

O Thou Flashing Fire. There Thou illuminateth all things with 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. which nourish Thine Infinite Spirit.
From this Spirit arise those most holy Kings, who are around Thy Throne and who compose Thy Court.

O Universal Mother, One and alone!
Mother alike of Immortals and of 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 Mother of Mothers! O Archetype Eternal of Maternity and Love! O Sun, the Flower of all Sons! Form of all Forms! Soul, Spirit, Harmony and Numeral of all things! Amen!

Hiero makes Banishing circle and Pentagrams with scepter before Tablet.

Depart Ye in peace unto your habitations. May the blessing of ASHERAH TSABAOTH be upon ye! Be there peace between us and you, and be ye ready to come when ye are called.

Hiero returns to his/her place. The others follow. Hegemon leads Philosophus to his/her seat.

In the name of ASHERAH TSABAOTH,
I declare this Temple closed in the 4=7 Grade of Philosophus.

Hiero: !!! !!! !

Hiereus: !!! !!! !

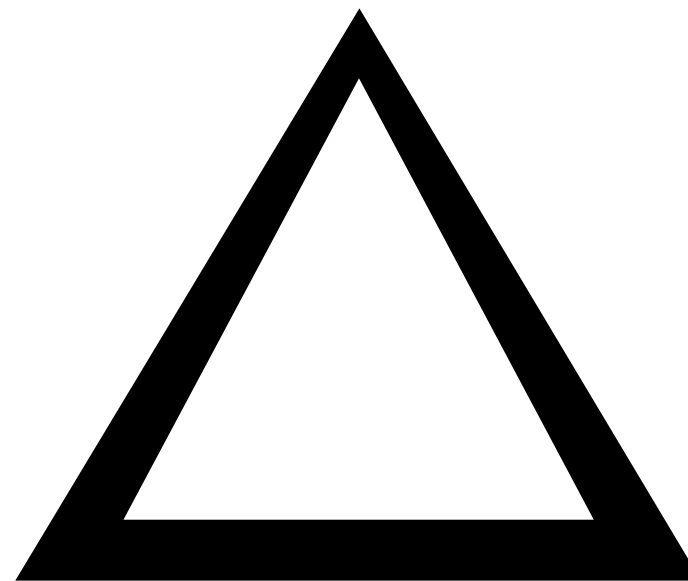
Heg: !!! !!! !

Dedication of Merit

ALL: May the benefit of this act, and all acts, be dedicated
Unto the complete liberation and the supreme enlightenment
Of all beings everywhere pervading space and time.
So mote it be.
May the benefits of practice, ours and others, come to fruition,
Ultimately and immediately,
and we remain in the state of presence—Ah!

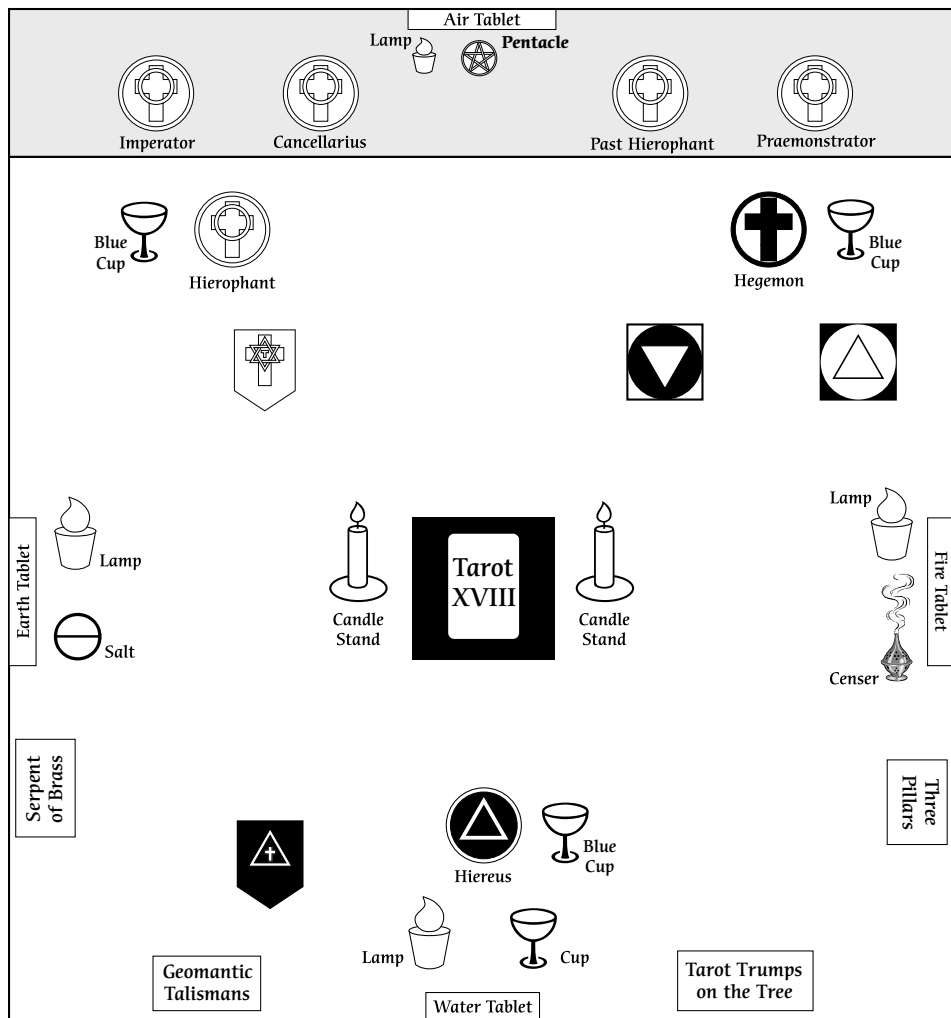
Advancement into the Hall of the Philosophi

Het Nuit Redaction, v1.9, May, 2004



OPEN SOURCE ORDER OF THE GOLDEN DAWN

The 4=7 Hall of the Philosophi, part 1: Opening & Qoph center projection



And, as having attained at length to the highest Grade of the First Order, and being, as it were, the connecting link with the Second Order, I give you the further symbol of Phrath or Euphrates, the Fourth River flowing from the Celestial Stream. (knocks) In the Name of ASHERAH TSABAOTH, I now proclaim that you have been duly advanced to the 4=7 Grade of Philosophus and are an Initiate of the 27th, 28th, and 29th Paths.

Hiereus: Frater/Sorer, as a Member of this important Grade, you are explicitly suited for the post of Hiereus when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid to your utmost the Members of the Second Order in the working of the Temple to which you are attached; to study thoroughly the Mysteries which have been unfolded to your view in your progress from the embryonic position of Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant, but that you may really and thoroughly understand what you profess to know.

Your duty is also to supervise the studies of less advanced Fraters and Sorors, and to make yourself as far as possible an Ornament, alike to your Temple and to your Order.

Closing

Hiero: (knocks) Assist me to close the Hall of the Philosophi. Sr./Fr. Hegemon, see that the Temple is properly guarded.

Heg: Sr./Fr. Hierophant, the Temple is properly guarded.

Hiero: Let us adore the Archon of Fire. (knocks)

All face East.

Hiero: ASHERAH TZABAOTH, Mighty and Terrible! Commander of the Ethereal Hosts art thou! Amen!

All salute. Hiero goes to Fire Tablet. Hiereus stands behind him/her SW, Hegemon places Practicus in the North facing south, and goes SE. Any members present should arrange themselves in balanced formation behind Hiereus and Hegemon.

