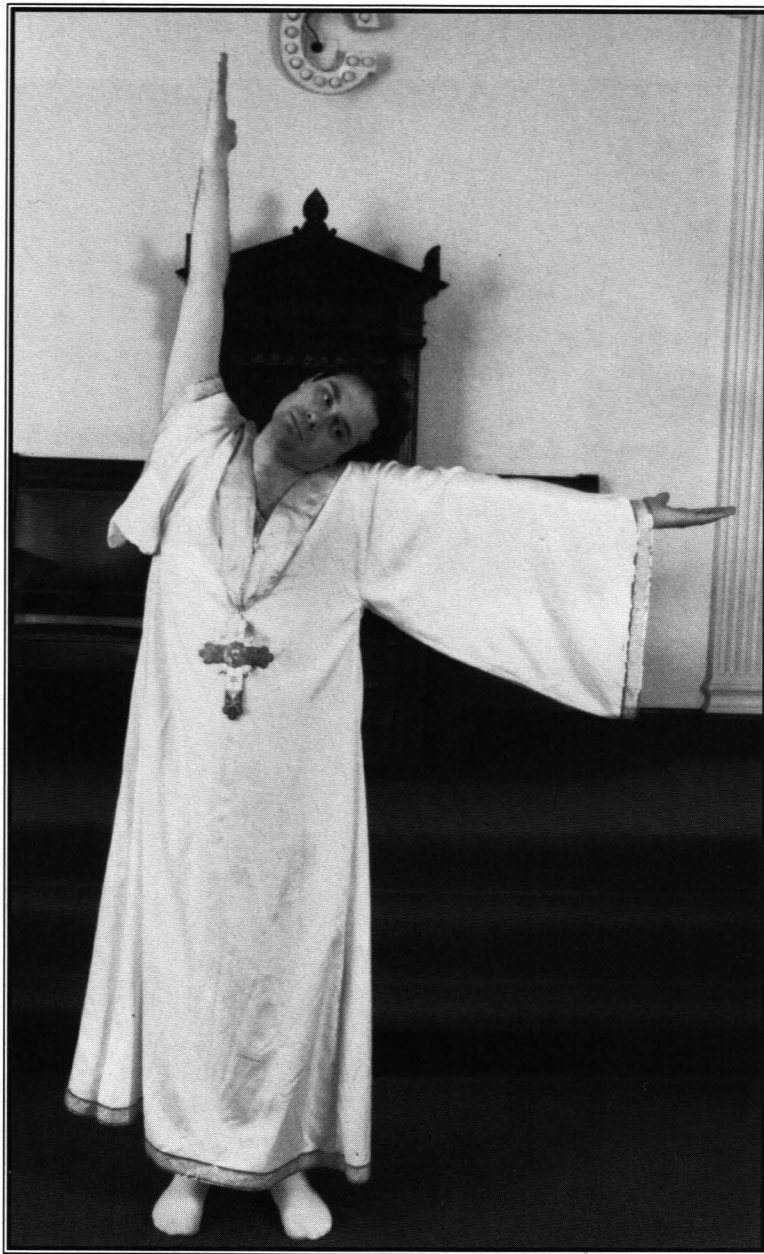
Chief Adept Installs the Hierophant



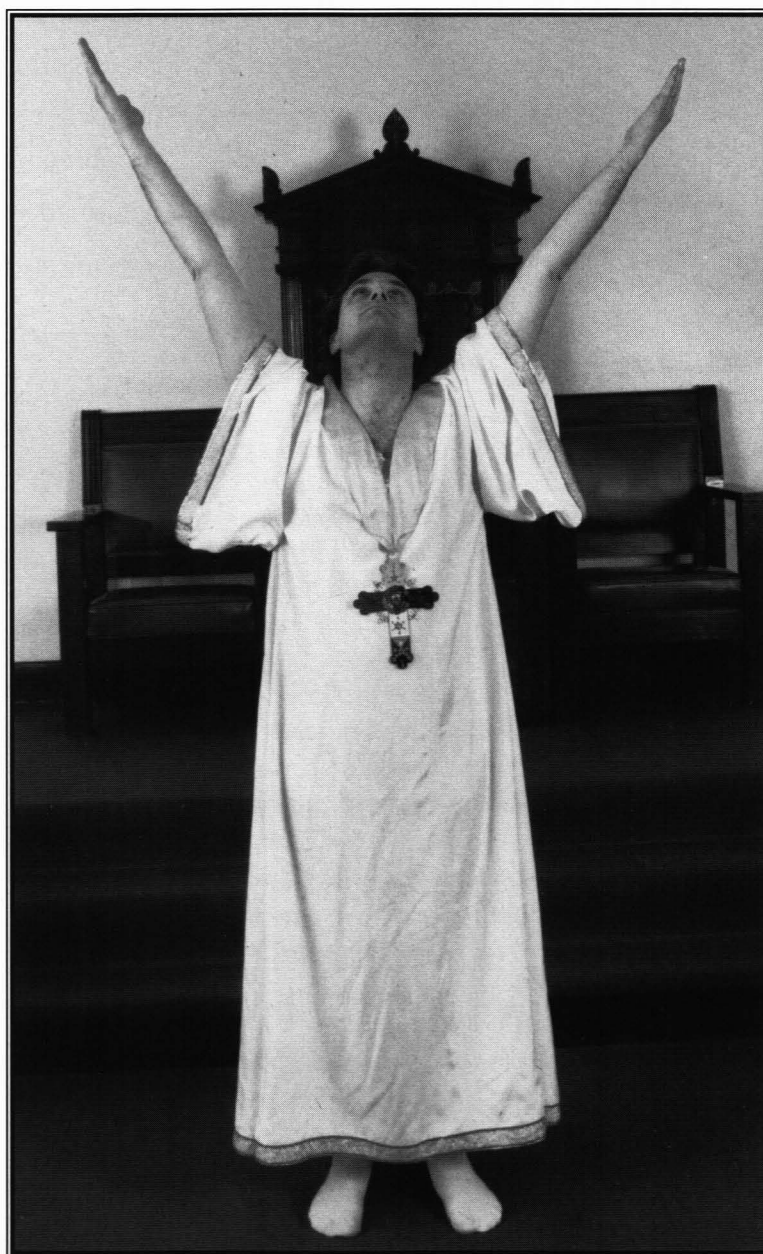
Hegemon Takes Lamp from Outgoing Kerux



The Mystic Circumambulation



The LVX Signs
L—The Sign of the Mourning of Isis



The LVX Signs
V—The Sign of Apophis and Typhon



*The LVX Signs
X—The Sign of Osiris Risen*

Hegemon goes to the East of the Altar, takes his Scepter and says:

Hegemon: *By the Password _____ I claim my Scepter.*

(takes his place)

Hierophant: *Let the Kerux come to the East.*

Kerux and other Officers to follow are served with the Lamens which the Hierophant holds while addressing them.

Hierophant: *By the power to me committed, I ordain you Kerux of this Temple for the ensuing six months, to guard the inner side of the Portal, and to lead all Mystic Processions. I pray that you may ever go before us with the Torch of the Higher Luminaries, uttering the Watchwords of the Day. Thanks be to God, my brother, for the Admirable Light.*

Kerux: *By the Password _____ I claim my Lamp and Wand.*

Hierophant: *Let the Stolistes come to the East.*

By the power to me committed, I ordain you Stolistes of this Temple for the ensuing six months, to watch over the Cup of Clear Water, and to purify the Hall and the Brethren. May you also, in your own Soul, be sprinkled with Hyssop and be cleansed—may you be washed and made whiter than snow. Thanks be to God, my brother, for the living Water which purifies the whole Creation.

Stolistes: *By the Password _____ I claim my Cup.*

Hierophant: *Let the Dadouchos come to the East.*

By the power to me committed, I ordain you Dadouchos of this Temple for the ensuing six months, to watch over the Fires of the Temple and to perform the Consecration by Fire. Remember the sweet odor of the Greater Sanctuary, and the Savor of the beauty of the House. Thanks be to God, my brother, for the true Incense which hallows our life.

Dadouchos: *By the Password _____ I claim my Censer.*

Hierophant: *Let the Sentinel come to the East.*

By the power to me committed, I ordain you Sentinel of this Temple for the ensuing six months. Be thou faithful, keep strict watch without, lest any Evil enter our Sacred Hall.

Sentinel: *By the Password _____ I claim my Sword.*

Hierophant sits down. All are seated.

Kerux comes forward and arranges the Elements properly upon the Altar.

The Chiefs then make any announcements.

The Hierophant then usually addresses the Temple on the meaning and significance of the Password.

When this is finished, he gives one knock and the Kerux comes forward to begin the Closing—which is the same as the Neophyte Grade.

Closing

Hierophant or any other member by his command, rises to inquire if anyone has anything to propose for the good of the Order for the first, second and third time.

Kerux passes to Northeast raising wand.

Kerux: *HEKAS! HEKAS! ESTE BEBELOI!*

Kerux then returns to place with Sol, saluting Throne.

Hierophant: *Fratres et Sorores of the Golden Dawn Temple _____, assist me to close the Hall of the Neophyte.*

Hiereus: (knocks)

Hegemon: (knocks)

Kerux: (knocks)

Sentinel: (knocks)

Kerux: (knocks as in opening) *The Hall is properly guarded, Very Honored Hierophant.*

Hierophant: *Honored Hiererus, assure yourself that all present have beheld the Golden Dawn.*

Hiereus: *Fraters et Sorores, give the Signs.* (done)
Very Honored Hierophant, all present have been so honored.

Hierophant: *Let the Hall be purified with Water and Fire.*

Stolistes: (purifies as in Opening) *I purify with Water.*

Dadouchos: (consecrates as in Opening): *I consecrate with Fire.*

Hierophant: *Let the Mystical Reverse Circumambulation take place in the Pathway of Light.*

Kerux passes by West to South, Hegemon by North to West and South. Hiererus direct to South, then members. Stolistes by West to South on left of Dadouchos. Kerux leads, all saluting Hierophant's Throne. Hegemon falls out when they pass his Throne, Hegemon twice round, the rest three times.

Hierophant: *The Mystical Reverse Circumambulation is accomplished. It is the symbol of Fading Light. Let us adore the Lord of the Universe.*

All turn East.

Hierophant: *Holy art Thou, Lord of the Universe!* (all salute)
Holy are Thou, Whom nature hath not formed. (all salute)
Holy art Thou, the Vast and the Mighty One. (all salute)
Lord of Light, and of Darkness! (Sign of Silence)

All turn to center and salute as in Opening.

Nothing now remains but to partake in Silence, of the Mystic Repast, composed of the symbols of the Four Elements, and to repeat our pledge of secrecy.

Kerux lights lamp on Altar.

Hierophant quits Throne without Scepter or Banner, goes West of Altar, faces East and gives Saluting Sign.

Hierophant: *I invite you to inhale with me the perfume of this rose, as a symbol of Air.*

To feel the warmth of this sacred Fire. (spreads hands over it)

To eat with me this Bread and Salt as types of Earth. (breaks and dips bread in salt and eats)

And finally to drink with me this Wine, the consecrated emblem of Elemental Water.

He then drinks from Cup after making a Sign of the Cross with it. All subsequently make Sign of Cross with Cup before drinking. Hierophant passes to East of Altar, with Sol, and administers Repast to Senior Chief, raising and handling Elements. The Saluting Sign (first part), is made by each towards the Altar on coming forward, the celebrant replying with the Sign of Silence. The Chiefs in their order, partake first, then the Officers (except Kerux), including Sentinel, from Hiereus to Dadouchos.

Hierophant: *Let all members below the grade of Portal be seated.*

All 5=6 members then communicate in the order in which they happen to be seated, beginning with the nearest to the left of Hierophant and working round South, West and East. Each lifts and hands the Elements to the one that comes after him, returning to his place with Sol, and then sits down. When the last 5=6 member is East of Altar:

Hierophant: *Let all members of the 4=7 degree now rise.*

(They rise and partake as before)

Let all members of the 3=8 degree now rise.

(They rise and partake as before)

Let all members of the 2=9 degree now rise.

(They rise and partake as before)

Let all members of the 1=10 degree now rise.

(They rise and partake as before)

Let the Neophytes now rise.

They rise and partake as before; when the last Neophyte is at the Altar the Kerux steps up, without insignia, and partakes. When the Cup is handed to him he finishes the wine and bread, and holding the Cup on high, turns it upside down, crying loudly:

It is finished.

Kerux returns to his place.

All rise.

Hierophant: *TETELESTAI.*

Hierophant: (knocks)

Hiereus: (knocks)

Hegemon: (knocks)

Hierophant: (knocks) *KHABS*

Hiereus: (knocks) *AM*

Hegemon: (knocks) *PEKHT*

Hiereus: (knocks) *KONX*

Hegemon: (knocks) *OM*

Hierophant: (knocks) *PAX*

Hegemon: (knocks) *LIGHT*

Hierophant: (knocks) *IN*

Hiereus: (knocks) *EXTENSION*

All make signs towards Altar.

Hierophant: *May what we have partaken of sustain us in our search for the QUINTESSENCE, the Stone of the Philosophers, True Wisdom, Perfect Happiness, the SUMMUM BONUM.*

All disrobe and disperse.

If the Hall is not reserved exclusively for Temple purposes, it should be purified with the Lesser Banishing Ritual of the Pentagram being performed by the Hierophant with his Scepter as soon as the members are assembled.

Z-6*
A Commentary
on the Equinox Ritual
of the Golden Dawn

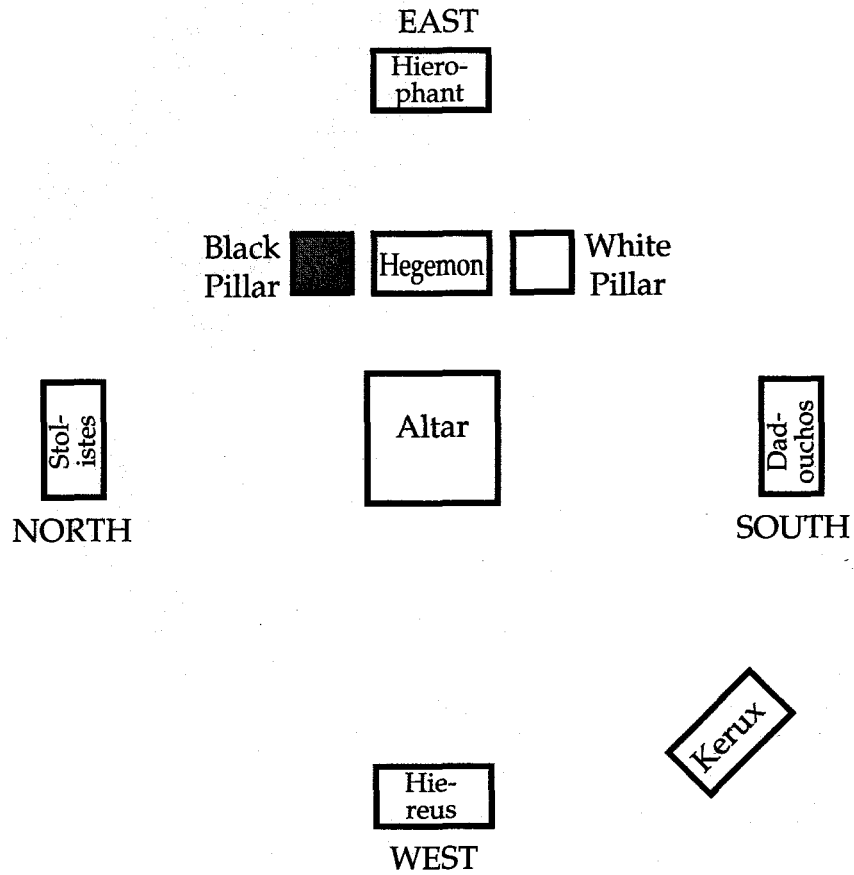
Before the Equinox ceremony can be started, the initial link must be established with the Golden Dawn currents. This is accomplished through the Opening of the Neophyte ritual. It is quite surprising the number of practicing Golden Dawn Temples who begin the Equinox ceremony without the full Neophyte Opening; they have misunderstood the published comment on the ritual, which says "The Temple is Opened in the Neophyte Grade," as meaning that the Temple is simply *set up* as in the Neophyte ceremony. But before the Equinox ceremony per se *can* be started, the full God-forms of this grade must first be contacted, both for the Order as a whole and for the individuals involved, through assumption of the God-forms.**

Particular attention, however, should be focused on the speech of the Hierophant during the Neophyte Opening when he says:

Let the number of Officers in this degree and the nature of their offices be proclaimed once again, that the Powers whose

*In naming additional documentation, we have continued with the "Z" series.

**There are a number of ways to perform this exercise, but the basic formula is to build up an image and then step into it.



Position of Officers at Beginning of Equinox Ceremony

images they are may be re-awakened in the spheres of those present and in the Sphere of this Order, for by the Names and Images are all Powers awakened and re-awakened.

