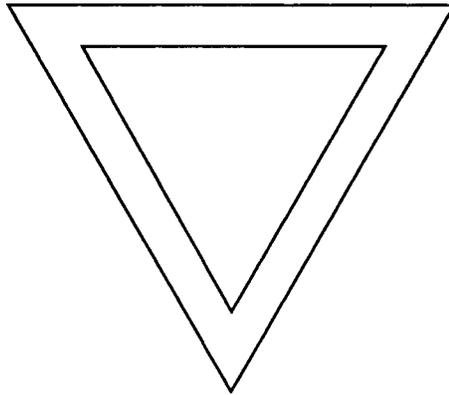


CHAPTER FOUR



The Practicus Grade

$$\textcircled{3} = \boxed{8}$$



In the 3 = 8 grade the initiate takes the *third* Elemental initiation into the *eighth* Sephirah, Hod, on the Qabalistic Tree, continuing the process of spiritual Alchemy within the aspirant's psyche. For the first time the initiate is faced with the prospect of stepping off the relative "safety" of the Middle Pillar and onto the Black Pillar of Severity. The Practicus grade thus represents a point in the initiate's spiritual growth where more weight is theoretically placed on one side of the aspirant's psychic scales of balance. It is important to remember that once the student begins on this path of Elemental introspection, *all four* Elemental Initiations should be completed. Even if the student decides in the middle of this course that the Golden Dawn System is not his/her spiritual path, all of the Elements should still be equilibrated within the mind for the sake of harmony. One should not be left hanging off balance on one pillar or the other.

The title of Practicus is derived from the Greek word for "practitioner." The Element offered for the process of transmutation in this grade is Water, or rather the watery portion of the aspirant's psyche (in actuality it is the *Water of Malkuth in Assiah*).⁷⁷

Initiates of this grade usually experience a sense of ease and relief at having passed through the astral turbulence of Yesod (Although the initiation ceremony itself can sometimes prove to be quite eventful.) In fact the nurturing Waters of Hod can feel truly comforting to those initiates who have experienced firsthand the harmful effects of an unbalanced materialistic society. The problem is that sometimes students are reluctant to leave the Water temple for the Fire grade of Philosophus. There is also an increased awareness of student's own creative faculties, some of which may have remained dormant until this time. The Planet assigned to this grade is Mercury, the orb of the Intellect, communication and expression.

The 3 = 8 ceremony can be summed up as follows: After the standard (self-initiatory) rite of opening, the forces of Elemental Water are invoked. Then the candidate must prove that s/he has grasped the secrets of the Theoricus grade and swear an oath. Between the spheres of Malkuth and Hod lies the 31st Path of Shin, a journey of psychic purification and consecration through Elemental Fire. On this path, the candidate is confronted by three figures known as the *Kabiri*, or godforms from the Samothracian Mysteries. These figures symbolize the various

⁷⁷ And also *Hod of Malkuth*.

aspects and attributes of Elemental Fire. On the path of Shin the Kabiri expose the candidate to the different energies of Fire which are used to purge the aspirant of psychic impurities before the Water temple is entered. After completing the 31st Path, the candidate is shown the Tarot card of Judgment.

Next the mysteries of the 30th Path of Resh are revealed to the candidate by the Kabiri who take on various Solar and seasonal aspects. The Path of Resh is a journey of intellectual awareness where the student is exposed to the Higher Powers that have gone into the formation of his/her own personality. (Whereas the 31st Path is a journey of purification, the 30th Path is one of consecration.) When the journey on the Path of Resh is finished, the candidate is shown the Tarot card of The Sun.

The later part of the ritual, involves the initiate's entry into the temple of Hod. During this time the aspirant is shown symbolism concerning the Garden of Eden before the Fall and the Practicus Hall. The secrets of the 3 = 8 grade are divulged, until at length, the Powers of Water are released.

It is important to note that in this grade, two fiery paths are traversed in order to arrive at a watery Sephirah. This shows the constant equilibration which is inherent to the G.:D.: system. Fire and Water, the two primary opposing Elements, are always counterbalanced one against the other so that neither is allowed to overpower the energies of the other. Water is maternal and nurturing, while Fire is paternal and inseminating. The aspirant is led to the receptive Waters of Hod by way of the vitalizing energies of Fire. Thus the union of the two is the only possible route to building a firm creative base for spiritual attainment. The Waters of Intellect must never be allowed to become stagnant and insensitive; they must be ever excited by the passionate Fires of Emotion.

There are only three officers stationed in the Practicus Hall besides the Dais officers—these are the three Middle Pillar officers only—the Keryx is no longer present. This leaves three officers who form an approximate equilateral triangle. The triangle, whose apex is marked by the station of Hierophant, refers to the Fire triangle and the Fiery nature of the 31st and 30th Paths in relation to the Tree of Life. The placement of the pillars in the Northeastern part of the Hall suggests the actual location of these paths on the diagram of the Tree. In the final part of the ritual the Hierophant takes up a temporary position West of the altar, forming a Water triangle with the other two officers (like that indicated by the items on the altar).

Many of the speeches in the 3 = 8 grade are symbolically given by the Samothracian Kabiri, but are in actuality taken from excerpts of the Chaldean Oracles, a body of work which is from a much later time period than the Samothracian mysteries.✧

The Samothracian Mysteries

Samothrace was the name given to a Greek island in the Northeast portion of the Aegean Sea that was the center of the oldest of the Greek mystery cults. This island was said to be settled by the ancient Pelasgi, early Asiatic colonists in Greece. The esteem shown the Samothracian Mysteries by ancient literary sources proved that

they once ranked alongside the Eleusinian Mysteries in importance and popularity. This stormy, mountainous and wooded island was renowned as the home of the mysterious gods known as the *Kabiri* (or *Corybantes*, as they are sometimes referred to). So great was the respect for the mystery rites of Samothrace that the island itself was considered *sacred*, a sanctuary to be respected by all nations.

Not much is now known of the Kabiri or “great gods” whose name is derived from the Kabira mountains or Phrygia.⁷⁸ The rituals are immersed in profound secrecy. It is certain though that great festivals were held to worship these gods and initiate new candidates into their mystery rites.

The mysteries of Samothrace included the rites of the Kabiri and the rites of Hecate. Hecate’s secret mysteries were said to have taken place in the cave of *Zerynthia*, called the *Grotto of Hecate*, where a nocturnal ritual was performed by torch-bearing participants who sacrificed dogs to honor the goddess of the Underworld.

Near the door of the temple of the Kabiri on Samothrace, there were two bronze statues (it is unclear whether they were both masculine or if one was feminine). They represented the Heavens and the Earth—the two primary portions into which the world is divided—the active and passive principles of universal generation. Within the temple were three altars dedicated to the Kabiri, the Great gods of Samothrace: the *Great*, the *Powerful* and the *Influential* (or *Helpful*).⁷⁹

Some claim that there were a total of seven Kabiri and referred them to the seven Planets. Others spoke of them as the seven Spirits of Fire before the throne of Saturn. Some ancient writers say there were but two Kabiri who represented Zeus the Elder and Dionysus the younger. At Samothrace the Kabiri were thought of as lesser gods who were sworn to the service of greater deities such as Rhea. At Thebes they were allied with the cult of Demeter and Kore, for their temple was located near a grove sacred to these deities. At Lemnos the Kabiri originated as benevolent gods or genii of volcanic (Fiery) Earth. They were either the sons of Hephaestus or the sons of Zeus and Calliope. These first metal-workers were said to be the noisy and never-resting assistants of Hephaestus at his forge. They would at times shake the earth with their tumultuous rumbling. At Thessaly there was a legend of a Kabir who was killed by his brothers and buried at the foot of Mt. Olympus. It is this Kabiric myth in particular which relates to the Practicus ritual of the Golden Dawn.

Initiation into the Kabiric mysteries at Samothrace concerned four of these “great gods.” Their names were *Axieros*, *Axiokersa*, and *Axiokersos*. *Axieros* was associated with Demeter, *Axiokersa* with Persephone, and *Axiokersos* with Hades. The fourth Kabir, known as *Kasmillos*, was attributed to Hermes.⁸⁰

The names of the first three Kabiri bear a resemblance to the Greek word *axioma* which means something worthy or something that is self-evident. The name *Kasmillos* is based upon the word *camilla* which refers to a handmaiden

⁷⁸ The name “Kabiri” has also been associated with the Phoenician word *qabirim* which means “the powerful.” The word *Cabar* “great” can be traced to Hebrew, Phoenician and Arabic languages.

⁷⁹ The Kabiri were later adopted into Roman mythology as the *Penates*.

⁸⁰ The Samothracians derived their doctrines concerning the Kabiri and Hermes from the Pelasgians.

assistant who aids in matters of a secret nature. A *camillus* was an assistant at a wedding who carried a basket of unknown contents during the service.⁸¹ In the Samothracian mysteries, the name *Kasmillos* is used to describe a divinity who attends upon the greater gods.

In *Secret Teaching of All Ages*, Manly P. Hall also examined the mysteries of the Samothracian Kabiri:

While a vast number of deities are associated with the Samothracian Mysteries, the ritualistic drama centers around four brothers. The first three—Aschieros, Achiochersus, and Achiochersa—attack and murder the fourth—Cashmala (or Cadmillus). Dionysidorus, however, identifies Aschieros with Demeter, Achiochersus with Pluto, Achiochersa with Persephone, and Cashmala with Hermes. Alexander Wilder notes that in the Samothracian ritual “Cadmillus is made to include the Theban Serpent-God, Cadmus, the Thoth of Egypt, the Hermes of the Greeks, and the Aesculapius of the Alexandrians and Phoenicians.” Here again is a repetition of the story of Osiris, Bacchus, Adonis, Balder, and Hiram Abiff.⁸² The worship of Atys and Cybele was also involved in the Samothracian Mysteries. In the rituals of the Cabiri is to be traced a form of pine-tree worship, for this tree, sacred to Atys, was first trimmed into the form of a cross and then cut down in honor of the murdered god whose body was discovered at its foot.

“If you wish to inspect the orgies of the Corybantes,” writes Clement, “then know that, having killed their third brother, they covered the head of the body with a purple cloth, crowned it, and carrying it on the point of a spear, buried it under the roots of Olympus. These mysteries are in short, murders and funerals. (This ante-Nicene Father in his efforts to defame the pagan rites apparently ignores the fact that like the Cabirian martyr, Jesus Christ was foully betrayed, tortured, and finally murdered!) And the priests of these rites, who were called kings of the sacred rites by those whose business it is to name them, give additional strangeness to the tragic occurrence, by forbidding parsley with the roots from being placed on the table, for they think that parsley grew from the Corybantic blood that flowed forth; just as the women, in celebrating the Thesmophoria,⁸³ abstain from eating the seeds of the pomegranate, which have fallen on the ground, from the idea that pomegranates sprang from the drops of the blood of Dionysus. Those Corybantes also they call Cabiric; and the ceremony itself they announced as the Cabiric mystery.”

⁸¹ Children employed in the temples were called *Mercuries* or *Casmilli*.

⁸² In Masonic legend, Hiram Abiff was the architect of King Solomon's temple, who was killed by three of his workers who were also brothers. The body was buried at the foot of a mountain and an acacia tree was planted over it. This legend is re-enacted in the Third Degree of the Master Mason.

⁸³ A festival of the Eleusinian Mysteries which celebrated the departure of Kore into the underworld.

The Mysteries of the Cabiri were divided into three degrees, the first of which celebrated the death of Cashmala at the hands of his three brothers; the second, the discovery of his mutilated body, the parts of which had been found and gathered after much rejoicing and happiness—his resurrection and the consequent salvation of the world. The temple of the Cabiri at Samothrace contained a number of curious divinities, many of them misshapen creatures representing the Elemental powers of Nature, possibly the Bacchic Titans. Children were initiated into the Cabiric cult with the same dignity as adults, and criminals who had reached the sanctuary were safe from pursuit. The Samothracian rites were particularly concerned with navigation, the Dioscuri⁸⁴—Castor and Pollux, or the gods of navigation—being among those propitiated by members of that cult. The Argonautic expedition, listening to the advice of Orpheus, stopped at the island of Samothrace for the purpose of having its members initiated into the Cabiric rites.⁸⁵

Herodotus relates that when Cambyses entered the temple of the Cabiri he was unable to restrain his mirth at seeing before him the figure of a man standing upright and, facing the man, the figure of a woman standing on her head. Had Cambyses been acquainted with the principles of divine astronomy, he would have realized that he was then in the presence of the key to universal equilibrium. "I ask," says Voltaire, 'who were these Hierophants, these sacred Freemasons, who celebrated their Ancient Mysteries of Samothracia, and whence came they and their gods Cabiri?' (See Mackey's Encyclopedia of Freemasonry.) Clement speaks of the Mysteries of the Cabiri as "the sacred mystery of a brother slain by his brethren," and the "Cabiric death" was one of the secret symbols of antiquity. Thus the allegory of the Self murdered by the not-self is perpetuated through the religious mysticism of all peoples. The Philosophic Death and the Philosophic Resurrection are the Lesser and the Greater Mysteries respectively."⁸⁶

One version says that the ceremonies of Samothrace represented the death of the youngest of the Kabiri at the hand of his brothers, who fled to Etruria, carrying with them the ark that contained the genitals of the slain Kabir. The Phallus and the sacred ark that contained it were revered by the Samothracian initiates.⁸⁷

The great annual festival of the Samothracian mysteries took place at mid-summer and lasted for three days. There were nightly processions to the cave of Zerynthia where initiations took place. The priests of the rites were known as *sai*

⁸⁴ The Twins of Gemini.