Hiero: Let us rehearse the Prayer of the Salamanders or fire Spirits. (knocks)

ALL: Immortal, Eternal, Ineffable and Uncreated Mother 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.

Hiero: The Triangle surmounting the Cross upon the Altar represents the Fire of the Spirit surmounting the Cross of Life and of the Waters of Creation. You will note that it thus forms the Alchemical Emblem of Sulphur. The Red Lamps at the angles of the Triangle are the Three-fold form of Fire.

The Special Practice for the Neophyte is the two-fold practice of Refuge and the Dedication of Merit, for the Zelator the Lesser Banishing Ritual of the Pentagram, for the Theoricus, the Middle Pillar, for the Practicus, the Dissolution into 'Shunyata' or the Absolute. For the Philosophus the Special Practice is the Four Immesurables.

Hiero resumes his/her seat. Hegemon conducts Practicus to him/her.

Hiero: The Portals in the East and North East conduct to higher Grades. The others are those of Paths you have already traversed.

This Grade is also related to the Planet Venus. Its Kamea or mystical square is formed of 49 squares containing the numbers from 1 to 49 arranged so as to show the same sum each way. The ruling numbers are 7, 49, 175 and 1252. This Tablet (*indicating it*) shows the mystical Names and Seals drawn from the Kamea of Venus. The Seals are formed by lines drawn from and to, certain numbers upon the Square. The name answering to 7 is AHA, that answering to 49 is HAGIEL, the Intelligence of Venus; that answering to 175 is QEDEMEL the Spirit of Venus and lastly that answering to 1252 is BENI SERAPHIM the name of the Intelligence of Venus.

On this Tablet is shown the meaning of the symbol of Venus on the Tree of Life. It embraces all the Sephiroth, and is therefore the fitting symbol of the Isis of Nature. Hence also its circle is always represented larger than that of Mercury.

Hiero resumes his seat. Heg leads Practicus to West.

Hiereus: This Tablet (*indicating it*) shows the Four Planes corresponding to the elements; the four Worlds and the letters of the Holy Name.

On this Tablet (*indicating it*) is shown the arrangement of the Sephiroth in the Four Worlds, each Sephira with its own 10 Sephiroth inscribed inside, so that the total number is 400, the number of Tau the last letter of the alphabet.

Practicus faces Hierophant.

Hiero: I now congratulate you Frater/Soror, on having passed through the Ceremony of the 4=7 Grade of Philosophus and in recognition thereof, I confer upon you the Mystic Title Pharos Illuminans, which means Illuminating Tower of Light, and I give you the symbol of Asch, which is the Hebrew Name for Fire.

Advancement into the 4=7 Hall of the Philosophi Open Source Order of the Golden Dawn

v1.9 ed. May, 2004

MATERIALS:

	Opening/Path of Qoph	Path of Tzaddi	Path of Peh	Entrance into Netzach
Letters:	ש, ת, ק	ר, ס, צ	מ, ז, פ, ר, ש	כ, ז, נ, פ, ז, כ
On Altar:	Tarot Trump XVIII	Tarot Trump V & XVII	Tarot Trump XVI	Cross, Triangle, 3 red lamps Alchemical Plate: Conjunction
Admission Badges:	Latin Cross of 12 Squares	Solid Pyramid of the Elements	Latin Cross of 10 Squares	Lamen of the Hegemon

Diagrams:

	Opening/Path of Qoph	Path of Tzaddi	Path of Peh	Entrance into Netzach
Ne	—	Holy Name in Four Worlds	—	—
nE	—	—	Sulphur on the Tree	Venus Kamea, Seals, & Sigil
sE	—	—	Salt on the Tree	Venus on the Tree
Se	—	—	—	—
Sw	Three Pillars	—	Seven Yetziratic Palaces	—
sW	Tarot Trumps on the Tree	Tree in Seven Planes	—	Tree in Four Worlds
nW	Geomantic Talismans	Planetary Lineal Figures	—	Tree in Four Planes
Nw	Serpent of Brass	Geomantic Figures on the Tree	—	—

Challenges:

	Opening/Path of Qoph	Path of Tzaddi	Path of Peh
Hirophant	cup of salt water	cup of water	—
Hiereus	empty cup	cup of wine	—
Hegemon	cup of sugar water	cup of milk	—
Imp—Jacin	—	—	bell
Imp—Boaz	—	—	pot lid

For the Hall:

North	East	West	South
Earth Tablet	Air Tablet	Water Tablet	Fire Table
green lamp	yellow lamp	blue lamp	red lamp
bowl of salt	pentagram	cup of water	censer

The Opening

There are three Officers—Hierophant, Hiereus and Hegemon. The Throne of the Hierophant, beside which is a Cup of Salt Water and the Banner of the East, is placed before the Dais N.E. The seat of the Hegemon is before the Dais in the S.E., that of Hiereus in the West. Each Officer has a Cup of Water, Hiereus, empty and Hegemon sugared. The Pillars are placed about three feet in front of Hegemon's seat, and behind him/her is displayed the Letter Qoph.

The Altar in the Center of the Hall is supplied with a candle on either side. On it is the Tarot Key of the Path—THE MOON. The Elemental lights are lit. Incense is burning in the South. This Sign ! represents one knock. The Grade Knock is !!! !!! !.

Members are assembled and robed. Hierophant knocks. All rise.

Hiero: *(knocks) Fratres and Sorors of Het Nuit of the Open Source Order of the Golden Dawn, please assist me to open the Temple as the 4=7 Hall of the Philosophi. Sr./Fr. Hegemon, please see that the Temple is properly guarded. (done)*

Heg: Sr./Fr. Hierophant, the Temple is properly guarded.

Hiero: Sr./Fr. Hiereus, see that the Philosophi are assembled.

Hiereus: Fratres and Sorors Philosophi, give the Sign of the Philosophus. *(all officers and members of Philosophus grade and above, including the Dias, rise and give sign)*
Sr./Fr. Hierophant, the Philosophi are assembled.

Hiero: Sr./Fr. Hegemon, to what particular element is this Hall attributed?

Heg: To the Element of FIRE.

Hiero: Sr./Fr. Hiereus, to what Planet does this Hall especially refer?

Hiereus: To the Planet VENUS.

Hiero: Sr./Fr. Hegemon, what Paths are attached to this Grade?

Heg: The 29th, 28th, and 27th Paths of Qoph, Tzaddi, and Peh.

Hiero: Sr./Fr. Hiereus, to what does the 29th Path allude?

Hiereus: To the reflection of the sphere of PISCES.

Hiero: Sr./Fr. Hegemon, to what does the 28th Path allude?

Heg: To the Reflection of the Sphere of AQUARIUS.

Hiero: Sr./Fr. Hiereus, to what does the 27th Path allude?

Hiereus: To the Reflection of the Sphere of MARS.

Hiero: *(knock) Let us adore the Archon of FIRE. (rises and faces East) ASHERAH TZABAOth! Blessed be thou—Goddess of Armies is Thy Name, Amen!*

Second, please note the words on the steps into the chamber in the middle of the mount of initiation. They give the seven stages of the alchemical process. What you must know is that these stages have been intentionally scrambled and garbled.

Hiero: *(after a pause) The 4=7 Hall of the Philosophi is referred unto the Sephira Netzach and the 27th, 28th, and 29th Paths are bound thereto.*

The Sign of this Hall is given by raising the hands to the forehead, and with the thumbs and index fingers forming a triangle, apex up thus (demonstrating) this represents the element of Fire to which this Grade is allotted, and also the spirit which moved upon the Waters of Creation.

The Grip or token is the general Grip of the First Order. The Grand Word is a name of nine letters—ASHERAH TZABAOth, which means God of Hosts.

