

Rose, Cross, & Triangle

An Address to both the Members of our Order, as well as to Aspirants seeking to join us.
Being Part 0 of The HHH Chronicle.

Order of the Golden Dawn Manifesto

2001-Present

We, the Most Honoured Archon Basileus; the Supremely Honoured Epopt and Polemarch, with the Archontes of the Areopagus; the Greatly Honoured Chiefs and Sub-Chiefs of the Senatus; the Very Honoured Wardens and Sub-Wardens of the Concilia; and the Masters, Adepti, and Members of every Grade, Degree, and Stage of the Chapel, the Vaults, the Temples, and the Porches of the Third, Second, and First Orders, and of the Basilicae of our Ecclesia, send our Greeting, Love, and Prayers to all who read this Manifesto of the Order of the Golden Dawn.

On the Vernal Equinox, 22 March 2001, the Head of the Order, known by the motto Chaos Confusum, established and constituted the Order of the Golden Dawn to the service of mankind and to the glory of the Lord of the Universe. A revival of the Order founded in 1888, the O.G.D. is composed of three Orders working in unison, transmitting the teachings and methods of the Western Mystery Tradition by a progressive system of initiation. That initiation leads by degrees to the integration of the Lesser Mysteries of the First Order, the R.O.A.O.; to the conscious discovery of the Greater Mysteries of the Second Order, the R.R. et A.C., and of its Royal Secret; and at last to the assimilation of the Supreme Mysteries — the Mystery of Mystery — of the Third Order, the K.·.R.·.

From the same source, on the Summer Solstice, 22 June 2026, the Order brought forth its ecclesiastical arm, the Ecclesia Aurorae, that what is sought in the Grades might also be received in the Sacraments. Its religion, Aurora, is the concord of Hermeticism, Theurgy, Rosicrucianism, and Thelema, and its Mass is the public ceremony of the Order of the Golden Dawn. Its Ordinations, Sacraments, and Rites stand to the Order as a complete mystical and devotional side-degree system — the Order initiating, the Church consecrating — and the two are one body under one Head, the Archon Basileus of the Order being the Supreme Pontiff of the Ecclesia.

In the Grades as in the Sacraments, these Mysteries find expression through rigorous study and disciplined practice; through the sacred myths and symbols of the Egyptian, Judaic, Greek, Christian, and Thelemic traditions; and through the occult sciences of Hermeticism, Neo-Platonism, Rosicrucianism, Ceremonial Magic, Contemplative Mysticism, Kabbalah, Tarot, Divination, Astrology, Alchemy, Sexual Theurgy, and Enochian. United in one harmonious and syncretic system, they assist the Dawnite — the Initiate of the Order and the baptised of the Church alike — without ceasing in the Revelation, the Awareness, and the Expression of the Royal Secret: the Quintessence, the Stone of the Philosophers, Wisdom, Happiness, and the Summum Bonum.

We therefore affirm that:

I. The O.G.D. is dedicated above all to the Great Work, made manifest to its members by Initiation into the Lesser, the Greater, and the Supreme Mysteries, which are themselves the Revelation, the Awareness, and the Expression of the Royal Secret.

II. The O.G.D. is a Sovereign Order, composed of three distinct and interdependent Orders, governed by an Archon Basileus.

III. The O.G.D. holds its lineage from the original Order through an unbroken chain of initiation, through the Rosicrucian transmission of the Etheric Link, and through the complete curriculum of the tradition's written and oral teachings — all three received from Pat Zalewski by its founder, Martin Thibeault.

IV. The O.G.D. perpetuates in one unified manifestation the oral, written, and ritual traditions known as the Golden Dawn, the Alpha et Omega, the Stella Matutina, the Smaragdum Thalasses, the R.R. et A.C., and the K.·.R.·.

V. The O.G.D. is rooted in the original teachings of those branches of the Order, and evolves from them continually, incorporating every significant development of the tradition into its present manifestation.

VI. The O.G.D. perpetuates a tradition of spiritual enlightenment attained through experiential knowledge. The Order therefore professes no exclusive religious confession, and requires none of its members.

VII. The O.G.D. manifests the religion of Aurora through its ecclesiastical arm, the Ecclesia Aurorae, whose Sacraments are open to all who seek them, Initiates and others alike, and are imposed upon none.

VIII. The O.G.D. shall preserve, manifest, and adapt this tradition with the evolution of the present age and of every age to come.

