

What's in a Name?

AN INQUIRY INTO THE ORIGINS AND SIGNIFICANCE OF THE ELEMENTAL GRADE INITIATE TITLES.

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Introduction

While the history of the Golden Dawn, its rituals and traditions, is rich and colorful, the details are often obscure, poorly documented, and frequently disputed by various authorities. Supporting evidence can be extremely difficult to find assuming such exists. Of that that has survived, age and rarity often place it beyond the access of the ordinary researcher, and much foreign language material has never been translated into English. Therefore, gathering the pieces, much less assembling them, can prove challenging. Despite these obstacles, I have attempted, using available resources, to examine the origins and significance of the Golden Dawn elemental grade aspirant titles.

At the close of each Golden Dawn elemental grade ritual, the aspirant is given a cryptic title that in some instances is accompanied by a vague, enigmatic interpretation of its meaning or commentary on its significance. Unfortunately, no in-depth explanation is given and no indication where it came from or what it might actually mean. My endeavors to shed some light upon these mysteries began by examining how the Golden Dawn came into being and the origins of its rituals.

With few exceptions most authorities agree that the Golden Dawn was largely the work of William Wynn Westcott (1848–1925) aided and abetted by S. L. MacGregor Mathers (1854–1918) and William R. Woodman (1828–1891). The Order rituals that have been handed down to us are derived from the curious “Cipher Manuscript” that many think was created by Frederick Hockley (1808–85) and/or Kenneth Mackenzie (1833–86).

The Rosicrucian Connection

All of these players were or had been affiliated with the Societas Rosicruciana in Anglia (SRIA) — founded in June of 1867 by the freemason Robert Wentworth Little (1840–1878)—so it comes as no surprise to discover that at least some aspects of the Golden Dawn rituals, grade names, and aspirant titles were borrowed in whole or in part from the Rosicrucians.

I first became aware of this connection from a footnote in Carroll “Poke” Runyon’s *Secrets of the Golden Dawn Cypher Manuscript*. The Grade titles are referenced in Kenneth Mackenzie’s 1877 *The Royal Masonic Cyclopaedia* and can be traced to *Der Rosenkreuzer in seiner Blösse*, a work from 1781 by one Magister Pianco. The man behind this persona is believed to be Johann Heinrich, Baron Ecker von Eckhoffen according to one reference or Friedrich Gottlieb Ephraim Weisse according to another. Unfortunately, as I write this, an English translation of Magister Pianco’s book is in preparation but as yet unavailable.

At this point a brief examination of the history of Rosicrucianism seems in order, for there are a number of key points in it that I will reference later in this study. My primary resource for this material has been *The Rosicrucian Enlightenment* by Frances Yates.

The Rosicrucian movement, if one can even call it such, began in early 17th century Germany with the publication of the so-called Rosicrucian Manifestos. There were three: the *Fama Fraternitatis*, the *Confessio Fraternitatis*, and the *Chymische Hochzeit* (Chemical Wedding) of Christian Rosencreutz. These are what “Poke” Runyon would call the “Charter Myths” of the movement, presenting as they do the fanciful history of the fictional Christian Rosencreutz and the R.C. Brothers. The documents themselves, most likely the work of Johann Valentin Andreae, are very much a product of the Reformation. Though thoroughly imbued with the Christian mythos, they encourage seekers to look to nature and science for the answers to their spiritual growth.

John Dee’s influence in the creation of the Rosicrucian Manifestoes is unmistakable. It is known that Dee and his associate Edward Kelley paid several visits to Bohemia in the late 1500s and had a wide range of acquaintances in or connected with the court. The 1615 edition of the Manifesto entitled *Confessio* contains a tract in Latin much of which is taken word for word from Dee’s *Monas hieroglyphica*. Frances Yates has this to say: the tract “is indissolubly joined to the Rosicrucian manifesto which follows it, the *Confessio*. And the *Confessio* is indissolubly linked with the first manifesto, the *Fama* of 1614, the themes of which it repeats. Thus it becomes evident that the ‘more secret philosophy’ behind the manifestos was the philosophy of John Dee, as summed up in his *Monas hieroglyphica*.”