This speech applies just as much to the Chiefs on the dais as it does to those on the Temple floor, for they all have a great deal of etheric manipulating to do during this ritual.

The main purpose of the ritual itself appears to have been something of an enigma for many people both within and without the Order. By this, I mean to include the Golden Dawn, the Stella Matutina, and the Alpha et Omega. There are four main facets to this ritual: (1) to draw down the power of the Sun through (2) the natural framework of nature by the (3) power and unity of the Order so that (4) those members present can benefit from it both spiritually and materially. The actual nature and effect of the ceremony depends to a certain extent on whether the ceremony is done for either the Vernal (March 21st) or Autumnal (September 23rd) Equinox. Though both ceremonies are identical, their effects differ.

The Secret Inner Order Rituals of the Golden Dawn included a previously unpublished set of notes on the Equinox (possibly written by Felkin), and the differences in the effects of the two Equinox ceremonies were noticed:

In Spring, the Sun enters the Sign Aries which is ruled by Mars, who tinges the Sun's Fire with his restless, out-going energy which searches outwardly for the means of self-expression and self-enrichment.

In Autumn, the Sun's entry into Libra stirs into activity the opposite influence of Venus. It is no longer the life of the personal self which is of importance, but the unifying influence of the Planet of Love which impels us to search for that other—our Higher Self—and to prepare for that inner consummation which will lead to rebirth and a new life.

Though this is a somewhat oversimplified viewpoint, it does contain the fundamental concept of the differences between the two Equinoxes. To further illustrate the Golden Dawn viewpoint,

the following quote from Mathers' paper, "The Law of the Convoluted Revolution of the Forces," shows some of the complexity of the astrological system of the Golden Dawn as it directly relates to the Equinoxes.

And as Kether acted directly upon Tiphareth which is, as it were, the centre and focus of the Sephiroth when projected in a sphere, so do the Aces act upon the Sun as the centre and focus of the Solar System. So that the Sun, according to his position with regard to the Equinox and the Earth's surface will translate the effect of the seasons, he being the translator of the force of heat thereto, whether the then position of the Equinoctial points coincide with what we call 0° Aries, and 0° Libra (reckoning from Regulus) or not. So that his effect North of the Equator shall produce when just leaving the Equinoctial point, the effect of Aries, whether he be with that constellation actually in the heavens or not.

Conversely also, for the South of the Equator (as in the country of Australia) his quitting the Equinoctial point southward will translate the same effect of Aries.

But this rule shall not for one moment affirm that Aries and Libra are identical in nature. Nor that the Zodiac proper is inoperative. Nor that the nature of the Sun is not modified by the constellation in which he is. But only that the direct effect of the physical impact of his rays falling upon a certain portion of the earth's surface, will be in proportion to the duration of their action, in the excitement they produce in the terrestrial forces.

Regardless of what hemisphere you are in, the Vernal Equinox is a period that relates to the expansive quality of the God-form Isis giving birth, while the Autumnal Equinox relates to the death and resurrection of Osiris. The Golden Dawn taught that the teachings and motivations of the Order were very much group oriented during the Vernal Equinox, whereas in the Autumnal period they were concentrated on trying to make the individual motivate him or herself. The teachings were designed with this in mind. In short, the period of the Autumnal Equinox is very much a period of self development. Applying these orientations to the Order as a whole, the Outer Order shows the

expansive quality of the Elemental Grades (corresponding to the Vernal Equinox), while the Inner Order shows the time when one concentrates more on personal work (Autumnal Equinox). In the Stella Matutina, much of this approach went by the wayside, but it largely depended on the Temple involved.

The whole emphasis of both Equinox ceremonies is to reconnect and re-establish the magical link of the Order so that it may renew itself as a Group Soul. An additional bonus is the various spinoff benefits to those members who are present. The object is to tap into the etheric energy of the Sun and use it to make contacts with the Chiefs, Guardians, or whomever or whatever provided spiritual guidance, regardless of whatever archetype they used to reveal themselves to the Temple chiefs. Both men and gods need each other, the former to give devotion and the latter to receive it. Both are on a narrow spiral of perpetual motion that has existed since antiquity. The Neophyte Ritual is the strongest of the Outer Order ceremonies to bring in this devotional energy in a balanced format for all members. The currents and energies are more balanced here than in the elemental grade ceremonies, for here the parts of Osiris perfected lie upon the altar waiting for his soul to resume in the body so that he may be renewed.

The first knock of the Hierophant and his proclamation activates the current of Osiris,* but in an entirely new dimension, for here the Hierophant must prepare to entrap the new etheric energies and let go of the old. The first knock establishes the magical link via the old current, which shows the Group Soul of the Order, analogous to the Neshamah and Ruach connecting. The preparation for this is done in the Opening of the Neophyte ritual, and the knock is the activating force that lets the energy through. This link is then held by the Three Chiefs on the Dais, who “lock” into this connection and hold open the various channels associated to their stations.

The second knock then starts the release of the old current, which is confirmed with the abrogation or cessation of the pass-

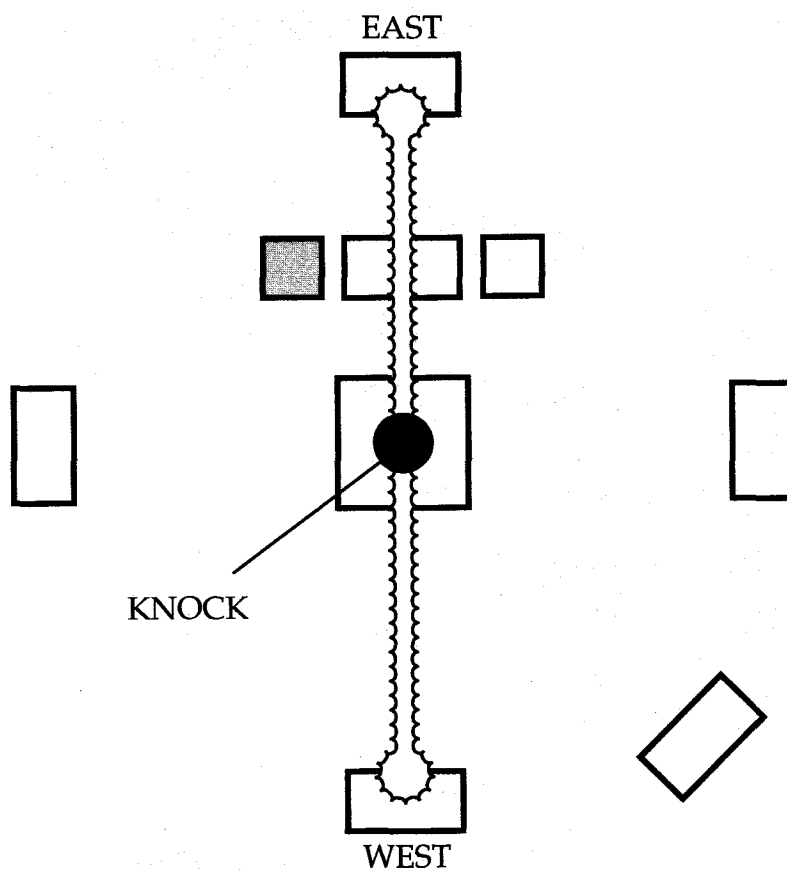
*For a technical explanation of each of the currents generated in the Neophyte ritual, see *Z-5: Secret Teachings of the Golden Dawn—Book I: The Neophyte Ritual, 0=0*, by Pat Zalewski.

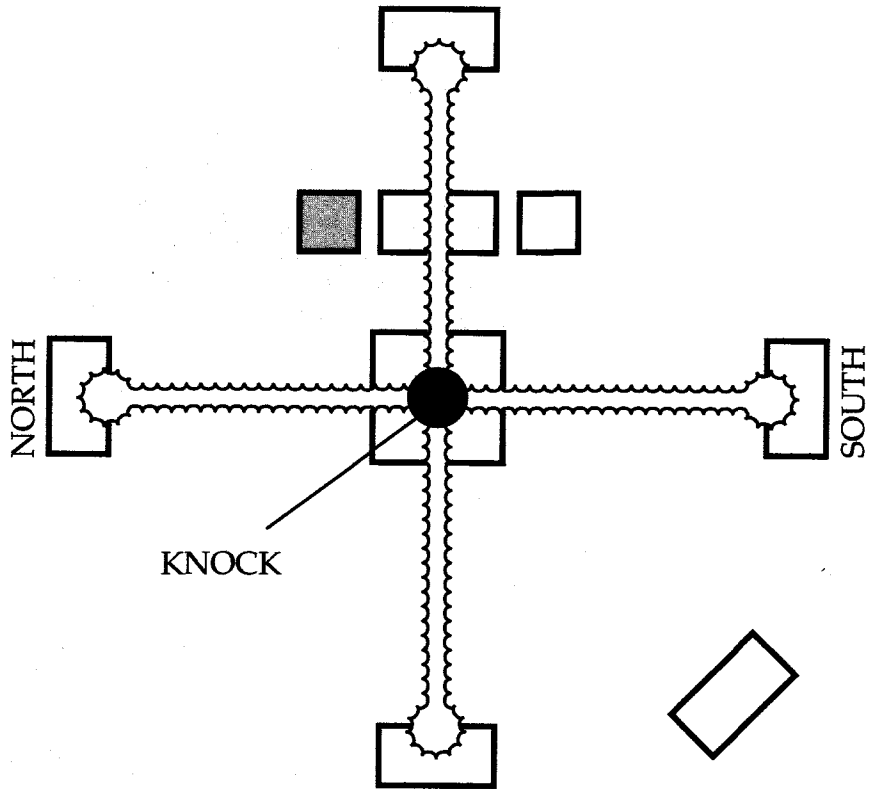
word by the announcement of the Kerux. At this point the link is held in a temporary limbo while the connections are re-established. Once the Kerux has returned to his place, the members give the Saluting Sign and the Sign of Silence towards the Altar. The Stations of the God-forms now link themselves firmly to the Altar, as the cube of matter, and in fact create a more stabilizing influence. This part of the ceremony is like the Creation of the Universe in Microcosm. The actions done here are more than adequately described in Dion Fortune's *The Cosmic Doctrine*. She describes the actions of the "Divine Sparks," which are seed atoms, and their intercompensating function. Their place in juxtaposition to one another's stresses forms a give and take which produces a state of equilibrium. Through various state of consciousness, such as those produced by the shells or God-forms, a satellite of geometric form is produced, influenced by the Ruach of the Order.*

With the dialogue between the Hierophant and the Hieres about "LIGHT, DARKNESS," etc., the parameters are then established across the Altar. In the speech of the Hierophant in the Neophyte ceremony, the *Sepher Yetzirah* (Book of Formation) is quoted about an "Abyss of the East" and "an Abyss of the West," relating to the formulation of the Microcosm of the Altar to the Macrocosm of the Universe itself. The knock of the Hegemon then traps this current of energy and links it firmly to the center of the Altar. The second exchange then takes place between the Dadouchos and the Stolistes, between South and North, and the link or current of energy is then trapped by the knock of the Hegemon, who balances it. After both exchanges, the Signs are made again to the Altar, giving it yet another stabilizing influence. The Sign is symbolic of receiving the new Spirit and passing it on again, in this way laying emphasis on the fact that we are a channel for the Higher Forces, which must be given out freely just as, at the Equinox, the Cosmic Spirit pours Itself out for the healing of all mankind.

Again we refer back to the Neophyte Ritual where the Altar

*On studying *The Cosmic Doctrine* alongside the Equinox Ritual, you will find that it coincides completely and is a tribute to Dion Fortune's far-sightedness.





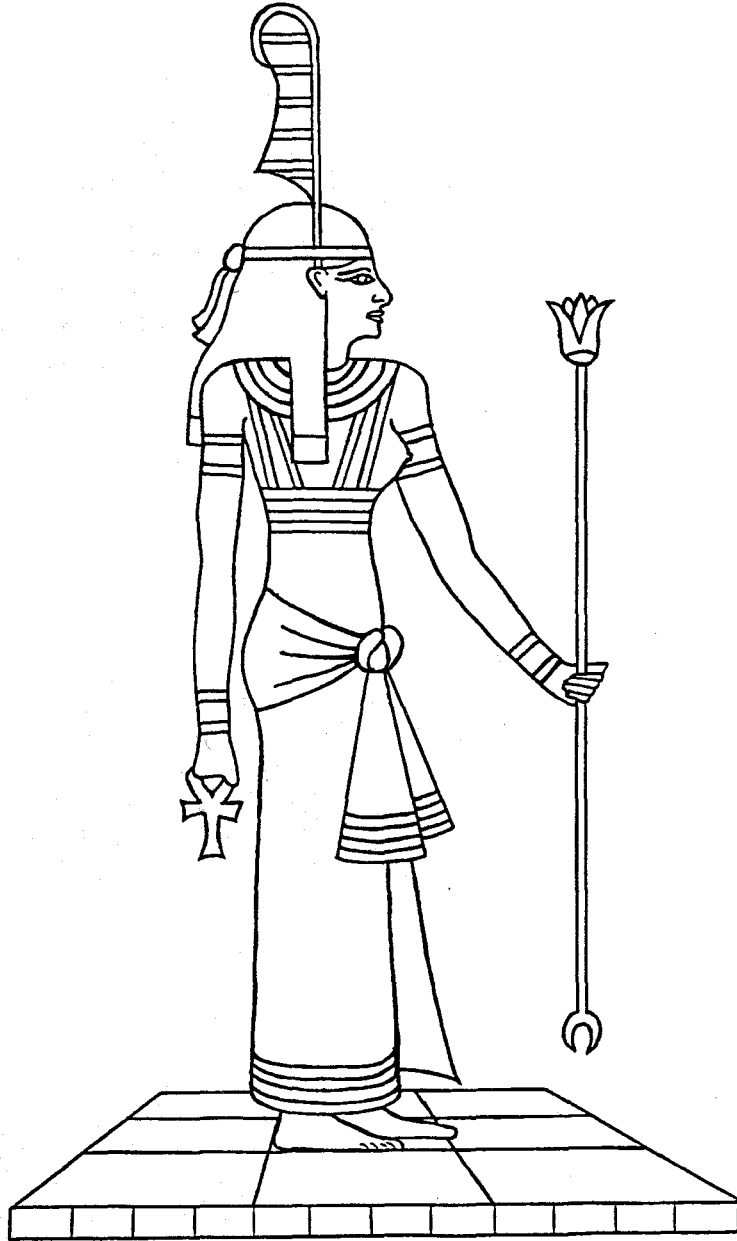
North-South Current Balanced by Knock of Hegemon

symbolism of the Cross and Triangle is described:

On the Altar is a White Triangle to be the Image of that Immortal Light, that Triune Light, which moved in Darkness and formed the World of Darkness and out of Darkness. There are two contending Forces and One always uniting them. And these Three have their Image in the three-fold Flame of our Being and in the three-fold wave of the sensual world.

The uniting force in this instance is the power of the God-form of Maat, represented by the Hegemon. Thus power is also analogous to the spirit Mercurius (as the peacemaker). At this point, the actions are very similar to those described in the alchemical text *Tractus aureus Hermetis*, which says: "... nor does he [Mercurius] slay a man with his glance like the basilisk, but by shedding his own blood he calls back those who are near to death, and restores them unimpaired their former life like the pelican."

With the next exchange between the Hierophant, Dadouchos, Hiereus, and Stolistes, the totality of opposites is shown when "CREATOR, PRESERVER, DESTROYER, REDEEMER" are called out. While this may at first glance appear to be Christian symbolism, it applies equally to Osiris (according to Plutarch's description) and lastly and most importantly of all to the Sun itself as a symbol of life, death, and rebirth. This quaternary ("CREATOR," etc.) also corresponds to the Holy Name *Yod Heh Vau Heh* in its archetypal sense of the Creator as Yod, the seed, united with the Preserver, Heh, the wife who produces a Son, Vau, who Destroys the father and is united with sister, Heh, to become the Redeemed King, thus taking over the spent Yod force and starting the cycle all over again. The four concepts also correspond to the old four alchemical states of Blackening, Whitening, Yellowing, and Reddening, the complete stages of transformation which include all the above facets. Since all these symbols are cyclic in nature, the circle is now produced which encloses the Vertical and Horizontal crosscurrents which have just been established across the Altar. The knock of the Hegemon here again stabilizes all these considerations, as do the signs

*Maat*

then given towards the Altar.