⁸⁵ With a storm arising, Orpheus, an initiate of the mysteries, counselled the Argonauts to land at Samothrace and be initiated into the sacred rites. When they set sail again, they were assured of a safe voyage.

⁸⁶ Hall, Manly P. *Secret Teachings of All Ages* (Los Angeles: The Philosophical Research Society, Inc., 1977), p 36.

⁸⁷ This is reminiscent of the story of the dismembering of Osiris.

who are said to have been famed for leading a type of armed war dance which included leaping, the stamping of feet, drumming, the clashing of cymbals, the playing of flutes, torches, and the outcry of the mysteries—"EUAH!" Perhaps this was meant to imitate the noisy forges of the volcanic Kabiri.

Purifications played a very important role in these rites, including moral purification of initiates. One type of priest at the Kabiri rites was known as a *koies*, or a cleanser of sins. The historian Plutarch recounts that one initiate who was called Antalcidas was asked by an initiating priest what especially dreadful thing he had committed during his lifetime. Apparently, Antalcidas replied that if he had committed a terrible crime, the gods themselves would be aware of it. Initiates were consecrated to the Deities and pledged to virtue. They would then be assured of those rewards which the justice of the gods reserve for initiates after death.

The ceremony included an invocation of the Kabiri to appear and protect the initiates. Those righteous individuals who became initiates were said to have been protected from danger and storms—particularly mishaps at sea and other marine disasters.⁸⁸ Sacred robes and fillets or ribbons of violet cloth were worn about the abdomen by these initiates. A crown of olive graced their brows.

As a final note of interest, a type of fish known as the *pompilus*⁸⁹ fish was sacred to the Samothracian gods. The fish is a symbol of spiritual fecundity and by virtue of its association with the Sign of Scorpio, it is also an emblem of regeneration and transformation.

Godforms of the Kabiri

It is necessary for the student who seeks to self-initiate into the grade of Practicus to envision the gods of the Samothracian mysteries. Although these godforms are obscure, they can nevertheless be constructed specifically for the 3=8 grade in the mind of the aspirant using the following visualizations:

AXIEROS: The First Kabir is a mature bearded man with olive skin and thick wavy hair. He wears golden sandals, a golden tunic and an orange cloak. Upon his brow is an emblem of the Sun attached to a crown of oak leaves. In one hand he holds a lamp and the thunderbolt of Zeus, and in the other a golden scepter surmounted by an ear of corn, sacred to Demeter.

AXIOKERSOS: The Second Kabir is a robust dark-bearded warrior in red Greek armor and crested helmet. A black cloak hangs from his shoulders and black sandals are upon his feet. The symbol of an anvil is upon his brow. In one hand he holds a flaming torch (of Hades) and in the other a spear.

AXIOKERSA: The third Kabir is an olive-skinned woman with thick dark hair. She wears a green tunic, a yellow cloak and green sandals. Upon her brow is a white crocus flower, attached to a yellow strophion or headband. In one hand she bears a candle flame and in the other a scepter surmounted by a pomegranate, sacred to Persephone.

⁸⁸ The Argonauts were supposed to have become initiates in order that they might sail more safely.

⁸⁹ In mythology, *Pompilus* was a ferryman who was turned into a fish by Apollo.

KASMILLOS: The candidate (and the Fourth Kabir) is a youth who wears a black tunic and black sandals. On his brow he wears the emblem of an acorn attached to a white strophion and he bears a covered basket made from reeds.✧

The Chaldean Oracles

The Chaldean Oracles are all that remain of a rather lengthy text that was said to have been brought to Rome by Julianus the Chaldean Theurgist (magician) in the Second Century A.D. These fragments, reputed to have been written by Zoroaster, contain sacred doctrines and philosophies of ancient Babylonian priests, which have come down to us through Greek translations. Paraphrased in Neoplatonic literature and philosophy, the Chaldean Oracles form an important part of the Western Esoteric Tradition.

Although the Chaldeans had an Oracle that was as highly regarded as the Delphic Oracle, the word *Oracles* was probably imparted to these fragments to imply the idea that they were of a highly profound and spiritual nature. The emphasis of these scraps of knowledge is on non-objective realities that Platonists call “the intelligible world.” In order to understand this realm, the intellect can be employed to understand the various concepts which flow from it, but not their origin. In order to comprehend the nature of the source of the universe, the Oracles strongly imply that the practice of Theurgy is required. (Theurgy means “god-working”—it is a word used to indicate highly philosophical magical workings.) While philosophy can steer one’s thoughts to the contemplation of the Divine, Theurgy is a method of securing union with the Divine. The focus of Chaldean Oracles is therefore a description of the spiritual scheme of the universe and a portrayal of the practices used in Theurgy to contact and unite with the Divine Source of the universe.

According to the Oracles, a human being is composed of Three Souls (or *Vehicles*) which clothe the physical body. The first is the *Intelligible* or *Divine* part of the Soul or the “radiant vehicle.” The second is the *Intellect* or *Rational* part of the Soul. The third is the *Irrational* or *Passionate* part of the Soul (which approximates the astral body). The first is immortal, the third is perishable, and the second may be attracted and assimilated to either the first or the last.

The Oracles describe a threefold pattern of cosmic realities. The first principle is a self-manifesting eternal and *Intellectual Fire* called the “Father of the gods.” The second principle is the feminine *World-Soul* or living power called *Hecate*. It is she who flows eternally and sustains all the worlds. The third principle is the second Intellect, *Apollo*, who constructs the various realms and sends his perceptions into them. In describing these principles, the Oracles use the word “Intelligible” to portray a power which transcends all human intellectual comprehension.

It is these three principles that the Theurgist or high magician attempts to contact and make psychic union with—requiring abilities beyond that of the human intellect. The Oracles indicate that several prefatory purifications are needed to perform the sacred rites, but only the *divine vehicle* of the Soul can withstand the *Intellectual Fire* of the Divine. However the Theurgist must also gain awareness of his/her own personal Angelic guide prior to any important magical working.

After all the necessary purifications are performed the Theurgist must invoke certain deities who are associated with the time of the ritual. In this way the Supreme god of Time may be invoked and entreated to assist the magician and reveal the names of even greater deities. The Chaldean Oracles explain that there are in reality two sets of divine names to be used by the Theurgist: one is spoken verbally to link the magician with that which the name symbolizes, the other is an unspoken name or "watchword." This name has been "forgotten" by the conscious mind of the individual by the descending of the Soul into matter. It can only be revealed to the practitioner by the Angelic guide or invoked deities.

The purpose of the rite is then stated clearly: namely the rising of the Theurgist's Soul into union with the Godhead. Sacrifice and total commitment to the Higher are essential on the part of the magician. Thus the totality of the Theurgist's being is focused like a laser beam on the work at hand. Next, according to the Oracles, the gods themselves appear, from the lowest Elementals to Hecate herself—the second principle of the World Soul. The details are scarce but at this point the exaltation of the magician's Soul is accomplished, though it is summarized as a type of battle wherein the Soul fights off obstacles and pushes upwards toward the heavenly Light symbolized by Apollo, the third principle. The Solar Fire then plunges downward to join with the upward rushing human Soul, resulting in a glorious union with the Divine.

After the marriage of human with divinity, the Soul returns the way it came, but preserving a full memory of the transforming experience. Ancient magicians believed that given enough practice with this technique, it could be employed at the time of death as a means of gaining immediate ascension to the Divine Light. Thus the whole Theurgic experience described in the Oracles could be summed up as a conscious transformation (both physical and psychological) designed to activate a spiritual current of energy which brings the magician closer to the divine eternal principles of the universe.

These are also the ideas referred to in the Practicus Ritual as spoken by the Samothracian Kabiri. ✧

Following the 3 = 8 initiation, the task of the Practicus is to thoroughly assimilate all knowledge related to the Element of Water and the Planet Mercury. Most of this information is contained in the Fourth Knowledge Lecture, which also contains additional information on Literal Qabalah, and the Tarot. Ceremonial work and exercises appropriate to the grade, are also included.

The Task of the Practicus is to bear in mind the perfect Alchemical equilibrium of the two Primary Elements and always recall the phrase, *"Except ye be born of Water and the Spirit ye cannot enter the Kingdom of heaven."* ✧

THE INITIATION CEREMONY

Temple setup: The aspirant will need to set up the Hall beforehand in accordance with the temple diagram. The black cubical altar is placed in the center of the room. Upon it should be placed the Tarot card of *Judgment*. Two large candle holders complete with candles⁹⁰ flank the Northern and Southern sides of the altar. (If you do not own such large candle holders, an average pair of candles and candle holders can be placed on top of the altar on either side of the Tarot card.) The pillars are placed in the Northeast part of the Hall before the Dais. The Hebrew letter Shin is shown on a large plaque in the Northeast. The letter Tau is directly East, while the letter Qoph is in the Southeast. The Banners of the East and West are located near their respective officers. The Enochian Tablet of Water is placed in the West, and Tablets of Earth and Air are also shown. A cup of Water is also needed in the West. Place the lamens and implements in accordance with the temple diagram, in the positions of the officer-forms. The station of Hierophant is located in the East, while the Hieres and Hegemon are stationed in the Northwest and Southwest respectively. In addition, you will need three red lamps or candles to be placed by each officer's station.

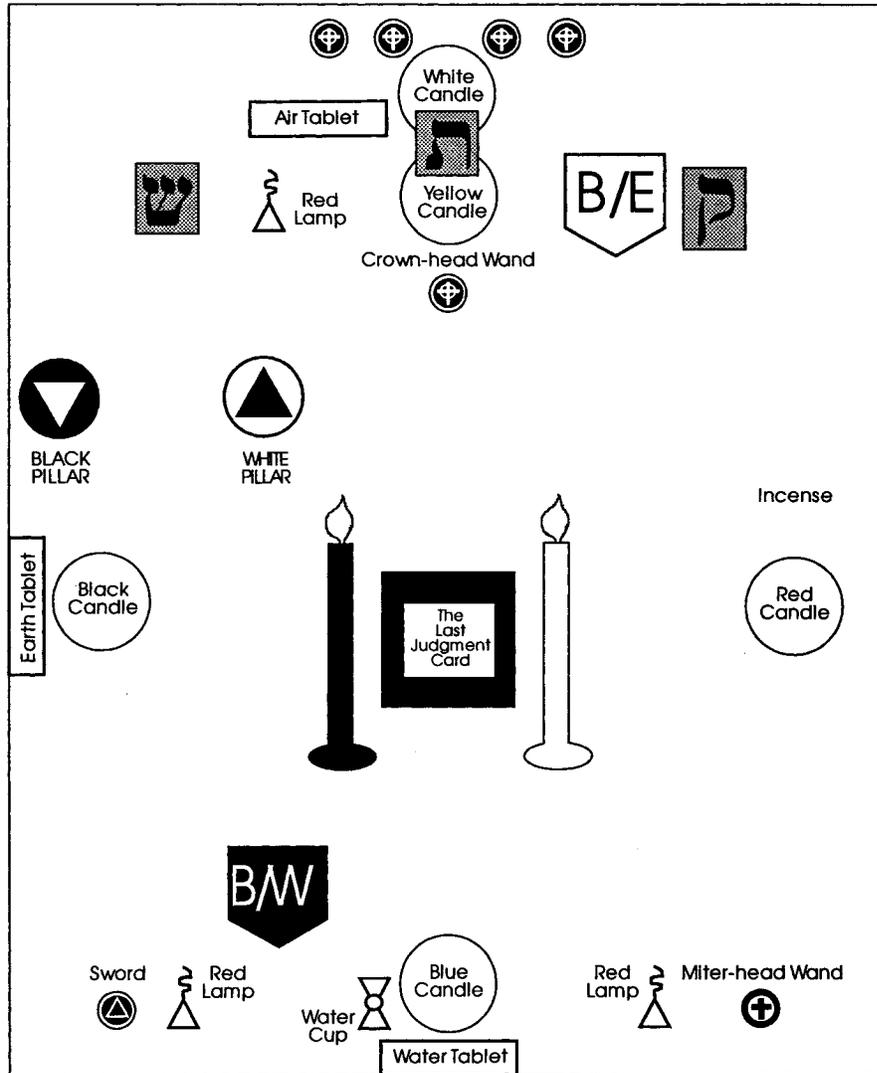
As in the previous ritual, all of the Elemental candles should be placed around the circumference of the room, with a white candle in the East. The Blue Water candle is to be placed before the Enochian Tablet of the West. The lights on the pillars should be unshaded. A censer of burning incense should be placed in the South.