Though the Manifestos stirred up a great furor of interest, no evidence exists that there ever was any actual Rosicrucian organization, at least at this time. Many people made attempts to contact the legendary R.C. Brothers, but their inquiries went unanswered. By the 1620s the political situation was becoming precarious. With the onset of the 30-Years War, a witchcraft scare began to spread, and “The pious organization of the R.C. Brothers is turned into an organization of devil worshippers.”

There is one aspect of the Manifestos that I have found most suggestive within the context of this study. Frances Yates points out in her book that the text of these documents borrows, to one degree or another, from John Dee (1527–1608), Francis Bacon (1561–1626), and Cornelius Agrippa (1486–1535).

Despite Dee and Bacon’s inspiration, there appears to have been little if any Rosicrucian influence in England until it surfaces in the mid-17th century stripped of overt references to its parentage. In Europe during the turbulent period of the 30-Years War, the tenets of the Manifestos were repackaged within pious Christian Unions.

In the early 18th century, thanks to the instigation of Sigmund Richter, Rosicrucian societies began to proliferate. They appear to have degenerated into organizations of chicanery and deception, with superficial initiation rituals and elaborate and expensive insignia and regalia.

It was in answer to this corruption that in 1781 Magister Pianco, having been expelled from a pseudo-Rosicrucian organization for asking too many questions, published *Der Rosenkreuzer in seiner Blösse*, or *The Rosicrucian in His Nakedness*. The book reveals the frauds, deceits and duplicity that he had found in the society.

The book is also the source that first published—at least to my knowledge—the grade titles that in the Golden Dawn are given to the aspirant at the end of each of the first order rituals.

Here is Pianco's table as it appeared in Mackenzie's *Royal Masonic Cyclopaedia* as published in the *D.O.M.A.* by Manly P. Hall. My apologies for this roundabout reference, but, because of their age, I have been unable to actually lay hands on copies of the original source material.

DEGREE.	MEMBERSHIP.	NUMBERS.	SIGN.	COLOURS.	SYMBOL.	BROTHERHOOD NAME.	COUNTRIES AND PLACES OF CENTRE.	CONSULATES.	ASSEMBLY PLACES.	CIRCLES.	
1, 9.	Magi.	7	Urim, Thummim, and Schemhamphoras.	Bright and Fiery.	An equilateral triangle.	Luxianus Renaldus de Perfectis.	Egypt, Persia, Venice, Madrid, London, Amsterdam, Cologne.	Hassan (Ispahan), Venice, and other places.	Smyrna every 10 years.	1	
2, 8.	Magistri.	77	Cross of Gold enamelled.	Blue with diamonds.	A compass.	Pedemontanus de Rebus.	All over the world.	Naples.	Camra in Poland, and Paris in France, every 9 years.	2	
3, 7.	Adepti exempti.	777	Cross of Gold enamelled.	With the four chief colours.	Hitakel.	Ianus de aure campis.	All over the world.	Vienna (Austria).	Basle, Augsburg, and Nürnberg, every 8 years.	3	
4, 6.	Majores.	788	Cross of Gold enamelled.	Red on yellow, i.e., on gold.	Phrat.	Sphæra fontus à Sales.	Differentiated all over the world.	Prague (Bohemia).	Aachen, Hamburg, Lisbon, & Malta, every 7 years.	4	
5, 5.	Minores.	799	Cross of Silver enamelled.	Yellow on white, i.e., on silver.	Pison.	Hodus Camlionis.	Uncertain, but must go where they are told.	Frankfort-on-the-Oder.	Königsberg, Stettin, Berlin, and Dantzig, every 6 years.	5	
6, 4.	Philosophi.	822	Cross of Silver enamelled.	White with black, i.e., silver with a black edging.	Gihon.	Pharus illuminans.	Apostles seldom to be found.	Dresden (Saxony).	Leipzig, Cracow, Breslau, Warsaw, and Hermandad every 5 years.	6	
7, 3.	Practici.	833	Cross of Silver enamelled.	Black on white, i.e., on silver.	Wetharetz.	Monoceros de astris.	Almost everywhere, and militant.	Zurich (Switzerland).	Moveable—fixed every 4 years.	7	
8, 2.	Theoretici.	844	An orb of Chrystal.	White and gold.	Maim.	Porajus de Rejectus.	Engaged in study.	Bergen-op-Zoom (Holland).	Moveable—fixed every 3 years.	8	
9, 1.	Juniores.	909	A Ring with characters.	Of gold.	Aesch.	Pereclinus de Faustis.	The lowest degree of the order.	Inspruck (Austria).	Moveable—fixed every 2 years.	9	
Forming the Kabbalistical highest number.	Without distinction of religion.	5856	Era of the Fraternity, and the time of their leadership.	By these marks with the aid of the world, honour should be rendered for honour.	Thus it may be seen how far each Brother has arrived in his work.	Names by which the Superior knows his Inferior.	These names are periodically changed, according to the rules of the Kabbalah.	There is a reason given verbally for this.	The Consuls must not be addressed except by Masters of Lodges.	Conventions are for the purpose of preventing evils coming in.	45 Circles in all.