IX. The O.G.D. admits men and women of adult age, of every race, sexual orientation, social condition, religious denomination, and political allegiance, on an equal footing.

X. The O.G.D. binds its Initiates by an oath of secrecy concerning its teachings, its rituals, and the identity of its members; each member remains free to make his or her own affiliation known.

XI. The O.G.D. is formed and sustained by the voluntary effort and continuing service of its members, who advance in the Order only by their understanding of the Mysteries of its Grades and by their ability to manifest that understanding within it.

XII. Should the O.G.D. cease to reflect the ideals of this Manifesto, it shall be dissolved.

Chaos Confusum, 10°=1°
Supreme Imperator of the Order of the Golden Dawn

Tau Hyperion
Pontiff of the Ecclesia Aurorae

Archon Basileus · 2001 – present

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Summary of the Orders & Grades

O.G.D., or Order of the Golden Dawn is the name of our Fellowship which is composed of three Orders and a Church, which are distinct, yet complementary. The three Orders are known as the Golden Dawn in the Outer, in the Inner, and in Holiness, or as the First, Second, and Third Orders respectively.



The First Order - R.O.A.O.

The First, or Outer Order, is called Rosicrucian Order of Alpha et Omega. As the Outer Temple of our initiatory structure, it is the source of dispensation of the Mysteries of Isis, also known as the *Lesser Mysteries*. The main purpose of this Order is to induct men and women (the members) in the Lesser Mysteries in preparation for the Greater Mysteries. This is accomplished through a series of initiation ceremonies and ongoing contemplation of symbols and teachings, which through a series of workings and examinations culminate in the balancing of the Signet Star of the Microcosm through Spirit, which is itself the Gateway to the Greater Mysteries.

The entry point into this Order is a grade called Neophyte 0°=0° which is the threshold between the Profane World and full admission into the Order.

The R.O.A.O. is comprised of four contemplative and alchemical grades:
Zelator 1°=10° | Theoricus 2°=9° | Practicus 3°=8° | Philosophus 4°=7°



THE SECOND ORDER - R.R. ET A.C.

The Second, or Inner Order, is called R.R. et A.C. As the Inner Vault of our initiatory structure, it is the source of dispensation of the Mysteries of Osiris, also known as the *Greater Mysteries*. The main purpose of this Order is to empower Adepti through the Royal Secret of the Greater Mysteries. This is accomplished by inviting Lords and Ladies of The Portal into the Tomb and initiating them into the ceremonials and sacraments of magic and mysticism. The culmination of which is a descent into the Abyss.

The entry point into this Order is a grade called Portal 00°=00° which is the threshold between the First Order and full admission into the Second Order.

The R.R et A.C is comprised of three magical and mystical grades:
Adeptus Minor 5°=6° | Adeptus Major 6°=5° | Adeptus Exemptus 7°=4°



THE THIRD ORDER – K.˙.R.˙.

The Third Order, or Order of Holiness, is called K.˙.R.˙. As the Holy Chapel in our initiatory structure, it is the source of dispensation of the mystery of Horus-Apophis, also known as the *Mystery of Mystery*. The main purpose of this Order is to exalt Masters through the power of the Supernals. This is accomplished with Adepti traversing the Abyss and being received into the Chapel for the work of T.˙.

The entry point to this Order is a Grade called Babe of the Abyss 000°=000° which is the threshold between the Second Order and full admission into the Third Order.

The K.˙.R.˙. is comprised of three T.˙. Grades:
Magister Templi 8°=3° | Magus 9°=2° | Ipsissimus 10°=1°

The Thirteen Grades

Grades of the Outer

0°=0° – Neophytes are exposed to passive Spirit and are expected to familiarize themselves with the premises of our Order as laid out in '*The Canon*'. They are furthermore required to understand the step they have taken with regards to the Light and the Mysteries. Their work is one of genuine exposure to the rudiments of our occult practices and theories.

1°=10° – Zelatores are fully admitted into the First Order. They are to build the foundations of the Temple. Their work is with the element of Earth, which involves dealing with stability and health, both Spiritual and material. Their power is: *to be silent*. They also partake of Malkuth, and the second, third, and fourth houses.