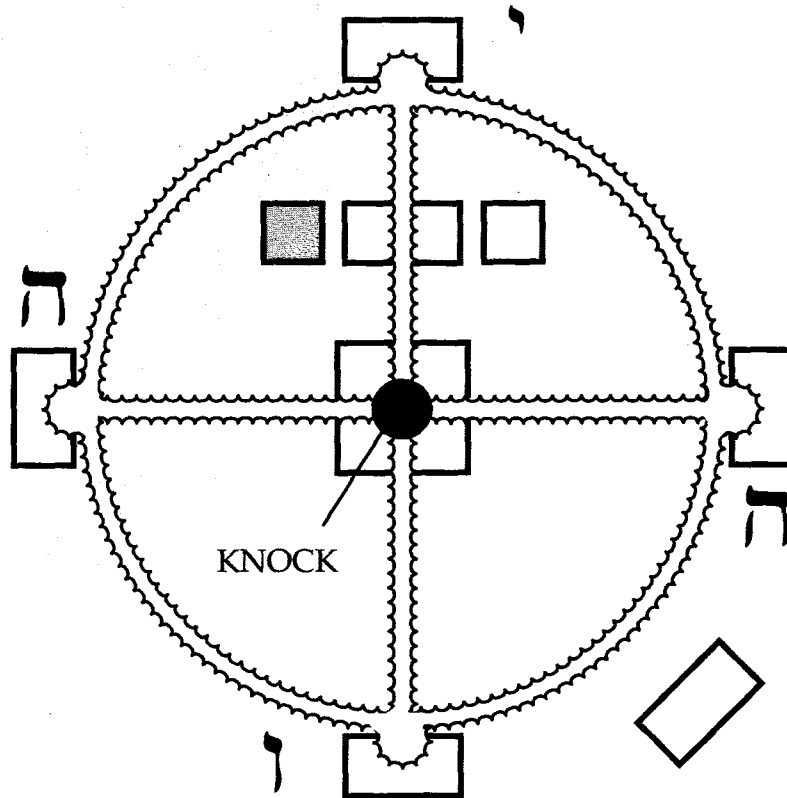
At this juncture, the importance of the Hegemon cannot be overemphasized. Each pair of opposing forces is yet merged into one harmonious channel through the balancing action of the Hegemon. As representative of the Spirit, she stands in the center of the Universe. The opposing forces from East to West and from South to North go through her. She gathers them up into herself and, by adding the essence of the Spirit, she transmutes them out again in one united ray.

In the old Golden Dawn, the Hiererus was long considered the most senior of the Officers on the Temple floor, yet the amount of work the Hegemon has to do is far in excess of that of the Hiererus, who is second to the Hegemon even from a symbolic viewpoint. The most important part of the Equinox ceremony is the laying down of the symbolic implements of the Temple Officers, and in this the Hegemon comes after the Hiererus. We at Thoth-Hermes suggest a change in this structure by alternating the order in which these two Officers lay down their insignia, the Hegemon coming before the Hiererus. In the following table, the planetary associations are given for each Officer, and this demonstrates part of the reason for the change.

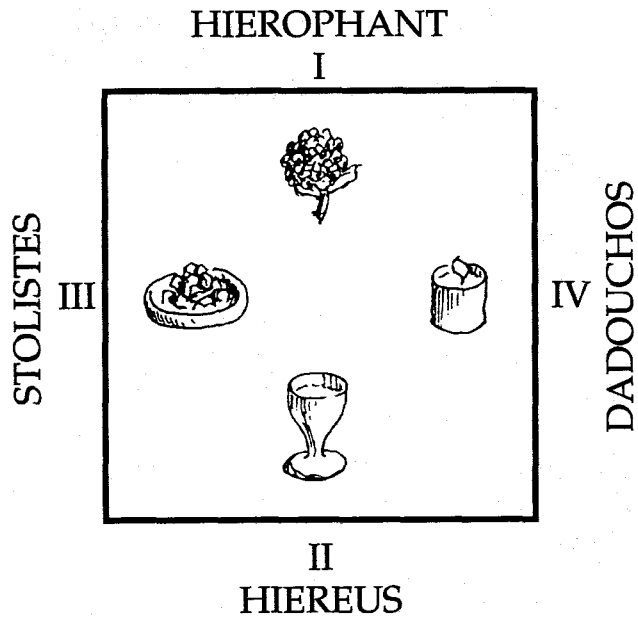
<i>Officer</i>	<i>Implement Laid Down</i>	<i>Planetary Association</i>
Hierophant	Scepter	Sun
Hegemon	Scepter	Moon
Hiererus	Sword	Mars
Kerux	Lamp and Wand	Mercury
Stolistes	Cup	Jupiter
Dadouchos	Censer	Venus
Sentinel	Sword	Saturn

The symbology of each of the Officers' weapons has been explained thoroughly in *Z-5: Secret Teachings of the Golden Dawn—Book I: The Neophyte Ritual, 0=0* and need not be gone into again here.

With the laying down of each implement and the saying of the



Opposing Forces Balanced Through Hegemon



Four Officers Symbolizing Balanced Opposites

password, the last vestige of the old current is extinguished. The astral stations of the God-forms that these Officers assumed at the beginning of the ceremony are now sustained not by the energy of the Order but by their own energies as Order members. The whole vortex of current is now held in a type of vacuum and sustained by the energy of the Officers on the Dais. The order in which the Rose, Cup, Bread, and Lamp are taken up from the Altar forms the Kabbalistic Cross, which then brings down a new level of energy to sustain the zero-field in which the Officers are now working.

The four Officers who symbolize the two pairs of two great opposites always find the symbols of their respective elements in balanced disposition on the Altar, as each one of us finds them in our own heart. The four in one are a perfect unison. The whole action of turning inwards is symbolic of a change in consciousness; they cease to function as Officers on the Earth Plane and become representatives of a Higher Power on a Cosmic Plane.

One point must be noted here: all the Officers come to the Altar from the West, the side of the darkness of Malkuth and matter. Going up towards the East, they reach a higher state of consciousness when they arrive at the center. The Hegemon is the only Officer who remains East of the Altar on the side of Light, the motionless Spirit at the Center of the Universe. Here she awaits the Kerux. The Kerux is the only Officer who carries two insignia, a Lamp and Wand. A significant action takes place when he reaches the Altar. He gives up his Wand, the Rod of Power, but the Light which he has shown others, the way of return to the Spiritual Center, he returns to its source. He hands it from Darkness to Light into the safekeeping of the Hegemon. The Kerux must now renounce his own individual spirit so that the Higher Powers can be moved into action. For the Kerux this represents a kind of death of the Self. He realizes that he himself is nothing and can do nothing, and that all his abilities and powers, together with his separate spiritual Self, must be sacrificed.

The Rose, Cup, Bread, and Lamp represent the body of Osiris,

the perfected man. What has been taken from the Altar is the faculty of the Ruach—not the Ruach of any single person, but the Ruach of the Temple itself. The Rose represents the Will, the Cup Memory, the Bread Reason, and the Lamp Desire, all of which are held together by Imagination. All of these collectively represent the creative faculties of the Temple as a Group Soul. Using the principle of the Macrocosm, this action relates to the Sun crossing the Celestial Equator. This expansive quality becomes noticed with the Petition of the Elements in each quarter. The action of the Kerux here, in facing each of the Four Officers, represents the journey of the Sun through the Zodiac, passing through each of the Cardinal Points so that the solar current can be attracted by his journey in Microcosm. This, of course, is under the Light of Osiris, and the adoration establishes new expansive parameters for the Circle in the Macrocosm of the Universe.

Though the Kerux no longer carries his insignia, he still wears his Lamén depicting the Caduceus, symbol of healing, which has been infused with the spirit of his Higher Self at the preceding Equinox. He is therefore marked out for redemption, whether we look at him as the spirit of the Earth or as that of humanity living on Earth. It must be emphasized that the willingness to receive the new spiritual influx must first be demonstrated before the Higher Powers can perform the work of transmutation. That is why the four Officers wait silently until the Kerux faces them. He, as it were, impels the spiritual powers of his soul to turn outwards towards the vast cosmic force, which at the Equinox sends life and strength into the world.

This new Life is broken up into four streams of power before it reaches humanity. With a prayer and adoration, each Officer receives the appropriate new quality of that force and fixes it with the sign of the cross in the sphere of the Temple. As each conduit of the power affirms his particular aspect of the One Spirit, the Kerux, as the carrier of Light, precipitates it into a Circle. Already the four opposing powers have been brought to a point of union at the center of the universe in Tiphareth. The way now lies open for the unimpeded downpouring of the Spirit from

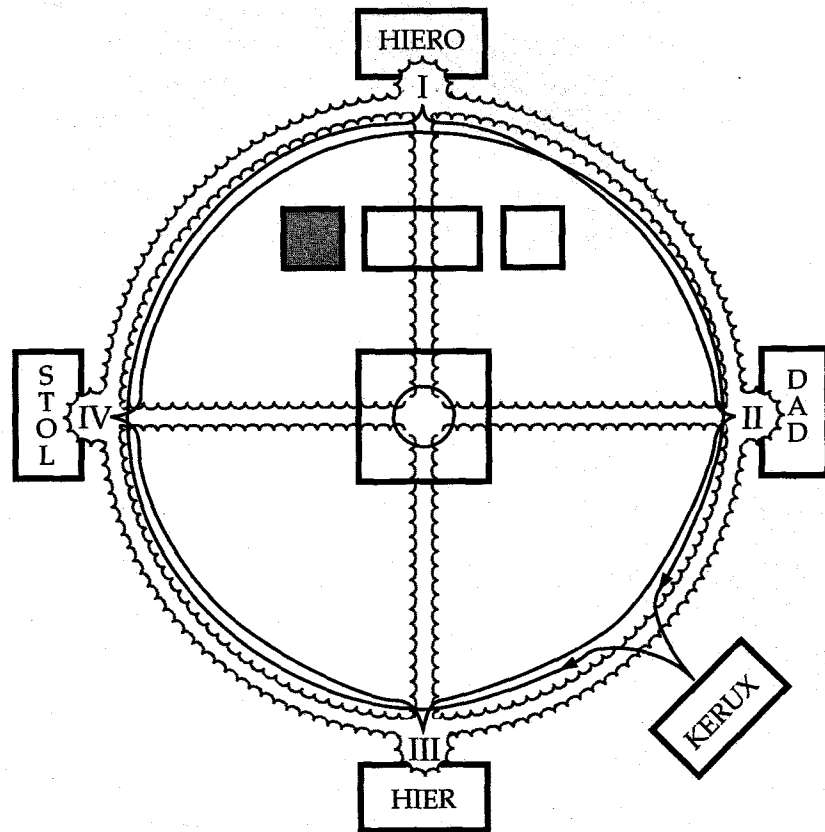
Kether to Malkuth, thus establishing the Middle Pillar of beneficence.

First the Hierophant draws in the Light to Kether with the words "Holy art Thou, Lord of the AIR, Who hast created the Firmament," the firmament being symbolically situated above Kether. Dadouchos, as the Guardian of Fire, invokes the Lord of Fire: "Wherein Thou hast shown forth the Throne of Thy Glory." A clear reference is made to the Sun on its Throne in Tiphareth. Hiereus praises the Lord of Water: "Wherein Thy Spirit moved at the beginning," being the Creation of Yesod. The Stolistes, in the place of the greatest symbolic darkness, fittingly addresses the Lord of the Earth: "Which Thou hast made Thy Footstool." In this way the Light is brought down to Malkuth, this completing the Middle Pillar.

It is important here that, throughout this part of the Ceremony, Hegemon should hold the Lamp. As she in common with all present turns to the four quarters, the new Life passes through Kerux to her, and she in turn transmits it to the Lamp, symbol of the Human Spirit. A Ray of Divine Light/ Life could only be effected through the preliminary act of renunciation.

The circumambulation of the Kerux lays down a Circle of Light on the Cross of Foundation in the first point of the ceremony. The two symbols together here represent the Sun crucified in space, an analog of the Spirit Mercurius sacrificing His life so that we may live. The Hegemon, having received the new Life, acknowledges the Oneness of the Spirit underlying the fourfold manifestation and, with the newly charged Lamp of Life, consecrates the symbols of the powers of the soul offered up on the altar. After the speech of the Hegemon, the Sign of the Calvary Cross with the Lamp now seals in the Solar Light of the fresh current.

The knock of the Emperor starts the resurgence of the new current into the Portal of the ritual. This is done through the form of Nephthys, and of the current of Nephthys that he represents. Nephthys, of course, was the Goddess who helped Isis reconstruct the body of Osiris, and to this end her current operates. In the Equinox ritual, as also in the Neophyte ritual, it



is the Nephthys current that controls the North-South, East-West energies and reinforces the Officers on the Temple floor. The formulation of the new password by the Imperator now holds the key to increasing or decreasing this force during the ceremony and relates it to the naming of the new Officers. The new current imparts a new vibration or quality to the Life Force which is poured through. The password gives it direction, which gives it its importance.

Installation of the Hierophant

This part of the Ceremony is very difficult to explain, for it shows a complete change in tempo and, due to very little movement by the Officers, most activity takes place on the Higher Levels. The astral Egyptian God-forms are not used in this part of the ceremony; the forms that each of the Officers on the Dais assumes are those of the followers of Christian Rosenkreutz who helped him build the Rosicrucian Order.

The Chief Adept now takes on the form of Hugo Alverda, the Second Adept that of Franciscus de Bry, and the Third Adept that of Elman Zata. The first exchange among each of the Three Adepts sheds the astral shells of the Egyptian God-forms, while the second exchange transforms them into those of the original three Adepts of the Rosicrucian Order itself. The third exchange, where the Rosicrucian recognition is given, then brings through the power of C.R.C.

In the initial speech of the Chief Adept, he says:

I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible Temple of the Golden Dawn into the House not made by hands, builded of Lively Stones—the Company of the Adepts. And it is so assumed accordingly.

The speech of the Third Adept in the 5=6 ritual follows an identical pattern; he says, "These four Fratres also erected a building to serve for the Temple and Headquarters of their

Order, and called it the Collegium ad Spiritum Sanctum, or the College of the Holy Spirit." Here he reminds us that, although a Temple is a place of worship, it is also part of a large pattern which is yet invisible to us, the Second Order of the R.R. et A.C.

All Three Chiefs then perform down the L.V.X. Signs, which open up the Portal of the Vault but also show a complete new meaning to these signs that relates directly to the Equinox ritual.

I.N.R.I.:

Yod—Virgo, Isis, Mighty Mother. In this sense, "Mother" is the producer of seeds and fruit on the Earth when the Sun is in Virgo.

Nun—Scorpio, Apophis, Destroyer. The Destructive Force is brought into play to check or restrict continuation of the action of the Regenerative Force.

Resh—is Sol, the life-giving force. *Yod*—Osiris slain and risen. Osiris slain is the Sun in decadence of force from the Autumnal Equinox. Osiris risen is the increase of force from the Vernal Equinox.

The Sign of Osiris Slain represents the Equinoctial Forces.

The Sign of the Mourning of Isis represents Light illuminating at its greatest pitch. The space between the hands is the "semi-arc" of the Sun at the Summer Solstice, which Isis recalled as the affirmation of the Life Force of Osiris.

The Sign of Typhon and Apophis—The space between the hands above the head marks the diminished extent of the whole "arc" of the Sun and his Winter Solstice, thus representing the corresponding excess of the Darkness over Light.

The Sign of Osiris Risen represents a synthesis of the utmost extents of the Sun and the Light at the Solstices and the Equinoxes and affirms that the power of the governance of these forces may be found in the Self, when it depends on high illumination, as the new name (*lux*) is found from the initials of others (I.N.R.I.).

The new Hierophant, standing in the West, the place of Darkness, now agrees to take on the function of Hierophant and goes to the Light in the East of the Temple. As he goes with Sol towards the East, he stops halfway and gives the Grand Sign of



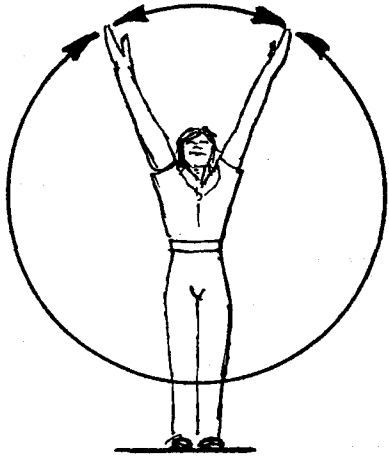
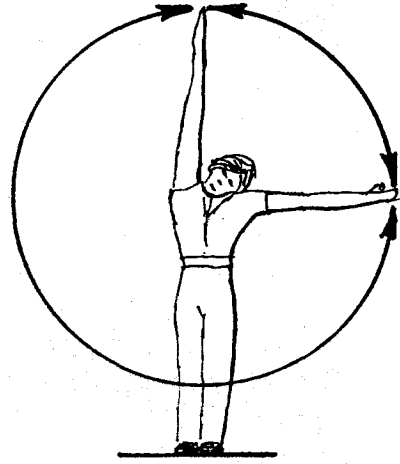
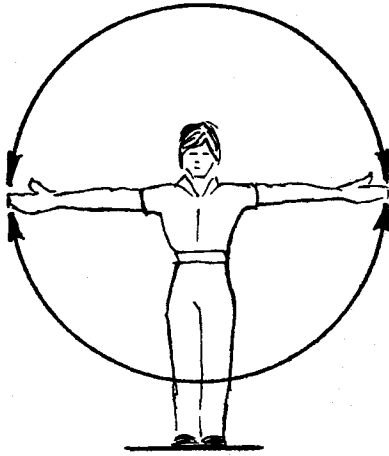
YOD

RESH

NUN

YOD

I.N.R.I.



the R.R. et A.C. This is the Sign of Osiris Slain, which is the sign of the Equinox, where everything is held in balance, where one Equinox has ended and a new one begins. The sign will also be found on the Grand Seal of the R.R. et A.C., which it represents. At this point, the Ruach and Neschamah of the Hierophant unite.