There are a number of interesting features of this table that bear pointing out at least in relationship to the Golden Dawn. First, the degrees are numbered in reverse order, and there is no Neophyte degree. There seems to be little doubt that the titles made their way into the Golden Dawn by way of the Societas Rosicrucianis in Anglia, and according to Alex Sumner who wrote a foreword to the online version of the SRIA rituals, the reason for this omission is that all members of the SRIA were Master Masons of at least six months standing and therefore presumably needed no such introduction. The Zelatori are called Juniores and the Theorici are called Theoretici. Perhaps, at least for the purpose of this discussion, the most interesting feature of the table is the comment at the bottom of the column of grade titles, “These names are periodically changed according to the rules of Kabbalah.”

Setting aside the fact that, as Crowley so pithily and succinctly put it, “the Golden Dawn used passwords 200 years out of date,” we are still left asking the question, if these titles were indeed derived

according to the rules of Kabbalah, what might those rules have been? The most obvious possibility to present itself would be to look at the numerical value of each phrase and attempt to see if there is something significant about it or perhaps use Gematria and see if the value has some kind of meaningful relation to other words of the same value.

Because each letter of the Hebrew alphabet is also a number, it is a simple matter to find the value of any given word or phrase in that language, but there is no single system for assigning values to Roman characters. Several possibilities suggested themselves. If, as my research revealed, the Rosicrucian manifestos bear the unmistakable influence of Dee, Bacon, and Agrippa, it seemed logical to attempt to discover how these sources would have given a values to the Roman alphabet.

Searching the Internet produced a number of interesting results. Let us begin with this reference to Agrippa:

“Like all the mysteries of Freemasonry, finding the key is a matter of following a trail of clues. We saw above that the Masonic degree most closely associated with numerical Cabala, or gematria, is the 28th degree in the Scottish Rite: 'Knight of the Sun'. If we wish to find out a little more about this degree we can go to Albert Mackey's History of Freemasonry. Here, he tells us that, ‘Knight of the Sun... in its original ritual is a mere condensation of Rosicrucian doctrines.’ This is interesting. He then goes on to put the point more forcefully with the words, ‘There is not in the wide compass of Masonic degrees, one more emphatically Rosicrucian than this.’ Mackey seems quite clear about this, and not in the least bit allegorical.