2°=9° – Theorici are those who have begun to penetrate our lesser sanctuary. Their focus is with the element of Air, which submerges them into refining their visualizations, thoughts and mental abilities to the fullest. They are expected to grasp and internalize much of the theoretical knowledge imparted to them at this stage. Their power is: *to know*. Other spheres of influence are those of Yesod, Luna, and the reflection of the sphere of Saturn; and they reside in the eleventh, twelfth, and first houses.

3°=8° – Practici have taken a turn at the column of Boaz. They are to begin a more intensive practical application of the knowledge they have acquired and contemplated thus far. Their work with the element of Water will open their hearts to love, devotion, and integrity in the work through blood, sweat, and tears. Their power is: *to dare*. Upon them are also to a lesser extent those influences of Hod, Mercury, reflections of fire and sol, and they inhabit the eighth, ninth, and tenth houses.

4°=7° – Philosophi are those stationed at the base of Jachin. Their task is to bring theory and practice into a living, breathing, and vibrant philosophy. Theirs is a work of fire, of will, of instinct, of creativity. The lesser angel who they are bound to by initiation will, during this grade, provide them with the necessary clues to work with their Holy Guardian Angel in the grade which follows. Their power is: *to will*. Secondary influences upon Philosophi are those of Netzach, Venus, reflections of Mars, Aquarius, and Pisces, and the completed belt through their link with the fifth, sixth, and seventh houses.

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00°=00° – Lords and Ladies of the Portal abide in transition between the First and Second Orders. Their work is of active Spirit, of Foundation, of Levanah, and Shabbathai truly reflected. They are to equilibrate the Signet Star of the Microcosm, to resist temptations of the eye and of the fish, and to remain focused on ascent as per the flight of the arrow. Above all, they undertake an arduous operation to bring about full knowledge and conversation of their Holy Guardian Angel. Their service to the Order they are transitioning away from, ever so increases. They may serve as Hierophant as well as obtain an R.O.A.O. temple warrant if deemed worthy. Their power is: *to go*.

Progress further is by invitation only.

5°=6° – Adepti Minores are those who are fully admitted to the Second Order. Their grade is composed of 7 sub-grades which together constitute the Minor Adept. Here initiates have moved beyond the contemplative grades into the realm of full magic and mysticism. Their work will encompass much more than Tiphareth and Sol, where this grade is situated, but will extend into all the elements, planets, and even to a lesser degree the Zodiac. The 7 sub-grades represent a 7-stage process of intense training into invisibility, talismans, divination, transformation, evocation, alchemy, and spiritual development all worked in conjunction with the Holy Guardian Angel through the magical and mystical formulae of the 7 grades from 0°=0° to 5°=6°. The most important component of the 5°=6° grade is what is known as '*The Royal Secret*'. Still veiled in 00°=00°, in 5°=6° the veil is fully lifted, and the Minor Adept will receive full revelation of this Royal Secret, which will then be internalized and externalized through the *7 Sub-Grades* and their process of *Revelation – Realization – Renunciation – Reconciliation – Reintegration – Regeneration –* and *Restoration*. Work through the 7 sub-grades with the Royal Secret will also provide a glimpse of the potential of the 7 Lodges to come in the grade of 6°=5°. Their power is: *the lotus*.

6°=5° – Adepti Majores have reached the crowning stage in magical training. Divided into 7 Lodges, this grade merges practical alchemy, grimoire formulae, sexual theurgy, and advanced Enochian, with the most powerful magical methods known to mankind. The work of Geburah and Mars are but a portion of the task at hand. In this grade, the *7 Lodges* open and the Adepti Majores will each choose one primary Lodge, and one secondary Lodge, around which their work will revolve. These two Lodges will become suitable vehicles for the manifestation of their Wills. Their power is: *the phoenix*.

7°=4° – Adepti Exempti are Adepts in full maturity. This is the last grade of the Second Order, and the crowning stage in mystical training. The grade is divided into *7 Light-Bearers* whose focus is primarily alchemical and mystical. While some of the influence is of the nature of Chesed and Jupiter, the work of the Exempt Adepts encompasses all the previous grades leading hereunto, perfecting all their teachings and methods. Their power is: *the winged globe*.

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Grades of Holiness

000°=000° – Babes of the Abyss are in transition between the Second and the Third Orders. Their work is that of the Abyss of Daath, self-undoing, transcendence, and the solve et coagula of the unmanifest with the manifest. Five are the paths yet one is the celestial river. This is the grade where heroes emanate. Babes may receive the *'Transmission of the Etheric Link'* to become initiators of the Second Order grades, and they may also obtain a charter to govern a Vault.

