

T E A E T H

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Let us enter the Great Silence and meditate upon eternal and immaterial things; and in doing so, let us invoke God's help that we may be illumined and be put on the track of Divine Virtue.

At what more appropriate or more awesome place can we meditate upon such profound matters than where to The Master were unveiled the ineffable mysteries of Spirit and Matter, Life and Death, and Heaven and Hell?

For here, enigmatically, is both the earth's center and its end; a spot which memorializes the mutability and impermanence of all things material and temporal; the perishability of human institutions; and the futility of men's vainglory.

Thus we find ourselves at a remote and solitary place, far removed from the habitations of living men. From the bleak wilderness come the moan of chilling winds and the hideous screams of the jackal to pierce the brooding silence. Beneath our feet is the ageless rock. Above us are the starry heavens; which we perceive only dimly through the gray-gloom of desert night. We are on that side of the River of Life associated with those emblems of mortality --- the desert and the setting sun. Looming about us at every hand in eerie light are weird and fantastic structures, the necropolēs of the dead; testimonials to vanity and illusion.

Amid this strange prospect of grandeur and desolation well may be pondered the solemn thought, that

"All who tread the globe are but a handful to the
myriads who slumber in its bosom."

Think! That, of the vast myriads who at this moment inhabit the earth, scarcely one will remain a hundred years hence. You, too, my friend, then will be no more!

The worldly hope men set their hearts upon turns to ashes, and worldly

glory, like snow upon the desert's dusty face, has its brief moment and is gone. As said anciently, "I prepare my sepulchre; I make my grave in the pollutions of the earth; I am under the shadow of death." How true, then, is That Man's saying --- "To live is not in our power; but to live rightly is."

What is man? Whence does he come? Whither does he go? What is the purpose of his existence? What is his eternal destiny? Who shall solve these imponderable mysteries! Who shall solve the eternal riddle of the universe! Who may answer the questions, "Have the gates of Death been opened to thee? Hast thou seen the doors of the shadow of Death!"

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You that sit in darkness and in the shadow of death, hearken unto the words which will guide your feet into the way of peace and raise your Soul unto eternal life.

There are Two Ways: branching from a single stem: The way of Life and the Way of Death: the one ascending to eternal life in the starry heavens: the other descending to eternal oblivion in the infernal.

Man is endowed with relative free-will to choose the way he will go. The turning of the human soul from the darkness of indifference and ignorance to the light of aspiration and Truth is the most momentous event in the life of mortal man. The way is one which in finality each man must travel alone.

"The courageous soul which travels alone this fearful way, without hesitation or timidity, after purification by earth, fire, water, and air, shall be enlightened by the glorious Mysteries of Truth, and shall come at last into the most pure aether an illumined Soul."

"Lead me, O God, and Thou, O Destiny,
Be what it may the goal appointed me,
Bravely I'll follow; nay, and if I would not,
I'd prove a coward, yet must follow still."

We come to this sacred place not seeking or expecting magical wonders, but rather to be instructed in the divine wisdom of the Pillars of Hermes, which we are told preserve the mysteries of the universe. It truly is said, There is no real mystery, and, There is nothing hid to him who assiduously seeks Truth. In witness of which the Great, the Mighty, God has caused to be set an altar to Himself in the midst of the land, and

a pillar at the border thereof, which is set for a sign and a wonder for all time.

This eternal telesterion contains the secrets of all things, the keys to Heaven and Hell. The Holy God has sealed it with the sign of the headstone of the corner, so that men may be assured that the Kosmos is a Living Being, and that Change and not Death is the regimen of the universe; that men may live better lives and die with better hopes.

It is said of old that there are two ways: one the way of those who know; the other the way of those who know not. Such is so with the telesterion. The mysteries are revealed but to those who come the way of the mystes, those who would know themselves, and whence they come and whither they go. The Way of the Mystes is on a different plane. The Way to the Kali is another.