The Mystic Number is 28 and from it is formed the Password Kaph Cheth, which should be lettered separately when given. It means Power.

Unto this Grade, and unto the Sephira Netzach, the Seventh Path of the Sepher Yetzirah is referred.

It is called the Occult Intelligence because it pours out a brilliant splendor on all the Intellectual Virtues which are perceived by the Eye of the Mind and by the contemplation of Faith alone.

Hiero: The distinguishing badge of this Grade which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the orange cross and the numbers 4 in a circle and 7 in a square on either side of its summit, and below the number 31, the numbers 27, 28, and 29 in bright green, between narrow bars of the same color.

This Grade is especially referred to Fire, and therefore, the Great Watch Tower of Terrestrial Tablet of the south forms one of its principal Emblems. It is known as the fourth of Great southern Quadrangle and is one of the four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the Three Holy Secret Names OIP TEAA PEDOCE, which are borne upon the Banners of the South, and the Name of EDELPERNA, the Great King of the South, as well as numberless divine and angelic names which appertain unto the element of Fire. The meanings of the other Tablets have already been explained to you.

Aspirant is instructed in invocation by Hebrew God-Name, Pentagram, Archangel, Threefold-Name and King, using Signs of Enterer and Silence with Grade Sign. The Aspirant is requested to perform this invocation a few times now to acquaint him/herself with the energy. Turning back to the Altar, Hierophant indicates the Cross and Triangle.

The Entry into Netzach

Hegemon requires the Sash of the grade, and badge or Lamén on Hegemon.

Hiero: Fr./Sr. Hegemon, will you present the Practicus with the necessary Admission Badge and admit him/her?

Hegemon responds, saluting. Hegemon quits the hall, instructs Practicus to knock and gives him/her Lamén. Hiereus admits them.

Hiereus: By what symbol dost thou enter herein?

Practicus: By the particular Emblem of the Hegemon which is the Latin Cross of Six Squares. (*assisted by Hegemon*)

Hiereus: If placed upon the Tree of Life this Cross embraces, as you see, Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also, the Latin Cross of Six Squares forms the Cube, and is thus referred to the six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

Hegemon faces Practicus to the Diagram at the Altar and resumes seat. Hiero comes East of altar and points to Diagram.

Hiero: Before you is the Alchemical Emblem “Conjunction,” which is the Middle or 3rd diagram of “Cabala: Spiegel der kunst und Nature, in Alchymia” meaning “Cabala, The Mirror of Art and Nature, in Alchemy” a set of four plates designed and published by Stephan Michelspacher and drawn by Raphael Custodis in Augsburg, Germany in 1616 of the common era.

In the Hall of the Practici you were introduced to the Tetraktys, the most essential form of the Tree of Life, as is appropriate to the Absolute Intelligence of Hod.

Netzach is the sphere of the Recondite or that which is “difficult to penetrate; incomprehensible to one of ordinary understanding or knowledge.” from the latin for ‘hidden away’. Therefore in this hall of the Philosophi you are introduced to one of the most abstruse forms of the Tree of Life, “Cabala: Spiegel der Kunst und Nature, in Alchymia”. With diligent study all of the aspects of the Tree to which you were introduced in Yesod will be found in this alchemical emblem but after the manner of the Alchemists, this being a presentation of the Alchemical Cabala, the Kabbalah of the Hebrews, or the Qabbalah of the Hermeticists.

This being said I must warn you now, and advise that you keep this warning close to your heart for you will be met with this challenge forever forward on your Magickal Journey:

First, that the authors given for this image are pseudonyms. We have little idea as to who they are or their capacity to produce a diagram like this.

All salute. Hiero quits his/her Throne and goes to the South. Hegemon stands behind him/her in the S.E., Hiereus in the S.W. Hierophant makes Portal opening motion and the invoking Pentagrams in a circle before the Fire Tablet.

Hiero: And The RUACH ELOHIM moved upon the Face of the Waters. In the Name of the ELOHIM, Mighty and Ruling, and in the Name of ASHERAH TZABAOOTH, Spirits of FIRE, Rise Up and Awake!

Hierophant takes incense from before Fire Tablet, and makes the sign Leo in the air before it.

Hiero: In the Name of MICHAEL, the Great Archangel of Fire, and in the Sign of the Lion, Spirits of FIRE, Rise Up and Awake!

Makes Cross with Incense.

In the Names and letters of the Great Southern Quadrangle revealed unto ENOCH by the Great Angel AVE, Spirits of FIRE, Rise Up and Awake!

Holds Incense on high.

In the Three Great Secret Names of the One borne upon the Banners of the South—OIP TEAA PEDOCE—Spirits of FIRE Rise Up and Awake!
In the Name of EDELPERNA, Great King of the South, Spirits of FIRE, Rise Up and Awake!

Replaces Incense and returns to place. All return to places.

In the name of ASHERAH TZABAOOTH,
I declare this Temple opened in the 4=7 Grade of PHILOSOPHUS.

Hiero: !!! !!! !

Hiereus: !!! !!! !

Heg: !!! !!! !

The Twenty-ninth Path of Qoph

Hiero: Fraters and Sorors, our Sr./Fr. _____, having made such progress in the Paths of Magick as has enabled him/her to pass the examination in the requisite knowledge, is now eligible for advancement to the Grade of Philosophus. Therefore, by our power to wield a current of initiation I would undertake to advance him/her in due form. What is your will?

All: (*respond*)

Hiero: Sr./Fr. Hegemon, will you superintend the preparation of the Practicus and give the customary alarm?

Hegemon rises, salutes Hierophant, with 4=7 grade sign, quits the Temple, and sees that the Practicus is robed and wearing the sash of the 3=8 Grade. S/he hoodwinks him/her and places in his hand the admission badge. She leads him/her to the Temple door and gives the alarm saying, as they enter:

Heg: By her spells she invoked the Scarab, the Lord Keph-Ra, so that the waters were cloven and the illusion of the towers was destroyed.

Hiereus admits them and returns to his/her place. Hegemon leads Practicus to the South by the Tablet of Fire, faces him/her East and takes away Cross.

Hiero: Give the Hegemon the Signs and Words of the Practicus.

Heg: (standing between the pillars) Give me the Sign of the 3=8 Grade. (done) The Grip, (done) the Grand Word (this is given, Hegemon prompting if necessary). Elohim Tzabaoth) The Mystic Number (36) and the Pass-word of the Grade of Practicus (Aleph Lamed He).

Hiero: Give me also the Mystic Title and Symbol you received in that Grade (Monocris de Astris, Maim)

This done, Hegemon faces Practicus to the Fire Tablet.

Hiero: Sr./Fr. Monocris de Astris, do you solemnly pledge yourself to aspire to penetrate the mysteries of the 29th, 28th, and 27th Paths and of the 4=7 Hall of the Philosophi as you have already sworn respecting those of the preceding Halls?

Practicus: I do.

Hiero: Then you will stretch your arms above your head to their full limit and say: "I swear by the Torrent of FIRE."

Practicus repeats words.

Hiero: Let the hoodwink be removed.