Progress further is by invitation only.

8°=3° – Magister Templi is the first of the grades of the Third Order. They operate beyond magic and mysticism through T.·. by Binah and Saturn. The sphere of their influence is through *A.·.N.·.S.·.* Their work is akin to the Bridal Chamber. They influence time and archetypes.

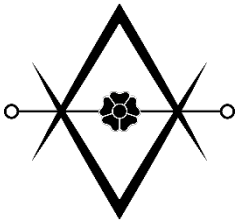
9°=2° – Magi operate T.·. through the Zodiac and Chokmah. Theirs is the work of force on the Macrocosm. The sphere of their influence is through A.·.H.·.A.·. They may be invited to site in the Areopagus of the Head of the Order.

10°=1° – Ipsissimus partakes of the Primum Mobile and of the Crown. Of the former naught may be written, and of the latter only the acting Archon Basileus may be fitted. The attainment of Ipsissimus and its work is beyond the scope of this essay. The grade is held by the Archon Basileus who initiates in the Third Order grades, rules over the Areopagus, and oversees the work of the Third Order specifically, and those of the Second and First Orders more generally, through the echelons of their Hierarchies.

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The Church

On the Summer Solstice of 2026 the Order brought forth its ecclesiastical arm, the Ecclesia Aurorae, the Church of the religion of Aurora. Where the Order initiates, the Church consecrates: its Mass is the public ceremony of the Order, and its Sacraments and Rites stand to the Grades as a mystical and devotional side-degree system. The Archon Basileus of the Order is its Supreme Pontiff.



Aurora is the concord of four Streams — Hermeticism, Theurgy, Rosicrucianism, and Thelema — and burns by four Virtues, Light, Life, Love, and Liberty, which stand as the four Beacons at the corners of every Basilica. Its scripture is the Corpus Aurorae, texts of the GD tradition gathered into one canon.

The Church confers four Sacraments — Baptisma by Water, Chrisma by Fire, Apolytrōsis by the Spirit, and the Eucharistia of the Mass — with a hidden fifth, the Nymphōn, comprehended through the Mass. Its Clergy stand in four Holy Orders: the Diaconate, the Priesthood of Priests and Priestesses, the Episcopate, and the Pontificate; and its people, the Dawnites, rise through four degrees as they receive the Sacraments.

The Sacraments are open to all who seek them, Initiates of the Order and others alike, and are required of none. Those who hold both Order and Church find in each the complement of the other: the Temple and the Basilica, the Grade and the Sacrament, the Royal Secret sought within and the Mystery celebrated without.

The Egregore

O.G.D. is thus composed of 3 Orders (and a Church) whose progression extends through 13 succeeding Grades. The Grades are themselves grouped into 9 Stages and 5 Degrees of Spiritual Enlightenment. The Stages and Degrees are, however, a topic for another essay.

The teachings of the Order, while originating from the Western Mystery Tradition, are universal in their essence. The work of the various Grades is elaborate and intensive, and it is not designed for those who only seek a more superficial experience of the mysteries. Ours is a path of Ceremonial Initiations whose Astral Currents are impactful and transforming. Ours is a Great Work which involves an ongoing regime of study and practical application of the Mysteries taught. The examinations are strict and the alchemical trials challenging. Those who cannot cultivate the necessary discipline will get washed away by the Egregore of the Order. For the Member to become an Adept and for the Adept to become a Master, the work must be constant, precise, guided, and honest. Even as a substance is fragmented and reintegrated through calcination, dissolution, and conjunction, so must the Initiate embrace every stage of development in the work of our Order for the intended result to manifest. The mysteries of our Egregore emanate from the Angel of the Golden Dawn, are ratified through its Archon Basileus, are given form through its G.H. Chiefs, are distributed by the Wardens of the Outer Temples, and lastly, they find full expression through every individual member. As such, every Initiate of the Order contributes to the collective and individual manifestation of its currents, teachings, and influence in the world; a responsibility which is not to be taken lightly.

It is our hope that this short essay has synthesized the essence of our work for all who partake of it, as well as for those who aspire to it.

Yours in the Mystery of Mystery,
Chaos Confusum, 10°=1°

Archon Basileus,
Order of the Golden Dawn

Issued by the Head of the Order
Sun in Libra – Moon in Sagittarius, 2026 e.v.

https://www.orderofthegoldendawn.com/