Before you can ascend to the plane of ingress, it is necessary that you receive an ineffable secret.

Man's whole vocation is likeness to God in this life; or the raising of his immortal Soul to his Eternal Shining Self. The Master placed upon the temple of Delphi, beneath the mystic letters EI, the inscription, KNOW THYSELF. If a man Know Himself, he shall Know the Universe and God. That a man may Know Himself it is essential that he distinguish aright what he is as Spirit and what he is as Body, and how these two are related to each other. As Spirit, man knows himself, in the light of his knowledge of God, to be an eternal, unborn, and immortal, rational being.

In knowing God, the Spirit knows also itself; for it will know what it received from God, what God has given to it, and can give. In knowing this, it will know itself, for it is itself one of God's gifts, or rather the sum-total of them. If then the Spirit will know Him and His powers, it will know itself as having come from Him and derived from Him all that it can do. If it cannot see Him clearly, it is because seer and seen are the same. For this reason Spirit will know and see itself, because to see is to become oneself the thing seen.

Man, what thou art is hidden from thyself;
Know'st not that morning, mid-day and the eve
Are all within thee? The ninth heaven art thou,
And from the spheres into the roar of Time
Didst fall ere-while. Thou art the brush that painted
The hues of all the world --- the light of life
That ranged its glory in the Nothingness.
Thou art not of Nature's mint, nor of the encircling heavens.
Thy place is the placeless; thy trace is the traceless.
Tis neither body nor soul, for thou belongest to the Soul of God.

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Reality is the spiritual world as known by Spirit, or Spirit as knowing the spiritual world. The true awakening of the Soul is the awakening from the body, not with the body. Awake Soul! Wing thy flight!

We quit our country, which is Heaven, and come into the world to be bound in the prison-house of the mortal body. The body is only a halting-place in the pilgrimage from world to world; -- but a tent where we take our one-day rest. The earthly life which we are about to enter, Heaven hath lent us for a while. We will repay when it is time to pay.

This is the announcement of salvation: all men who come to know they are Sons of God receive true life. The foundation and beginning of all things is the understanding of life. Understanding of life is Knowledge of God. Understanding of God is the knowledge of Self. This the announcement reveals as the foundation and beginning of everything. All is built upon the understanding of life, without which there can be no living. In this is true life.

This understanding is the light of truth, which has always existed, although men have not always seen it. All those who have grasped the understanding of life have received the opportunity of becoming like it through the following of it. Those who have believed that life is in the understanding have become the Sons, not of the flesh, but of ~~the~~ Spirit.

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Stand we before the curious portal of our ushering in. E'er we try this door ponder the solemn reflection that although we enter by a door we shall leave through no door. For it is written, Flesh and blood cannot inherit the supernal regions. No man hath ascended up to heaven but the man that came down from heaven, (which is the Real Man.)

Is it your will that we cross this constricted threshold from a world of light into a world of darkness and there seek to gain the starry crown? Or shall we retire whence we came?

The die is cast! Push open the door, --- but take care that in doing so you do not thereby bring down upon yourself your own misfortunes, or that which will crush you. It is written, We ourselves set in motion those agencies which will eventually destroy us. Do nothing that you do not

understand! Deliberate before you act!

Now! per-t-em hru! We cross the First Step!

We glide through the door singly, horizontally, head first, face upward, pushing forward, while struggling to avoid being crushed by the mass we ourselves have set in motion. Thus it is that men enter the world of darkness from a world of light; and thus, also, do men bring upon themselves self-chosen woes.

Now that we have cleared the portal, the great door swings back into position, forever barring our return that way, and incarcerating us in this dull prison-house of material body. The Egyptian darkness is so black and dense that it can be felt. Let us get to our feet. Where we first glided and crept, we now turn and rise to all-fours and crawl. Take care lest you dash out your brains against the low-vaulted roof. We are constrained to assume the stooped, rigid-necked posture of our prehistoric progenitors. The slippery floor beneath our feet restricts us to a halting gait. Yet this is the Passage of the Golden Section!