(Note: For other segments of the ritual, the aspirant will need the following items close at hand: plaques of the Hebrew letters Resh, Mem, Ayin, and Peh, as well as the Qamea, seal and sigils of Mercury, the Tarot card of *The Sun*, and the diagram of the *Garden of Eden before the Fall* [see Plate 3]. You will need three Admission Badges for this ceremony: the Pyramid of Flame, the Solar Greek Cross of Thirteen Squares, and the Cup of Stolistes Badge.)

Ritual preparations: The aspirant should fast for a period of 12 hours prior to the ritual. A ritual bath is required after which the aspirant may put on the black Tau robe, and red slippers. The sash will need to be decorated with the Practicus emblems, but it is not to be worn by the candidate at this time. Place the sash inside the altar.

The aspirant must meditate for a certain length of time on a drawing of the symbol of Water—a Water triangle (apex downward) in blue. Next s/he must spend a period of time (20-30 minutes) in a darkened room or antechamber to the temple seated in quiet meditation while wearing a hoodwink or blindfold. The Admission Badge for the 31st Path, the Pyramid of Flame, should be held in the right hand throughout this period. A small blue candle is to be the only source of light in the room. During this time, darkness and silence are to be maintained. The aspirant should imagine him/her self under the watchful eye of Anubis of the

⁹⁰ You may use one white and one black candle, or both may be white.



Practicus Temple for Self-Initiation: First Setup

West. After this period of time, the hoodwink may be removed. The aspirant may then enter the temple and begin the ritual.

Upon entering the temple, imagine that you are leaving your physical body outside as a sentinel to guard the temple, so that your spiritual self has the freedom to accept initiation.

PART 0: The Opening

Enter the temple with the Admission Badge of the Pyramid of Flame. Salute the Banner of the East with the Neophyte Signs. Leave the Pyramid in the Western part of the temple. Once inside walk deosil to the East. With the Hiereus' sword perform the LBRP.

Give one knock with the pommel of the sword against the floor or side of the chair and say: "HEKAS, HEKAS, ESTE BEBELOI!"

Put the sword aside and go to the West of the temple, facing East. Kneel down and invoke the godform of Thmê as in the previous initiation. Vibrate strongly:

THMÊ! THMÊ! THMÊ! Thou daughter and eye of RA! Lady of Heaven, Queen of Earth and mistress of the Underworld! Great Lady of all the gods and goddesses. Thou whose name is MAAT! Lady of Truth! Goddess of Justice and Order! Mediator between Darkness and Light, Chaos and Order! THMÊ! THMÊ! THMÊ! Thou who assesseth the heart of every man and woman in the Hall of Judgment before Ousiri and the assembly of the gods. Thou who art the eye and heart of balance! THMÊ! THMÊ! THMÊ! I invoke thee!

Visualize the familiar image of the goddess Thmê before you, with human head and yellow-gold skin. She wears a black and white nemyss and a white linen gown. She carries the miter-headed scepter of the Hegemon. Above her head is the white glowing outline of the cross and triangle, symbolic of the outer magical current of the Golden Dawn.

Slowly and with feeling, perform the Qabalistic Cross, drawing the Light down from the Kether of the universe into the Kether at the crown of your head as you continue the QC. Strongly visualize the cross of Light you have formed in the center of your body. Trace within your heart the Hebrew letters of the name THMÊ in glowing white. Project a white ray of thought from your heart toward the image of Thmê you have created before you. See the figure breathe in life as your thought-ray animates it. Address the form:

THMÊ! Beautiful One of the Feather of Truth! I beseech thee to act upon my behalf in this my quest for the Light Divine! Guide me, O thou who art none other but my own Higher Self. Aid me and escort me in this Mercurial Realm which is the intellectual power of the manifest universe. I am a true and willing Seeker of Light and Knowledge. Act as my overseer and reconciler on the paths and in the temple of Hod. Speak for me amidst the assembly of the gods and the guardians of this sacred Hall. My intentions are honest. I am ready to undergo test and trial. I am willing to be examined by the Samothracian Kabiri! I wish to be purified and consecrated to the Light. Grant that my heart is made MAAT! Grant that my Will is made MAAT! Merciful THMÊ! Let me be judged aright! Grant that this humble aspirant before you be not turned away from that resplendent Light which resides in the East. Permit me to tread the fiery paths that lead to the watery temple of Hod. Award me a vision of the mysteries of ancient Samothrace! Grant that I may safely digress from the middle path; and grant me the ability to return to that stable pillar! Permit me to enter the Mercurial Sphere! Let me penetrate the Threshold in the path of the Enterer!"

Thmê speaks to you in your own mind:

He hath filled me with words of Truth, that I may speak the same. And like the flow of Waters flows Truth from my mouth, and my lips show forth his fruit. I am the representative of your Higher and Holy Self. It is only through my arbitration that thou canst even approach the sphere of Splendor. In this Hall I am thy tongue, thy heart and thy mind. Fear not, for I shall guide thee through the paths of Flame and scorching heat, and I shall keep thee safe. Fear not, for I shall lead thee through the watery temple of Hod. I shall direct thee in the temple before the mighty Kabiri! I shall speak for thee in this assembly of the gods before the powers of AL and the current of the Light.

Visualize the goddess Thmê communicating in silence with the energies in the East. She speaks on your behalf to the divine guardians of the Hall. Once again you hear her voice as she calls out the names of other godforms in the East of the temple: ESE, NEBETHO, THOOUTH and another, HOOR OUER. You have a vague impression of four figures in the East, seated before a veil. Thmê continues to address the figures, and the scene becomes hazy. The goddess stands once more before the gigantic form of Djehoti, god of Wisdom. Thmê carries on a silent discussion with Thoth. After a few moments Thmê turns toward you, salutes with the Signs toward the West, and says silently:

Thou mayest proceed, O aspirant; thou art MAAT.

Thmê descends from the East and walks to her own station of Hegemon in the Southwest where she traces the figures of a cross and triangle with her scepter. She

then goes to the Northwest and traces the figures at the station of the Hiererus. As she does so, vibrate the name "HOOR" (Hoor or Hoh-or) The figure of Horus begins to formulate rapidly. She returns to the East and traces the figures at the station of Hierophant. As she does this, intone the name "OUSIRI" (Oo-seer-ee) The mummy-wrapped form of Osiris commences to take shape.

Thmê takes you by the hand, and leads you to the East of the altar. Say:

The 3 = 8 grade of Practicus is attributed to the Planet of Mercury and the 31st and 30th Paths. The 31st Path of SHIN refers to the reflection of the Sphere of Fire and the 30th Path of RESH alludes to the reflection of the Sphere of the SUN. Let the Element of this grade be named that it may be awakened within my sphere, in the spheres of those beings who are present, and in the sphere of this magical current. The Element is WATER.

Visualize the symbol of the blue Water triangle that you meditated on before entering the Hall. Imagine its presence in your sphere of sensation at your Chokmah-Binah⁹¹ area—the left and right temples of the forehead. (Note: You should become aware of a feeling of harmonic resonance between the Water triangle and your Chesed sphere—the left shoulder. Then visualize the triangle in orange reflected into your Hod center—the right hip.) Imagine that these same images are activated in all of the various officer-forms of the Hall.

Thmê leads you to the figure of Osiris in the East. The god traces in the air before you the figure of a cross and circle. He then hands you his crown-headed scepter. Picking up the Wand of Power, you take on the office of Hierophant that Osiris has bestowed upon you. Give the Sign of the Spiraling Light toward the East, and then say, "Let the white brilliance of the Divine Spirit descend!" Feel a flood of Divine Light flow through your body from the Kether of the universe. Equilibrate this Light through your body by performing the Qabalistic Cross, vibrating the Hebrew names.

Give a knock and say, "Let us adore the Lord and King of Water!" Turn to the East and continue: "ELOHIM TZABAOth—Elohim of Hosts! Glory be unto the RUACH ELOHIM who moved upon the Face of the Waters of Creation! Amen." Salute with the Sign of Practicus.

Go clockwise to the West and stand before the Water Tablet. Visualize the other astral officer-forms facing West also.

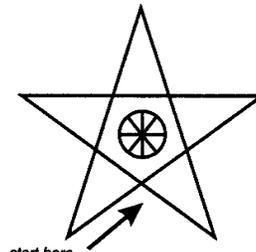
Through the authority of the office of Hierophant bestowed upon you by Osiris, invoke the powers of the Water Tablet. Give a knock, then trace with the Wand a large circle in front of the Tablet. Then draw the invoking pentagram of Spirit Passive. As you do so vibrate "HCOMA" (Hay-koh-mah). Trace the sigil of Spirit in the center and intone "AGLA" (Ah-gah-lah). Give the Sign of the Spiraling Light. Then

⁹¹ The *Heh-Water* area of the Four Qabalistic Worlds.

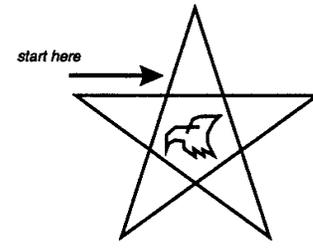


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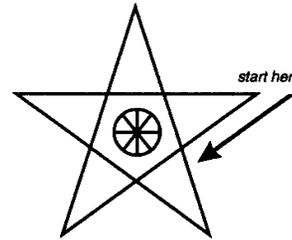
The Enochian Tablet of Water



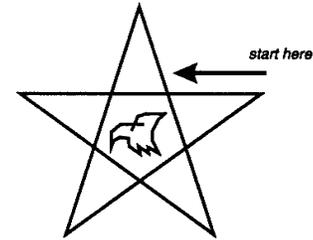
Invoking Spirit Passive



Invoking Water



Banishing Spirit Passive



Banishing Water

The Pentagrams of Water

trace the invoking pentagram of Water. As you do so vibrate the name "EMPEH ARSEL GAIOL" (Em-pay Ar-sell Gah-ee-ohl). Draw the sigil of the eagle in the center and intone "Aleph Lamed, AL." Give the Sign of Practicus. Say:

And the Elohim said, "Let us make ADAM in our Image, after our likeness and let them have dominion over the Fish of the Sea. In the Name of AL strong and powerful, and in the name of ELOHIM TZABAOth, Spirits of Water adore your Creator!"



The Practicus Sign

Take up the cup of Water and with it trace the Sign of the Eagle before the Tablet. Say:

In the Name of GABRIEL, the Great Archangel of Water, and in the Sign of the Eagle, Spirits of Water, adore your Creator!

Trace a cross with the cup and say:

In the Name and Letters of the great Western Quadrangle revealed unto Enoch by the Great Angel Ave, Spirits of Water adore your Creator!

Hold the cup high and say:

In the Three Great Secret Names of God, born upon the banners of the West, EMPEH ARSEL GAIOL, Spirits of Water adore your Creator! In the Name RA-AGIOSEL, Great King of the West, Spirits of Water adore your Creator!

Replace the cup and return to the station of the Hierophant to face West. Visualize the other astral officers at their stations facing East. Say:

In the Name of ELOHIM TZABAOth, I declare the temple opened in the 3 = 8 grade of Practicus.

Give the following knocks with the pommel of the scepter: 1 11 1 11 (1—3—1—3). Visualize the officer/godform of the Hieres repeating the Battery of knocks: 1—3—1—3. Visualize the officer/godform of the Hegemon repeating the Battery of knocks: 1—3—1—3.

Step out of the office of Hierophant and return it to the dominion of Osiris. The goddess Thmê then leads you to the West of the temple.

PART 1: Advancement in the 31st Path of Shin

Visualize all of the officer/godforms at their respective stations. At this point, the temple has been opened under the guidance of the Guardians of the Hall, with your very active participation. You have already done much to activate the Element of Water within your sphere of sensation. Just as in the past you must now take a few moments to re-establish yourself as a candidate who seeks for entrance into this Hall. Perform the Qabalistic Cross to maintain a psychic balance of all the Elements within your aura. Recall the experience in the antechamber, where you were blindfolded in the darkness. Restore the persona of the aspirant within you.