“What does he mean by this term ‘Rosicrucian’, and where does it lead? He elaborates when he tells us that Henry Cornelius Agrippa’s *Three Books of Occult Philosophy*, ‘...may be considered as the textbook of the old Rosicrucian philosophy. It is in Agrippa's esoteric compendium, published in 1531, that we find the key. The second book of this tome is devoted to numbers and mathematical magic: the eighteenth chapter gives the Gematria code of Greek, the nineteenth chapter gives that of Hebrew and the twentieth gives the code of Roman script languages, such as English. Eureka! We've found it!” (source:

<http://www.masoncode.com/Masonry%20and%20Cabala.htm>)

What of Dee and Bacon? Interestingly their method for giving numerical values to Latin characters has been extensively explored in the debate over the authorship of the works of Shakespeare. As a matter of fact, Manly P. Hall, in his book *The Secret Teachings of All Ages*, devotes an entire chapter to this subject. There is also a very informative web site (<http://www.light-of-truth.com>) with many examples of the ciphers utilized in Shakespeare’s sonnets. The site also features a page showing numeric correspondences between the name John Dee and *Monas hieroglyphica* using the Simple and Kaye ciphers.

	Agrippa	Simple or English	Latin Gematria Simplex	Reverse	Short	Kaye
A	1	1	1	24	1	27
B	2	2	2	23	2	28
C	3	3	3	22	3	29
D	4	4	4	21	4	30
E	5	5	5	20	5	31
F	6	6	6	19	6	32
G	7	7	7	18	7	33
H	8	8	8	17	8	34
I	9	9	9	16	9	35
J	600	9	9	16	9	35
K	10	10	3	15	1	10
L	20	11	10	14	2	11
M	30	12	11	13	3	12
N	40	13	12	12	4	13
O	50	14	13	11	5	14
P	60	15	14	10	6	15
Q	70	16	15	9	7	16
R	80	17	16	8	8	17
S	90	18	17	7	9	18
T	100	19	18	6	1	19
U	200	20	19	5	2	20
V	700	20	19	5	2	20
W	900	21	—	4	3	21
X	300	22	20	3	4	22
Y	400	23	21	2	5	23
Z	500	24	22	1	6	24

With this information in hand my next step was to give numerical values to the four titles given to the aspirant at the end of each elemental ritual. This was not as straightforward as it would first appear. I noticed almost immediately that the spelling of the names was different between the Cipher Manuscript and those in Magister Pianco's book. Further investigation revealed that in almost all cases Regardie, Zalewski, and the Ciceros used spellings at odds with these. Not to be left out, Crowley found his own variation in

several instances. To facilitate my study I created a table containing all the various spellings and calculated the numeric values in each of five different systems. See Table 1.

It was now possible to begin to see if there were any correlations between any of the numbers. By consulting several reference works including *Sepher Sephiroth*, Godwin's *Cabalistic Encyclopedia*, and Bill Heidrick's excellent Gematria web site (<http://www.billheidrick.com/works/hgemat.htm>), I began to look for clues.

I knew that from a historical standpoint the Golden Dawn rituals would have little relevance to my examination. Since the titles were rooted in Rosicrucianism, I needed to attempt to learn if possible how they might have corresponded to Rosicrucian rituals and practice.

The downside of secret societies is that much of their work is secret, and this is the case with the Rosicrucian rituals. The only ones I was able to find are the first four rituals of the SRIA that can be downloaded from the Internet (www.geocities.com/alex_sumner/sria.pdf). Although they bear the same names as the Golden Dawn elemental rituals, there are few parallels I was able to ascertain. The focus of the SRIA rituals is almost exclusively on alchemy. I can only speculate on possible elemental correspondences.

The most suggestive clue is the use of color. In the Zelator ritual the candidate presents himself dressed in black, his head and face covered with a scarlet veil. As the ritual progresses he sheds the veil, and the black robe is replaced with a scarlet one. For the Theoricus ritual the color goes from scarlet to blue, for the Practicus from blue to yellow, and for the Philosophus from yellow to green. If the usual elemental colors apply, it would appear that the Zelator hall corresponds to fire, Theoricus to water, Practicus to air, and Philosophus to earth.

Each of the SRIA rituals contains a number of passwords. I compiled a list of these and other words or phrases that I thought might have some special significance. All of these were put into another table and their numeric values calculated. Following the example on the *Light-of-Truth.com* web site of valuing the first letters of each line of Shakespeare's sonnets, I also calculated the values of the first letters of the hymns that appear in each ritual. See Table 2.