In what case do we find ourselves! In truth we quit a world of light for a world of darkness, amid the abysmal blackness in which sensual sight is of no value. Wait! What have we now? Beneath us begins to decline sharply downward and is as slippery as glass. Let us retrace our steps and take stock of our situation. Beneath us, beside us, above us, and behind us, are material walls. Before us is an impenetrable wall of darkness which veils the unknown. We cannot go back. If we go forward we may be hurled down the slippery way into oblivion. We have the free choice of remaining or going onward. If we choose to do nothing, we are doomed; nor can we hope to gain the starry crown. Thus we find that man has Free Will but that the freedom is relative where the corporeal body is concerned. If we remain we shall surely perish; if we go on we perish only if we fail.

Lead me, O God, and Thou, O Destiny,
Be what it may the goal appointed me,
Bravely I'll follow; nay, and if I would not,
I'd prove a coward, yet must follow still.

Man was endowed with Mind, Intellect, and Reason that he might use them. The immortal Mind of man is as much more excellent than his sensitive irrational nature as the sun is more excellent than the stars. To Reason then we may trust: all else is deaf and blind. Power lies hard by necessity!

Courage is an essential virtue of him who would gain the starry crown!

With Reason as our Guide and Truth as our Light let us bravely go onward. The consequence can be no worse, besides we have a crown to gain. What is this I feel embedded into the wall near the portal? Four angle or gable stones! Though their meaning be obscure to us now, they give us encouragement; for we know that we are not embarked without guidance. Man need never fear anything if he has confidence in the All-Providence of God.

Heed well our footsteps. Let them be short and sure, for the way is slippery and the descent is precipitous. At the terminus below is a dark, deep, and slimy, reservoir to which no ray of light, or wisp of pure air, has penetrated in a dozen milleniums. Thus swift is the way to destruction and oblivion.

We are now to understand that the Entrance-Way marks the place where the Soul is clothed in the physical, and that all is dark until the light of understanding illumines, and until the first steps in the comprehension of the laws of the physical are understood. Thereafter the divine laws of the universe unfold as the steps in the path are taken.

Who among men is he that can know the counsel of God? Or who can think what the will of God is? For the thoughts of mortal men are fearful, and our counsels are uncertain; for the corruptible body is a load upon the Soul; and the earthly habitation presseth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth; and with labor do we find the things that are before us. But the things that are in heaven: who shall search out? And who shall know God's thought except that He give Wisdom, and send His Holy Spirit from above. And so the ways of them that are upon earth may be corrected, and men may learn the things that please God. For by Wisdom are they healed.

Our present situation, indeed, impresses us with the truth that the body is an incumbrance and limitation upon the immortal Soul and the Free Mind. The Soul is a harmony and the body its prison. But the Spirit is ever wholly Free. Where the Starry Realm is, there is liberty.

No one is wise who looks down to the earth. The limit of earth is seen at our feet, but below its roots stretch to infinity. With care, then, let us turn around and discover if we can peer upwards through the means by which we are descending, and, perchance, behold the starry heavens. For I perceive that the walled door has swung open.

You say that he whom Fate has consigned to walk with stooped posture

and stiff neck may not look aloft and trace the stars and search the heavens for power, or feel the passion of eternity? How wrong such a thought! For tutored by Reason it is possible for one to change his attitude and gain a wholly new perspective. Let it so be with us.

All things follow the heavens. As above so below. As below so above. Contemplate the heavens and behold those bodies which continually do the same things, and in the same manner perform their work; and remind us of the constancy of God and His All-Providence. And when in morning or night you look to the heavens and behold those bodies, be reminded of their purity and nudity. For there is no veil over a star.

