

The Apotheosis

as symbolized in the LVX Signs of the 5=6

By Fra. "Vincit Qui Patitur"

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To all who have studied the symbology of the 5° = 6° Grade it will be evident that it marks the beginning of an entirely new stage in the progress of the Aspirant. Hitherto his knowledge has been received in a form but partly comprehensible to the intelligence, while in each succeeding Grade of the Outer Order certain Symbols have been offered to the Higher Soul, symbols veiled and not to be grasped by the senses alone.

It is for the Higher Soul to accept or refuse these Symbols; and according as it accepts or refuses, so is further progress opened to the Candidate or denied. Sometimes it will happen that a student, having progressed to a certain grade of the Outer will suddenly become wearied and drop out. It may well appear to him that the work has lost its interest; but as a matter of fact, the higher soul of the student has been the moving spirit; has refused the next Symbol offered and so barred further knowledge.

It must not be thought that there is anything arbitrary in such a refusal, nor that the Higher Soul is blameworthy. For the Genius is a mighty Angel that stands ever before the faces of the Eternal Gods and is incapable while it so stands of formulating error.

In every case refusal will have been for the students own good – because he was not ready for further Grades; and because other work, on another plane, had been found for him to do.

The Outer Order is the Order of the Lay Brotherhood; of those who, having been accepted as Aspirants, are about to undergo an arduous and necessary preliminary training before being admitted, if found worthy, to the real, the inner Priesthood.

And during the period of their probation they are instructed and guided so that on the day of their Initiation into the Second Order they may be ready and prepared for the trials by which the Light of Understanding may dawn in them. For it is not until they have come to this Gate and passed it in safety that they can know of the steps that lie before them.

In this Ritual of the 5° = 6° is symbolized and shown forth the whole passage of the Soul from Manhood to that true Adeptship which touches upon Godhead. And this advance of the Ego across the Universe is also depicted in the L V X Signs which open and close the Vault of the Adepts. Recall the TIPHEREETH Clause of the Obligation in which it is said:

I further promise and swear that with the Divine Permission I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual nature, so that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

This exaltation, then, is the true work of the Adeptus; and in the L V X Signs he is shown the path that he will follow until ultimate attainment be reached.

These signs are preceded by the analysis of the Key-Word I N R I, spoken aloud – the Words first, followed by the symbolic Act.

It is as though the student were bidden to repeat beforehand what he were about to do: an affirmation that he has chosen his work – that he is prepared to carry out in himself that wonderful yet terrible Initiation of the Soul which is symbolized by the Signs that follow.

So too it must be with those Great Spirits who from time to time incarnate here on this Earth for the betterment of Mankind. Each before his descent into matter formulates, (pronounces), his mission and voluntarily accepts the task.

So it is that we are bidden in many Rituals of the Order, notably in “Z”, to formulate ourselves as tremendous Forces, towering into the Heavens and with rolling clouds at our feet.

For this is what we shall strive to be – our prototypes – the colossal forms of a Minister to the Gods; the Avenger of Osiris and the Dweller in Peace Himself: until these forms merge into One and become the all-pervading Spirit of “Him Who is behind Amen, Whom the plumes of Amen's head-dress barely touch”.

This spoken repetition prepares us for the Sacrifice which must follow and for the Strength that comes therefrom; and finally for the abiding Peace of Them Who have passed through the hour of Darkness and come forth in glory unto the Day.

THE SYMBOL OF OSIRIS SLAIN

This is the symbol of the whole 5° = 6° Grade – the representation of the Self-Sacrifice which is necessary to all those who would save themselves from the fires of error and suffering.

In and by that Symbol we become partakers with the Christ, though in an infinitely less degree, in the regeneration of our Little World – our Microcosm.

The Work of the Christ was the salvation of the World, as we know it, - of the Macrocosm.

In and by the Symbol of the Slain Osiris we typify the salvation of ourselves, individually, and thus take up in our own bodies the work which the Master has given us to perform: this and no less.

The entry of the student into the Second Order is signaled at the outset by the trials of humiliation and of suffering; and the Student who has made a little progress therein will find, all symbology apart, that this has indeed been the case.