The Secret Word of the R.R. et A.C. is given, and this extends the current of the Second Order (which is C.R.C.). The Speech of the Chief Adept then mentions "The Assumption of the Rose," which is in fact the assumption of the responsibilities of the Hierophant according to the rules and obligations of the Order.

The Chief Adept, after the speech of the Second Adept, then asks the new Hierophant to take the Obligation. The Ruach and Neshamah of the Hierophant now unite again for a second time in the ritual. At this juncture, the Hierophant reaches out for the Rose-Cross on the breast of the Chief Adept. This is the point of the ritual where the actual link is transferred directly to the Hierophant, from the Ruach of the ritual directly to the Ruach of the Hierophant. Once the Chief Adept has invested the new Hierophant with the Robe and Lamén, he picks up the Scepter of Power and raises it above his head with the proclamation through the power of the password. The LVX grip of the Second Order is then used by the Chief Adept to enthrone the Hierophant. The enthronement is very important, for, on the floor, the Hierophant became Aroueris; now that he is enthroned, he becomes Osiris. After the prayer and the LVX signs, the astral-forms of the three Adepts of the R.R. et A.C. are done away with and the three Senior Officers on the Dais resume the astral forms of the Egyptian Gods.

Installation of the Temple Officers

After the Outer Order members have been readmitted to the Temple, the "Confession of the Hierophant" is recited. This is a speech of paramount importance in the ritual, for the Hierophant gives his confession through his position as Osiris; it relates to the "supreme and inward initiation." This is a very private and lonely experience, assuming the office of responsibility upon

which the next six months now hinge. At this point, the psychological process of “individuation” could be referred to, since it relates to the emergence of certain key components of the psyche, during development, out of a unified but mass activity towards a common goal.

The next stage of the ritual is the picking up of the robes and insignia, through the Hierophant as Osiris. This procedure is led by the Hieres, but, in my opinion, it should be led by the Hegemon. The entire process is also analogous to the Seven Alchemical Steps or seven layers that one has to uncover to reach the goal of the experiment, represented by the Hierophant. The main point of transference here is the handing of the insignia by the Hierophant to the Temple Officers; the Hierophant sends a magnetic charge through his hands to the Lamens of the Officers. His Ruach then initiates the Ruach of each of the Officers with a link to the ceremony. The Lamens then become charged through the power of the Hierophant.

The closing ceremony of the Neophyte has been fully explained in *Z-5: Secret Teachings of the Golden Dawn—Book I: The Neophyte Ritual, 0=0* and does not need to be repeated here, although partaking of the wine and eucharist at the Equinox is much different from that in a standard Neophyte ritual. The benefit for those present is a reunification with their astral links, which heightens the vibrational pitch of their auras and has a very real rejuvenating effect on the physical as well as the astral body.

The Officers on the Dais retire to the Vault after the ceremony and await fresh instruction, for the Equinox is a time of renewal and instruction from the Guardians of the Order to the physical Chiefs. At the Equinox, the channels of communication are opened up fully; it is a time when the negative energies cease and communication is at its best.

The Consecration Ceremony of the Vault of the Adepti

Members assemble and wear regalia. Three Chiefs robed and seated as in opening of 5=6. Door of Vault closed; Pastos remains inside Vault, but Circular Altar is placed in the Outer Chamber, in the center. Upon the Altar are the Cross, Cup, Dagger and Chain as usual; and also the Crook. Incense burning is also placed over letter Shin. Consecrated water is placed in the Cup.*

Chief Adept: *Associate Adeptus Minor, see that the Portal of the Vault is closed and guarded. (done)*

Chief Adept advances to Altar, lifts his Wand on high and says:

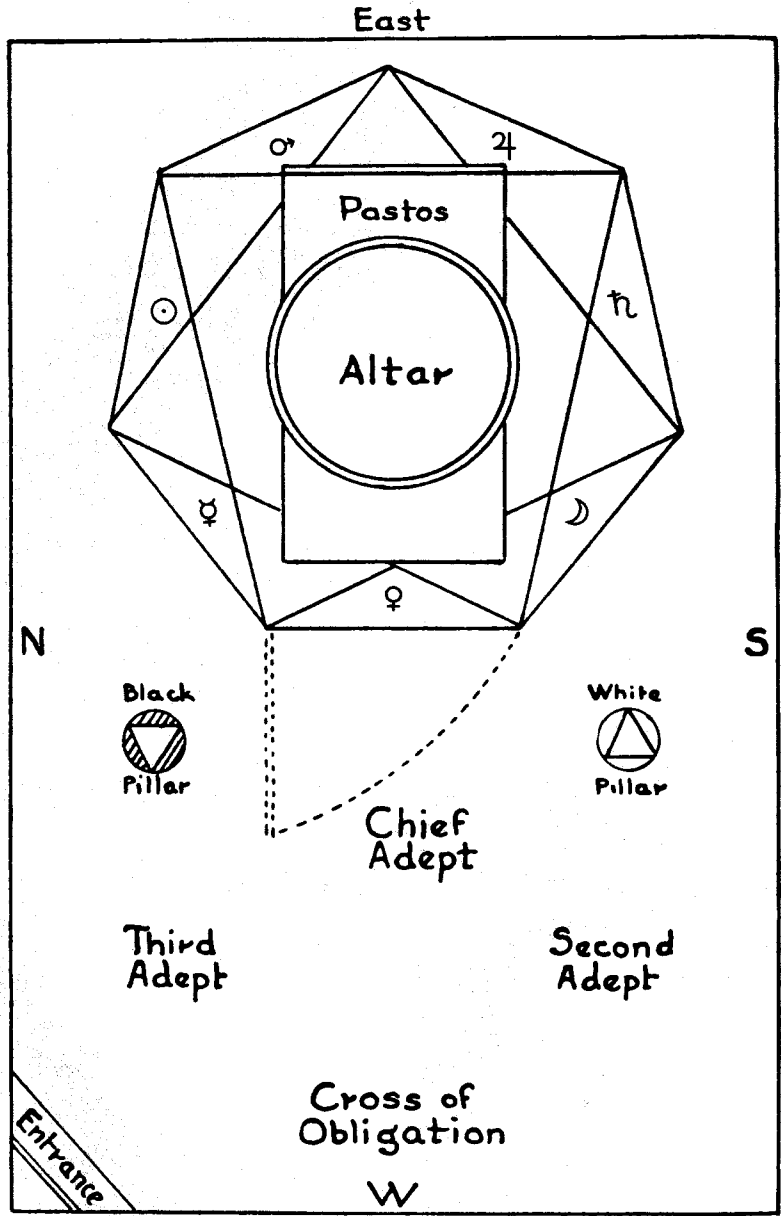
HEKAS! HEKAS! ESTE BEBELOI!

Associate Adeptus Minor, let the Chamber be purified by the Lesser Banishing Ritual of the Pentagram.

Returns to place. Third Adept performs the ritual with black end of the wand, holding it by the White band.

Mighty Adeptus Major, let the place be purified by the Lesser Banishing Ritual of the Hexagram.

*This is consecrated water which is identified by the name "Cup of the East." It is prepared the same as normal consecrated water with the addition of Rose Water.



Temple Layout at Beginning of Vault Consecration Ceremony

Second Adept performs this with black end of Wand, holding it by the White band. He faces East, Qabalistic Cross, tracing the four forms from right to left, and saying at each quarter, ARARITA. On completing the Circle in the East, he gives the 5=6 Signs, and the analysis of the Keyword INRI. Chief Adept again advances to the Altar without his Wand, taking the Cross from the Altar, goes to South, raises Cross above head and slowly circumambulates chamber with Sol, repeating:

And when, after all the phantoms are banished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the Universe, hear thou the Voice of Fire.

On reaching South, he faces South, and makes with the Cross the Invoking Pentagram of Fire, saying:

OIP TEAA PEDOCE. In the Names and letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watchtower of the South.

Replaces Cross on Lion. Takes Cup, goes to West, sprinkles Water, and circumambulates with Sol, saying:

So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Waters of the Loud Resounding Sea.

On reaching West he faces West, and makes the Invoking Pentagram of Water with Cup, saying:

EMPEH ARSEL GAIOL. In the Names and letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watchtower of the West.

Replaces Cup on Eagle's head. Takes Dagger and strikes forward with it; then circumambulates with Sol, repeating:

Such a Fire existeth extending through the rushings of Air, or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud.

On reaching East, he strikes forward with Dagger, makes invoking Air Pentagram, and repeats:

ORO IBAH AOZPI. In the Names and letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watchtower of the East.

Replaces Dagger on Aquarius. Takes Chain, goes to North, raises it on high, shakes thrice and circumambulates while saying:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding, a black, ever-rolling Abyss, ever espousing a body, formless, unluminous and void.

Reaches North and facing it, shakes Chain thrice and does the Invoking Pentagram of Earth, saying:

EMOR DIAL HECTEGA. In the Names and letters of the Great Northern Quadrangle, I invoke ye, ye Angels of the Watchtower of the North.

Replaces Chain upon Taurus. Takes Incense, goes to West of Altar, faces East, raises it, and does the Pentagrams of Spirit.

EXARP BITOM. (Active)

HCOMA NANTA. (Passive)

In the Names and letters of the Mystical Tablet of Union, I invoke ye, ye Divine Forces of the Spirit of Life. I invoke ye, ye Angels of the Celestial Spheres whose dwelling is in the Invisible. Ye are the Guardians of the Gates of the Universe! Be ye also the Watchers of our Mystic Vault. Keep far removed the Evil. Strengthen and inspire the Initiates, that so we may preserve unsullied this abode of the Mysteries of the Eternal Gods.

Let this place be pure and Holy, so that we may enter in and become partakers of the Secrets of the Divine Light.

He replaces Incense upon Shin and resumes his place saying:

The Sun daily returning, is the dispenser of Light to the Earth. Let us thrice complete the circle of this place, the abode of the Invisible Sun.

Chief leads, Second follows, then all the others, and Third last. They circumambulate thrice, saluting the East with 5=6 Signs as they pass. Chief extends arms in the form of a Cross.

*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 Light and of Darkness.*

Chief Adept changes place with the Third Adept. Third Adept as Hierophant Inductor performs the Ceremony of Opening of Portal. Any such Adept can take the place of Associate Officer in West.

Third Adept: (four knocks, then one knock) *Very Honored Fraters and Sorores, assist me to open the Portal of the Vault of the Adepti. Give the Signs of a Neophyte, Zelator, Theoricus, Practicus, Philosophus. Very Honored Associate Adept, what is the additional Mystic Title bestowed on Philosophus as a link to the Second Order?*

Associate Adept: *Phrath.*

Third Adept: *To what does it allude?*

Hodos: *To the Fourth River of Eden.*

Third Adept: *What is the Sign?*

Hodos: *The Sign of Rending Asunder of the Veil.*

Third Adept: *What is the Word?*

Hodos: *Peh.*

Third Adept: *Resh.*

Associate Adept: *Kaph.*

Third Adept: *Tau.*

Hodos: *The whole word is PAROKETH, meaning the Veil of the Tabernacle.*

Third Adept: *In and by what Word, I declare the Portal of this Vault of the Adepts duly opened. (makes Qabalistic Sign of the Cross) Unto Thee, O Tetragrammaton, be ascribed Malkuth, Geburah, and Gedulah (crossing fingers) unto the Ages, Amen.*

All make same Sign and say same words.

Replace Altar within Vault, leave Cross, Cup and Dagger in place outside for use in Obligation. Close Door of Vault. Three Adepts take places and open in the 5=6 Grade. The Vault door is thus opened and may so remain until the close of the Ceremony.

Second Adept: (one knock)

Third Adept: (one knock)

Chief Adept: (one knock)

Second Adept: (one knock)

Chief Adept: *Ave, Fratres et Sorores.*

Second Adept: *Roseae Rubeae.*

Third Adept: *Et Aureae Crucis.*

Chief Adept: *Very Honored Fratres et Sorores, assist me to open the Vault of the Adepts (knocks). Very Honored Hodos Chamelionis, see that the Portal is closed and guarded.*

Hodos: (having done so, salutes) *Merciful Exempt Adept, the Portal of the Vault is closed and guarded.*

Chief Adept: *Mighty Adeptus Major, by what Sign hast thou entered the Portal?*

Third Adept: *By the Sign of the closing of the Veil. (gives it)*

Chief Adept: *Associate Adeptus Minor, by what Sign hast thou closed the Portal?*

Third Adept: *By the Sign of the Closing of the Veil. (gives it)*

Second Adept: *Peh.*

Third Adept: *Resh.*

Second Adept: *Kaph.*

Third Adept: *Tau.*

Second Adept: *PAROKETH.*

Third Adept: *Which is the Veil of the Sanctum Sanctorum.*

Chief Adept: *Mighty Adeptus Major, what is the Mystic Number of this Grade?*

Second Adept: *Twenty-one.*

Chief Adept: *What is the Password formed herefrom?*

Third Adept: *Aleph.*

Chief Adept: *Heh.*

Third Adept: *Yod.*

Chief Adept: *Heh.*

Third Adept: *EHEIEH.*

Chief Adept: *Mighty Adeptus Major, what is the Vault of the Adepts?*

Second Adept: *The Symbolic burying place of our Founder Christian Rosenkreutz, which he made to represent the Universe.*

Chief Adept: *Associate Adeptus Minor, in what part is he buried?*

Third Adept: *In the center of the Heptagonal sides and beneath the Altar, his head being towards the East.*

Chief Adept: *Mighty Adeptus Major, why in the center?*

Second Adept: *Because that is the point of perfect equilibrium.*

Chief Adept: *Associate Adeptus Minor, what does the Mystic Name of our Founder signify?*

Third Adept: *The Rose and Cross of Christ; the Fadeless Rose of Creation—the Immortal Cross of Light.*

Chief Adept: *Mighty Adeptus Major, what was the Vault entitled by our more Ancient Fraters and Sorores?*

Second Adept: *The Tomb of Osiris Onnophris, the Justified One.*

Chief Adept: *Associate Adeptus Minor, of what shape was the Vault?*

Third Adept: *It is that of an equilateral heptagon or figure of seven sides.*

Chief Adept: *Mighty Adeptus Major, unto what do these seven sides allude?*

Second Adept: *Seven are the lower sephiroth, seven are the palaces, seven are the days of the creation; Seven in the Height above, Seven in the Depth below.*

Chief Adept: *Associate Adeptus Minor, where is this Vault symbolically situated?*

Third Adept: *In the center of the Earth, in the Mountain of Caverns, the Mystic Mountain Abiegnus.*

Chief Adept: *Mighty Adeptus Major, what is this Mystic Mountain of Abiegnus?*

Second Adept: *It is the Mountain of God in the center of the Universe, the Sacred Rosicrucian Mountain of Initiation.*

Chief Adept: *Associate Adeptus Minor, what is the meaning of this title Abiegnus?*

Third Adept: *It is Abi-agnus, Lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, Strength of our Race, and the Four words make the sentence, Mountain of the Lamb of the Father, and the strength of our*

race.

IAO.

Yeheshua.

Such are the Words.

All salute with 5=6 Signs.