Observations & Speculations

Pereclinus de Faustus, the title given in the Golden Dawn Zelator ritual, is translated therein as "Blessed Adventurer" and it is said that the individual is "far from the goal." I have been unable to trace any background for either the translation or the statement. The word Pereclinus does not even appear in any Latin dictionary. However, we find nearby the word periculum that means trial, test, or ordeal. It is my belief that if Pereclinus means an adventurer, it is one who is facing or undergoing a trial, test, or ordeal.

According to the Latin dictionary the word Faustus actually means lucky or fortunate rather than blessed. Thus I think a more accurate translation of Pereclinus de Faustus would be "lucky adventurer being tested."

Examining the Gematria valuations, keeping in mind the possibility of a correspondence to either earth or fire, I have been unable to discover any numbers that would strongly incline either way. We discover fire or light have a value of 256 and dung heap equals 99. Fiery Geburah, גבורה, has a value of 216 as does Ari, אריה, meaning lion or Leo.

Despite a dearth of significant words, there were several that I found of interest: 450, 216, and 210 all have words meaning a youth (ילדות, בחור, בחר). 216 in Simple or English cipher and 450 in the Kaye are both derived from the spelling of the title used by both Mackenzie and the Cipher Manuscript. What particularly caught my attention is that 210 is also the value of the word for precipice, גזר. This immediately brought to mind the tarot card of the Fool, the youth striding blindly towards a precipice. Is it possible that Peregrinus de Faustus, the lucky adventurer, is in fact the tarot Fool?

While this correlation might have had significance for the original Golden Dawn and may have meaning for us today, it's unlikely that such a correspondence existed in 1781 when Magister Pianto published his book. In the same year, according to Ronald Decker and Michael Dummett in their book *A History of the Occult Tarot*, both Antoine Court de Gébelin and comte de Mellet published essays propounding an ancient Egyptian origin for the pack. This marked the first incorporation of tarot cards into the theory and practice of magic, however, it hardly seems plausible that this innovation would have had time to be absorbed by the Rosicrucians.

The only other correspondence of possible interest is 102 the value of vilon (וילון) meaning veil and especially referring to the veil between Yesod and Malkuth.

Poraio de Rejectis—Latin Pario, to bring forth; Profero, to bring forth from a place—is the title given the aspirant at the end of the Theoricus ritual and is translated therein as “Brought from the Rejected.” The values that offer the most promise are 226 and 101. 226 is the value of Yesod Olam, יסוד עולם, a title for Yesod. 101 is the value of מאס, to reject, refuse; to despise and יעא, to go or come out; to come forth. It also is the number for the words, Yah establishes (יכניהו), and Yesod means Foundation. The Heaven of Assiah of Yesod is Lavanah (לבנה, value 87) and means frankincense—suggesting a connection with the air element—or whiteness, a possible reference to the virginal purity associated with the moon.

Monoceros de Astris is the title given the aspirant at the end of the Practicus ritual and is translated therein as “Unicorn from the Stars.” I approached this title like all the others unsure whether the Practicus grade was associated with water as in the Golden Dawn or perhaps air as suggested by the SRIA ritual. What I discovered in the Gematria could easily have suggested either, but there is a preponderance of water related words: 191, flowing stream; sea bottom (אפיק), 209, to flow, stream (זרב), 210, rain; rushing water (יר), 217, river, stream; the Nile (יאור); is watered (יראן); and 347, a sprinkler or basin for ceremonial use; a wine bowl (מזרק).

Air related words are 208, flight (הגן); pinion or wing; feather (אברה), 210, pass on; fly (ברח), 93, incense (לבונה), and 217, the Air (אור).

The number 82 corresponds to the Briatic palace of Hod (היכל גוגה) the sphere of Mercury to which this grade is assigned in the Golden Dawn. It seems significant that at the beginning of the SRIA Practicus ritual, a Hymn to Hermes is sung.