If you gaze up at the heavens at midday, or on a Stygian night, and see no stars, be sure they are there nevertheless. Beyond leadened skies the sun and moon continue to shine. And those stars which you see extinguished, imagine to be Souls whose substances are plunged into bodies. And those that recover their light and rise from below, (that shake off the ambient mist and darkness, as it were clay and dust) to be such as retire from their bodies after death. And those that are carried up on high are the daemons of wise men and philosophers. Let us strive always to catch the music of the spheres.

Here is the Point of Liberty, from which a man, by free choice, either passes through the gate of immortality into the Circle of Happiness, no more the Victim of adversity, want, or death; else passes into the pits to Death and Oblivion.

We choose our own Destiny, and we are our own good and bad Fortune. Know God! Know Thyself! Turn and Follow God!

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There are Two Ways! The Way of darkness and the Way of Light!
Which do you choose?

Answer, I have found the good and have departed from evil. Grant me a path wherein I may pass in peace.

Divinely blest are they who wisely shun the way that leads fore'er to mortal birth and death. For they shall wear the vesture of the sun and attain the starry realm.

Who art thou? Whence are thou? Whither goeth thou?

Answer, I am a child of Earth and of Starry Heaven, but my race is of Heaven alone. I return to the supernal realm. Meantime I am parched with thirst and I perish.

Drink of the waters of Lethe, eternally flowing at the left, where the cypress is. This is the warm stream from the bottom of the cave of Trophonios, whose waves gently murmuring over the gravelly bed, invite to slumber. Drink and forget!

Nay! Drink of the well-spring flowing forever at the right, where the hazel is. 'Tis the cold water flowing forth from the Lake of Memory. Drink and remember!

Drink from Lethe's cup the waters of forgetfulness; that you may erase from your memory all worldly thoughts, and all you have been thinking hitherto.

With this draught blot from thy recollection all that in the past has troubled you; and with your mind now clear of all evil fill it anew with thoughts of eternal things.

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We have seen that a change of attitude alters perspective. At this triple-junction we see this further proved. For, whereas one of the great arms of the forks of the Y, at which we are, formerly descended downward, now both ascend upwards. The way by which we did ascend is changed into a way of ascent. That which brought condemnation has become the means of redemption. Thus it is the Soul ascends by the same way she descends.

It is a crime to throw stones into fountains. They wrong mankind who block the way to knowledge. They hate man who consign him to the bondage of ignorance.

Although the original way has been blocked by some unknown agency, another has been forced. It would seem that power lay hard by necessity. While violence never is to be commended, it is nevertheless true that the realm of the starry spaces can be carried by storm, and that the forceful obtain mastery thereof. But extort from no one by violence; for it is a horrible crime to wipe off the sweat with iron.

Turn to the Right! Veer to the opposite! When it thunders worship

the echo! Turn to the Right! Thus we take the Second Step, up a mountain of glass. Take heed lest we lose our footing and bruise ourselves upon the sharp rocks below!

Where that which is wise in thee resides, there also is thy good. Choose the goods of the Soul in preference to the goods of the body. Fix thy gaze upon the Starry Realm and not upon the transitory world of unreality. Store not up for thyself treasures on this earth, where moths destroy and rust corrodes, and thieves break in and steal. But create for thyself in the World Supernal a lasting treasure which no thief can touch, no moth destroy. For where thy treasure is, there also will be thy heart.

Here we pass the First Girdle in the arms of the Great Y.

To those who attain isotheos physis [the God-like nature] I would say---

Immortal are they who thirst for holy Wisdom: for they shall drink at its primeval fountain.

Immortal are the suppliants in the supernal Air: for theirs is the realm of the starry spaces.

Immortal are the mourners for the supernal Fire nigh quenched: for in them his deathless Flame shall rise anew.

Immortal are the self-effaced: for they shall be heir to the most sacred Earth.

Immortal are the compassionate: for they shall receive the Dew of Compassion Absolute.

Immortal are the pure in heart: for they shall see the Self-Divine.

Immortal are they who reach the sacred peace: for 'Sons of God' shall they be called.