Take up the Pyramid of Flame in your right hand. Give the Battery of knocks: 1—3—1—3. Stand in the Western part of the Hall facing East and say:

This candidate seeks for entrance. I vow it to be true that I (magical motto) have made such progress in the paths of Occult Science to have enabled me to pass certain examinations in the requisite knowledge. Having accomplished this, I am now eligible for advancement to the grade of Practicus.

The goddess Thmê replies:

His Throne was like a Fiery Flame and the Wheels as Burning Fire.

She leads you before the station of the Hieres and faces you toward the godform of Horus, who demands the 2 = 9 Signs and words from you:

Give me the Sign of the grade of Theoricus. (You give it.)

Give me the Grip or Token.

You exchange the Outer Order Grip with the hawk-headed god.

Give me the Grand Word of the 2 = 9 grade.

You give it: "*Shaddai El Chai.*"

Give me the Mystic Number of the 2 = 9 grade.

You give it: "45."

What is the Password formed from the Mystic Number?—Horus asks.

You answer: "*Mem-Heh.*"

What is the Mystic Title of the 2 = 9 grade?

You give it: "*Poraïos de Rejectis.*"

What symbol did you receive in that grade?

You give it: "*Ruach.*" Behind you, you hear the voice of Osiris speak:

Poraïos de Rejectis, are you ready to take this oath of the 3 = 8 grade?

You answer: "*I am ready to take this oath.*" Face the Water Tablet and say:

I (state magical motto) solemnly pledge to maintain and uphold the mysteries of the 31st and 30th Paths and of the grade of Practicus, just as I am pledged to maintain those of the preceding grades.

Give the Saluting Sign of a Neophyte and say: "*I swear by the Abyss of the Waters.*"

Take up the cup that is before the Tablet of the West. With your fingers, sprinkle Water thrice in front of the Tablet and say: "*Let the powers of Water witness my pledge.*"

Thmê as Hegemon leads you between the pillars in the Northeast. She remains at the outer side of the white pillar. Give a knock and say:

Before me are the Portals of the 31st, 32nd, and 29th Paths. Of these, the central one leads to the grade of Theoricus from that of Zelator. The one on my left now open to me, is the 31st, which leads from the 1 = 10 of Zelator to the 3 = 8 grade of Practicus.

Osiris speaks:

Take in your right hand the Pyramid of Flame, and follow your guide, AXIOKERSA, the Kabir, who leads you through the path of Fire.

The Hegemon turns to the right. You pass between the pillars and follow her as she leads you slowly around the Hall. Take time however to visualize the following:

At this point, briefly imagine in your mind's eye that you are passing through a Gate marked with the Hebrew letter Shin; leaving the sphere of Malkuth behind and following your guide through a bright red tunnel or passageway. You are leaving the material world behind as you begin to traverse the fiery path of initiation that connects the Active World with the Realm of the Intellect. The energy of the path is electric and pulsating, as if you have walked into an active volcano.

You have a vision that you are in a mountain grove surrounded by a large gathering of people who are reveling in celebration. It is mid-evening and already the revelry has continued for three days, yet the participants show no sign of fatigue. The purple-cloaked

Priests known as the *Sai* seem obsessed as they dance in leaping spirals armed with shields and javelins. Warriors, sailors, shepherds, women and even children take to the dance stamping their bare feet in the soil of Demeter's sacred grove with offerings of grain, bread and wine to the goddess. The sound of reed pipes, drums, chants and cymbals is raised to a deafening uproar which continues until dusk.

With the coming of nightfall, the celebration turns more somber. Pine torches are passed out among the participants to be lighted from the hestia or public hearth fire. Then single file, the group proceeds up a well worn hillside path. Past rocky outcroppings and stunted trees, the procession eventually winds through the darkness to the stony side of a cliff where the mouth of a large cavern is flanked by the carved images of two dogs holding great torches. This is the Grotto of Hecate, the dark goddess of the Moon and the Underworld. One by one the celebrants file into the gaping mouth of the earth.

Your ears pick up the sound of a foundry—hammers striking iron—the tearing sound of steam as flaming hot metal strikes water. The image of the burly smith god Hephaestus standing over an anvil pounding red-hot metal with a hammer appears before you. The piece of hot metal he is working seems to be triangular. The god holds the metal on the anvil with iron tongs. The sweat of the god forms fiery droplets at his brow. The air is hot and humid with steam and sparks, but your mysterious guide leads you onward.

After one circumambulation around the Hall, the Hegemon leads you to the Hierophant's throne. The officer-form of the Hierophant rises, but you no longer recognize the figure of Osiris; in his place is a mature bearded figure crowned with oak leaves and dressed in a golden Greek tunic. Holding a red lamp, the figure approaches you and begins to speak:

AXIEROS, the First Kabir, spake unto Kasmillos the candidate, and said: "I am the apex of the Pyramid of Flame. I am the Solar Fire pouring forth its beams upon the lower World—Life-giving, Light-producing. By what symbol dost thou seek to pass by?"

Hold up the Admission Badge and say: "*I seek to pass by bearing the symbol of the Pyramid of Flame.*" The Hierophant speaks:

Hear Thou the voice of AXIEROS, the First Kabir: "The Mind of the Father whirled forth in reechoing roar—comprehending by invincible Will, ideas omniform, which flying forth from that One Fountain issued. For, from the Father alike were the Will and the End, by which yet they are connected with the Father, according to alternating Life through varying vehicles."

You take up the red lamp at the station of Hierophant and continue the speech of the Kabir:

“But as they were divided asunder, being by Intellectual Fire distributed into other Intellectuals. For the King of all previously placed before the polymorphous World, by which the universe shines forth decked with ideas all various, of which the Foundation is One and Alone. From this: the others rush forth distributed and separated through the various bodies of the universe and are borne in swarms through its vast Abysses, ever whirling forth in Illimitable Radiation.

They are Intellectual Conceptions from the Paternal Fountain, partaking abundantly of the Brilliance of Fire in the culmination of Unresting Time.

But the Primary, Self-Perfect Fountain of the Father pours forth these Primogenial Ideas. These being many, ascend flashingly into the Shining World and in them are contained the Three Supernals—because it is the Operator—because it filleth the Life-producing Bosom of Hecate⁹²—and it instilleth into the Synoches,⁹³ the enlivening strength of Fire, endued with Mighty Power.”

The figure of the Kabir continues the speech:

“The Creator of all, Self-operating, formed the World, and there was a certain mass of Fire, and all these self-operating He produced, so that the Cosmic Body might be completely conformed—that the Cosmos might be manifest and not appear membranous.

And he fixed a vast multitude of in-wandering stars, not by a strain laborious and hurtful, but to uphold them with stability, void of movement—forcing Fire forward into Fire.” Hereunto is the speech of AXIEROS.

Replace the lamp. After hearing the Kabir’s speech, the Path of Shin seems to glow scarlet with the warming rays of the Sun after the end of a long winter. The Hegemon leads you round to the station of the Hiereus, who rises at your approach with red lamp in hand. No longer do you perceive the hawk-headed god, Horus. The features of the Hiereus are now that of a fierce Greek warrior in red armor and helmet. The figure speaks to you:

AXIOKERSOS, the Second Kabir, spake to Kasmillos the candidate and said: “I am the left basal angle of the triangle or Flame. I

⁹² The Chaldeans considered Hecate as a Goddess of central rank; she therefore possessed the center of all the Powers. At her right hand was the Fountain of Souls, while at her left hand was the Fountain of Virtues.

⁹³ The Chaldean Oracles list the *Synoches* as one of three Intellectual species of spiritual Powers which are attributed to the Second Mind or the Empyraean World. In the Qabalistic scheme, this world would correspond to Briah.

am the Fire Volcanic and Terrestrial, flashingly flaming the Abysses of Earth—Fire rending—Fire penetrating—tearing asunder the curtain of Matter—Fire constrained—Fire tormented—raging and whirling in lurid storm. By what sign dost thou seek to pass by?"

(Hold up the Admission Badge and say:) *"I seek to pass by bearing the symbol of the Pyramid of Flame."*

Your guide leaves you in the care of the Hiereus who continues:

Hear thou the voice of AXIOKERSOS, the Second Kabir: "For not in Matter did the Fire which is in the Beyond First enclose His Powers in acts, but in MIND!"

You take up the red lamp at the station of Hiereus and continue the speech of the Kabir:

"For the Former of the Fiery World is the Mind of Mind, Who first sprang from Mind, clothing the one Fire with the other Fire, binding them together so that He might mingle the fountainous craters while preserving unsullied the brilliance of His own Fire—and thence a Fiery Whirlwind drawing down the brilliance of the Flashing Flame—penetrating the Abysses of the Universe; thence-from downward all extend their wondrous rays, abundantly animating Light, Fire, Aether and the Universe."

The figure of the Kabir continues:

"From Him leap forth all relentless thunders, and the whirlwind-wrapped, storm-enrolled Bosom of the All-splendid Strength of Hecate, Father-begotten, and He who encircleth the Brilliance of Fire and the strong Spirit of the Poles, all fiery beyond." Hereunto is the speech of AXIOKERSOS.

Replace the lamp. You feel as if the heat of the path has increased greatly, as though you were walking through the molten bowels of the Earth. You can almost smell the acrid odor of lava and liquefied steel. The atmosphere of the path has suddenly become volatile and explosive. Beneath your feet the earth seems to rumble with pangs of volcanic pressure. The officer-form of the Hiereus leads you round to the station of the Hegemon, who rises with a red lamp. The face of Thmê is gone; in its place is the face of a dark-complected woman in a green Greek tunic. The figure speaks to you:

AXIOKERSA, the Third Kabir, spake to Kasmillos the candidate, and said: "I am the Right Basal Angle of the triangle of Flame. I am the Fire astral and fluid, winding and coruscating through the

Firmament. I am the Life of beings—the vital heat of existence. By what sign dost thou seek to pass by?”

Hold up the Admission Badge and say: “I seek to pass by bearing the symbol of the Pyramid of Flame.” The figure continues:

Hear thou the voice of AXIOKERSA, the Third Kabir: “The Father hath withdrawn Himself but hath not shut up His Own Fire in His Intellectual Power. All things are sprung from that One Fire.”

You take up the red lamp at the station of Hegemon and continue the speech of the Kabir:

For all things did the Father of all things perfect, and delivered them over to the Second Mind Whom all races of men call First. The Mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire.

The figure continues:

“The Soul, being a brilliant Fire, by the Power of the Father remaineth immortal and is Mistress of Life, and filleth up the many recesses of the Bosom of the World, the channels being inter-mixed, wherein she performeth the works of Incorruptible Fire.” Hereunto is the speech of AXIOKERSA.

The “feel” of the path remains fiery, yet it is now a nourishing Fire—the Fire of the hearth which provides heat and warmth. It is the Fire of Life moving unseen through all aspects of Creation—a vibration and electrical charge of energy. You receive an image of Samothracian priests pouring water from a vase onto your forehead and anointing your hands and feet in ritual purification. Other priests fan clouds of scented smoke over you.

The Hegemon leads you to the West of the altar facing East. The first Kabir at the station of Hierophant speaks to you:

Stoop not down unto the darkly splendid World wherein continually lieth a faithless Depth, and Hades wrapped in clouds delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss, ever espousing a Body, unluminous, formless and void.

You continue the speech of the Kabir:

Nature persuadeth us that there are pure daemons and that even the evil germs of Matter may alike become useful and good. But these are Mysteries which are evolved in the profound abyss of the Mind.

The First Kabir continues:

Such a Fire existeth extending through the rushings of Air or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud.

You continue the speech:

Also there is the vision of the Fire-flashing Courser of Light, or of a Child borne aloft on the shoulders of the Celestial Steed, fiery or clothed in gold, or naked and shooting with a bow, shafts of Light, and standing on the shoulders of a horse.⁹⁴

But if I prolong this meditation, I shall unite all these symbols in the form of a Lion.⁹⁵

When the Vault of the Heavens and the Mass of the Earth are no longer visible to me; when unto my sight the Stars have lost their light and the lamp of the Moon is veiled; when the Earth abideth not and around me is the Lightning Flame—then I will not call before myself the Visible Image of the Soul of Nature, for no matter the temptation to do so, I must not behold it ere my body is purged by the Sacred Rites—since ever dragging down the Soul and leading it from the Sacred Things, from the confines of Matter, arise the terrible Dog-faced Demons, never showing true image unto mortal gaze.

The First Kabir continues the speech:

So therefore first the priest who governeth the works of Fire must sprinkle with the lustral Water of the Loud, Resounding Sea.