Chief Adept: *Mighty Adeptus Major, what is the Key to this Vault?*

Second Adept: *The Rose and Cross which resume the Life of Nature and the Powers hidden in the word INRI.*

Chief Adept: *Associate Adeptus Minor, what is the Emblem which we bear in our left hands?*

Third Adept: *It is a form of the Rose and Cross, the Ancient Crux Ansata or Egyptian symbol of Life.*

Chief Adept: *Mighty Adeptus Major, what is its meaning?*

Second Adept: *It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The oval embraces the first six Sephiroth and the Tau Cross the lower four, answering to the four Elements.*

Chief Adept: *Associate Adeptus Minor, what is the Emblem which I bear upon my breast?*

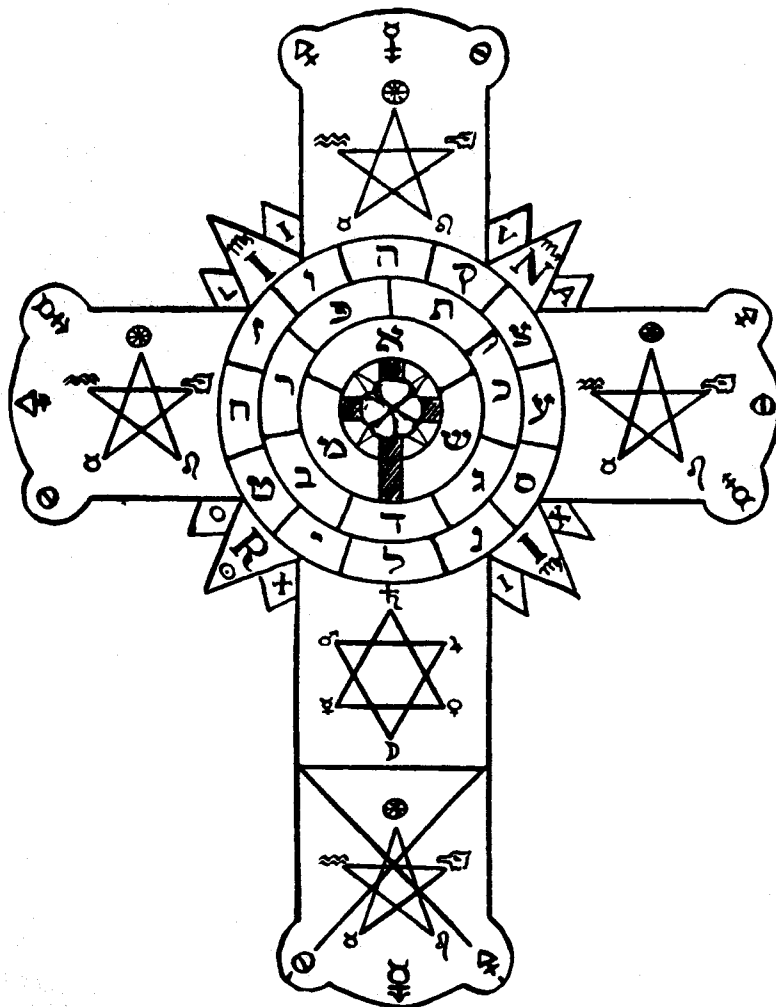
Third Adept: *The complete symbol of the Rose and Cross.*

Chief Adept: *Mighty Adeptus Major, what is its meaning?*

Second Adept: *It is the Key of Sigils and of Ritual, and represents the force of the twenty-two Letters in nature, as divided into a three, seven, and a twelve; many and great are its Mysteries.*

Chief Adept: *Associate Adeptus Minor, what is the Wand which thou bearest?*

Third Adept: *A simple Wand having the colors of the twelve signs of the Zodiac between Light and Darkness, and surmounted by the Lotus Flower of Isis. It symbolizes the development of Creation.*



Rose Cross Lamén

Chief Adept: *Mighty Adeptus Major, thy Wand and its meaning?*

Second Adept: *A Wand terminating in the symbol of the Binary and surmounted by the Tau Cross of Life, or the head of the Phoenix, sacred to Osiris. The seven colors between Light and Darkness are attributed to the planets. It symbolizes rebirth and resurrection from Death.*

Chief Adept: *My Wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolizes the equilibrated Force of the Spirit and the Four Elements beneath the everlasting Wings of the Holy One. Associate Adeptus Minor, what are the Words inscribed upon the door of the Vault, and how is it guarded?*

Third Adept: *"Post Centum Viginti Annos Patebo"—after one hundred and twenty years I shall open—and the door is guarded by the Elemental Tablets and by the Kerubic Emblems.*

Chief Adept: *The 120 years refer symbolically to the 5 Grades of the First Order and to the revolution of the Powers of the Pentagram; also to the five preparatory examinations for this Grade. It is written, "His days shall be 120 years" and 120 divided by 5 yields 24, the number of hours in a day and of the Thrones of the Elders in the Apocalypse. Further 120 equals the number of the Ten Sephiroth multiplied by that of the Zodiac, whose Key is the working of the Spirit and the Four Elements typified in the Wand which I bear.*

Chief knocks. All face East. Chief Adept opens the Vault wide, enters, passes to the Eastern end, or place of the Head of the Pastos or coffin of C.R., and then faces West. Second enters and passes to South. Third to North. Other Members remain standing as before. The three Officers, each with a special Wand in his right hand and Crux Ansata in left, then stretch out their Wands to form a pyramid above the Altar and also the Cruces below.

Chief Adept: *Let us analyze the Keyword. I.*

Second Adept: *N.*

Third Adept: *R.*

All: *I.*

Chief Adept: *Yod.*

Second Adept: *Nun.*

Third Adept: *Resh.*

All: *Yod.*

Chief Adept: *Virgo, Isis, Mighty Mother.*

Second Adept: *Scorpio, Apophis, Destroyer.*

Third Adept: *Sol, Osiris, Slain and Risen.*

All: *Isis, Apophis, Osiris, IAO.*

All then simultaneously separate Wands and Cruces, and say:

All: *The Sign of Osiris Slain.* (gives it)

Chief (giving L Sign with bowed head) *L. The Sign of the Mourning of Isis.*

Second Adept: (giving V Sign with head erect) *V. The Sign of Typhon and Apophis.*

Third Adept: (with bowed head gives X Sign) *X. The Sign of Osiris Risen.*

All together with the Saluting Sign and bowed head.

All: *L V X. LUX, the Light of the Cross.*

All quit the Vault and return to previous places.

Chief Adept: *In the Grand Word YEHESHUAH, the Keyword INRI, and through the concealed Word LVX, I have opened the Vault of the Adepts.*

All give LVX Signs.

Second Adept: *Let the Cross of Obligation be set in its place.*

Chief Adept: *Upon this Cross of the Obligation, I freely and unasked, on behalf of the Second Order, do hereby pledge myself for the due performance and fulfillment of the respective clauses of the Oath taken by each Member on the Cross of Suffering at his own admission to the Grade of Adeptus Minor.*

Second Adept: *It is written: "Whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest, shall be the servant of all." I therefore, on behalf of the Second Order, do require of you to divest yourself of your robes and insignia as a Chief Adept, to clothe yourself with the black robe of mourning, and to put the chain of humility about your neck.*

Chief disrobes, puts on chain and is fastened to the Cross. Second Adept recites Obligation adding after "do this day spiritually bind myself" the words "on behalf of the whole Second Order."

Chief Adept: (while still bound) *I invoke Thee, the Great Avenging Angel HRU to confirm and strengthen all Members of this Order during the ensuing Revolution of the Sun, to keep them steadfast in the Path of rectitude and self-sacrifice, and to confer upon them the power of discernment, that they may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment.*

Second Adept: *Let the Chief Adept descend from the Cross of Suffering.*

He is released and the Cross removed.

Second Adept: *Merciful Exempt Adept, I, on behalf of the Second Order, request you to re-invest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the High Powers as surety for the Order.*

Chief Adept reclathes. Three Adepts enter Vault, roll Altar aside,

open lid of Pastos, put Book "T" upon table. Chief steps into the Pastos, and stands facing the door. The Three Adepts join Wands and Cruces.

Chief Adept: *I invoke Thee, HUA, the Great Angel who art set over the operations of this secret Wisdom, to strengthen and establish this Order in its search for the Mysteries of the Divine Light. Increase the Spiritual perception of the Members and enable them to rise beyond that lower Self-hood which is nothing, unto that Highest Self-hood which is God the Vast One.*

The Three Adepts disjoin Wands, and lower them into the Pastos, joining them together at the black ends, directing them towards the center of the floor. They hold Cruces as before.

And now, in the tremendous Name of Strength through sacrifice, YEHESHUA YEHOVASHA, I authorize and charge ye, Forces of Evil that be beneath the Universe that, should a member of this Order, through will, forgetfulness, or weakness, act contrary to the Obligation which he hath voluntarily taken upon himself at his admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of the Great Work through the Order. Thus therefore, do I charge and authorize ye through YEHESHUA YEHOVASHAH, the name of Sacrifice.

Three Adepts disjoin Wands and Cruces. Chief steps out of Pastos.

Let the Pastos be placed without the Vault as in the third point of the Adeptus Minor.

Pastos is carried out into the outer chamber. Lid is removed and placed beside it. Chief stands between Pastos and Lid facing door of Vault, his arms crossed. Second stands at head of Pastos, and Third at foot. Other Adepts form a circle round, join wands over head of Chief, then separate wands from head and give Signs of 5-6 Grade.

(slowly and loudly) *I am the Resurrection and the Life. He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die. I am the First and I am the Last. I am he that liveth but was dead, and behold I am alive for evermore, and hold the Keys of Hell and of Death.*

Chief Adept quits Circle. Second Adept follows, then the other Members, with Third Adept last. All enter the Vault and proceed round the Altar with the Sun. Chief reads the sentences following and all halt in former positions, Chief in center, others round.

For I know that my Redeemer liveth and that he shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the father but by Me. I am purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for Good. I have finished my work. I have entered into the invisible. I am the Sun in his rising. I have passed through the hour of Cloud and Night. I am AMOUN the Concealed One, the Opener of the day. I am OSIRIS ONNOPHRIS, the Justified One. I am the Lord of Life, triumphant over Death. There is no part of me that is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light! Out of the Darkness, let the Light arise.

At this point, the Chief Adept reaches the center point between the Pastos and the Lid. He faces towards the Vault, other Adepts round him. They join Wands over his head. He raises his face and hands and continues:

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the Divine White Brilliance descend.

Chief lowers face and hands. Other Adepts withdraw their Wands.

(raising his hand) *In the Name and Power of the Spirit of the Divine White Brilliance I invoke ye, ye Angels of the Watchtowers of the Universe. Guard this Vault during this revolution of the Solar Course. Keep far from it the evil and*

the uninitiated that they penetrate not into the abode of our mysteries, and inspire and sanctify all who enter this place with the illimitable Wisdom of the Light Divine!

Chief Adept gives signs of 5=6. All others copy them and take their places as in the opening of the Vault. Business is then conducted.

Closing

Pastos is replaced in Vault. Altar is put over it. Door open.

Chief Adept: (knock)

Second Adept: (knock)

Chief Adept: (knock)

Second Adept: (knock)

Third Adept: (knock)

Chief Adept: *Ave Fratres.*

Second Adept: *Roseae Rubeae.*

Third Adept: *et Aureae Crucis.*

Chief Adept: *Very Honored Fraters and Sorores, assist me to close the Vault of the Adepts. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?*

Third Adept: *It is written in the Book of Daniel that they were 120.*

Chief Adept: *Mighty Adeptus Major, how is that number found?*

Second Adept: *By the continual multiplication together of the first five numbers of the decimal scale.*

Chief Adept: *Post Centum Viginti Annos Patebo. Thus have I closed the Vault of the Adepts in the Mystic Mountain of Abiegnus.*

Third Adept: *Ex Deo Nascimur.*

Second Adept: *In Yeheshuah Morimur.*

The Consecration Ceremony of the Vault of the Adepti 119

Chief Adept: *Per Sanctum Spiritum Reviviscimus.*

All present give LVX Signs in Silence.

Z-7

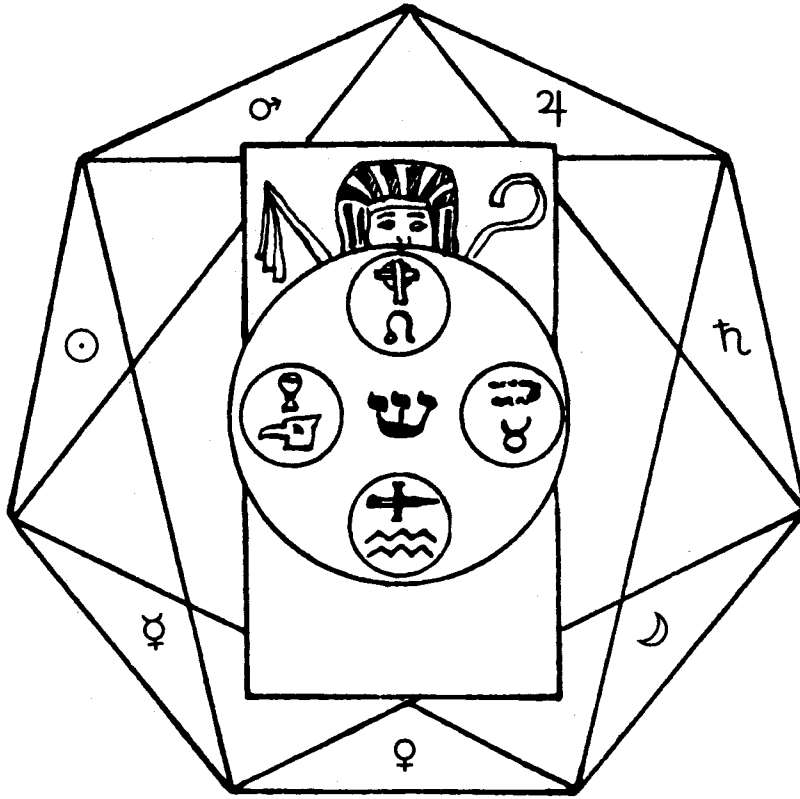
Commentary on the Vault Ceremony

The first point of note in this ceremony is the placement of the Altar outside the Vault. This is very important, for the Altar is charged separately from the Vault itself. Each of the Four Kerubs on the Altar is in fact in empathy with each of the Enochian tablets situated in each quarter, and it is the tablets that will give their power to charge the Altar. The standard cubical altar is not present during this ceremony.

The Chief Adept lifts his Wand on high, holding it by the white part of Spirit, which symbolizes the equilibrated force of Spirit and the four elements beneath the Wings of YHVH. The black end of the Wand then forces any negative force (through the power of the Third Order) to consolidate through the Earth Element, which can then be banished by the Pentagram Ritual.

The Third Adept uses his Wand for the Banishing Ritual of the Pentagram. Of this, Mathers says:

The Pentagram is a powerful symbol representing the operation of the Eternal Spirit and the Four Elements under the divine Presidency of the letters of the Name Yeheshuah.



The Circular Altar on the Pastos

The elements themselves in the symbol of the Cross are governed by Yhvh. But the letter Shin, representing the Ruach Elohim, the Divine Spirit, being added thereto, the Name becometh Yeheshuah or Yehovashah—the latter when the letter Shin is placed between ruling Earth and the other three letters of Tetragrammaton.

This is, of course, the main synthesis of the symbolism of the designs upon the Altar of the Vault.

The Third Adept then banishes with the Lotus Wand, holding it by the White Band at the top and pointing the Black end to threaten any negative force present and force it to leave the temple. When the Lotus Wand is held by the White band, it relates to all divine and spiritual matters, for the Sephirotic influences, the process of rising in the planes (the flower or Lotus being directed to the head of the Third Adept in this instance). The Lotus Wand is utilized here because of its association with the 12 zodiacal signs used in the Pentagram Ritual.

The Second Adept then purifies with the Lesser Banishing Ritual of the Hexagram, clearing the Vault of the effect of planetary influence from the old year. Of the use of both Pentagram and Hexagram rituals, Mathers says:

When thou shalt desire to purify or consecrate any place, thou shalt perform the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the Pentagram, according to the circumstances of the case. For example, if thou hast been working on the plane of the Elements before, it will be well to perform the Lesser Ritual of the Pentagram before proceeding to work of a Planetary nature, so as to thoroughly clear the places of Forces which, although not hostile or evil of themselves, will yet not be in harmony with those of an altogether different Plane. And ever be sure that thou dost complete the circle of the place wherein thou workest.

This Hexagram Ritual is of course done with the Planetary Wand of the Second Adept. This wand relates to the binary forces ruled by the head of the Phoenix, the symbol of Osiris. The seven

rainbow colors of the planets show the spectrum between Light and Darkness, the whole concept showing death and resurrection. The Hexagram itself is a very powerful symbol which shows the operation of the seven planets under the presidency of the Sephiroth and the letters of the seven-lettered name ARARITA, which is the *notarikon* for "One is his beginning. One is his individuality. His permutation is one."

At this point, the old link of the Vault is broken. With the 5=6 Signs (commonly called the DWB, or Divine White Brilliance), a new energy is called down (as previously explained in this context by the commentary on the Equinox). The invocation of the incorporeal elements is then begun, and the tablets are petitioned. The three major names of each tablet also relate to the circle of the Zodiac, with each name relating to both an astrological sign and an astrological house. When all four tablets are activated this way, it corresponds to the Sun's cycle through the heavens, through the four elements, which are held together by the Tablet of Spirit. The cross, cup, dagger and chain, which are taken up and "introduced" to the angels of the tablets, are then objects through which the direct links of the tablets are forged. When these instruments are placed back on the Altar, they in fact start the first magnetic recharge of the ceremony because they are placed directly back on the Kerubic figures on the Altar.

The four Kerubs on the Door of the Vault, beside the four tablets, are also charged, so in fact the Venus doorway to the Vault is activated. These tablets are either painted or screwed onto the outside wall of the Vault and are covered by a painted canvas cloth which hides the door to the Vault. Crowley's *Equinox* (Vol. I, No. 3, page 212) gives the manner in which the tablets are set out. At Whare Ra Temple, however, the drawings of the heads of the Kerubic figures were used instead of the Hebrew letters.