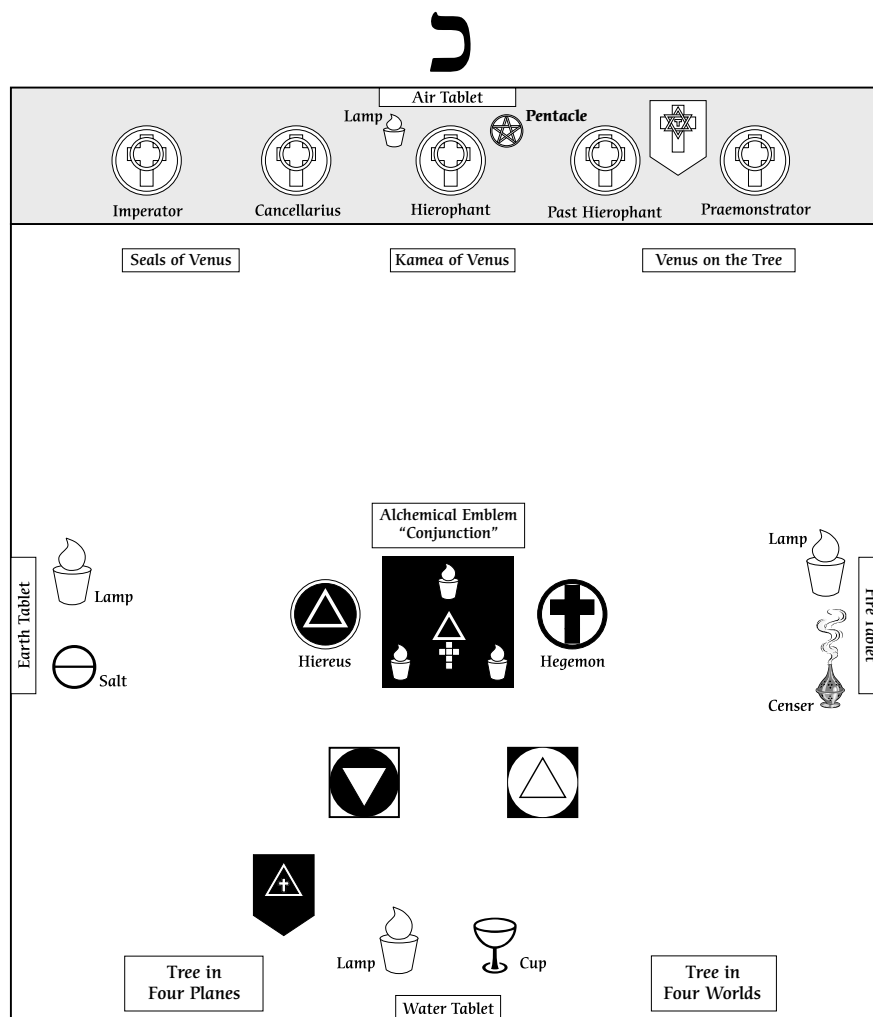
Hegemon gives Practicus the incense from before the Tablet.

Hiero: Wave the incense before the Tablet of Fire and say: "Let the Powers of Fire witness my pledge."

Done. Hegemon replaces incense before the Tablet.

Conduct the Practicus to the East and place him/her between the Mystic Pillars. (done) Before you are the Portals of the 31st, 32nd, and 29th PATHS as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29th PATH leading to the Grade of Philosophus is now open to you. Take in your right hand the Latin Cross of Twelve Squares and follow your guide through the Path of the Waters.

The 4=7 Hall of the Philosophi, part 4: Netzach center projection



Hegemon leads Practicus to Hiero and gives Hiero the Latin Cross.

Hiero: The Latin Cross of Ten Squares refers to the Ten Sephiroth in balanced disposition, before which the Formless and the Void rolled back. It is also the opened out form of the double Cube and of the Altar of Change, the Anvil of the Universe. The 27th Path of the Sepher Yetzirah which answers unto PEH is called the Exciting Intelligence, because by it is created the Intellect or Spirit of all created Beings under the Highest Heaven, and their motion. It is therefore the Reflection of the Sphere of Mars, and the reciprocal path connecting Hod with Netzach, Splendor with Victory. It is the lowermost of the three Reciprocal Paths.

Hiero, Heg, and Practicus come to the West of Altar.

Hiero: Before you upon the Altar is the 16th Key of Tarot, which symbolically resumes these ideas. It is called the Blasted Tower, or the House of God, or War. Study it well.

Hiero, Heg, and Practicus move to the Tablets in the East.

Heg: This represents the Alchemical symbol of Sulphur on the Tree of Life. It does not touch the 4 lower Sephiroth. The Cross terminates in Tiphareth, whereby as it were the Supernal Triangle is to be grasped, and Tiphareth is the purified Man.

The symbol of Salt embraces all the Sephiroth but Malkuth, and is as it were, the reconciler between the Sulphur and the Mercury. The horizontal dividing line implies the precept of Hermes as above, so below.

Hiero resumes his place. Heg conducts Practicus to Tablet of Yetziratic Palaces in the South and is joined by the Hiereus.

Hiereus: These are the Seven Yetziratic Palaces, containing the 10 Sephiroth. In each Palace are six letters from the Divine Name of 42 letters. Thus, the Name of 42 letters has been taken from the 42 first letters of the History of Creation, as far as Beth of the word "Bohu" by various transmutations which are described at length in the Sepher Pardes.

Hiereus returns to his/her throne. Hegemon and Practicus return West of Altar.

Hiero: I have much pleasure in conferring upon you the Title of Initiate of the 27th Path. You will now quit the Temple for a short time and on your return, the Ceremony of your Reception into the 4=7 Grade of Philosophus will take place.

Hegemon circumambulates Temple once with Practicus, having given him/her the Latin Cross to carry. Hiereus begins to read:

Hiereus: Verily and Amen! I passed through the deep sea, and by the rivers of running water that abound therein, and I came unto the Land of No Desire. Wherein was a white unicorn with a silver collar, whereon was graven the aphorism "*Linea viridis gyrat universa.*"

Hiero: Then the word of Adonai came unto me by the mouth of the Magister mine, saying:

O heart that art girt about with the coils of the old serpent, lift up thyself unto the mountain of initiation!
But I remembered. Yea, THAN, yea, THELI, yea, LILITH! these three were about me from of old. For they are one.
Beautiful wast thou, O Lilith, thou serpent-woman!
Thou wast lithe and delicious to the taste, and thy perfume was of musk mingled with ambergris.
Close didst thou cling with thy coils unto the heart, and it was in the joy of all the spring.
But I beheld in thee a certain taint even in that wherein I delighted.
I beheld in thee the taint of thy father the ape, of thy grandsire the Blind Worm of Slime.
I gazed upon the Crystal of the Future, and I saw the horror of the End of thee.
Further, I destroyed the time Past, and the time to Come—had I not the Power of the Sand-glass?
But in the very hour I beheld corruption.

As they approach the East for the second time, Hierophant rises holding up Cup of Salt Water. Hegemon and Practicus halt.

Hierophant confronts Practicus and halts his/her progress, improvising a speech containing the following elements: Than of the Abyss, Stagnant, still water, the Past, in a form similar to:

Hiero: Halt! I am Than of the Abyss!
Stagnant and Still Waters are Mine! In me is all of the Past.
(*s/he then offers the Practicus a drink of his/her cup, saying:*)
You cannot pass me by without drinking of my cup and telling me of my nature.

S/he waits until the Practicus has noted that the water in the cup is salted and makes a connection between the symbolism of Than, i.e., stagnant water and the past, and the salt water of the cup. Hegemon leads Practicus around one circumambulation while Hiero. reads:

Hiero: Then I said: O my beloved, O Lord Adonai,
I pray thee to loosen the coils of the serpent!
But she was closed fast about me,
so that my Force was stayed in its inception.
Also I prayed unto the Elephant God,
the Lord of Beginnings, who breaketh down obstruction.
These gods came right quickly to mine aid.

I beheld them; I joined myself to unto them;
I was lost in their vastness.