Eternally blessed is he who by the grace of his Divine Self gains knowledge of the sacred powers in man, and perfects his divine nature, and leads a consecrated life; and who joining with all his mind and soul the glorious company on high, becomes himself an Initiate, and in fullness of consecrated power is crowned with honor and glory, and becomes one with God.

Here we pass the Second Girdle in the arms of the Great Figure.

Perpetuated about us are the immortal theorems of the divine Pythagoras.

Forget not that the body is transitory and destined to dust. Its care, therefore, is like that of evil friends which will soon forsake us. But Institution, like the good, will stay with us till death, procuring to many immortal glory after death.

Strive to inspire only emulation of thy virtue and never envy of thy possessions. Remember that nothing that thou hast is ever truly thine. Possess not treasures except those things which no man can take from thee. Be sure that nothing is thine save that which thou possesseth intellectually.

Know that to die has been ordained for all. Know that possessions are sometimes acquired and sometimes lost. Know that corporeal possessions must be left behind when the Soul is liberated. Consider nothing worth while which cannot be taken with thee. Despise all those things which when liberated from the body thou will not want.

There is not any gate of wealth so secure which the opportunity of Fortune may not open. Thou wilt never be in want of anything which is within the power of Fortune to give and take away.

We pass the Third Girdle of the arms of the Great Term.

Soul is immortal. For that which is ever moving is immortal; but that which moves something else or is moved by something else, when it ceases to move, ceases to live. Only that which moves itself, since it does not leave itself, never ceases to move, and is also the source and beginning of motion for all other things which have motion. Concerning the immortality of the Soul this should be sufficient.

By our extension from the Deity we regain the wings which raise us toward celestial being, though we are precipitated into the region where all so-called evils dwell. But by putting away earthly passions and devoting ourselves to virtue our wings will be renewed, and we shall rise to that immortal existence where we shall find the true good without any admixture of evil.

[It is said that, it is just that the mind of the philosopher only has wings, for he is always, so far as he is able, in communion through memory with those things the communion with which establishes God to be divine. Now a man who employs such memories rightly is always being initiated into perfect Mysteries and he alone becomes truly perfect. But since he

separates himself from vulgar interests and turns his attention toward the divine, he is rebuked by the rabble, who consider him mad and do not know that he is inspired.]

Man is perfected, first, by conversing with God, which he can do only in the language of Truth, and by abstinence from evil, and by striving to resemble the full perfection of the Divine Nature; secondly, by doing good to others, which is an imitation of God; and, thirdly, by leaving the mortal body.

Likeness to Deity should be the aim of all our endeavors.

We now pass the Fourth and last Girdle of the medial corridor of the Great Unite. We are reminded of the Four Cardinal Virtues and of the Sacred Quaternary. The course of justice, industry, courage, moderation, silence; means that thou shalt receive thy due of every good thing.

There are Two Ways: Life is, as it were, divided into two roads; the rougher one, followed by patient Ulysses, and the more agreeable one followed by Nestor. I mean that Virtue desires the one, but can also follow the other.

We must by-pass for the nonce the place of the Seven Fires, which the Two Figures guard, and proceed on a more lowly plane, for, as the Lesser Mysteries precede the Greater, preparation must precede exaltation. Once more we are at the triple-junction forks of the Great Y. We will take the horizontal course ahead, but ere long we shall again see the Two Figures. An extinguished torch gives no light, but from the eerie flicker of the other's flame we find our way into the grim channel of Destiny, replete with ever-extending Spirals and inexorable Cycles. Through it we pass the full length of a Pythagorean Cycle. There is nothing new under the sun!

We reach the Third Step --- down. We gain in the perpendicular what we lose in the horizontal. What relief even so slight change gives to our long-constrained bodies. Yet our bodies go through a ceaseless round of changes, nor what we have been or are today shall be tomorrow. We die daily. In the midst of life we are in death. There was a time when we lay in our first mother's womb mere seeds and hopes of men. Then Nature wrought with her cunning hands, willed not that our bodies should lie cramped in our strained mother's body, and from our home sent us forth into the free air!