Opening of the Portal

After the Adoration, there are five knocks, one for each element and one for the Portal, which relate to the number of

Enochian tablets. Each knock also represents one of the Hebrew letters, *Yod, Heh, Shin, Vau, Heh* (YHShVH), which form the name *Yeheshua*, the Grand Word of the 5=6 grade. This of course relates back to the description of the Altar in the 5=6 grade, which says: "... in the midst of all is Shin, the Letter of the Spirit forming thus the Divine Name Yeheshua, from Tetragrammaton." The reference to the name of Phrath shows the physical world, the Outer Order, and its hidden link to the Second Order as Phrath, the eternal river of life

The Kabbalistic Cross is then done in unison. This particular exercise goes much deeper than simply invoking one's Higher Genius, which in reality is its first meaning. The Cross stands for the invisible Middle Pillar mentioned in the Order document, "The Law of the Convolution of the Forces," which on one level shows the Tree of Life in the aura of the Adepti. On the second level, the Cross relates to the central axis of the Earth that receives the rays of the Sun, as the Redeemer of Life, traveling over the Earth. In the final analysis, it represents the expanded Universe. (It is interesting to note that Florence Farr in her Sphere Group employed these same principles.) The relationship to the ritual itself at this point is the fact that the Adepti identify with the Tablet of Union or Spirit, as the binding factor of the Four Elemental tablets (as advocated in the Dee manuscripts and also shown in the *Equinox*, Vol 7, page 234a).

Since no invoking Pentagrams or Hexagrams can be made directly in the Vault itself, the Altar has been recharged outside of it. At this point, it is taken back into the Vault. Four knocks are then given which symbolize *Peh, Resh, Kaph, Tau*, spelling the word *Paroketh*, the Veil of the Tabernacle. The Rosicrucian greeting is given, introducing a fresh current directly into the ceremony and the Vault, for this establishes the Vault as the domain of the Rosicrucian Order. The fifth knock establishes the Portal. The Portal is then penetrated and closed by the Signs of the Closing of the Veil. The password AHIH is then given, which is analogous to the Name of Kether and is in itself an invocation to bring down one's Higher Genius.

Rosicrucian theology is discussed, but based on three

fundamental themes: Rosicrucianism, Christianity, and the Egyptology of Osiris.

Within Golden Dawn teaching today, the Christian symbolism is very evident. In the case of this ceremony, it is blatantly revealed when the Third Adept is asked; "... what does the Mystic Name of our Founder signify?" He replies, "The Rose and Cross of Christ..." I know of temple Chiefs today who go through the Second Order rituals of the Golden Dawn omitting any reference to Christ and the Christian viewpoint, despite the fact that all those who entered the Second Order of the Golden Dawn, Alpha et Omega, and Stella Matutina were told that all grades in the Second Order were Christian. This was due to the number of Christians in the Order, so it was naturally related to their subjective viewpoint. In fact, many could not differentiate between the Osirian and Christian viewpoints, especially at Whare Ra Temple, but the name of Christ during ritual is not to be dismissed lightly.

At this point some of you may be jumping up and down saying "no way." This is precisely why some explanation of the Christ-Rosicrucian concept should be given, for without it we do sacrifice some of the power base of the R.R. et A.C. Dion Fortune summed this up by stating that, while she revered the name of Christ, she also revered other powerful names as well. That is how the Christ symbolism should be taught within the Order, as a power base that is part of an intricate network of energy potencies. You do not have to be a Christian to accept that the name of Christ has power; this is a matter of record. You also do not have to be a Christian to ask His help as you would with any other God-form, for He has evolved past the personal aspect and into the Cosmic Christ, a figure who is as far removed from the sectarian church as is Osiris himself. This is how non-Christians such as Crowley, Moina Mathers (a Jew), and others tapped into the Christ current without thumping the pulpit and crying hell-fire and damnation. It is how we, as non-Christians, coped when we were initiated into the R.R. et A.C., and it is how Mathers envisaged the power base of the Order.

Allan Bennett, in his brilliant "Notes on Genesis," more than

adequately describes the symbolism of the next series of speeches:

Thus can our Science teach us wherefore the Door of Venus, Daleth, is the gateway to Initiation: that one planet whose symbol alone embraceth the 10 Sephiroth; the Entrance to the Shrine of our Father C.R.C., the Tomb of Osiris; the God Revealer, coming, moreover, by the Central Path of Samekh through the midst of the Triangle of Light. And the lock which guards that Door is as the Four gates of the Universe. And the Key is The Ankh, Immortal Life - the Rose and Cross of Life; and the symbol of Venus.

A discourse relating to the meaning of the 120 years is given, and the Three Adepti then formulate the three-sided triangle both above with their wands and below with their ankhs. This particular gesture has great significance at this point. Here the wands represent the union of the three phases of the Kabbalistic soul, which can only be done in the vacuum of zero space within the Vault and shows the energy of the Third Order coming in to recharge the Vault. What the Officers have effectively done is to link the Neshamah, Ruach, and Nephesh of the Order's power, which is then transmitted down through the ankhs into the Pastos as the Nephesh or physical body of the Second Order. (From a psychological perspective, it shows a form of regression into the womb with the foetus as the Pastos.) This link is then sealed through the LVX formula. The grand Word is given, and the Vault is "open for business."

Though the Vault has been charged, all the negativity within it has still not been dispersed. Since no banishing rituals can be performed within the Vault, the Chief Adept must "absorb" this negative energy (which can be very unpleasant to say the least). In many respects, this is reminiscent of Christ's suffering for mankind by taking on the "sins of the world":

Upon this Cross of the Obligation, I, freely and unasked, on behalf of the Second Order, do hereby pledge myself for the due performance and fulfillment of the respective clauses of the

Oath taken by each Member on the Cross of Suffering at his admission to the Grade of Adeptus Minor.

Before this can be done, the Chief Adept has to divest himself of Office, and this is more than the removal of the physical robe. Within the old Golden Dawn, the word-of-mouth teachings at this point were that one assumed the "Christ-form" in the astral. The point at which the Chief Adept calls down the avenging angel HRU to judge him is where the unpleasant experience comes into it. This brings down the energy and makes the individual face up to his own negativity. It is basically a confrontation within the self of the individual, and if one has even minor psychic abilities, it can cause problems best described in the modern vernacular as "guilt trips" as one's previous actions descend upon one. Even some of the most deeply buried secrets of the unconscious can remanifest during this time as a series of flashbacks.

To fully explain exactly what happens here is difficult without going very deeply into the function and makeup of the Vault and the powerful rays that drive it (this will be presented in full in a later volume). Briefly, though, there are Seven Rays that focus on the Vault. Minor ones come through the floor and ceiling and give additional influence to the form and function of the Vault.* The Yellow Solar Ray is attracted by the Cosmic Christ concept assumed by the Adept on the Cross through the Law of Suffering, part of the Solar Ray which is the Middle Pillar or middle way of perfectly balanced equilibrium of the color spectrum.**

The black chain of mourning with its 22 links (which is large and is quite heavy) shows the weight of the "sins." Our own mentor from the Whare Ra Temple, Jack Taylor, told us of an interesting experience during his turn on the Cross of Suffering in his younger days. He actually passed out during the experi-

*This is not to be confused with the works on the Seven Rays by Alice Bailey. While there do appear to be some similar overall concepts, these are, when subjected to analysis, distinctly different in form and function.

**The color spectrum as measured in angstrom units fluctuates between the Red Ray at 7600 a.u. to the Violet Ray at 3800 a.u., with the Yellow Ray at 5600-5900 a.u.

ence and had to be revived to carry on the ritual. After the removal from the Cross and the reinvestiture, the God-form of Osiris is then resumed.

The next part of the ceremony is when the Chief Officers re-enter the Vault and take out Book "T" and place it on the Altar. Book "T," as far as those in the Order are concerned, is the Tarot, though for the purpose of this ritual a scroll is used with this title on it, sealed with the Seal of the Inner Order.

Since this is the time when the Sun, representing the consciousness of mankind, is at its strongest position in its night, HUA* is invoked to aid the Order in its search for the mysteries of the Divine Light and to aid its members to rise unto the highest just as the Sun has done. By joining wands and cruces (ankhs), the Adepts form the fiery triangle through which energy can be channeled and raised. The wands then become power rods, which are joined together in the Pastos by the black ends and directed towards the center of the floor, while the cruces are still held as before. Here the Vault is being charged by magnetic power through the wands by the Adepts. They create a shield against yet a line through to the Qlippoth, who are charged to perform the duty of keeping in order any problems within the Order. The negative energies are now given a channel through which to work for the good of the Order. The Chief Adept, by being in the Pastos, is at the brunt of the incoming current, which is discharged into his astral form.

The Pastos is then removed and resurrection is then acknowledged, for the last remnants of the old power have died. The Chief has taken on the new power amid the shattered power of the previous Solstice, which is now disintegrated around him—hence the placement of the Lid and Pastos with the Chief

*There is some confusion among students of the Golden Dawn about the angels HRU and HUA. HUA is another title of Kether, and as such represents the Higher Self. HRU is another form of Horus, and as such is the avenging angel of the Tree, acting as a guardian since his fight with Set. On examining Golden Dawn ritual papers, some confusion is evident: HRU is used for HUA and vice versa. We feel that these are transcription errors that have simply been recopied from master copies of rituals. Although these were sometimes noticed, they were never changed.

Adept between them and the Sign of Osiris risen. The triangle formed by the wands and over the head of the Chief Adept relates to the triangle of Fire and the igniting of the divine spark. On returning to the Vault, the Adepti enact by their circumambulation within the Vault the Earth's journey around the Sun for 12 months. The Adoration to Osiris confirms the life-giving principle of the Sun and its energy through the Vault walls and ceiling. After this circumambulation inside the Vault, they return to their original places. The second triangle is then formed to reconfirm the link, and the power is drawn down and directed to the purpose to which the ceremony has been dedicated. The whole concept here is to build up a crescendo of energy from the Vault and direct it to the desired purpose of guarding the Vault during this revolution of the Solar course, keeping the Vault and its power untainted so that it will continue to inspire and sanctify all initiates who enter it with the wisdom of the Divine Light. It must be remembered that the Vault also helps charge the Order as a group soul, and the ceremony is also directed towards this end. At this juncture, business is conducted on any important matters relating to the next 12 months.

The Closing of the Vault is then performed. The Pastos is returned and reunified with its lid on top. The final closing is then begun, and the Adepti give the 5=6 signs as a final sealing and closing.

The Solemn Festival of the Equinox

*Issued by the Authority of the
Concealed Superiors of the Second Order,
to Members of Recognized Temples*

*A. E. Waite's Version of the Equinox Ceremony
Privately Printed 1910*

This Ceremonial Observance must be fulfilled within 48 hours after the passing respectively of the Vernal (vel) Autumnal Equinox, or—in case of necessity—within the same period prior to the date thereof. If any Grades of the Outer Order are conferred on the same occasion, the high reverence of the Equinox shall take place last of all.

The Officers required for the Observance are the Imperator and Praemonstrator of the Temple, in addition to those of the 0=0 Degree.

The arrangement of the Temple is shown in the Official Diagram of the Neophyte Grade, and the Ceremony of Opening in the Light takes place in accordance therewith, unless it has been performed previously for the Admission of a Postulant.

Hierophant: *Fratres et Sorores of the Holy and glorious Order Of the . . . , in virtue of the power to me committed, and with the grace of your devout assistance, we will proceed to commemorate the recurrence of the Vernal (vel Autumnal)*

All rise. The Hierophant lifts up his arms, holding the Scepter of the Rite, and says with raised face and eyes:

Hierophant: *To the Glory of God in the Highest and to the brightness of the Everlasting Light.*

There follows a moment's Pause.

Hierophant: *Frater Kerux, lift up the Lamp of your Office: a light shall shine on our ways.*

The Kerux Passes by the North to the Northeast side of the Temple, and so standing at the right hand, but to the front of the Hierophant, and facing West, he raises his Lamp and Wand.

Hierophant: *The Light of the Lord shall lead us. . . . You have my command to declare the Equinox. . . . He shall ordain a Lamp for His Anointed.*

Kerux: *Blessed is the Name of the Lord, in the Temple which is called by His Name and the Place of His Sanctuary. In the Holy and Incommunicable Name and by the Ordinance of the Truly Honored Hierophant, I declare the Vernal (vel Autumnal) Equinox.*

He returns to his place by the South and West, giving the Signs of the Neophyte Grade as he passes the Throne of the Hierophant.

Hierophant: *He shall quench not the Lamp of Israel.*

The Imperator goes before the Throne of the Hierophant.

Imperator: *The Lord Preserve our inheritance. By the power to me deputed from the Concealed Superiors of the Second Order, I proclaim that the temporal Password _____ is abrogated.*

He returns to his Place.

Hierophant: *Thy Word is the Fountain of Wisdom; the Word shall preserve Thy children and the part of Thine inheritance for ever. Confirm Thou Thy Word upon us.*

This is said with raised eyes and uplifted Scepter. There follows a

moment's pause.

Hierophant: Let us sanctify with due worship the Mystic Festival of the Equinox. Seal us at Thy feasts, O Lord, in the House of Thy foundation, the place of praise for Thy people. We have set our House in order; the Altar and house are sanctified.

The Hierophant gives a battery of one knock.

Hierophant: Light of the world without; shadow of the world within.

Hiereus: Darkness of material things; obscure night of the soul.

Hierophant: Orient of the Cosmic world; Golden Dawn of the Spirit. Orient from on high which visits us; life and the Life of life. Gate of entrance.

Hiereus: Land of the setting sun; passing of the soul in glory. Gate of going forth.

Hierophant: Clear height of the air; stellar spaces. Mind which the Lord hath moved; show unto us Thy mind, O Lord.

Hiereus: Waters of the world without; Water of Life. The soul is a great sea; pass over the waters of the soul; come to us in the great waters.

The Hegemon gives a battery of one knock.

Hegemon: Peace of reconciliation; equipoise and harmony of all; marriage of heaven and earth. I am the Reconciler between them.

The Praemonstrator goes before the Throne of the Hierophant and, standing at the Southwest angle of the pedestal, gives the first Sign of a Neophyte.

Praemonstrator: Fratres et Sorores, in the union of soul and mind, and with the Mystic Sign of the Grade, seek for the reconciliation that is within. (He gives the second Sign.) In the silence of the soul, my brethren.

All repeat the Signs. The Praemonstrator returns to his place. The Hierophant gives a battery of one knock.

Dadouchos: *Summer's heat and harvest; fervent zeal of desire kindled in the Sons of the Doctrine.*

Stolistes: *Winter's frost and cold; restoring sleep of Nature; sleep of the Divine in man; great awakening to come.*

Dadouchos: *House of the sun in its zenith; realm of clemency: turn our captivity, O Lord, as a stream in the South.*

Stolistes: *Gate of the North; holiness is in the Gate of Thy Judgment; show unto us Thy Sun of Justice.*

Dadouchos: *Fire of the world without; holy fire of the will; fire of Divine Law; baptize us with holy fire.*

Stolistes: *Earth, which is the footstool of Spirit; body which the Spirit cleanses; purify our earthly part.*

The Hegemon gives a battery of one knock. He extends his arms.

Hegemon: *Peace between the North and the South; peace between the times and seasons; peace of the earthly part; peace of the will in union; I am the Reconciler between them.*

The Praemonstrator comes forward as before.

Praemonstrator: *Fratres et Sorores, in the union of body and will, and with the Mystic Sign of the Grade, seek for the peace that is within. (He gives the Second Sign.) In the silence of the heart, my brethren.*

All present repeat the Signs. The Praemonstrator returns to his place. The Hierophant gives a battery of one knock.

Hierophant: *Mind conceiving.*

Dadouchos: *Will sustaining.*

Hiereus: *Soul suspiring.*

Stolistes: *Body as the vehicle of all.*

The Hegemon gives a battery of one knock.

Hegemon: *Quintessence. Summum Bonum, Self-knowing Spirit: I am the Reconciler in all things.*

The Praemonstrator comes forward as before.

Praemonstrator: *Fratres et Sorores, in the union of the personality, and with the Mystic Sign of the Grade, seek for the Spirit that is within. (He gives the Second Sign.) In the silence of contemplation, my brethren.*

All present repeat the Signs. The Praemonstrator returns to his place. The unofficial Members are seated. The Hierophant descends from his Throne, passes direct through the Pillars, and then proceeds by South to the Western side of the Altar. He elevates his Scepter with his face upraised.

Hierophant: *In the Name of God Who is my strength, I received the Scepter of my Office. At the revocation of the Password _____ I lay it down in peace. (He crosses himself.) In peace, in that I will sleep and will rest in the mercy of Thy service, my Lord and my God. (He has placed his Scepter on the Altar, and takes up the Sacramental Rose. He holds it with both hands in front of him.) The mind which looks to Thee is a Rose that unfolds in Thy Light.*

He returns by the North to the Pillars, thence direct to his Throne, and stands in front of the Pedestal, facing West and holding the Rose in his hands. The Hiererus descends from his Throne and goes direct to the western side of the Altar. With face upraised, he elevates his sword.