According to the Latin dictionary, Astrum can mean star or any of the seven heavenly bodies or a constellation, especially a sign of the zodiac. Although it is interesting to note that Kokab (כוכב), the House or Heaven of Assiah corresponding to Hod and the sphere of Mercury, means Star, the unicorn, symbol of purity, could just as easily come from the virginal sphere of Yesod.

Pharos Illuminans is the title given the aspirant at the end of the Philosophus ritual and is translated as “Illuminating Tower of Light.” The name is a bit redundant since it literally means “Lighthouse of Light.” Examining the Gematria of this title we find several words in keeping with this title: 210, to glow (בחר), 188, shining; glittering (בוצצ). The Heaven of Assiah corresponding to the sphere of Venus and this grade is Nogah (נוגה, value 64) which means shine or glow.

There are also several numerations with a decidedly earthy character. 210—once again— this time referring to Adam Primus, the first man (אדהר); 72, dung, excrement (דביון), and 79, shapeless matter; a golem (גולמ).

Although none of the above calculations is in any way conclusive, as I have had time to reflect on them, one particular number stands out: 210. Three of the four titles can be valued in such a way as to yield this number. This is the value of the god name EHIEH (אהיה)—which means “I AM” and is associated with Kether—multiplied by 10, the number of Sephiroth. The implication here is that all creation manifests from the great “I AM.” It is also interesting to note the digits of the number 210 itself. Could these represent the first three Sephiroth, the Abba and Aima manifesting from the great unmanifest?

Though hardly conclusive, the only title for which I believe anything resembling a solid case for keeping can be made is for Pereclinos de Faustis using the 210 valuation. It’s correlation with the tarot Fool, seems to make it an apt title for the Zelator.

Conclusions

These observations aside, after a lengthy examination of the Gematria involved and a consideration of other Kabbalistic possibilities, I am left with two conclusions:

1. Assuming a definitive key to the significance of the grade titles exists, I have not found it. Whatever significance the aspirant titles may have had originally has been lost due to time, the demise of the order from which they came, and the secrecy of the Rosicrucian order itself. If there is any consistency between the numerical values and the words from which they were derived, I have been

unable to find it. In addition not one of the values derived from the SRIA ritual passwords corresponds with a grade title numeration.

If this examination has proven anything it is that Gematria is not likely to have been the Kabbalistic method by which the grade titles were derived. What that method was, we will probably never know.

2. The only other conclusion is, of course, that there is no key to be found. If the Order from which Magister Pianco was expelled was in fact corrupt and fraudulent, it is possible that the titles have no significance whatsoever beyond the vague meanings inherent in the names themselves.

It has been over 200 years since Magister Pianco published *Der Rosenkreuzer in seiner Blösse* and over a hundred since the founding of the Golden Dawn. Whatever significance the grade titles may originally have had appears to have been lost even before the Golden Dawn came into existence. Spurious or not we are told those titles were intended to be changed periodically. It seems to me that we are long overdue to replace them with new ones that have significance and meaning relevant, not to 18th century Rosicrucians, but to the Golden Dawn and the work of 21st century magi.