Arise and appear to the Thinker!

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You who strive for the superlative of gifts, --- hyperconscious immortality and emergence in righteousness as a god in the starry realm, --- take heed. There are many who bear the thyrsus but few who become regenerate. That to which you aspire requires the shedding of everything but the Divine Element. The way before you is long and laborious e'er you may see The Master face to face, though his voice you may hear.

The Pythagorean novitiate requires constancy of purpose, courage, perseverance, assiduous study and inquiry, and ceaseless toil. Moreover, it asks the shunning of mundane glory, luxury, and pride, - those things which the ignorant prize. I can assure you that in all this you truly sacrifice nothing; for whatever is right never involves sacrifice. The crowning prize is an hyperconscious eternal ego in the supernal realm; the only prize the wise deem worth striving for.

No one should ever do that which he does not understand. Nor should one proceed further who is at all uncertain of the reality of his desires or the sincerity of his intentions, or who entertains any doubts or misgivings. This is a matter of conscience and intellectual honesty for each individual. We deem it not only honorable, but the moral duty, for any who has doubts, misgivings, uncertainties, or changes of opinion, to so declare here and now, and retire in honor whence he came. A few moments hence and the frontiers will be reached. Those who arrive at the frontiers should never look back. Such are not fit for the starry realm. He who turns back before he takes the vow thereby incurs no dishonor or disgrace.

I now and therefore abjure you and each of you by all that is sacred to search your heart, mind, and conscience, and declare in all solemnity if it is still your wish to take the holy vows of a Pythagorean Novice.

Answer, Lead me, O God, and Thou, O Destiny, be what it may the goal appointed me. Bravely I'll follow. Nay, and if I would not, I'd prove a coward, yet must follow still.

You recognize that you rest under most solemn obligation not to reveal any of the mysteries which are imparted to you to any who is not entitled to know them?

I acknowledge that I am obligated to secrecy to hear the truth about God and be capable of keeping it to myself. I remember that retribution

is sure and that futurity is long.

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The circle of existence began in the Great Deep. Man, endowed with Free Will, has power to bring all propensities of his nature to just balance, the point of liberty, and pass from thence, through the gate of immortality, into the circle of happiness.

The centre is within me and its wonder lies as a circle every where about me.

Each of us is, as it were, circumscribed by many concentric circles. The first and most proximate circle is that which everyone describes about his own mind as a centre. The outermost and greatest circle, and that which comprehends all the other circles, is that of the human race.

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As is the earthy we also bear the image of the heavenly.

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In the ancient mysteries there were things seen as well as things heard and done. Here you will examine these seven objects. Although the spinning spheres, the beauteous fruit of gold from the clear-voiced Hesperides, and the rest, may appear real when apprehended by the senses, it is nevertheless true that, what the senses regard as real is actually unreal, and the senses are deceptive. For what may be perceived by the senses undergoes continual change. It is the incorporeal things which are unchangeable and are therefore real; and these may be seen only with the mind [nous] through mathematical disciplines. Therefore, it is through the mind [nous] we see and hear all things; all else is deaf and blind.

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Behold thy image as a child of Earth! Each speck of matter did God constitute a mirror, causing each one to reflect the beauty of His visage.

His beauty everywhere doth show itself, and through the forms of earthly,
beauties shine obscured as through a veil.

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Everything mirrors all else. Man is the measure of everything.

Know thyself, inspect thyself, and examine thyself. Review thy acts
and omissions unceasingly and exactly, in intellectual honesty. Sow
mallows but never eat them. See thy every thought, word and deed in the
Light of Truth, but never primp by lamplight.

Know thyself!

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Make thy ablutions and put off the earthy as thy Soul shall free it-
self from the dust that encrusts it. But more important is it that one
present himself with a pure heart and a clean mind, without which ex-
ternal cleanliness will be of no avail.