Then I beheld myself compassed about with
the Infinite Circle of Emerald that encloseth the Universe.
O Snake of Emerald, Thou hast no time Past,
no time To Come. Verily Thou art not.
Thou art delicious beyond all taste and touch,
Thou art not-to-be-beheld for glory,
Thy voice is beyond the Speech and the Silence and the Speech
therein, and Thy perfume is of pure ambergris,
that is not weighed against the finest gold of the fine gold.
Also Thy coils are of infinite range;
the Heart that Thou dost encircle is an Universal Heart.

As they approach the West for the second time Hiereus rises, cup in hand, to stop them. Practicus is halted before him/her.

Hiereus confronts Practicus and halts his/her progress, improvising a speech containing the following elements: Lilith the Lamia, Turbulent Dark Water, the Future, similar to:

Hiereus: Halt! I am Lilith the Lamia!
Turbulent and Dark Waters are Mine!
In me is all of the Future.
(s/he then offers the Practicus a drink of his/her cup, saying:)
You cannot pass me by without drinking of my cup
and telling me of my nature.

S/he waits until the Practicus has noted that the cup is empty and makes a connection between the symbolism of Lilith, i.e., absent water and the future, and the empty cup. (i.e. the future is as yet unwritten)

Hegemon leads Practicus round one circumambulation while Hiereus reads:

Hiereus: I, and Me, and Mine were sitting with lutes in the market-place
of the great city, the city of the violets and the roses.
The night fell, and the music of the lutes was stilled.
The tempest arose, and the music of the lutes was stilled.
The hour passed, and the music of the lutes was stilled.
But Thou art Eternity and Space;

Hiero: O how I love Thee, O my God!
Especially is there a vehement parallel light from infinity,
vilely diffracted in the haze of this mind.

Hiereus: I love Thee. I love Thee. I love Thee.

Heg: Thou art a beautiful thing whiter than a woman
in the column of this vibration.

Hiero: I shoot up vertically like an arrow, and become that Above.

Hiereus: But it is death, and the flame of the pyre.

Heg: Ascend in the flame of the pyre, O my soul!
Thy God is like the cold emptiness of the utmost heaven,
into which thou radiatest thy little light.

Hiero: When Thou shall know me, O empty God,
my flame shall utterly expire in Thy great N.O.X.

Hiereus: What shalt Thou be, my God,
when I have ceased to love Thee?

Heg: A worm, a nothing, a nidding knave!

Hiero: But Oh! I love Thee.

Hiereus: I have thrown a million flowers from
the basket of the Beyond at Thy feet,
I have anointed Thee and Thy staff
with oil and blood and kisses.

Heg: I have kindled Thy marble into life—ay! into death.

Hiero: I have been smitten with the reek of Thy mouth,
that drinketh never wine but life.

Hiereus: How the dew of the Universe whitens the lips!

Heg: Ah! trickling flow of the stars of the mother Supernal, begone!

Hiero: I Am She that should come, the Virgin of all men.

Hiereus: I am a boy before Thee, O Thou satyr God.

Heg: Thou wilt inflict the punishment of pleasure—Now! Now! Now!

Hiero: Io Pan! Io Pan! I love Thee. I love Thee.

Hiereus: O my God, spare me!

Heg: Now! It is done! Death. *(imps stop their racket)*

Hiero, Heg, and Hiereus stand, lamps in hand

All: I cried aloud the word—
and it was a mighty spell to bind the Invisible,
an enchantment to unbind the bound; yea, to unbind the bound.

Heg: Thou art a centaur, O my God,
from the violet-blossoms that crown Thee to the hoofs of the horse.

Hiero: Thou art harder than tempered steel;
there is no diamond beside thee.

Hiereus: Did I not yield this body and soul?

Heg: I woo thee with a dagger drawn across my throat.

Hiero: Let the spout of blood quench Thy blood-thirst, O my God!

Hiereus: Thou art a little white rabbit in the burrow Night.

Heg: I am greater than the fox and the hole.

Hiero: Give me Thy kisses, O Lord God!

Hiereus: The lightening came and licked up the little flock of sheep.

Heg: There is a tongue and a flame;
I see that trident walking over the sea.

Hiero: A phoenix hath it for its head; below are two prongs.
They spear the wicked.

Hiereus: I will spear Thee, O Thou little gray god, unless Thou beware!

Heg: From the gray to the gold;
from the gold to that which is beyond the gold of Ophir.

Hiero: My God! but I love Thee!

Hiereus: Why has Thou whispered so ambiguous things?
Wast Thou afraid, O goat-hoofed One,
O horned one, O pillar of lightening?

Heg: From the lightening fall pearls;
from the pearls black specks of nothing.

Hiero: I based all on one, one on nought.

Hiereus: Afloat in the æther, O my God, my God!

Heg: O Thou great hooded sun of glory, cut off these eyelids!

Hiero: Nature shall die out; she hideth me, closing my eyelids with fear,
she hideth me from My destruction, O Thou open eye.

Hiereus: O ever-weeping One!

Heg: Not Isis my mother, nor Osiris my self;
but the incestuous Horus given over to Typhon, so may I be!

Hiero: There thought; and thought is evil.

Hiereus: Pan! Pan! Io Pan! it is enough.

Heg: Fall not into death, O my soul!
Think that death is the bed into which you are falling!

Thou art Matter and Motion;
and Thou art the negation of all these things.
For there is no Symbol of Thee.

Upon approaching the East for the second time Hegemon leads Practicus to his/her throne where she takes up his/her cup and halts the Practicus.

Hegemon confronts Practicus and halts his/her progress, improvising a speech containing the following elements: Theli Coruscant, Smooth flowing water, the Present, in a form similar to:

Heg: Halt! I am Theli Coruscant!
Smooth and Flowing Waters are Mine!
In me is all of the Present.
(offering him/her a drink of his/her cup)
You cannot pass me by without drinking of my cup
and telling me of my nature.

S/he waits until the Practicus has noted that the water in the cup is sugared and makes a connection between the symbolism of Theli, i.e., sweet water and the present, and the sugared water of the cup. Heg. replaces Cup and leads Practicus to stand West of the Altar, and returns to his/her place.

Hiero: *(rising)* If I say Come up upon the mountains!
the celestial waters shall flow at my word.
But thou art the Water beyond the waters.
The red three-angled heart hath been set up in Thy shrine;
for the priests despised equally the shrine and the god.
Yet all the while Thou wast hidden therein,
as the Lord of Silence is hidden in the buds of the lotus.
Thou art Sebek the crocodile against Asar;
thou art Mati; the Slayer in the Deep;
Thou art Typhon, the Wrath of the Elements,

O Thou who transcendest the Forces in their
Concourse and Cohesion, in their Death and Disruption.
Thou art Python, the terrible serpent about the end of all things!

Hegemon conducts the Practicus to the foot of Hiero's throne, handing to Hiero the Latin Cross of twelve squares.

Hiero: The Latin Cross of Twelve Squares fitly represents the ZODIAC
which embraces the Waters of Nu, as the ancient Egyptians called
the Heavens, the Waters which are above the Firmament. It also
alludes to the Eternal River, divided into four streams which find
their correlations in the four triplicities of the Zodiac.

Places cross aside.

Hiero: The 29th PATH of the Sepher Yetzirah which answers unto the letter QOPH is called the Corporeal Intelligence—remember this it is so called because it forms every body which is formed in All the Worlds and the reproduction of them. It is therefore the reflection of the Watery Sign of Pisces and the Path connecting the material universe as depicted in Malkuth with the Pillar of Mercy, through the Sephirah NETZACH, and through it do the Waters of Chesed flow down.