Sometimes, some trials will have manifested on the Spiritual, sometimes on the Astral, and sometimes on the Physical Plane; but he will in truth have been submitted to many seemingly adverse currents, have fought many hard battles; and it may be that he has experienced great suffering and been at a loss to discern why. The answer is found in the Symbol itself.

No one can take upon himself, voluntarily and with the consent of the Highest Self, such an Obligation, nor accept such an Ordeal without becoming in a way impregnated, even physically, with its memory and with its portent. The desire for progress needs the Will to conquer; and he

who would undertake the Great Initiation must be prepared to meet and to resist the legions of the Opposers which will be cast against him.

To vow oneself to Truth is equally to avow oneself the enemy of Evil, of those Evil Persona which are ours and which we must meet – all of us – face to face and sword in hand. And their chief weapons are flattery and adversity.

By adversity they hope to turn us from our Faith. By flattery they seek to make us relinquish our Prayers; and give way to Self-Pity.

Now Self-Pity is a form of Self-Importance and is perhaps the greatest danger of all this whole 5° = 6° Grade. In the Ritual of the 5° = 6° we behold ourselves mocked, as it then seems, and crucified.

In the Spiritual battles that follow our Initiation we seem to see the same repeated; and with each successive battle the same danger is there – that of viewing ourselves as heroes or as martyrs.

Self-Pity is the leaning over of the Soul, the abandonment of courage, a most cowardly turning away in the thick of the fight; and its continued exercise means defeat.

We who enter upon the Way of Self-Sacrifice must learn to be strong in our faith, strong in the cause of Truth.

We must be prepared to face all unflinching; and with our eyes ever turned towards the East, go bravely on, undaunted. The Figure of Christ Crucified, the Ashes of the Slain Osiris, have nothing in them of Self-Pity. Their forms, tortured by indescribable suffering, betray no weakness. Stern they are, and gentle too: eternally steadfast, that Rock of the Ages that the Storm and the Tempest cannot touch.

The only figure of defeat in the whole 5° = 6° Ritual is that of the Serpent, the Stooping Dragon, as though to show us that before the might of Self-Sacrifice the Darkness and the Evil fall away and are vanquished.

THE SIGN OF THE MOURNING OF ISIS

This Sign contains in it the germ of Evil. It is as though it symbolized the Fall of the Genius, so wrought upon by the sufferings of the Nephesh that it associates itself with the Lower instead of the Higher Will.

It stands as a warning, as showing the toppling over of determination, the weariness of continual effort; the wavering before some trial which seems too great to bear.

One hand is held on high, as affirming that even yet the guidance from on High is sought, but the other stretches downward, towards that which the Nephesh so greatly desires – the false tranquility that comes from a cause half fought and relinquished; the sinking to the ground before the end of day.

On a much higher plane it symbolizes the Descent from the Cross, the mortal body now deserted by the bright Flame of the Spirit; and in the watchers that stood by a condition of chaos, of uselessness, of repining and of bitterness.

And the sun was darkened, and the veil of the Temple was rent in the midst. (Luke XXIII. 45).

Great reverence should be observed in giving this Sign and too much stress should not be laid thereon, lest it acquire in the atmosphere of the Adeptus an importance above that of the others; and lead once again to that spirit of self-commiseration which is so dangerous and so reprehensible.

But, on the other hand, the full sense of the Sign is not to be passed by nor in any way slurred over. For though not entirely good in its import, it has its place in the scheme of things and must be grasped, transmuted and made to serve its rightful object in the path of the Soul.

For though evil and the beginning of evil are not to be ignored, seeing that they are a part of us, yet they must be completely mastered.

When symbolized in our holy Rituals, they should be in a manner detached from our being – seen and comprehended, but not affirmed.

Rather they should be shown calmly and mercifully, as though reflecting something that is past and not to be forgotten. For this is a Symbol of the Twilight, of the vanity of mortal endeavor, of the Shell of past actions inanimate.