You continue the speech:

I shall labor around the Strophalos⁹⁶ of Hecate. Whenever a terrestrial Demon approaches, I shall cry aloud and sacrifice the Stone MNI-ZOURIN.⁹⁷

⁹⁴ A reference to Sagittarius, the Sign of Mutable Fire.

⁹⁵ Leo, the Sign of Fixed or Kerubic Fire.

⁹⁶ A golden ball dedicated to Hecate bearing a sapphire in its center. Around it is a leather thong inscribed with various sacred characters. Holding the leather thong the Chaldeans whipped this orb into the air around their heads as they invoked the *lynges* or Intellectual Spirit Powers associated with the Second Mind and the Empyraean World.

⁹⁷ Because of their proximity to matter, Terrestrial Spirits are notorious for giving falsehoods. The stone *Mnizourin* was said to have the power of evoking Superior Spirits that would reveal the Truth to the magician. According to the Oracle, the evocation of a superior Spirit went hand-in-hand with the sacrificing of the stone.

I shall not change the barbarous Names of Evocation, for they are Names Divine, having in the Sacred Rites a power ineffable."

The First Kabir continues the speech:

And when, after all the phantoms have been banished, thou shalt see that Holy and Formless Fire—that Fire which darts and flashes through the Hidden Depths of the Universe, Hear thou the Voice of Fire. Hereunto is the speech of the Kabir.

Visualize all of the astral officer/godforms shedding their outer appearance as the Kabiri and assuming their regular demeanor. Hold the Admission Badge for the Path of Shin high and say:

The Solid Triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of four triangles, three visible and one concealed, which yet is the synthesis of the rest. The three visible triangles represent Fire, Solar, Volcanic, and Astral, while the fourth represents the latent Heat; AUD—active, AUB—passive, AUR—equilibrated, while Asch is the name of Fire.

Put the Pyramid aside and focus your attention on the plaque of the letter Shin. Say:

The Thirty-first Path of the Sepher Yetzirah which answereth unto the Letter Shin is called the Perpetual Intelligence, and it is so-called because it regulateth the proper motion of the Sun and the Moon in their proper order, each in an orbit convenient for it.

It is therefore a reflection of the Sphere of Fire, and of the path connecting the Material Universe as depicted in Malkuth with the Pillar of Severity and the side of Geburah, through the Sephirah Hod.

Focus your attention on the Tarot Key of Judgment and say:

The Twentieth Key of the Tarot symbolically represents these ideas. To the uninitiated eye it apparently represents The Last Judgment with an Angel blowing a trumpet and the Dead rising from their tombs—but its meaning is far more recondite than this, for it is a glyph of the powers of Fire.

The Angel encircled by the rainbow, whence leap coruscations of Fire, and crowned with the Sun, represents MICHAEL, the Great Archangel, the Ruler of Solar Fire.

The Serpents which lead in the rainbow are symbols of the Fiery Seraphim. The Trumpet represents the influence of the Spirit descending from Binah, while the Banner with the Cross refers to the Four Rivers of Paradise and the Letters of the Holy Name.

He is also AXERIOS, the first of the Samothracian Kabiri, as well as Zeus and Osiris. The left hand figure below, rising from the Earth is SAMAEI, the Ruler of Volcanic Fire. He is also AXIOKERSOS, the Second Kabir, Pluto and Typhon.

The right hand figure below is ANAEL, the Ruler of Astral Light. She is also AXIOKERSA, the Third Kabir, Ceres and Persephone, Isis and Nephthys. She is, therefore, represented in duplicate form, and rising from the waters. Around both these figures dart flashes of Lightning.

These three principle figures form the Fire triangle, and further represent Fire operating in the other Three Elements of Earth, Air, and Water.

The central lower figure with his back turned, and his arms in the Sign of the Two equals Nine, is ARIEL, the Ruler of latent heat. He is rising from the Earth as if to receive the properties of the other three. He is also KASMILLOS, the candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical Tomb and he also alludes to the candidate who traverses the path of Fire. The lower figures represent the Hebrew letter Shin, to which Fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the Planets and to the Schem ha-Mephoresh.

Visualize the following:

Imagine that you are at the end of the blazing reddish Path of Shin leading from the bowels of the Earth up to a vast ocean above you. A priest of the mysteries comes forward and places a hot brand against your forehead. The pain is minimal, replaced by a feeling of elation. The branding iron of Hephaestus leaves a red triangle-shaped mark on your skin. The priests then clothe you in a violet cloak.

In your mind's eye imagine that you now stand before the orange Gate that is the entrance leading to the Water temple of Hod. You realize that your journey through the 31st Path has been a primary step in your spiritual initiation. For the first time you have traversed a path which has veered off the security of the Middle Pillar. You have been baptized in and through the Element of Fire as a balancing stage prerequisite for immersion into the Water temple of Hod. All the psychic impurities within yourself which would block your spiritual progress must be burned away utterly. You must be reborn through spiritual Fire like the phoenix. You are the fourth side of the Pyramid of Flame, receiving the properties of the other three sides—within your Soul is the latent or Hidden Fire of Nature which courses through all things in the manifest universe that are touched by the Divine. And you are more aware than ever

of a Higher Presence—a force that moves through the universe and through your very essence. On this path the divine powers have descended into materialization—into Fire—and have left their brand upon you, marking you as an initiate of the mysteries.

Osiris speaks to you:

I hereby confer on you the Title of Lord (Lady) of the Thirty-First Path.

(Say:) *I claim the Title of Lord (Lady) of the 31st Path.*

Thmê speaks to you:

You have passed the Gate of the Path of Shin in the footsteps of an initiate. Prepare this Hall to reflect the 30th Path of Resh. Prepare thyself for passage into the Path of the Sun.

The goddess leads you out into the antechamber where you spend a few moments rehearsing the Fourfold Breath and meditating on the Judgment Card. Perform the Qabalistic Cross to once again equilibrate the Elemental energies within your Aura. When ready, set the temple in accordance with Part 2 of the ritual.

Changes in the temple setup for the second part of the ritual—the 30th Path: Replace the plaque of the letter Shin in the Northeast with the letter Resh. Replace the letter Tau with Samekh. Replace the letter Qoph with Tzaddi. Also replace the Tarot card of Judgment with that of The Sun. All other temple furnishings remain as they are.

PART 2: Advancement in the 30th Path of Resh

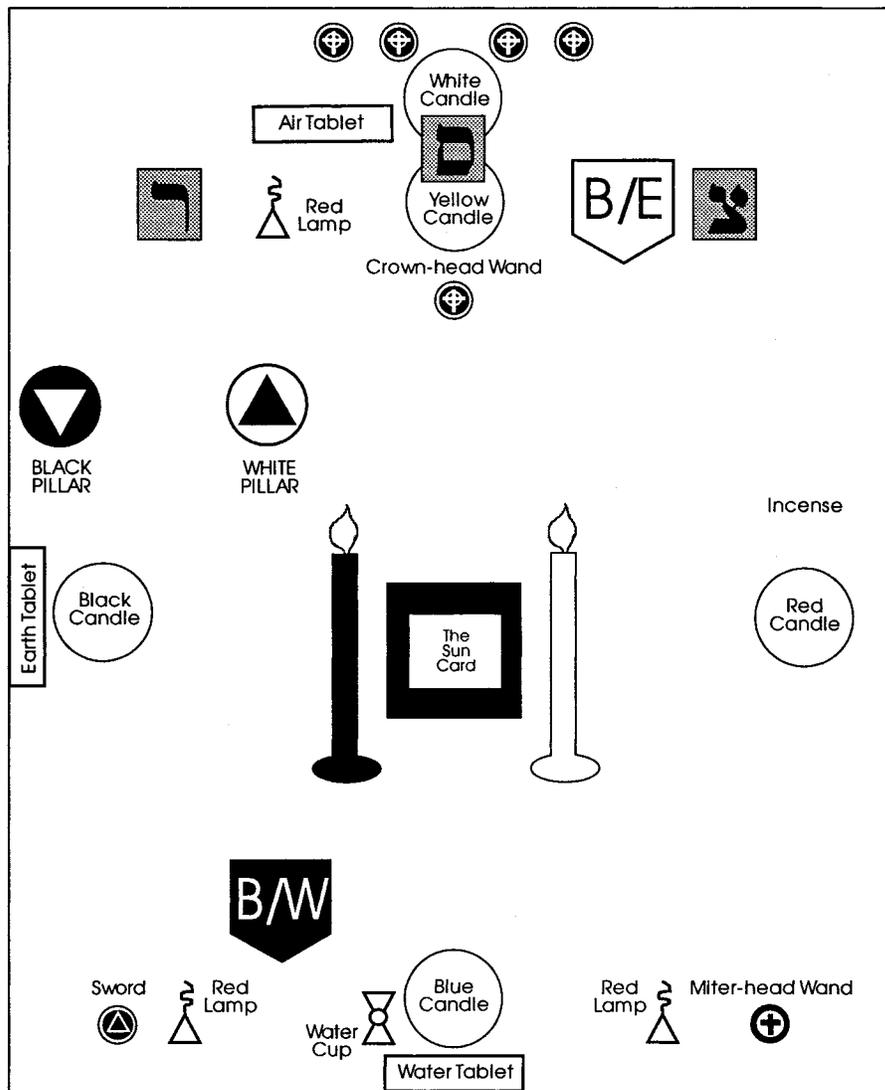
Spend a few moments in the antechamber in a state of relaxed meditation. Perform the Qabalistic Cross. Take up the Admission Badge of the Greek Cross of Thirteen Squares. Visualize all of the astral officer/godforms at their respective stations. Take a few moments to re-establish yourself as a candidate who seeks for entrance into this Hall.

With the Greek Cross in your right hand, stand in the Western part of the Hall facing East.

The goddess Thmê comes to your side and says:

Behold, He hath placed His Tabernacle in the Sun.

Thmê as Hegemon leads you between the pillars in the Northeast. She remains at the outer side of the white pillar. Give a knock and say:



The Practicus Temple for Self-Initiation: Second Setup

Before me are the Portals of the 30th, 25th, and 28th Paths leading from the 2 = 9 grade of Theoricus to those grades which are beyond. Of these, the only one now open to me is the 30th which leads to the 3 = 8 grade of Practicus.

Osiris speaks:

Take in your right hand the Solar Greek Cross, and follow your guide, through the pathway of the Sun.

(Say:) *"Before the Intellectual Whirlings of Intellectual Fire, all things are subservient through the Will of the Creator of All."*

The Hegemon turns to the right. You pass between the pillars and follow her as she leads you slowly around the Hall. During this time visualize the following:

At this point, briefly imagine in your mind's eye that you are passing through a Gate marked with the Hebrew letter Resh, leaving the sphere of Yesod behind and following your guide through a bright orange tunnel or passageway. You are leaving the astral sphere behind as you begin to traverse the fiery Solar path of the individual human mind that connects the sphere of Foundation with the Realm of the Intellect. The energy of the path is warming and pulsating, as if you have walked out into a bright Summer's day which has stirred the creative process in your mind and arouses your awareness of a higher presence that moves through all aspects of the universe. The image of a ship comes to your mind—a ship which carries you across the Aegean Sea. Above you is the chariot of Helios, the god of the Sun. Your mysterious guide leads you onward.

After one circumambulation around the Hall, the Hegemon leads you to the Hierophant's throne. The officer-form of the Hierophant rises, and again you see before you a mighty bearded figure clothed in a golden tunic. Holding a red lamp, the figure approaches you and begins to speak:

AXIEROS, the First Kabir, spake unto Kasmillos the candidate, and said: "I am the Sun in greatest elevation, bringing upon Earth the ripening heat—fructifying all things—urging forward the growth of vegetable nature, Life-giving, Life-producing—crowning summer with golden harvest, and filling the lap of plenteous Autumn with the purple vintage of the Vine." Thus far the voice of AXIEROS!

Visualize the following:

After hearing the Kabir's speech, the Path of Resh seems to glow orange with the brilliant Solar rays of the midday Summer Sun—

the rays of Apollo. The air is hot and humid. You can feel the Sun's heat on your arms and face, and you can feel its life-blood in the sap of the plants. The warmth seems to have a stimulating effect on your mind, which quickens with new creativity and insight. It is as though a new channel of communication has been opened between your individual human mind and the greater divine Mind. Instinctively you know that you will gradually be privileged to gain intellectual knowledge from that Greater Mind, but only through an inner communication which needs no words, only symbols.

The Hegemon leads you round to the station of the Hieres, who rises at your approach with red lamp in hand. The fierce figure in red armor appears to you once more. The scarlet warrior speaks:

AXIOKERSOS, the Second Kabir, spake to Kasmillos the candidate and said: "I am the Sun in greatest depression beneath the Equator when cold is greatest and heat is least—withdrawing his light in darkening winter, the Dweller in mist and storm." Thus far the voice of AXIOKERSOS!