Hiero, Heg, and Practicus come to the West of the Altar.

Before you upon the Altar is the 18th Key of TAROT which symbolically resumes these Ideas. Study it well.

Hierophant leads Practicus to Tablet of the Serpent of Brass in East.

Hiero: This is an image of the Serpent Ne-hush-tan which Moses made to heal all who looked upon it when YHVH/Yahweh set the Seraphim upon the Children of Israel and were bitten by the Serpents of Fire in the wilderness for complaining.

The name is said to mean “Of Brass” and the original image was shattered by Hezekiah for it was worshiped by the People of Israel until that day.

Yet this serpent is the ancient consort of the Goddess with whom She created the Worlds. The “ancient Greek Pelasgian creation myth tells of the goddess Eurynome who divided the waters from the heavens. As she danced upon the waves, she created the great serpent Ophion who coiled about her and coupled with her. Eurynome became a dove and laid the universal egg. The serpent coiled around the egg until it hatched. Out of the egg emerged all of creation.”
[source: <http://www.susanlevitt.com/ar-serpwis.html>]

This serpent is also Shiva to Shakti, and the Vedic serpent-king Na-hu-sha, that once ruled all the gods, and the Kundalini Serpent awaiting to rise. And so is also found in innumerable other cultures, such as the Aztec Quetz-al-co-at-l, the Mayan Cul-cul-can, the African Dam-bal-la We-do. and the rainbow serpent Ngaq-li-jod of aboriginal Australia, This serpent is none other than Hadit, consort of Nuit, and and crowns the brows of initiates.

For us it is the Serpent of the Paths of the Tree of Life: Nahushtan twines about Asherah who is the Tree, as force and form do twine and bring forth manifestation. As such he is the Celestial Serpent of Wisdom.

The Twenty-seventh Path of Peh

The admission Badge is the Latin Cross of Ten Squares. Jacin and Boaz are at ready.

Hiero: Sr./Fr. Hegemon, will you present the Practicus with the necessary Admission Badge and to admit him/her?

Hegemon responds saluting. Hegemon goes out, gives the Latin Cross of Ten Squares to the Candidate who knocks and is admitted by the Hiereus.

Heg: He smote the towers of wailing;
he brake them in pieces
in the fire of his anger,
so that he alone did escape
from the ruin thereof.

Hegemon leads Practicus to the South, and places him/her before the Pillars.

Hiero: (*knocks*) Sr./Fr. Monocris de Astris, the Path now open to you is the 27th, which leads from the 3=8 Hall of the Practici to the 4=7 of the Philosophi. Take in your right hand the Latin Cross of Ten squares and follow your guide through the Pathway of Mars.

Heg: Herein is the forge of Hephestus, the smithy of Ptah.

As Hiero begins to read, Hegemon leads Practicus between the Pillars and around Hall. The imps, Jacin and Boaz, who were stationed on the south sides of their respective pillars, begin to follow the Practicus very closely. Jacin strikes the bell she carries as she follows, and Boaz the cook-pot likewise. As Hegemon approaches the east s/he motions the Practicus to continue orbiting, as s/he takes his/her place for the following choral reading. The imps may harry the Practicus until “Now! It is done! Death.” is read, at which time they stop making noise. The effect should be cacophonous but one should just be able to hear the Reading over the din.

Hiero: My God, how I love Thee!

Hiereus: With the vehement appetite of a beast
I hunt Thee through the Universe.

Heg: Thou art standing at it were upon a pinnacle at the edge of some fortified city. I am a white bird, and perch upon Thee.

Hiero: Thou art My Lover; I see Thee as a nymph
with her white limbs stretched by the spring.

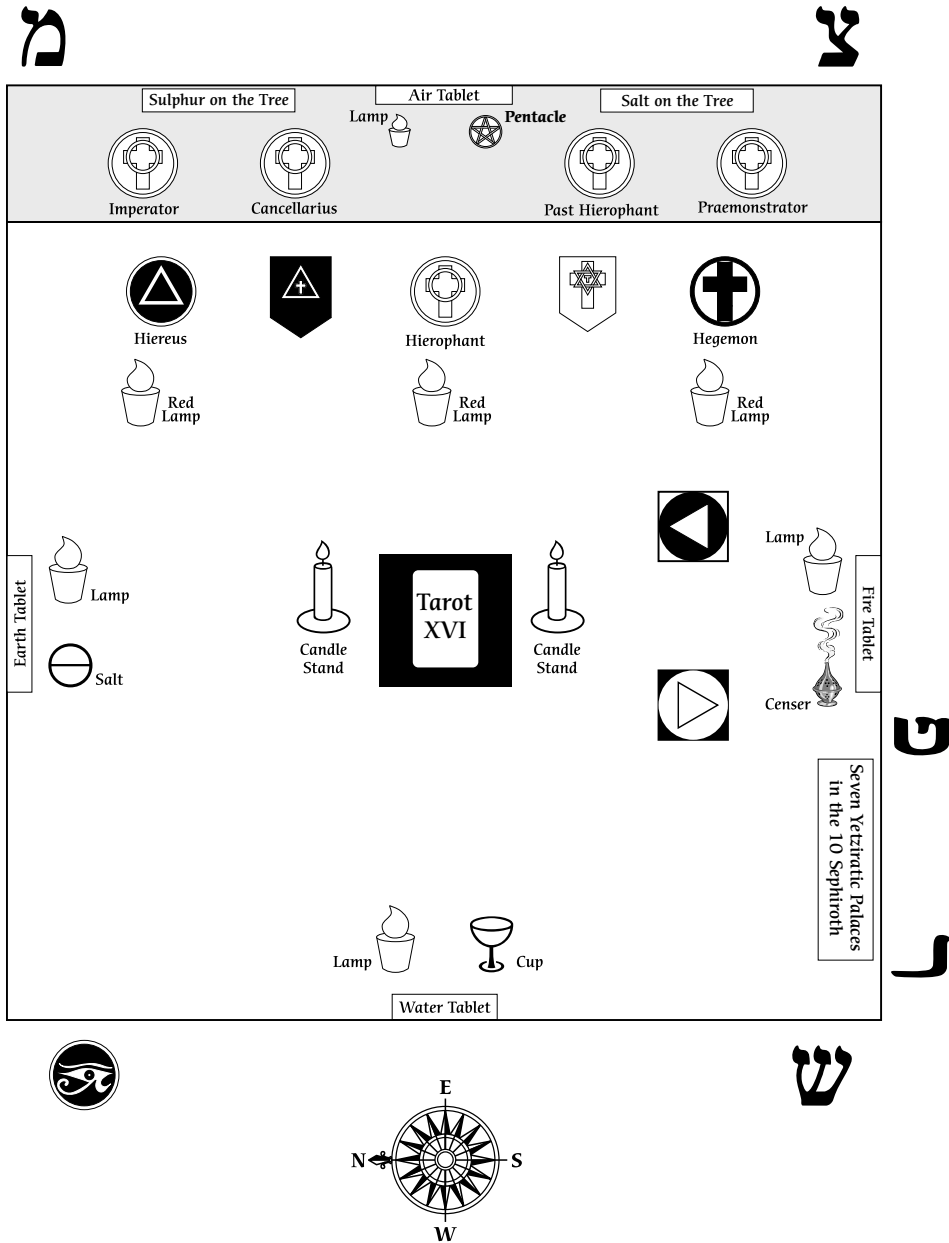
Hiereus: She lies upon the moss; there is none other than she;

Heg: Art thou not Pan?

Hiero: I am He. Speak not, O my God!
Let the work be accomplished in silence.

Hiereus: Let my cry of pain be crystallized into a little white faun
to run away into the forest!