Hiereus: *In the Name of the Lord of Hosts I received the Sword of my Office. At the revocation of the Password _____ I lay it down in purity. (He crosses himself.) Thy counsel is like a pure fountain of life; deliver me by the strength of Thine hands, that I may keep the mystery of faith in a pure conscience. (He has laid his Sword on the Altar, and has taken the Cup of Sacramental Wine. He holds it with both*

hands in front of him.) *Thine are the vials of gold, and the golden cups are Thine. The Lord is the portion of my chalice; my cup runneth over.*

He passes round the Altar with the Sun, and returns to his Throne. He stands in front of the Pedestal, facing East, holding the Cup in his hands.

The Chair of the Hegemon has been set aside. He passes from the middle place of the Pillars to the Western side of the Altar, following the sun. He elevates his Scepter, with his face upraised.

Hegemon: *In the Name of Messiah the Prince I received the Scepter of my Office for the work of redemption, O Lord, in the Temple of Thy service. At the revocation of the Password _____ I lay it down in perfect charity. (He crosses himself.) My Scepter, O Lord, shall not depart from this Temple till the coming of the Peacemaker.*

He passes round the Altar by the North and turns at the Eastern side, facing West. The Kerux comes up from his place by the North, East and South to the West of the Altar. He elevates his Wand and Lamp with his face upraised.

Kerux: *In the Name of the Holy and Beautiful Light, Light of the mind and heart, Light of the desiring soul and the holy spirit of man, I received my Lamp and Wand. At the revocation of the Password _____ I lay down my Wand of Office. Do you, O Honorable Hegemon, receive this sacred Lamp, and guard the fire thereof in the Mystery which we are about to perform. (He crosses himself.) In the Light of Understanding, the Lord shall lead His people.*

He has laid down his Wand against the Altar and returns direct whence he came. The Hegemon passes to the Pillars, stands between them, and there raises the Lamp.

Hegemon: *The uncorrupted splendor of the Law is the brightness of everlasting light. O kindle Thy justice as a star.*

He lowers the Lamp. The Stolistes leaves his place, encompasses

the Altar with the sun, and at the Western side he raises his Cup of Water, saying with uplifted face:

Stolistes: *In the name of the Water of Salvation flowing from the Temple which is above, I received the Cup of my Office. At the revocation of the Password _____ I lay down the purifying symbol. (He crosses himself.) I have seen that Water flowing; the soul is whiter than snow which is washed thereby. (He has laid his Vessel on the Altar, and has taken up the Paten, holding it in his two hands.) Satisfy me with the Bread of Heaven, O Lord: savour me with the Salt of Wisdom.*

He returns direct to his seat. The Dadouchos leaves his place, and encompasses the Altar with the Sun. At the Western side he raises the Thurible, and says with uplifted face:

Dadouchos: *In the name of our fire of longing, I received the Censer of my Office. At the revocation of the Password _____ I lay down the hallowing vessel. (He crosses himself.) O Lord, our souls shall burn as a perpetual incense before Thee; we have brought Thee our propitiation of incense. (He has laid the Censer on the Altar and has taken up the Lamp of Fire.) Plead with us, O Lord, in our flesh; purge us in Thy refining fire.*

He returns direct to his place. Alone and in silence the Kerux begins his solemn circumambulation of the Temple, proceeding from the middle North. All rise. When he reaches the Throne of the Hierophant, he faces directly to the East. The Hierophant, the other Officers and Members, turn to the same quarter. The Hierophant uplifts his Rose.

Hierophant: *Thou didst call the firmament heaven: we praise Thee in the firmament of Thy power. Show unto us Thy mind, O Lord: give us the desire thereof.*

He makes the Sign of the Cross with his Rose before him in the air. All Present give the Signs of the Grade. The Kerux passes to the South, which is faced by all Present, including the Dadouchos, who says:

Dadouchos: *I saw as it were a sea of glass mingled with fire. Baptize me with Thy Holy Spirit, O Lord. Kindle me with Thy saving fire. Be the fire of Thy zeal in Zion, that we may do the will of our Father,*

He makes the Sign of the Cross with the Lamp of Fire. All present give the Signs of the Grade. The Kerux passes to the West, which is faced by all Present, including the Hiereus, who says:

Hiereus: *The Spirit of God moved upon the Waters of Creation, and the life of the universe began. Spirit of the Life of life, move upon the waters of the soul; awaken us to the life that is eternal.*

He makes the Sign of the Cross before him with the Cup of Wine. All Present give the Signs of the Grade. The Kerux passes to the North, which is faced by all present, including the Stolistes, who says:

Stolistes: *The Kingdom of Earth is Thine, and the Kingdom to which we are called; show unto us the ineffable Mysteries which dwell therein. May Thy Kingdom be declared in us. May it reign in our earthly part, as in the Spirit which is Thine, from henceforth and for ever. So shalt Thou give us from day to day our supersubstantial bread.*

He makes the Sign of the Cross before him with the Paten, and offers up the Bread and Salt in silence. The Signs of the Grade are given by all present. The Kerux encompasses the Altar, returning with the Sun to his place. All Present have now faced as usual. The Hegemon lifts up his Lamp on high, standing between the Pillars.

Hegemon: *My Spirit has descended into the deep, O Lord, and has found Thee in the dark regions. My Spirit has gone up into the heights, and has adored Thee in places of concealment, before the Throne of Thy Glory. At the extremities of the universe and the end of all spaces, I have known Thy Holy Presence. I have found Thee in the Place at the Centre. . . . I am the Self-knowing Spirit,—O God, my God,—and I have*

realised Thee in my inmost being. O Lord, Thy Light is our service; the Light is Thine aid extended: give us the equal light, Thou Sun of our souls. Give us the quintessential Light to complete our human nature. . . . Thou Who hast made us in Thine image, remember us by that holy likeness. Deliver us from the obscure night; take us into the Golden Dawn of Thy knowledge; into the vision which is Thou. Let us live in Thy pure Light, Thy full Light, in Thy high Light for ever.

He makes the Sign of the Cross before him with the Lamp of the Kerux. The Signs of the Grade are given by all present. The Imperator speaks from his place at the right hand of the Hierophant.

Imperator: Honourable Hierophant, the end of this time is upon us, and that which remains to be done you shall do quickly.

What follows takes place in complete silence. The unofficial Members are seated. The Hierophant passes to the Western side of the Altar, lifts up and lays down his Rose, returns to his Throne, deposits his robe and lamén thereon, and finds a place among the unofficial Members. The same form is observed by the other Officers in succession, the Hegemon coming last. He raises the Lamp of the Kerux to its full height and passes in this manner to the Altar. As he stands at the Western end, facing the East, the Lamp being still uplifted, he says:

Hegemon: *SELAH.*

He puts down the Lamp. All Officers have deposited their robes and lamens on their respective seats, and have found a place among the unofficial Members. All present being seated, there follows a short pause. The Praemonstrator rises and goes before the Pedestal of the Hierophant, facing West:

Praemonstrator: The Mystery of the Equinox is perfect in all degrees. I declare the Offices of the Temple suspended; the Rite is in the hands of the Wardens, and the Wardens under the Providence of God.

He returns to his seat. The Emperor rises in his place.

Emperor: *There was silence in heaven for the space of half an hour. . . . The Brethren of the Outer Order will now retire for a season.*

This is done accordingly. The Ceremony of Installing the Hierophant is performed in accordance with the authorized Ritual. At the conclusion the Praemonstrator passes to the door, which he throws open, saying:

Praemonstrator: *The Brethren of the Outer Order will resume their places in the Temple.*

When all are seated, the Emperor or Chief Installing Officer goes to the Northeast angle of the Hierophant's Pedestal.

Emperor: *In virtue of the power to me committed by the Headship of the Holy Second Order, I proclaim the restoration of the Rite, and I communicate to you the Secret Word, _____, which has been ordained as the Password to prevail among us for the ensuing six months. May the grace of its sacrament be poured abundantly upon all. (A pause.) In the name of the Second Order, and by the power to me committed, I announce that the Solemn Ceremonies of this Temple will be discharged as herein set forth.*

He reads the list of official appointments, and then continues as follows:

Emperor: *Fratres et Sorores of the . . . , behold your Hierophant, our Truly Honoured Frater Signum Lucis (vel alius), who has been regularly installed and enthroned, and by the power to me deputed I proclaim him the Revealer of Mysteries among you for the six months intervening between the Vernal and Autumnal Equinox (vel vice versa), being part of that temporal period through which we are conducted into light. Truly Honoured Frater Signum Lucis (vel alius), in the presence of the children of your Temple, I call upon you to make your confession.*

He resumes his seat. The Hierophant rises and recites the ensuing

Confession

Fratres et Sorores of the Order, seeing that the whole intention of the Lesser Mysteries, or of external initiation, is, by the intervention of symbol, ceremonial and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth: and seeing also that, thus withdrawn, the soul by a true direction must be brought to the study of Divine things, that it may offer the only clean oblation and acceptable sacrifice, which is Love expressed towards God, man and the universe: now therefore, I confess and testify hereunto from my Throne in this Temple, and I promise, so far as in me lies, to lead you by the Rites of the Order, faithfully conserved and exhibited with becoming reverence, that through such love and such sacrifice you may be prepared in due time for the Greater Mysteries, the supreme and inward initiation.

The Hierophant resumes his seat.

Hierophant: *In virtue of the power to me committed, I proceed to invest my Officers.*

He cites each in succession by name, and each is brought to his Pedestal by the Cancellarius, who bears the clothing particular to each Office. The newly appointed Hiererus is first led to the East and is invested by the Cancellarius on the part of the Hierophant, who says:

Hierophant: *By the power to me committed, I ordain you Hiererus of this Temple for the ensuing six months, and I pray that from your Throne in the West, symbolising the fading light, you also may lead the Fratres et Sorores of the Order to the full light of the end, and that you and they, in the midst of material gloom, will ever remember that the Divine Darkness is even as the Divine Glory.*

Passing to the Altar by East and South, the new Hiererus takes the Sword of his Office, saying:

Hiereus: *In the name of the Lord of Hosts, and by the Word _____, I claim my Sword.*

The Hiererus passes with the sun to the Throne of the West, and assumes his seat. . . . The newly appointed Hegemon is led to the East and invested in the same manner.

Hierophant: *By the power to me committed, I ordain you Hegemon of this Temple for the ensuing six months, and I pray that between the Pillars you may lead the Fratres et Sorores into the equilibrium of perfect reconciliation.*

The Hegemon passes to the Altar and takes the Scepter of his Office.

Hegemon: *In the Name of Messias, the Prince, and by the Word, _____, I assume the Scepter of my Office.*

He goes to his place between the Pillars and takes his seat. The newly appointed Kerux is led to the East and invested in the same manner.

Hierophant: *By the power to me committed, I ordain you Kerux of this Temple for the ensuing six months, to guard the hither side of the Portal and to lead the Mystical Processions. I pray that you may ever go before us with the torch of the higher luminaries, uttering the watchwords of the day. Thanks be to God, my Brother, for the admirable light.*

The Kerux passes to the Altar and claims the Wand and Lamp of his Office.

Kerux: *In the Name of the Secret Light, and by the Word, _____, I assume my Lamp and Wand.*

When he has taken his seat in the West, the newly appointed Stolistes is led to the Throne in the East and invested in the same manner.

Hierophant: *By the power to me committed, I ordain you Stolistes of this Temple for the ensuing six months, to watch over the Cup of cleansing Water, and to purify therewith the Temple, the Brethren and the Candidate. May you also in your own soul be sprinkled as with hyssop and cleansed; may you be washed and be made whiter than snow. Thanks be to God, my Brother, for the Living Water which purifies the whole of creation.*

The Stolistes passes to the Altar and takes the Cup of his Office.

Stolistes: *In the Name of the Waters of Salvation, and by the Word _____, I claim the Cup of my Office.*

When he has taken his seat in the North, the newly appointed Dadouchos is led to the Throne in the East and invested in the same manner.

Hierophant: *By the power to me committed, I ordain you Dadouchos of this Temple for the ensuing six months, to watch over the fires of the Temple, and to perform the consecrations by fire. Remember the sweet odors of the Sanctuary and the savors of the beauty of the House. Thanks be to God, my Brother, for the true incense which hallows our life.*

The Dadouchos passes to the Altar and takes his Scepter

Dadouchos: *In the Name of our Fires of Longing, and by the Word _____, I claim my Censer.*

He repairs to his seat. The Hierophant gives a battery of one knock.

Hierophant: *To order, Fratres et Sorores. My House is a House of Prayer.*

All rise and face East.

Hierophant: *Renew us, O Master of all, in the sanctity of Thy daily service. Fortify the Rites of this Temple with the prevention of Thy plenary grace. Make it, we pray Thee, among things that*

testify below, a type of Thine Eterual Sanctuary. Lift up our hearts therein. Be unto us as an indwelling presence, a glory in the midst thereof. So shall we encompass Thine Altar, clothed in the understanding of Thy Law, clothed in the robe of splendor, which is the showing forth of Thy will within us. Call us, in fine, from the ministry of Thy sacraments in the world of manifested things to the ineffable world of Thy union. (And then turning Westward with uplifted Scepter.) Fratres et Sorores, by the power to me committed, I proclaim that the sun has entered Aries (vel Libra), the Sign of the Vernal (vel Autumnal) Equinox. Light from the Eternal and Glory of everlasting worship be with us for ever and ever.

The Closing is then taken in the Grade of Neophyte.

Here ends the Solemn Celebration of the Equinox.

Solo Ceremony of the Equinox

A few years ago **when we first started up our Thoth Hermes Temple**, we were faced **with the problem** of what to do when some officers could not **attend the Equinox Ceremony**. In a small temple like ours, **we had more than** our share of problems because of distance **and work locations** separating many of the officers geographically. **Those who** could not be present felt that merely reading the **Equinox Ceremony** was not enough, and some of them felt **that they should** be doing something.

As a solution, **we modified** the original Golden Dawn version of the **Equinox Ceremony to suit** an individual who cannot or does want to participate **in group** ritual. This little ritual is very flexible in the sense **that it can** be performed by one person but can also have a **number of others** present. The others simply join in during the **Eucharist** part of the ceremony at the end of the ritual. We have done **this ceremony** as a solo ritual while having as many as five people present. Partaking of the Eucharist makes them a very **firm** part of the ritual.

Modified Equinox Ritual

Held twice yearly: Autumnal Equinox approximately September 23, Vernal Equinox approximately March 20. This is a form of the Golden Dawn order ritual modified for use by only one Officer or Adept.

Temple Setting

PREPARATIONS

As in the Portal Ceremony, with the four Elemental Weapons on the central altar. The adept wears a white robe and Rose Cross and has with him/her, in addition to the elemental weapons, the Lotus Wand and Sword (both placed west of central altar); no head gear is worn. A ritual bath is taken before the ceremony with a few drops of rosemary oil therein, or use a rosemary spray or other herb of the Sun. incense used in the ritual is that of the Sun. Prior to the ceremony the Adept should meditate on the solar cycles and the ritual in order to create a suitable state of mind, and also orient him/herself with the layout of the temple for the last time. Once ready, the adept then summons any other adepts of the order who will be attending. These adepts will wear the robes of their grades, and those of the inner order wear the Rose Cross.

COMMENCEMENT

Starting from the middle pillar:

1. Candles and incense are lighted deosil beginning with the central altar candle, then to the East candle, the South candle and incense, the West candle, and the North candle, then continue East to the left pillar light and then to the right pillar light. Continue deosil, dropping off the matches in the South, to the West of the altar, and pick up the Lotus Wand.

2. Take the Lotus Wand by the black band and go deosil to Northeast. Holding the wand on high by the black band, speak forth:

HEKAS HEKAS ESTE BEBELOI!

3. Go deosil to the West, put down the Lotus Wand, and pick up the Sword; then go deosil to the East and perform the Lesser Banishing Ritual of the Pentagram around the temple, finishing in the East. Return to the West and put down the sword.

4. Pick up the cup of consecrated water and go deosil to the East to purify the temple by water. (Make a cross towards the East with the Cup and then, under the cross, sprinkle three drops of water, forming a triangle with the index finger and thumb of your right hand. Do this in all four cardinal points of temple, going deosil, and as you do this vibrate the following (the sentence should last for the whole purification):

And first the Priest who governeth the works of Fire must sprinkle with the lustral Waters of the loud resounding Sea,

Finish in the East: hold the Cup on high, saying:

I purify with Water.

Go deosil to the West, returning the Cup to the altar.

5. Continue deosil to the South and pick up the incense, then deosil to the East and Consecrate with Fire (the same process as purifying with water except that the incense is waved to form a cross and triangle) vibrating as you go:

And when, after all the phantoms have banished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the universe—hear thou the voice of Fire.

Finishing in the East, holding the incense on high, saying:

I consecrate with Fire.

Go deosil to the South, returning the incense to the altar. Then continue on to the West of central altar.

6. Take the Lotus Wand by the white band and circumambulate deosil three times. Each time you pass the East, give the O=O signs to push forth the circulating current of the cone of power you are forming. Finish facing East

7. Vibrate with correct signs:

Holy Art Thou, Lord of the Universe! (Enterer)

Holy Art Thou, Whom Nature Hath Not Formed! (Enterer)

Holy Art Thou, the Vast and the Mighty One! (Enterer)

Lord of the Light and of the Darkness! (Silence)

Knock once.