Visualize the following:

You feel as if the warming heat of the path has been snuffed out, replaced by a chill wind. The sense of intellectual creativity that you enjoyed a few brief moments ago has given way to the realization of possible barrenness and abuse of mental powers. You understand now that the energy of this path, can be quite harsh if used incorrectly, or without balance.

In your mind's eye you again see a vision of your ship in the Aegean Sea. Storm clouds have blotted out the sun and the fury of the waves crashes down upon the bow of the boat. Against the wrath of the tempest, you stand firm, focusing on the singular purpose of all your spiritual quest. Your power as an initiate of the mysteries will see you through.

The officer-form of the Hegemon leads you round to her station, where she takes up the red lamp. Her face is again that of a woman in a green tunic. The figure speaks:

AXIOKERSA, the Third Kabir, spake to Kasmillos the candidate, and said: "I am the Sun in Equinox, initiating Summer or heralding Winter—mild and genial in operation, giving forth or withdrawing the vital heat of life." Thus far the voice of AXIOKERSA!

Visualize the following:

The energy of the path now seems curiously calm and balanced, as if you stood in the center of a hurricane, in total equilibrium, while turbulence is all around you. You are at the pivotal point of Solar energy, which is peaceful yet potent. Above all you have a powerful sense of consciousness and purpose.

The Hegemon leads you to the West of the altar facing East. The First Kabir at the station of Hierophant speaks to you:

The Creator of All congregated the Seven Firmaments of the Cosmos, circumscribing the Heaven with convex form. He constituted a Septenary of Wandering Existences, suspending their disorder in well-disposed zones.

You continue the speech of the Kabir:

He made them six in number and for the seventh, he cast into the midst thereof the Fire of the SUN—into that Center from which all lines are equal—that the swift Sun may come around that center eagerly urging itself towards that Center of Resounding Light. As rays of Light, His locks flow forth, stretching to the confines of Space, and of the Solar Circles, and of the Lunar flashings and of the Aerial Recesses, the Melody of the Aether and of the Sun and of the Passages of the Moon and of the Air.

The wholeness of the Sun is in the supermundane orders, for therein a Solar World and endless Light subsist. The Sun more true measureth all things by time, for He is the Time of Time, and his disc is in the Starless above the inerratic Sphere, and he is the center of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel for the Higher Fire.

The First Kabir continues the speech:

O Aether, Sun and Spirit of the Moon, ye are the Leaders of Air. And the great goddess bringeth forth the vast Sun and the brilliant Moon and wide Air, and the Lunar Course and the Solar Pole. She collecteth it, receiving the melody of the Aether and of the Sun and of the Moon, and of whatever is contained in Air.

Unwearied doth Nature rule over the Worlds and Works, so that the Period of all things may be accomplished. And above the shoulders of the great goddess, is Nature in her vastness exalted. Thus far the voice of the Kabiri.

Visualize all of the astral officer/godforms shedding their outer appearance as the Kabiri and assuming their regular demeanor.

Hold the Admission Badge for the Path of Resh high and say:

The Solar Greek Cross is formed of thirteen squares which fitly refer to the Sun's motion through the Zodiac, these Signs being further arranged in the arms of the cross according to the four Elements with the Sun in the Center and representing that luminary as the center of the whole.

Put the Badge aside and focus your attention on the plaque of the letter Resh. Say:

The 30th Path of the Sepher Yetzirah which answereth to the letter Resh is called the Collecting Intelligence, and it is so called because from it the Astrologers deduce the judgment of the Stars, and of the Celestial Signs, and the perfections of their science according to the rules of their resolutions. It is therefore the Reflection of the Sphere of the Sun and the path connecting Yesod with Hod—Foundation with Splendor.

Focus your attention on the Tarot Key of The Sun and say:

The Nineteenth Key of Tarot symbolically resumes these ideas. The Sun has twelve principal rays which represent the Twelve Signs of the Zodiac. They are alternately waved and salient as symbolizing the alternation of the masculine and feminine natures. These again are subdivided into the 36 Decanates or sets of ten degrees in the Zodiac, and these again into 72, typifying the 72 quinces or sets of five, and the 72-fold Name Schem ha-Mephoresh. Thus the Sun embraces the whole of creation in its rays.

The seven Hebrew Yods on each side, falling through the air, refer to the Solar influence descending. The Wall is the Circle of the Zodiac, and the stones are its various degrees and divisions.

The two children standing respectively on Water and Earth represent the generating influence of both, brought into action by the rays of the Sun. They are the two passive Elements, as the Sun and Air above them are the active Elements of Fire and Air. Furthermore, these two children resemble the Sign Gemini which unites the Earthy Sign of Taurus with the Watery Sign Cancer, and this Sign was, by the Greeks and Romans, referred to Apollo and the Sun.

Visualize the following:

Imagine that you are at the end of the orange Path of Resh. In your mind's eye imagine that you now stand before the orange Gate that is the entrance leading to the Water temple of Hod. You realize that your journey through the 30th Path has been a personal one of inner communication with the Divine Mind. Your mind is like that of a small child, and you must be taught in order to grow wise. You

are the fourth Sun in the path—the latent Sun—yet to rise in the East as the child of the great gods. You have stepped off the safety of the central path, so you must proceed with caution and knowledge. This knowledge can only be taught from the voiceless mouth of the Divine within. In this path there is much wisdom and intellectual learning to be gained, but you must walk with discretion, because the knowledge is powerful, yet it can easily be abused. The life-giving rays of the Sun can just as easily scorch the vegetation and create a desert wasteland. Knowledge is a sacred gift.

Osiris speaks to you:

I hereby confer on you the Title of Lord (Lady) of the Thirtieth Path.

(Say:) *"I claim the Title of Lord (Lady) of the 30th Path."*

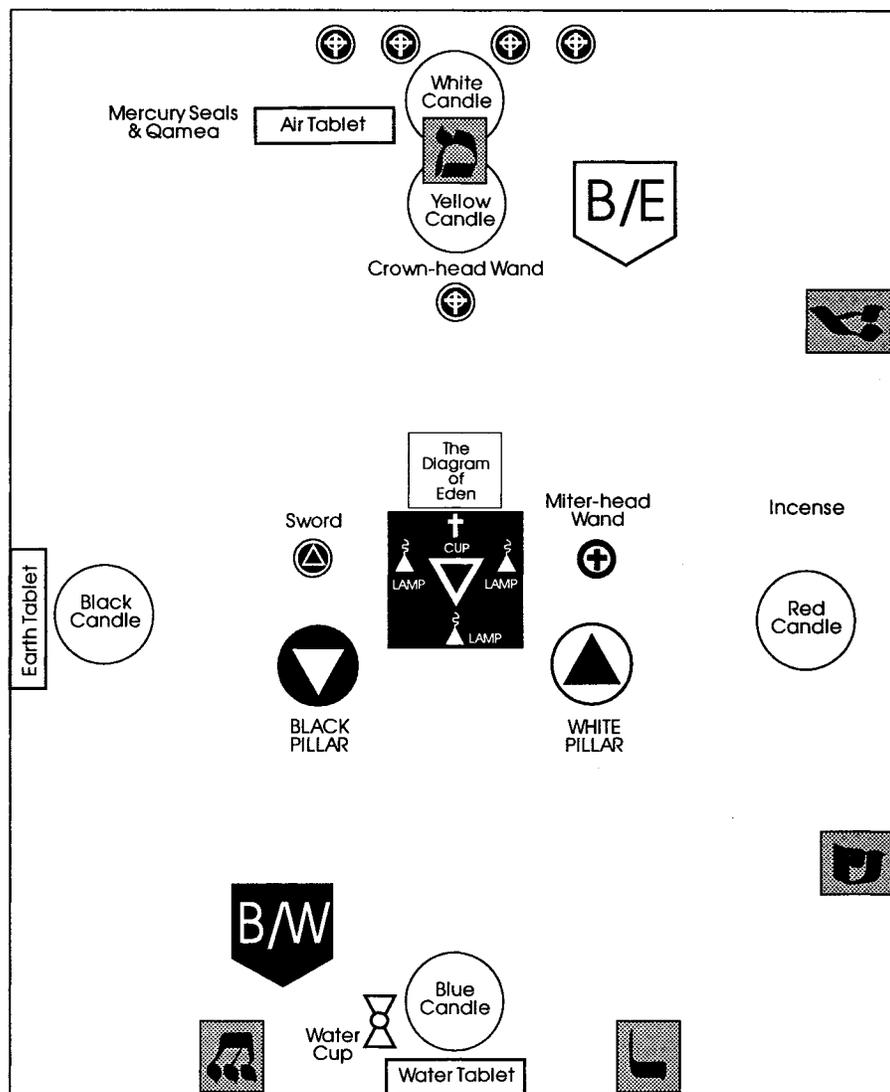
Thmê speaks to you:

You have passed the Gate of the Path of Resh in the unfolding rays of the Sun. Prepare this Hall to reflect the Water temple of Hod. Prepare thyself for advancement into the 3 = 8 grade of Practicus.

The goddess leads you out into the antechamber where you spend a few moments rehearsing the Fourfold Breath and meditating on the Sun Card. Perform the Qabalistic Cross to once again equilibrate the Elemental energies within your Aura. When ready, set the temple in accordance with the final part of the ritual.

Changes in the temple setup for the remainder of the ritual—the temple of Hod: Place the pillars slightly West of the altar. Just East of the altar should be a diagram stand with the diagram of *The Garden of Eden before the Fall* placed thereon. Upon the altar itself the cross should be placed above the triangle with a cup of Water in the center, separating the two. The triangle is pointed apex downward, and its three points are surrounded by the three red lamps which had accompanied the officers in the previous part of the ritual.

The station of Hieres is situated North of the altar, while the station of Hegemon is located South of the altar. The station of the Hierophant should temporarily be imagined just West of the altar, (although it is not necessary to move the Hierophant's lamen or scepter from the East). The plaques of the Hebrew letters are needed as follows: East—Mem, Southeast—Ayin, South—Peh, Southwest—Resh, Northwest—Shin. In the East should be the Qamea of Mercury, along with the Mercurial sigils and the symbol of Mercury on the Tree of Life.



The Practicus Temple for Self-Initiation: Third Setup

PART 3: Entry into Hod

After setting up the Hall, spend a few additional moments in relaxed meditation in the antechamber. Visualize the Water triangle once more and then perform the Qabalistic Cross. Take up the Admission Badge to the temple of Hod—the cup of Stolistes Lamens. When finished, stand just outside the temple door and give the Battery of knocks: 1—3—1—3. Briefly visualize all of the officer/godforms at their respective stations. Then imagine Thmê at the entrance facing you. The goddess motions for you to enter and places you before the plaque of the Hebrew letter Resh, by which you have symbolically entered this grade from the 2 = 9 grade of Theoricus. She leads you forward to the figure of the Hiereus. Horus inquires:

By what symbol dost thou enter herein?

(You answer:) I enter by the peculiar emblem of the Stolistes, the Cup of Water, which partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the Caduceus, it further represents the Three Elements of Water, Air, and Fire. The Crescent is the Water which is above the Firmament, the Circle is the Firmament, and the triangle the consuming Fire below, which is opposed to the Celestial Fire symbolized by the upper part of the Caduceus.

Thmê leads you to the position of the Hierophant, just West of the altar. All three astral officer/godforms turn inward to face the altar. Visualize the following:

In your mind's eye see yourself standing at the end of the orange path of Resh, facing the Gate to the astral temple of Hod. A large orange door is in front of you. Carved into this door is the letter Heh painted in blue. The three Samothracian Kabiri stand before you, holding up their red lamps and blocking your final passage into Hod with the Banner of the West. You hold up the Stolistes' lamens and proclaim that you have received the Title of Lord/Lady of the 31st and 30th Paths. The Banner of the West is withdrawn and the Kabiri permit you final entrance into the Water temple of Hod. Astrally, you give the Neophyte Signs followed by the Sign of a Practicus and then step through the door into Hod.

The temple is an eight-sided chamber draped in curtains of orange silk. Embedded into the floor is a figure of an octagon made from fire opals. The scent of storax is in the Air, and the ceiling is ornamented with a large blue sigil of Mercury. Eight columns surround the blue central altar, upon which are a temple flame, a chalice of Water, and the Book of Knowledge.

The Archangel Michael is also here, a noble winged warrior in red armor who wields a large sword. He leads you to a curtain at the far end of the temple. Giving the Sign of the Spiraling Light, you step through the curtain.

Again you find yourself in the familiar Courtyard of the Tabernacle. Briskly you walk past the brazen altar and the Laver, entering the outer chamber of the Holy Place before the golden altar. As in your previous visit, you offer up coals and incense and perform the Qabalistic Cross. Then crossing the chamber, the veil before you separates and you stand again before the sacred Ark.