Table 1					
	AGRIPPA	SIMPLE or ENGLISH	REVERSE	SHORT	KAYE
ZELATOR					
PERECLINUS DE FAUSTIS ^{1,2,8}	1017	216	259	99	450
PERICLINUS DE FAUSTIS ^{3,4,5}	1021 ^P	220	255	103 ^P	454
PERECLINOS DE FAUSTIS ⁶	867	210	265	102	444
*PARACLINUS DE FAUSTUS ⁷	1200	219	256	84	427
PERECLINUS DE FAUSTI ⁹	927	198	252	90	432
THEORICUS					
PORAJUS DE REJECTUS ¹	2173	199 ^P	226	91	407
PORAIOS DE REJECTIS ^{2,3,4,5,6}	1241	182	243	101 ^P	416
*PORAIOS DE REJECTUS ⁷	1432	193 ^P	232	94	401
PORAJUS DE REJECTIS ⁸	1982	188	237	98	422
PORAIOS REJECTIS ⁹	1232	173 ^P	202	92	355
PRACTICUS					
*†MONOCEROS DE ASTRIS ^{1,8}	777	201	224	93	357
*†MONOKEROS DE ASTRIS ^{2,6,7}	784 (28 ²)	208	217	91	338
MONOCRIS DE ASTRIS ^{3,4,5}	731	191 ^P	209	92	347
MONOKEROS DE ASTRI ⁹	694	190	210	82	320
PHILOSOPHUS					
PHARUS ILLUMINANS ^{1,8}	898	196 (14 ²)	204	79 ^P	326
*PHAROS ILLUMINANS ^{2,3,4,5,6,7}	748	190	210	82	320
FAROS ILUMINANS ⁹	666	162	188	72	292

* Indicates what is likely the most accurate spelling

† Greek spelling

‡ Latin spelling

^P Denotes a Prime number

KEY:

1. Mackenzie
2. Cipher MS (facsimile)
3. Regardie
4. Cicero
5. Zalewski
6. Crowley
7. Cipher MS (online version: <http://www.hermetic.com/gdlibrary/cipher/>)
8. Magister Piasco
9. Frater Alastor's Golden Dawn Web Site (<http://www.angelfire.com/ab6/imuhtuk/grade.htm>)

Table 2

	Agrippa	Simple	Reverse	Short	Kaye	Hebrew	Greek
Zelator	756	91	84	28	143	—	—
Juniore	1074	105	95	51	183	—	—
(Ode—first letters)	4222	211	189	58	393	—	—
IHSV	—	—	—	—	—	321	—
Immortal Hope Strengthens Virtue	2102	369	356	144	629	—	—
INRI	—	—	—	—	—	270	—
Jesus Nazareus Rex Judeorum	3496	327	298	129	561	—	—
Ego Sum Rosa Sharoni, et Lillium Convallium	2367	427	473	166	739	—	—
LVX	—	—	—	—	—	45	—
Ignis Nitrum Roris Inventur	2012	324	276	135	532	—	—
Theoricus	545	113	112	50	217	—	—
Theorici	264	84	116	48	214	—	—
Theoretici	369	108	142	54	264	—	—
(Hymn to Chymia—first letters)	1838	186	514	60	342	—	—
FLAT	116	35	65	17	113	—	—
Fortitudo Ignigene Aquaticus Terrigena	1677	381	484	174	875	—	—
Zaph-nath-psaan-cab	826	125	250	53	359	—	—
Practicus	546	105	120	42	209	—	—
Practici	265	76	124	40	206	—	—
(Ode to Hermes—first letters)	428	140	260	77	400	—	—
Incensus	477	99	101	45	177	—	—
Gloria Ignis Embra	440	152	248	89	386	—	—
Mil Nisi Luce	435	120	155	57	250	—	—
Immortalis	419	122	128	50	200	—	—
Sub-Rosa	513	90	85	36	142	—	—
Chymia	451	56	94	29	160	—	—
IGNIS	155	56	69	38	134	—	—
Hermes Trismegistus	1028	236	214	110	418	—	—
Azoth	659	66	59	21	118	—	—
Ignis Aeternus	676	154	171	73	310	—	—
Philosophus	645	150	125	69	228	—	—
Philosophi	364	121	129	67	225	—	—
(Song in Sacred Hall—first letters)	265	85	115	49	215	—	—
(Hymn—first letters)	9706	412	388	115	750	—	—
Har-Ra-Tum	500	95	105	32	173	—	—
I-ha-ho	76	40	85	31	144	—	—
IAO	60	24	51	15	76	17	811
INRI	138	48	52	30	100	270	—
Ignis Nitrum Roris Inventur	2003	315	260	126	497	—	—
Non Nobis, Domine, Non Nobis, sed tuam da Gloriam	1603	415	535	172	779	—	—

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