The 4=7 Hall of the Philosophi, part 3: Peh
center projection



Nehushtan here twines about a thrice crossed shaft which you recognise as the Wand of the Hierophant and tells of its meaning and powers: For the Wand of the Hierophant is the Whole of the Tree, the entire Cosmos, which, wielded by a True Adept, confers the Blessing of the Whole which is the essence of the Neophyte initiation. The Serpent Nehushtan is the Power that twines about the Wand as it does the Tree and leaps forth at the Hierophant's command to bestow that Blessing.

Hierophant resumes his/her seat. Hegemon leads Practicus to Hiereus.

Hiereus: This Tablet (*indicating it*) represents the method of 'forming the Tree of Life in the Tarot. The four Aces are placed on the Throne of Kether. The remaining small cards of each suit desired are then placed on the respective Sephiroth, 2 on Chokmah, 3 on Binah and so on. The 22 Trumps are then arranged on the letters of the Paths between them. The King and Queen of the Suit are placed beside Chokmah and Binah respectively, the Knight beside Tiphareth and the Knave beside Malkuth, thus representing the attribution of the Sephiroth to the four letters of the Holy Name in the World wherein they operate.

Hegemon leads Practicus to Tablet of The Pillars in South.

Heg: This Tablet represents the formation of the Hexagram of Tiphareth from the Pillars on each side. In Chesed is the Water and in Geburah is the Fire, and in Tiphareth is the uniting and reconciliation of both Triangles in the Hexagram, as Aleph forms the reconciliation between Mem and Shin so thus stands the reconciling Pillar between the Pillars of Fire and of Cloud; the Jakin and Boaz of Solomon's Temple.

Hegemon leads Practicus to Tablet in North.

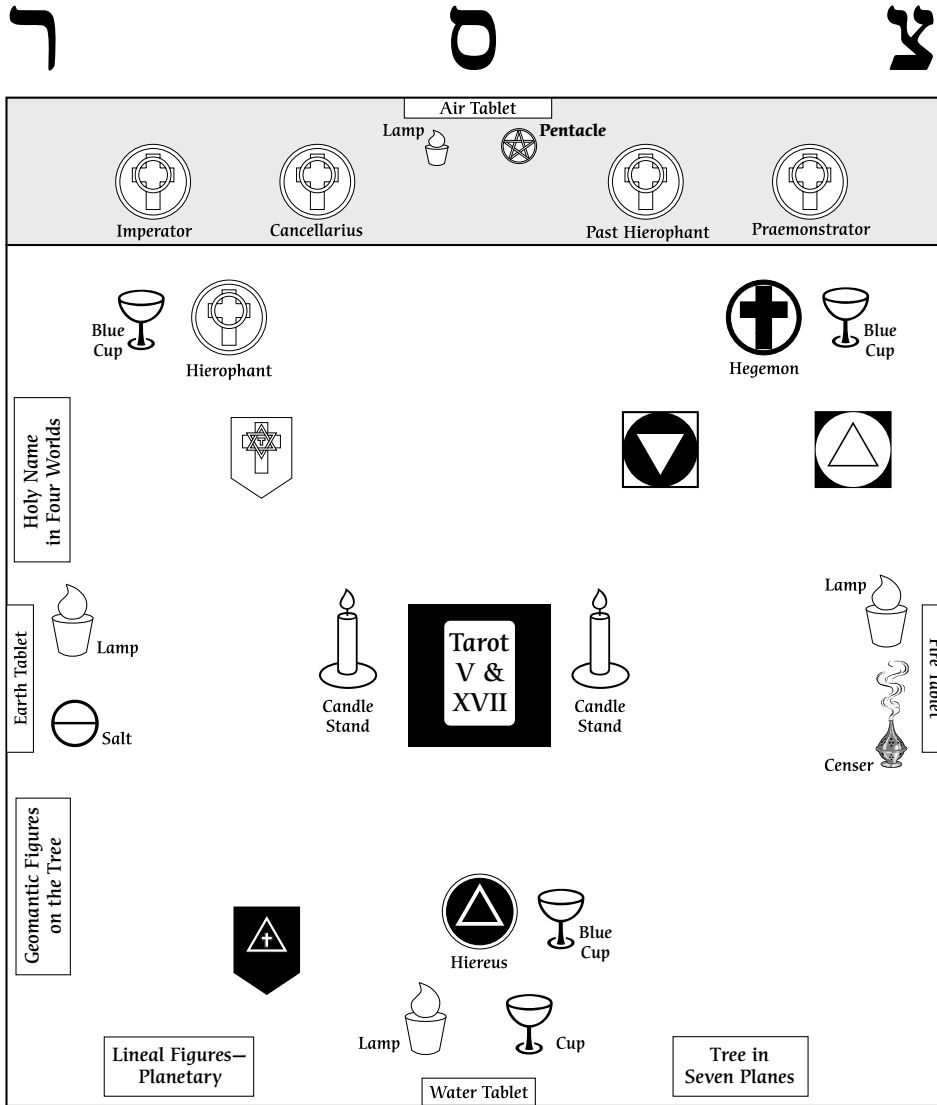
Heg: The mode of using the Talismanic forms drawn from the Geomantic figures, is to take those formed by the figures under the Planet required and place them at the opposite ends of a wheel of 8 radii as shown. A versicle suitable to the matter is then written within the double circle.

Hegemon conducts Practicus West of altar.

I have now much pleasure in conferring upon you the title of LORD of the 29th PATH. You will now quit the Temple for a short time, and on your return the Ceremony of your passage of the 28th PATH will take place.

Heg conducts Practicus out.

The 4=7 Hall of the Philosophi, part 2: Tzaddi center projection



Hiereus: In the Theoricus grade you were shown the lineal figures attributed to the planets. The figures as shown consist of the Dekagram, Endekagram and Dodekagram, together with the two forms of the Enneagram and the remaining forms of the Heptagram and Octogram, which are not so consonant to the Planet. The Heptagram traced in a continuous figure, reflected from every third point, relates to the 7 planets. The Octagram formed of two squares, to the eight lettered Name. The two forms of the Enneagram refer to the Triple Ternary. The three forms of the Dekagram relate to the duplicated Heh, to the Ten Sephiroth and to Malkuth. The three forms of the Endekagram are referred to the Qlippoth. The four forms of the Dodekagram are referred to the Zodiac, the three Quaternions of angular, succedent, cadent and movable, fixed and common. the 4 Triplicities and the 24 thrones of the Elders.

(Going to the second Tablet) This Tablet before you shows the Seven Planes of the Tree of Life answering to the Seven Planets. Thus, Saturn answers to Kether, Jupiter to Chokmah, and Binah; Mars to Chesed and Geburah; The Sun to Tiphareth; Venus to Netzach and Hod, Mercury to Yesod and Luna to Malkuth.

Hegemon leads Practicus to Tablet in the North.

Heg: Before you are the Geomantic figures arranged according to their planetary attribution, in the Tree of Life. You will note that Saturn represents the three Supernal Sephiroth summed up in Binah. while Caput and Cauda Draconis are referred to Malkuth.

Hiero returns to his/her place.

Hiero: I have much pleasure in conferring upon you the Title of Initiate of the 28th Path. You will now quit the Temple for a short time and on your return the Ceremony of your passage of the 27th Path will take place.

Hegemon leads Practicus out.

Hiero: This Pyramid is attributed to the Four Elements. On the four truncated triangles are their Hebrew Names: Asch—Fire; Maim—Water; Ruach—Air; Aretz—Earth. On the apex is the word ETH composed of the first and last letters of the Alphabet and implying Essence. The square base represents the Material Universe and on it is the word OLAM meaning World.