You gaze into the Divine Light that is perched atop the golden Mercy Seat between the two winged Kerubim. Another vision of the Garden of Eden presents itself to you:

You see before you the Tree of Life, completely formed through the action of the Lightning Bolt which you witnessed in the Theoricus grade. On the right is the pillar of brilliant flame, while on the left is the dark pillar of swirling clouds. At the Summit of the Tree is a great and beautiful goddess with long dark hair and the sculptured face of an Egyptian. She is AIMA, the Supreme and everlasting Mother who resides within the realm of the Three Supernals. The goddess is the shining image of divinity and her face is full of grace and compassion. She wears a gleaming crown of stars and her ethereal white robe is ornamented with the golden orb of the Sun. She stands upon a silver dais which is the Crescent Moon itself.

You are aware of a divine name which enters your mind, YOD HEH VAV HEH ELOHIM. The combination of the masculine god YAH with the feminine goddess ELOAH results in a unified masculine/feminine deity—YHVH ELOHIM, who is both male and female, yet who transcends both of these terms. YHVH ELOHIM is the essence of masculine vitality and feminine creativity. However the outer appearance that this Being presents to the world below the Supernals is feminine—the great Mother AIMA.

And from her Supernal feet flows a perpetual stream of water, the mighty river Naher, the Never-failing waters which nourish the bountiful supply of plant and animal life in the Garden of Eden. The river Naher contains the Waters of Life, clear as crystal bringing forth all living things and inanimate objects which comprise the manifest universe. The river flows from the feet of the goddess to the sphere of Daath, where it is separated into the four rivers which divide the Garden into the four Cardinal Points of East, West, North, and South.

The combined rivers water the Garden of Eden, the Tree of Life, and all of Creation in its primal splendor. Before your eyes the rivers form an equal-armed cross. Beneath the surface of the flowing waters you can make out the mighty form of a man who wears

a kingly crown, his arms spread out in the form of a Tau Cross under the currents of the Northern and Southern rivers—his head in the Eastern river, while his feet lie in the Western waters. His hands stretch out as if to grasp the spheres of Chesed and Geburah, while his torso is centered at Tiphareth.

In Malkuth stands the mighty crowned goddess Eve, who supports the entire Tree of Life with her delicate yet strong arms. She single-handedly holds up the two great opposing pillars of Fire and Cloud, Light and Darkness. She stands fearlessly in the realm of matter, sustaining the universe by completing and solidifying the Tree of Life in the physical world. Beneath her feet, under the very soil and stones and burrowing earth creatures, is a great and terrible dragon coiled in sleep. This beast has seven heads and ten horns, the Seven Infernal Palaces and the Ten Averse Sephiroth. It is the inverted and evil Tree which mirrors the Tree of Life. The abode of the Dragon is the kingdom of shells (cast-off forms and shadows) that lies directly below Malkuth.

At the feet of the goddess Eve grows another Tree, the tree of the knowledge of Good and of Evil, which is between the Tree of Life and the Kingdom of Shells. The upper branches of this Tree reach upwards to the seven lower Sephiroth, but the lower branches reach downward to the seven Infernal Palaces of the Qlipoth. The fruit carried on the upper branches of the Tree (good) is sweet and without blemish, while the fruit on the lower branches (evil) is bruised and poisonous. This implies that knowledge can be used for the purposes of good, or it can equally be abused for the purposes of evil. In this lies an important truth, as well as a great responsibility.

Gradually, this vision of the Garden of Eden fades once more into the brilliant Light above the mercy Seat of the Ark. The curtain before you closes and obscures the Ark and its guardians. You are again in the astral temple of Hod.

Bring the focus of your conscious mind back to the Practicus Hall. Perform the adoration to the Lord of the universe. The officer-form of the Hierophant at your side directs your attention to the diagram of the Garden of Eden East of the altar. When you are ready, continue and say:

Before me is represented the symbolism of the Garden of Eden. At the summit is the Supernal Eden, containing the Three Supernal Sephiroth, summed up and contained in Aima Elohim, the Mother Supernal, the Woman of the twelfth chapter of the Apocalypse, crowned with the Sun and the Moon under her feet, and upon her head the Crown of Twelve Stars—Kether. And whereas the Name YOD HEH VAV HEH, is joined to the name Elohim, when it is said Tetragrammaton Elohim planted a

Garden Eastward in Eden, so this represents the power of the Father joined thereto in the Glory from the Face of the Ancient of Days. And in the Garden was the tree of the Knowledge of Good and of Evil, which latter is from Malkuth, which is the lowest Sephirah between the rest of the Sephiroth and the Kingdom of Shells, which latter is represented by the Great Red Dragon coiled beneath, having Seven Heads (the Seven Infernal Palaces) and Ten Horns—(The Ten Averse Sephiroth of Evil, contained in the Seven Palaces).

The a River Naher went forth out of Eden, namely from the Supernal Triad, to water the Garden (the rest of the Sephiroth), and from thence it was divided into Four Heads in Daath, whence it is said "In Daath the Depths are broken up and the clouds drop down dew." The first Head is PISON, which flows into Geburah (whence there is Gold). It is the River of Fire. The Second Head is GIHON, the River of Waters, flowing into Chesed. The Third is HIDDEKEL, the River of Air, flowing into Tiphareth, and the Fourth River is PHRATH, Euphrates, which floweth down upon the Earth.

This river going forth out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding out of the Throne of God and the Lamb, on either side of which was the Tree of Life, bearing Twelve manner of fruits. And thus do the Rivers of Eden form a cross, and on that cross the Great ADAM, the Son who was to rule the nations with a Rod of Iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, Mother of all, the Completion of all, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth. As it was said in the 30th Path, "And above the shoulders of that great goddess is Nature in her vastness exalted."

The officer-form of the Hierophant captures your attention to give you the secrets of the grade. You hear the voice of Osiris:

The 3 = 8 grade of Practicus is referred to the Sephirah Hod and the 30th and 31st Paths—those of Resh and Shin are bound thereto.

Osiris then prompts you to give the Sign of Practicus and explains:

This Sign is given with the hands together, raising the arms until the elbows are level with the shoulders. The thumbs and fore-fingers make a triangle over the breast—a triangle apex downward. This represents the Element of Water, to which this grade is attributed.

The Grip or Token is the general Grip of the First Order. The Grand Word is a Name of ten letters, ELOHIM TZABAOTH, which means Lord of Hosts. The Mystic Number is 36, and from it is formed the

Password of this grade which is ELOAH, one of the Divine Names. It should be lettered separately when given thus—ALEPH, LAMED, HEH.

You repeat the words:

The Grand Word of this grade is ELOHIM TZABAOTH. The Mystic Number is 36. The Password of the grade is ELOAH—ALEPH, LAMED, HEH.

(You continue:) Unto this grade and unto the Sephirah Hod, the Eighth Path of the Sepher Yetzirah is referred. It is called the absolute or perfect Path, because it is the means of the Primordial, which hath no root to which it may be established, except in the penetralia of that Gedulah or Magnificence which emanate from the subsisting properties thereof.

Osiris continues:

The distinguishing Badge of this grade, which you are now entitled to wear is the sash of the Theoricus with the addition of an orange cross above the violet cross and the number 3 and 8 in a circle and square respectively, left and right of its summit—and below the 32, the numbers 30 and 31 in orange between two narrow orange lines.

Open the altar and remove the Practicus sash. As you put it on, visualize the god Osiris investing you with the sash. The god then points out the Enochian Tablet of the West behind you. As you inspect the Tablet say:

This grade is especially referred to the Element of Water and therefore the Great Watchtower or Tablet of the West forms one of its principal emblems. It is known as the Second or Great Western Quadrangle or Tablet of Water, and it is one of the Four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God—EMPEH ARSEL GAIOL—which are borne upon the Banners of the West, and numberless Divine and Angelic Names which appertain unto the Element of Water.

The officer-form of the Hierophant indicates the cross and triangle upon the altar. Say:

The cross above the triangle represents the power of the Spirit of Life rising above the triangle of the Waters and reflecting the Triune therein, as further marked by the lamps at the angles. While the Cup of Water placed at the junction of the cross and triangle represents the maternal Letter MEM.

The officer-form of the Hierophant returns to his throne in the East. Osiris speaks, pointing to the Hebrew letter plaques:

The Portals in the East and South East are those of the paths which conduct to higher grades, while that in the South leads to the 4 = 7 grade of Philosophus, the highest grade in the First Order.

Osiris directs your attention to the Qamea of Mercury. You continue:

The grade of Practicus is especially related to the Planet Mercury, whose Qamea or Mystical Square, together with Seals and Names formed from it, is shown in the East. The symbol of Mercury when inscribed on the Tree of Life is also shown. It embraces all but Kether. The horns spring from DAATH, which is not properly a Sephirah, but rather the conjunction of Chokmah and Binah.

Hear the voice of Osiris speaking to you:

I now congratulate you on having passed through the ceremony of the 3 = 8 grade of Practicus, and in recognition thereof, I confer upon you the Mystic Title of Monocris de Astris, which means "Unicorn from the Stars," and I give you the symbol of MAIM which is the Hebrew name for Water.

Go to the East and face the godform of Osiris. The god traces the sigil of the cross and circle before you. Take up the crown-headed scepter and turn to face the East. Taking on the officer-form of the Hierophant, give a knock and say:

In the Name of ELOHIM TZABAOth, hear ye all, that I (state magical motto) proclaim that I have been duly advanced to the grade of 3 = 8 of Practicus, Lord (Lady) of the 30th and 31st Paths, and that I have received the Mystic Title of MONOCRIS DE ASTRIS and the symbol of MAIM.

PART 4: The Closing

Give a knock and say: "Let us adore the Lord and King of Water!" Knock again. Face the East and visualize the Water triangle. Say, "Let ELOHIM TZABAOth be praised unto the Countless Ages of Time, Amen!"

Go to the West of the temple facing the Enochian Tablet of Water. Visualize the astral officer/godforms standing at their stations, facing West also. Give a knock with the scepter and recite the Prayer of the Undines or Water Spirits:

Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven, and who encloseth the subterranean Waters in the cavernous hollows of Earth. King of the Deluge and of the Rains of Spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the Blood of the Earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us, Thy changeful creatures, in the Great Tempests, and we shall tremble before Thee. Speak to us also in the murmur of the limpid Waters, and we shall desire Thy love.

O Vastness! Wherein all the rivers of Being seek to lose themselves — which renew themselves ever in Thee! O Thou Ocean of Infinite Perfection! O Height which reflectest Thyself in the Depth! O Depth which exaltest into the Height! Lead us into the true life, through intelligence, through love! Lead us unto immortality through sacrifice, that we may be found worthy to offer one day unto Thee, the Water, the Blood and the Tears, for the Remission of Sins! Amen.

Through the authority of the office of Hierophant bestowed upon you by Osiris, banish the powers of the Water Tablet. Trace with the wand a large circle in front of the Tablet. Then draw the banishing pentagram of Spirit Passive. As you do so vibrate “HCOMA” (Hey-coh-mah). Trace the sigil of Spirit in the center and intone “AGLA” (Ah-gah-lah). Give the Reversal Sign of the Spiraling Light. Then trace the banishing pentagram of Water. As you do so vibrate the Name “EMPEH ARSEL GAIOL” (Em-pay Ar-sel Gah-ee-ohl). Draw the sigil of the eagle’s head in the center and intone “Aleph Lamed, AL.” Give the Sign of Practicus.

Give the License to Depart by saying:

Depart ye in peace unto your habitations. May the blessing of ELOHIM TZABAOTH be upon you. Be there peace between us, and be ready to come when ye are called! (Give a knock.)

Return the office of Hierophant to the dominion of Osiris in the Eastern part of the Hall.

The goddess Thmê comes to your side. She leads you to the station of the Hierus where she traces the figure of the cross and triangle in the Air. The godform of Horus salutes with the Projection Sign—Thmê answers with the Sign of Silence. Horus slowly fades from view. In this manner, Thmê releases the other godforms in the Hall, Osiris and the godforms on the Dais. All the astral entities in the Hall begin to fade from view.

Thmê herself is the last godform to dissolve. You thank the goddess for guiding you in the Practicus Hall, and trace the figures of the cross and triangle before her.

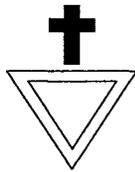
She salutes you with the Projection Sign. You answer with the Sign of Silence. Withdraw the white ray which had activated the godform back into your heart center. Perform the Qabalistic Cross one last time to equilibrate all energies within your sphere of sensation.