Behold the reflection of a Child of God! Breathe and thank God that
you art a living Soul!

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Vest the candidate and seat him!

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Wear this as a symbol of separation and search; and this as a symbol
of that which binds thee. A blessed and happy one thou shalt become when
thou has put off mortality and hast become divine.

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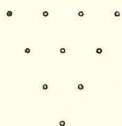
Be thou regenerate; but remember that moral regeneration comes not by mystic rites [apokatharsis] but through education.



From the moment you came into the world of being, a ladder was placed before you that you might escape. First you were mineral, later you turned to plant, then you became animal. How should this be a secret to you? Afterwards you became man, with knowledge, reason, faith. You have been wondrously fashioned withal. When you have travelled on from man, you will doubtless become an immortal god. Then you are done with this earth; your station then is in the most pure aether. Pass again ever from angelhood! Enter that Ocean! Through it all you are and you remain YOU!

For every Soul there is a star --- "the crown of immortality"--- but every star differeth from another star in glory. The Light of Truth is the way of the blessed immortals to gain the harvest of immortal life.

Ascend, then, like immortal souls ascending to the empyrean and beholding the regions beyond! Reach up for the stars of immortality! The everlasting arms eternally stretch down that you may grasp them. The triple rays pour down from on high forever to fill your mind with knowledge and to fill your Soul with grace and truth.



If you know of what race you are, whence you come and whither you go, you also will know that that which in its nature is free never can be restrained or destroyed, though the head be made to bow and the body be made to bend. He is free who lives as he wishes to live; to whom none can do violence; none hinder or compel, whose impulses are unimpeded; whose desires attain their purposes; who falls not into what he would avoid. Who then would live in error? Who would live deceived and prone to fall, -- unjust, intemperate, -- in abject whining at his lot? No man is free who has not gained empire of himself.

Can any man hinder you from assenting to the truth? No man can.

Can any man compel you to receive what is false? No man can. You see that in this matter you have the faculty of the will free from hindrance, free from compulsion, unimpeded.

It is never necessary that a man be deceived as to whether a thing is of God. Man has within himself sure means of detecting fallacy and demonstrating truth. Is it not Reason? Then to Reason we may trust. If any man diligently seek Truth in the light of Reason, he shall know of the doctrine whether it be of God or man.

To love Truth is to practice Truth. To love Wisdom is to live consistently with Wisdom. To live is not in our power, but to live rightly is. It is necessary to be good, rather than to appear so. Do not even think of doing what ought not to be done. When a man has the right attitude he instinctively practices Virtue, and the thought of another course is absent from him. It is impossible for a man to truly believe one thing and do another. It is impossible for a wise man to do wrong.

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Never suffer the Light of Truth to be extinguished within you.

Honor a Figure and step before a Figure and a Tribolus. Never hide the light of Truth under a choenix.

From the sublime to destruction is oft but a step. Gaping maws, black and cruel, ever yawn hungrily, ready to devour the ignorant and the unwary, and to consign them to Oblivion. Less than a flick of an eyelash oft separates man and eternity. May thy Good Genius guide thee against every pitfall that lines thy way and lead thee to goodness and to truth.

Every faculty you have was given to you to be used. An extinguished lamp never can guide thy feet.

There are Two Ways! The Way of Life and the Way of Oblivion!
When treading the Path, divide not!

Glory! Glory! Glory!
Holy God of Hosts
High above all praises man can give.
Glory be to thee, O Lord Most High.
Alleluia! Alleluia! For evermore.

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Anciently, before entrance into the Society, and partaking of the Common Meal, the aspirant, after lustration, assumed the four-fold obligation. First, that he would revere the divine ideal. [το θεῖον]; Second, that he would carefully practice justice towards his fellow-beings, and refrain from injury to another; Third, that he would always hate the unjust and earnestly join the struggle [συναγὰς ἐς θεῖον] on the side of justice and of the lovers of justice; Fourth, to keep faith with all man, and, if in power, never to use authority insolently, or violently, nor to surpass his subordinates in dress or ornament.