Hierophant puts Pyramid aside..

Hiero: The 28th Path of the Sepher Yetzirah which answers unto the Letter TSADDI, though some say HEH, is called the Natural Intelligence—Remember this for by it is completed and perfected the nature of everything under the Sun. It is therefore the reflection of the Airy Sign Aquarius, the Water-bearer, the Sign of the Man.

Hiero., Heg., and Practicus come West of the Altar.

Before you upon the Altar are the 17th & 5th Keys of Tarot, the Star, the Font of Initiation, and the Hierophant, who is the revealer of the mysteries, each which symbolically resumes these ideas.

Note also that the Greek word signifying initiation, teleste, means to bring to perfection or completion. Study them well.

One of the key elements of our Open Source tradition is the recognition of the multitude of attributional systems applied to the Tree of Life and in other places.

O Practicus, know that a True Adept of our order can work any attributional system as required for that Adept sees beyond the symbol to the Truth and so can wrap that Truth in any useful form.

Hierophant and Practicus go to North.

Hiero: Before you is shown the manner of writing one Holy Name in each of the four Worlds at length, by giving the spelling of each letter. You will note that the spelling of the letter Yod alone alters not. It is a symbol of the unchangeableness of the First Cause. The total of the spelling in each World, is then expressed in Hebrew letters and makes the Secret name of that World. Thus, in Atziluth the total is 72, and the Secret name AUB, in Binah 63 SEG, in Yetzirah 45 MAH and in Assiah 52 BEN.

Hierophant returns to his seat. Hegemon leads Practicus to West.

The Twenty-eighth Path of Tzaddi

Hegemon requires the Admission Badge of the Solid Pyramid of the Elements.

Hiero: Sr./Fr. Hegemon, will you present the Practicus with the necessary Admission Badge, instruct him/her in the proper alarm, and admit him/her?

Hegemon responds saluting. S/he then goes out, presents Practicus with the solid pyramid of the Elements, and admits him/her, saying;

Heg: Transformed, the holy virgin appeared as a fluidic fire, making her beauty into a thunderbolt. Also is the Star of the Flame exalted, bringing benediction to the universe.

Leads Practicus to the S.E. between Pillars.

Hiero: Sr./Fr. Monocris de Astris, the Path now open to you is the 28th leading from the 2=9 grade of Theoricus to the 4=7 of Philosophus. Take in your right hand the solid pyramid of the Elements and follow the Guide of the Path.

Hegemon and Practicus circumambulate the Hall once as Hiererus reads.

Hiererus: I turned me about thrice in every way;
and always I came at last unto Thee.
Many things I beheld mediate and immediate;
but beholding them no more, I beheld Thee.
Come thou, O beloved One, O Lord God of the Universe,
O Vast One, O Minute One! I am Thy beloved.
All day I sing of Thy delight;
all night I delight in Thy song.
There is no other day or night than this.
Thou art beyond the day and the night; I am Thyself,
O my Maker, my Master, my Mate!
I am like the little red dog
that sitteth upon the knees of the Unknown.
Thou has brought me into great delight.
Thou hast given me of Thy flesh to eat
and of Thy blood for an offering of intoxication.
Thou hast fastened the fangs of Eternity in my soul,
and the Poison of the Infinite hath consumed me utterly.

As they approach Hiero. the second time, s/he rises Cup of Water in hand. They halt.

Hiero: (*improvising similar to:*) I am Lorelei,
Goddess of the River Alpheus,
the sacred and invisible river of Europe.
Mine are the Waters of Earth.
*Offering his/her a drink of his/her cup. You cannot pass me by
without drinking of my cup and telling me of my nature.*

As in Qoph.

Hegemon leads Practicus to seat of Hierus as Hiero reads.

Hiero: I am become like a luscious devil of Italy;
a fair strong woman with worn cheeks,
eaten out with hunger for kisses.
She hath played the harlot in diverse places;
she hath given her body to the beasts.
She hath slain her kinsfolk with strong venom of toads;
she hath been scourged with many rods.
She hath been broken in pieces upon the Wheel;
the hands of the hangman have bound her unto it.
The fountains of water have been loosed upon her;
she hath struggled with exceeding torment.
She hath burst in sunder with the weight of the waters;
she hath sunk into the awful Sea.
So am I, O Adonai, my lord,
and such are the waters of Thine intolerable Essence.
So am I, O Adonai, my beloved,
and Thou hast burst me utterly in sunder.
I am shed out like spilt blood upon the mountains;
the Ravens of Dispersion have borne me utterly away.
Therefore is the seal unloosed,
that guarded the Eighth abyss;
therefore is the vast sea as a veil;
therefore is there a rending asunder of all things.
(Hierus rises, Cup of Wine in hand. They halt.)

Hierus: *(improvising similar to:)* I am Laxmi,
Goddess of the River that bears my name,
the sacred and invisible river of India.
Mine are the Waters of Life. *(offering him/her a drink of his/her cup)*
You cannot pass me by without drinking of my cup and telling me
of my nature.

As in Qoph.

Hegemon leads Practicus to his/her own seat as Hierus reads.

Hierus: Yea, also verily Thou art the cool still water of the wizard fount.
I have bathed in Thee, and lost me in Thy stillness.
That which went in as a brave boy of beautiful limbs
cometh forth as a maiden, as a little child for perfection.
O Thou light and delight,
ravish me away into the milky ocean of the stars!
O Thou Son of a light-transcending mother, blessed be Thy name,
and the Name of the Name, throughout the ages!
Behold! I am a butterfly at the Source of Creation;

let me die before the hour,
falling dead into Thine infinite stream!
Also the stream of the stars floweth ever majestic into the Abode;
bear me away upon the Bosom of Nuit!

Hegemon takes up Cup of Milk and says:

Heg: *(improvising similar to:)* I am Lilith,
Goddess of the River Naher,
the sacred and invisible river river of Chaldee.
Mine are the Celestial Waters. *(offering him/her a drink of his/her cup)*
You cannot pass me by without drinking of my cup
and telling me of my nature.

As in Qoph.

Replaces Cup and leads Practicus to a place West of the Altar, facing Hiero. and returns to place.

Hiero: This is the world of the water of Maim;
this is the bitter water that becometh sweet.
Thou art beautiful and bitter, O golden one,
O my Lord Adonai, O thou Abyss of Sapphire!
I follow Thee, and the waters of Death fight strenuously against me.
I pass unto the Waters beyond Death and beyond Life.
How shall I answer the foolish man?
In no way shall he come to the Identity of Thee!
But I am the Fool that heedeth not the Play of the Magician.
Me doth the Woman of the Mysteries instruct in vain;
I have burst the bonds of Love and Power and Worship.
Therefore is the Eagle made one with the Man,
and the gallows of infamy dance with the fruit of the just.
I have descended, O my darling, into the black shining waters,
and I have plucked Thee forth as a black pearl of infinite preciousness.
I have gone down, O my God, into the abyss of the all,
and I have found Thee in the midst under the guise of No Thing.
But as Thou art the Last, Thou art also the Next,
and as the Next do I reveal Thee to the multitude.
They that ever desired Thee shall obtain Thee,
even at the End of their Desire.
Glorious, glorious, glorious art Thou,
O my lover supernal, O Self of myself.
For I have found Thee alike in the Me and the Thee;
there is no difference, O my beautiful, my desirable One!
In the One and the Many have I found Thee;
yea, I have found Thee.

Hegemon conducts Practicus to the foot of Hiero's Throne and hands to Hiero the Solid Pyramid of the Elements.