THE SIGN OF TYPHON AND APOPHIS

Objectively this Sign is totally Evil, though subjectively it shows forth the bright lamp of Truth shining amid the darkness. It is referred to the $6^{\circ} = 5^{\circ}$ Grade and symbolizes the next great step which follows that of Self-Sacrifice, given in the $5^{\circ} = 6^{\circ}$. It recalls the sentence from the Credo: “He descended into Hell”. By it we are taught that it is possible to descend into the very depths, to associate ourselves for the purpose of that journey with the Spirit of Evil itself; and yet, by virtue of our Initiation, remain pure and just. It represents the Qliphothic Forces of the Perfected Man, the Crooked Serpent coiled beneath his feet, mastered and now serving their true purpose in Creation. We are thus shown once again, in a veiled form still, but more forcefully expressed, the Necessity for Evil, that great Mystery which the Adeptus Minor has still to comprehend.

It represents a darkly brilliant Force, stretching upwards from the confines of Night, powerfully upwards towards the Good. Here is absolutely no taint of weakness, though it is in the Sign of One crying steadfastly, though in agony, for the Guidance of the Eternal God. It is a Symbol of the power of the Will directed through adversity towards accomplishment; and in this connection our attention is directed to the words of the “Purification of the Soul”, wherein it is said: “For the Evil also helpeth forward the Good.”

Observe the distinction between Typhon and the God-form symbolized by the Office of HIEIRUS in the Outer Order, the God 'HOOR', the Avenger of Osiris, who stands before the Gate of Darkness, a sombre and threatening Guardian.

But HOOR is a Minister of Light, whereas Apophis is a Minister of the Gloom: HOOR stands at the Gate of Shadows; Typhon personifies the Shadows themselves, the Enemy of the Light. Both however are dark Forces, though their Offices are dissimilar.

In making this Sign the Adeptus, sufficiently instructed in the knowledge of the Order, should concentrate his Intelligence in the Qliphoth, yet standing firmly upon them and treading them down. He should strive with his whole Being to comprehend their nature, to master and transmute them, bearing finally upwards their power, regenerate and gleaming, towards the Light. But the very greatest care and reverence must be observed in this, otherwise the soul of the Operator will be in the most mortal danger of attack.

To make this Sign while allowing the mind to harbor thoughts of anger, impurity, or any form of concrete Evil, is to give oneself over to that evil, fast bound and helpless. For this symbolic Descent into Hell is made, not for the purpose of pandering to our lower nature, nor in order to gratify the forces of hate; but to shed Light in the Darkness, to uplift the Fallen that is within us, so that in the end we may come forth mightier and more merciful, wiser and less proud. But before this dreadful descent may be made, we must be crucified in the name of Righteousness; and purified of the dross.

This is indeed the Hour of Cloud and of Night, of the pitch darkness that understands the Dawn.

THE SIGN OF OSIRIS RISEN

“And on the third day He rose again”. This sign is referred to the 7° = 4° Grade and symbolizes Mastership – “the Peace of God which passes all understanding.” It is the Soul of the Adept, luminous and full of Glory, risen at this last from the confines of Death to the true majesty of Life Eternal.

CHIEF ADEPT (within the Vault): 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 the Light. I have fought upon Earth for Good: I have finished my Work. I have entered into the Invisible. I have passed through the Hour of Cloud and of Night. I am Adam, the Concealed One, the Opener of the Day. I am Osiris Onophris, 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.....

It is the Symbol of attainment, of one-ness with the Spirit of the Father Which hovers above us all. And because the Soul has voluntarily traversed and risen from the depths, the glance is directed pitifully downwards towards the Shadow of that Former Self, that Shadow which, then so real, lifted its hands towards the Light and fought upwards so terribly and so long.

The arms are crossed upon the breast. There is no triumphing; but a tranquil and indescribable union with That from which we all sprang. It is the Symbol of Eternal Joy, of the battle hard pressed and won, of the Spirit free and soaring in space; the return of the Soul, transfigured, to its Maker, its wounds forever healed. Upon the crossed hands, upon the feet, are imprinted the Stigmata of the Cross, symbols gloriously gained and borne forever in remembrance. And before making this Sign, the Adeptus should formulate himself as hovering in victory above the darkness; as though he too were quitting the eternal gloom and were liberated from Death.

And in making the Sign, the whole Mind and Spirit should be directed upwards towards the True Ideal – towards that Self which stands forever before the Eternal Gods. For the Sign of Osiris Risen is the Sign of Victory, the Symbol of Life Everlasting: Amen.