All of these ancient ideals are embodied in the Vow you will be called upon to make. The terms of the Novitiate and of the Simple Rule of Life ordained by Pythagoras for Novices were submitted and explained to you before you were accepted as a candidate for this holy status.

Now that the solemn final moment has arrived, before you undertake the sacred obligation, I require and charge you, as you know the inexorability of retribution, to declare truthfully concerning the matters about which I ask you:

Is there any doubt or misgiving in your mind of the seriousness of your desire and purpose to enter upon the Novitiate? If so, still it is not too late to abandon your purpose and retire.

Are you conversant with the terms of the Novitiate and with the Simple Rule of Life for Novices as anciently prescribed by Pythagoras?

Are you now ready, voluntarily, solemnly, and in perfect sincerity and truth, to assume the sacred vow of a Pythagorean Novice?

ESKATE BABELOI!

. . . .

Then repeat with me --- meanwhile touching the corporal cloth ---

O HOLY GOD, One Only true Deity, look upon me, thy Child, and strengthen me in my purpose to keep the vow which I now here make and assume, that I will live according to the simple rule for novices as

ordained by Pythagoras from this day henceforth for five years next, or until my novitiate sooner may terminate. Protect and defend me, Almighty God, now and forevermore. A.

Pray, Beloved God, and all good spirits who light this place: give me beauty in the inward Soul, and may the outward and the inward man be at one. May I reckon only the wise to be rich, and may I have such a quantity of worldly wealth as none but the temperate can bear and carry. A.

May thou attain thy heart's desire [by God's grace.] Amen. I dedicate thee to God. A.

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A man ought always to live in perfect holiness. Hence, thou shalt verily make thy nature perfect, thus does salvation come to every man who perfects his nature by good thoughts, good words, and good deeds.

Worship not at altars stained with blood, either actually or symbolically. Bloody sacrifice in actuality or imagination is abhorrent to God. Shun idols and those who worship them. God is a spirit and only can be worshipped in spirit and in truth. Neither eat nor drink, actually or symbolically, the flesh or blood of any creature which has had life, but rather eat and drink acceptably to God. Drink the cup of Tantalus, but leave be the seven-ringed cup of Djemshyd. Make to God no sacrifice nor worldly gift, for He neither needs nor wants any of this; but offer to him perpetually that which is always acceptable, - a pure, just and virtuous life.

Receive the bread of earth to sustain thy body. A.

Receive the cup of Tantalus to strengthen thy Soul. A.

Holy God, we give thee thanks for the gift of life and for our pure and clean food. A.

Receive the benediction.

May He who with holy Wisdom consecrates make pure thy heart, thy mind make crystal clear, that thou mayst win fair Wisdom's diadem. Konxompax.

May we attain our heart's desire [by God's grace. Amen.] A.

Alleluia! Alleluia! Alleluia!

Thine, O God, is the dominion, majesty and power.

Thou art the Founder of the Sacred Quaternary,

Nature's eternal fount and source,

And art Monogenes of all Souls that living be.

Glory be to thee in the highest,

O Lord Most High.

There are Two Ways! Virtue desires the one, but also can follow the other!

Choose the way of E. C.

Drink now of the holy waters of Dirke, which golden-robed Mnemosyne's deep-girdled daughter made once to spring out of the earth, beside the well-walled gates of Kadmos.

May the waters of Memory cause thee to remember crystal-clear all good things and virtuous thoughts which thou hast learned; as did the waters of Lethe cause thee to forget all evil things of thy past generate life. The beautiful Soul remembers its past.

I have entered in as one of no understanding
I have come forth in the form of a strong Khu
I shall look upon my form
Which shall be that of men and women
For ever and for ever. A.