8. Draw down the D.W.B. using analysis of the Keyword and appropriate gestures:

I.N.R.I.

Yod Nun Resh Yod

Virgo Isis mighty Mother

Scorpio Apophis destroyer

Sol Osiris slain and risen

Isis Apophis Osiris

I.A.O.

L—The sign of the mourning of Isis

V—The sign of Typhon and Apophis

X—The sign of Osiris risen

L.V.X.—LUX—The Light of the Cross

Let the White Brilliance of the Spirit Divine descend! I.A.O.

9. Turn to face the West and step forward to stand between the Pillars. Formulate (in the astral) a band of light from East to West of the altar and say:

Light, Darkness, East, West, Air, Water.

Knock once, and state:

I am the Reconciler between them.

Give the Neophyte Signs towards the central altar and then formulate a white light from South to North, saying:

Heat, Cold, South, North, Fire, Earth.

Knock once and state:

I am the Reconciler between them.

Make the Neophyte signs towards the central altar, then formulate a circle of light deosil around the altar and say:

One Creator, One Preserver, One Destroyer, One Redeemer

Knock once and state:

I am the Reconciler between them.

10. Go West of the central altar, put down the Lotus Wand, take up the rose, and go deosil to the Pillars. Place the rose on the floor between the Pillars. Continue deosil to the central altar and pick up your Fire Wand. Go deosil to the southern altar and place the Wand there, saying:

I lay down my Wand.

Continue deosil to the central altar and pick up your magical Cup. Go deosil around the temple once to the western altar and place the Cup there, saying:

I lay down my Cup.

Go deosil to the central altar, take up your Dagger, go deosil around the temple once to the eastern altar, and place your Dagger there, saying:

I lay down my Dagger.

Go deosil to the West of the central altar, take up your Pentacle, go deosil around the temple once to the northern altar, and place your Pentacle there, saying:

I lay down my Pentacle.

11. Go from North to the eastern altar. Pick up the Dagger, face the East Tablet, and vibrate, while tracing a cross within a circle:

Let us adore the Lord of the Universe.

Holy art thou, Lord of Air who hast created the Firmament. Spirit of Life! Spirit of Wisdom! Whose breath giveth forth and withdraweth the form of all things: Thou before whom the Life of beings is but a shadow which changeth, and a vapor which passeth: Thou who mountest upon the clouds, and who walkest upon the wings of the wind: Thou, who breathest forth thy breath, and endless space is peopled: Thou who drawest in thy breath, and all that cometh from thee, returneth to thee! Ceaseless motion, in eternal stability, be thou eternally blessed! We praise thee and we bless thee in the changeless empire of created Light, of Shades, or Reflections, and of Images—and we aspire without cessation unto thy immutable and imperishable brilliance. Let the ray of thy intelligence and the warmth of thy love penetrate even unto us! Then that which is volatile shall be fixed; the shadow shall be a body; the spirit of Air shall be a soul; the dream shall be a thought, and no more shall we be swept away by the tempest, but we shall hold the bridles of the winged steeds of Dawn. And we shall direct the course of the evening breeze to fly before thee! Oh Spirit of Spirits! O eternal Soul of Souls! O imperishable breath of Life! O Creative Sigh! O mouth which breathest forth and withdrawest the Life of all Beings, in the flux and reflux of thine eternal word, which is the Divine ocean of movement and of truth! Amen.

Place the Dagger back on the eastern altar

12. Go deosil to the southern altar and pick up the Wand. Trace a cross within a circle while vibrating:

Let us adore the Lord of the Universe.

Holy art thou, Lord of Fire, wherein thou hast shown forth the throne and the glory. Immortal, eternal, ineffable

and uncreated father of all, borne upon the chariot of worlds which ever roll in ceaseless motion: Ruler over the ethereal vastness where the throne of thy power is raised, from the summit of which thine eyes behold all and thy pure and holy ears hear all—help us, thy children, whom thou hast loved since the birth of the ages of time! Thy majesty, golden, vast and eternal, shineth above the heaven of stars. Above them art thou exalted. O thou flashing fire, there thou illuminatest all things with thine insupportable glory, whence flow the ceaseless streams of splendor which nourish thine infinite spirit. This infinite spirit nourisheth all and maketh that inexhaustible treasure of generation which ever encompasseth thee—replete with the numberless forms wherewith thou hast filled it from the beginning. From this Spirit arise those most Holy Kings who are around thy throne and who compose thy Court. O Universal Father, one and alone! Father alike of immortals and mortals. Thou hast specially created powers similar unto thy thought eternal and unto thy venerable essence. Thou hast established them above the angels who announce thy Will to the World. Lastly, thou hast created us as a third order in our elemental empire. There our continual exercise is to praise and to adore thy desires: There we ceaselessly burn with eternal aspirations unto thee, O Father! O Mother of Mothers! O archetype eternal of maternity and love! O Son, the flower of all sons! Form of all forms! Soul, Spirit, harmony and numeral of all things! Amen.

Put down Wand.

13. Go deosil to the western altar and pick up the magical Cup. Trace a cross within a circle while vibrating:

Let us adore the Lord of the Universe.

Holy art Thou Lord of the Waters, whereon thy Spirit moved at the beginning. Terrible King of the Sea, thou who holdest the keys of the cataracts of Heaven, and who encloseth the subterranean waters in the cavernous hollows of Earth.

King of the deluge and of the rains of Spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the blood of the earth, to become the sap of the plants. We adore thee and we invoke thee: Speak Thou unto us, thy mobile and changeful creatures, in the great tempests, and we shall tremble before thee. Speak to us also in the murmur of the limpid waters, and we shall desire they love. O vastness! Wherein all the rivers of being seek to lose themselves—which renew themselves ever in thee! O Thou Ocean of infinite perfection! O height which reflectest thyself in the depth! O depth which exhalest unto the height! Lead us into the true life, through intelligence, through love! Lead us unto immortality through sacrifice, that we may be found worthy to offer one day unto thee, the water, the blood and the tears, for the remission of sins! Amen.

Put down Cup.

14. Go deosil to the northern altar and take up your Pentacle. Trace a cross within a circle while vibrating:

Let us adore the Lord of the Universe.

Holy art Thou Lord of the Earth, which thou hast made for thy footstool. O invisible King, who, taking the Earth for foundation, didst hollow its depths to fill them with thy almighty power. Thou whose name shaketh the arches of the World, thou who causest the seven metals to flow in the veins of the rocks, King of the seven lights, rewarder of the subterranean workers, Lead us into the desirable Air and into the realm of splendor. We watch and we labor unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried talismans, by the axis of the loadstone which passes through the center of the Earth—O Lord, O Lord, O Lord! Have pity upon those who suffer, expand our hearts, unbind and upraise our minds, enlarge our natures. O stability and motion! O darkness veiled in brilliance! O day clothed in night! O master who never dost

withhold the wages of thy workmen! O silver whiteness—O golden splendor! O crown of living and harmonious diamond! Thou who wearest the heavens on thy finger like a ring of sapphire! Thou who hidest beneath the Earth in the Kingdom of Gems, the marvellous seed of the Stars! Live, Reign, and be Thou the Eternal Dispenser of the Treasures whereof thou has made us the wardens! Amen.

Put down Pentacle.

15. Go deosil to a point between the Pillars facing the central altar, pick up the rose, and hold it on high, vibrating:

Let us adore the Lord of the Universe.

Holy art Thou, who art in all things—in whom are all things. If I climb up to Heaven, thou art there, and if I go down to Hell thou art there also! If I take the wings of the morning and flee unto the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say, peradventure the darkness shall cover me, even the night shall be turned light unto thee! Thine is the Air with its movement! Thine is the Fire with its flashing flame! Thine is the Water with its ebb and flow! Thine is the Earth with its enduring stability!

Still between the Pillars, trace a cross within a circle in the air with the Rose and state:

In nomine dei viventis et vivificantis qui vivit et regnet in saecula saeculorum amen avete, rosae rubae et aureae crucis

16. Speaking normally, say:

I know that the mystic temple, which was erected of old by wisdom, as a witness of the mysteries which are above the sphere of knowledge, doth abide in the supernal triad—in the understanding which transcends reason, in the wisdom which comes before understanding, and in the crown which is the light of the supernals. We know that the Shekinah, the co habitating glory, dwelt in the inner sanctuary, but the first

creation was made void. The Holy place was made waste and the sons of the house of wisdom were taken away into the captivity of the senses. I have worshiped since then in a house made with hands, receiving a sacramental ministration by a derived light in place of the cohabitating glory. And yet, amidst signs and symbols, the tokens of the higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that memorial is a witness testifying that we shall return with exultation into the house of our Father. As a witness in the temple of the heart, so in the outer house in our initiation, we have ever present certain watchers from within, deputed by the Second Order to guard and lead the lesser mysteries of the Rosae Rubae et Aureae Crucis and those who advance therein, that they may be fitted in due course to participate in the light which is beyond it. It is in virtue of this connecting link, this bond of consanguinity, that I have assumed these things which are without in the Outer Order into the things of the Second Order.

Cum potestate et gloria, amen benedictus dominus deus noster qui dedit nobis hoc signum (touch breast) I dedicate this ceremony for _____.

17. Put the rose down on the central altar. Go deosil to the southern altar, take the Fire Wand, and go deosil around the temple once and return the Wand to the central altar. Go deosil to the western altar, take the magical Cup, and go deosil once around the temple and return the Cup to the central altar. Go deosil to the northern altar, take up the Pentacle, continue past the East and finish to the West of the central altar, returning the Pentacle to the central altar. Go deosil to the eastern altar and take up the Dagger; go deosil to the West of the central altar and return the Dagger to the central altar.

18. Remain West of the central altar. Take up the Lotus Wand by the white band, face East, and vibrate:

Osiris On-Nophris, who is found perfect before the Gods, hath said:

Point towards the central altar.

These are the elements of my body perfected through suffering, glorified through trial; For the scent of the dying Rose is as the suppressed sign of my suffering; and the flame-red Fire as the energy of mine undaunted Will; and the Cup of Wine is the pouring out of the blood of my heart, sacrificed unto regeneration, unto the newer life; and the bread and salt are as the foundations of my body, which I destroy in order that they may be renewed. For I am Osiris triumphant, even Osiris On-Nophris, the justified. I am He who is clothed with the body of flesh, yet in whom is the Spirit of the great Gods. I am the Lord of Life, triumphant over death. He who partaketh with me shall arise with me; I am the manifestor in matter of those whose abode is in the invisible. I am purified; I stand upon the Universe. I am its reconciler with the eternal Gods; I am the perfector of matter; and without me, the Universe is not.

19. Go deosil to the the East, asserting while walking:

I come in the power of the Light.

I come in the mercy of the Light.

I come in the Light of wisdom.

The Light hath healing in its wings.

20. At the East, face the Air Tablet, extend your arms outwards at shoulder level so your body forms a cross, and vibrate:

O Noble King ORO IBAH AOZPI, whose Names are borne upon the Banners of the East, come forth, Great Spirit, and give us thy blessings and rejoice with us in this celebration of the forces of the Equinox. I petition you to give license for those noble beings of Light from the Great Quadrangle of the East, whom you command, to attend this ceremony. Come forth all you beings of Light and share with us in this festive

occasion and partake with me the nourishment of the Eucharist, the body of the Four Elements.

Drop arms.

21. Go deosil to the Fire Tablet, extending arms as before, and say:

O Noble King OIP TEAA PEDOCE, whose Names are borne upon the Banners of the South, come forth Great Spirit and give us thy blessings and rejoice with us in this celebration of the forces of the Equinox. I petition you to give license for those noble beings of Light from the Great Quadrangle of the South, whom you command, to attend this ceremony. Come forth all you beings of Light and share with us in this festive occasion and partake with me the nourishment of the Eucharist, the body of the Four Elements.

Drop arms.

22. Go deosil to the Water Tablet, extend arms as before, and say:

O Noble King EMPH ARSEL GAIOL, whose Names are borne upon the Banners of the West, come forth Great Spirit and give us thy blessings and rejoice with us in this celebration of the forces of the Equinox. I petition you to give license for those noble beings of Light from the Great Quadrangle of the West, whom you command, to attend this ceremony. Come forth all you beings of Light and share with us in this festive occasion and partake with me the nourishment of the Eucharist, the body of the Four Elements.

Drop arms.

23. Go deosil to the Earth Tablet, extend arms as before, and say:

O Noble King EMOR DIAL HECTEGA, whose Names are borne upon the Banners of the North, Come forth Great Spirit and give us thy blessings and rejoice with us in this celebration of the forces of the Equinox. I petition you to give

license for those noble beings of Light from the Great Quadrangle of the North, whom you command, to attend this ceremony. Come forth all you beings of Light and share with us in this festive occasion and partake with me the nourishment of the Eucharist, the body of the Four Elements.

Drop arms.

24. From the North, circumambulate deosil, passing East to West of the central altar, and face East. Make the Projecting Sign to altar, then say (picking up the rose):

*I invite you to inhale with me the perfume of this rose, as a symbol of Air (smells rose);
to feel with me the warmth of this sacred lamp, as a symbol of Fire (spread hands over flame);
to eat with me this bread and salt (or wafer—dip piece of bread in salt and eat it);
as types of earth, and finally to drink with me this wine, the consecrated emblem of elemental Water (make cross with cup in air before you, then take a sip).*

25. Place the Cup of Wine on the center of the altar and proceed deosil to the East of the central altar, facing West. As for any companions present, in order of rank, the first one will go to the West of the altar and make the projecting sign; you return the sign of silence. Then each of the Elemental sacraments are passed to the companions in the same order as above. That person will then take your place East of the altar and the next person will repeat the above pattern. You will wait silently in the Southeast until all have partaken of the Eucharist. After the last person returns to his/her seat, and you will go to the West of the altar, take the cup of wine, and drink the rest of it completely. With the Cup, make the sign of the cross before your breast, invert the Cup, and place it between the cross and triangle on the central altar. Declare:

TETELESTAI!

26. Purify and Consecrate the Temple as in points 4 and 5 at the beginning of the ceremony.

27. Take up the Lotus Wand, holding it by the white band. Circumambulate widdershins three times around the temple, making the Neophyte signs as you pass the eastern altar. Finish in the northeast.

28. At the northeast, hold the Lotus Wand by the black band, point the Wand to the southwest, and give the license to depart:

Depart in peace unto your abodes and habitations, all those beings called this evening (day). We thank you for your attendance, and let there be grace and harmony between us. May the blessing of Yeheshuah Yehovashah be with you and upon you, now and forevermore.

29. Go West widdershins, put down the Lotus Wand, and take up the Sword. Go widdershins to the East and perform the Lesser Banishing Ritual of the Pentagram.

30. Finishing in the East, state:

I now declare this temple closed.

All those present remain seated until the lights are doused in the order given below.

31. Candle closing: Going widdershins, collect the candle snuffer from the southern altar and continue to the the last candle you lit in the lighting ceremony. Douse the candles in this order: White Pillar, Black Pillar, North, West, South, East, and lastly the central altar light.

Meditation During Equinox

A number of years ago when my teacher, Jack Taylor, started me on meditation, he told me that God-form assumption was possibly the easiest way of not getting confused. During the

Equinox and after the above ceremony, I have found that the God-form assumption of Osiris is a very important step in understanding the ceremony. As an addition to the Solo Ceremony of the Equinox, one can perform the God-form assumption of Osiris before ones leaves the temple. This can be done either before the Banishing Ritual of the Pentagram or after the Ritual itself has been fully completed. There is no hard and fast rule; the best way to find out the proper time for yourself is to experiment.

I have found that one interesting method of God-form assumption is through the L.V.X. signs. This is not a duplicate of the Divine White Brilliance Formula; rather, one builds up full image of the God-form around himself/herself at each letter (L, V, X). To do this properly will take a few minutes at each letter, but the important point is to expand the God-form to the macrocosm; that is, to expand oneself to the Universe or Zodiacal belt and become one with it. When this happens, then you will be in empathy with the currents and pathways of the Astral. At that point, impressions will occur. This will be your point of contact for whatever guides you. The impressions will be muddled at first, but the basic feeling will get through to you. It is very much the *feeling* approach rather than the seeing, but of course this will depend on the individual. Don't expect voices; expect inclinations towards certain goals. This seems to be the most common form of contact. The contact, through Osiris, is with your own belief structure, through your Higher Self.

As you gradually assume the varying postures of Osiris, the old links are renewed. The drives of the spirit of the old Equinox are left behind and new concepts are anticipated. I have often used different passages concerning Osiris from the Egyptian *Book of the Dead* during this time, when the Astral God-form is fully formulated. This helps with directional focus.

Equinoctial meditation makes us really examine ourselves and our personal growth through our feelings. It reaffirms that part of the growth structure that is necessary to develop more for us and makes us acutely aware of our own growth during past and present Equinoxes.

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