Take up the sword and perform the Lesser Banishing Ritual of the Pentagram. Then go to the East and say: *"In the Name of ELOHIM TZABAOTH, I declare this temple closed in the 3 = 8 grade of Practicus."*

Give the Battery of knocks: 1-3-1-3. Go to the station of the of Hiereus and repeat the Battery: 1-3-1-3. Go to the station of Hegemon and repeat the Battery: 1-3-1-3. Give the Practicus Sign before exiting the temple.✧

The Fourth Knowledge Lecture

SECTION 1: Admission Badges and Diagrams



The Solid Triangle, Tetrahedron or Pyramid of Fire, is the Admission Badge for the Path of Shin in the 3 = 8 grade. It is an appropriate symbol of Fire, representing the simple Fire of Nature and the Latent or Hidden Fire. It is formed of four triangles, three visible and one concealed, which yet is the synthesis of the rest. The three upper triangles represent Solar Fire, Volcanic Fire, and Astral Fire, while the fourth and basal triangle represents latent heat. Active Fire is AUD, passive Fire is AUB, equilibrated Fire is AUR, while the name of Fire itself is ASCH.

The Greek Cross of 13 Squares, is the Admission Badge to the Path of Resh in the 3 = 8 grade. It is formed of 13 squares which fitly refer to the Sun's motion through the Zodiac. The Celestial Signs are further arranged in the arms of the cross according to the four Elements with the Sun in the center and representing that luminary as the center of the whole figure.

The Cup of Stolistes, is the Admission Badge to the Water temple of Hod in the Practicus grade. Based upon the lamen of the Stolistes, this Badge is an explicit representation of the same energies utilized by that officer. This Badge partakes to some extent of the symbolism of the Laver of Moses and the Sea of Solomon.

On the Tree of Life, it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the Caduceus, it further represents the three primary Elements of Water, Air, and Fire. The crescent is the Water which is above the Firmament, the circle is the Firmament, and the triangle is the consuming Fire below, which is opposed to the Celestial Fire symbolized by the upper part of the Caduceus. The cup is a symbol of spiritual receptiveness.

The Symbol of Mercury on the Tree of Life embraces all but Kether. The horns spring from Daath (knowledge) which is not, properly speaking, a Sephirah, but rather a conjunction of Chokmah and Binah.

*The Unification of the Planets in Mercury*⁹⁸ represents a glyph of the Planets combined in a Mercurial figure. Descending in order are the symbols of Luna, Mars, Sol, Venus, Jupiter and Saturn.

The Garden of Eden Before the Fall (see Plate 3). This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah Hod which he has reached by the Paths of Shin and Resh from Malkuth and Yesod respectively.

At the summit are the Three Supernal Sephiroth summed up into One *Aima Elohim*, the Mother Supernal The Woman of the Apocalypse clothed with the Sun, the Moon under her feet, and on her head the Crown of Twelve Stars.

It is written So the Name Jehovah is joined to the Name Elohim, for Jehovah planted a Garden Eastward in Eden.

From the Three Supernals follow the other Sephiroth of the Tree of Life. Below the Tree, proceeding from Malkuth is The Tree of Knowledge of Good and of Evil which is between the Tree of Life and the World of Assiah or Shells, represented by the Coiled up Dragon with Seven Heads and Ten Horns being the Seven Infernal Palaces and the Ten Averse Sephiroth.

The River NAHAR (נַהַר) flows forth from the Supernal Eden and in Daath it is divided into Four Heads:

PISON (פִּישׁוֹן): Fire flowing to Geburah where there is Gold.

GIHON (גִּיחוֹן): Water the Waters of Mercy, flowing into Chesed.

HIDDIKEL (הִדְדִּיקֵל): Air flowing into Tiphareth.

PHRATH (Euphrates) (פְּרַת): Earth flowing into Malkuth.

It is written In Daath the Depths are broken up and the Clouds drop down dew.

The word *Nahar* has the meaning perennial stream never failing waters as opposed to other words meaning Torrent or Brook.

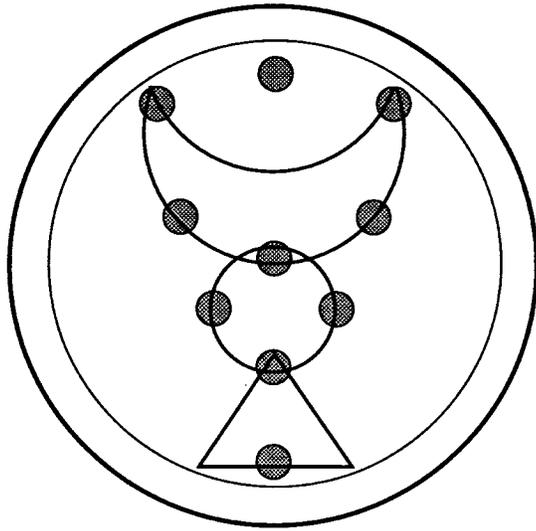
The River going out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding from the Throne, on either side of the Tree of Life, bearing all manner of Fruit.

Thus the Rivers form a Cross and on it The Great Adam, the Son who is to rule the Nations, was extended from Tiphareth and his arms stretch out to Geburah and Gedulah, and Malkuth is Eve, supporting with her hands the Two Pillars.⁹⁹

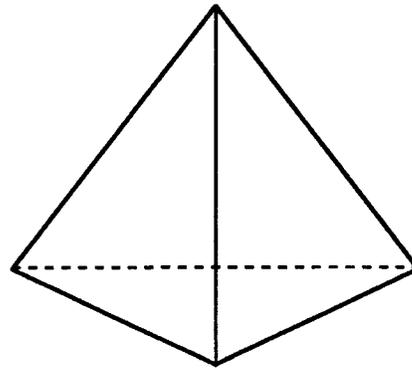
As a important note of interest, archeologists have recently theorized that the land called Eden was once a fertile plain in a region now covered by the waters of the Persian Gulf. The words Eden and Adam are pre-Sumerian words for fertile plain, and settlement on the plain. The names of the rivers Hiddekel, Gihon, Pison, and Euphrates are probably linguistic remnants of a people who lived in the area before the Sumerians appeared. The Rivers Phrath (Euphrates) and Hiddekel (Tigris) still flow today. But scientists have recently discovered, via pictures from space, images of a fossil river which once flowed

⁹⁸ Optional Diagram.

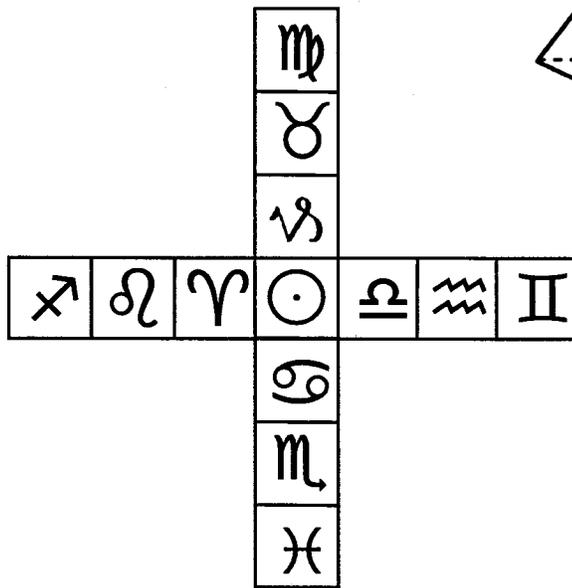
⁹⁹ The above section is from Regardie's *The Golden Dawn*.



The Cup of Stolistes Badge



The Tetrahedron



The Greek Cross of 13 Squares

through dry river beds in northern Arabia now called the Wadi Batin and the Wadi Rimah (Pison). Some archeologists now believe that the Karun river which rises in Iran and flows southwest to the Gulf was in fact the ancient river Gihon.

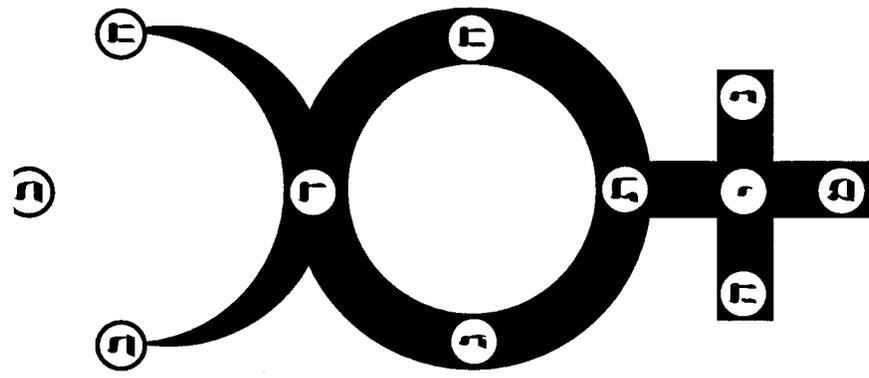
The river Gihon brings up the geographical problem in that it is supposed to “encompass the whole land of Ethiopia.” The Hebrew script refers to it as the land of Kush. Seventeenth-century translators of the King James Bible rendered this as “Ethiopia.” Kush could in fact refer instead to Kashshu and the Kashshites, a people who occupied Mesopotamia from 1500 to 900 BCE. All of these ancient rivers could have joined a single river that once ran through a rich fertile area (Eden) which was flooded by the Persian Gulf in approximately 5000 to 4000 BCE, when a sudden rise in sea levels occurred around the world. Thus the Genesis passage referring to the river of Eden dividing and forming four heads, is rooted in geography as well as in spiritual legend.

The diagram of the Garden of Eden, along with its counterpart in the following grade, holds the keys to many psychological and spiritual dilemmas which besiege the aspirant. In fact both diagrams taken together can be said to outline the entire magical philosophy.

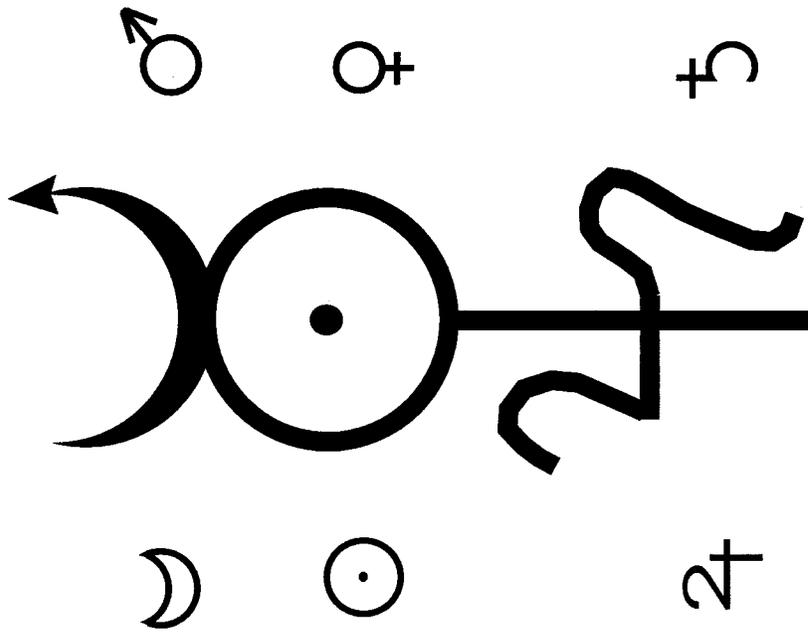
The diagram of Eden before the Fall is a pictorial embodiment of the three basic principles in humanity; the three Qabalistic parts of the Soul. Each principle is seemingly independent from and oblivious to the others. An early evolutionary stage in the history of the human race is symbolized here—a time when humans were not sentient beings—there was no such thing as self-consciousness. It was to coin a phrase, an age of innocence, when peace and tranquillity reigned by right of birth not by toil.

Bear in mind that what is meant by peace here is psychological peace rather than a peaceful environment. Certainly the first human-creatures on Earth did not often have peaceful surroundings. But since self-consciousness (*sentience*) had not yet been born into the mind of humanity, there were no psychological conflicts such as those which torture so many Souls today. The diagram is revealed in the 3 = 8 Grade because the Element of Water is an appropriate expression of this tranquil existence.

At the top of the drawing is a great goddess with a diadem of twelve stars and clothed with the glory of the Sun who stands upon the crescent moon. Her symbolism refers to the archetypal or Supernal mind-state, thus she is a glyph of the Neshamah or Highest Self of the Soul. At the bottom of the Tree is Eve, the symbol of the Nephesh, standing in *balanced opposition* to the Divine Self. The goddess Eve is the dark and extremely ancient terrestrial feminine principle of passions and instincts, which dates back to the primeval origins of human physiology. Reconciling between these two goddesses is Adam, sustained by the might of Eve. Adam represents the Ruach not yet aware its own latent power and potential. Moreover, he symbolizes humankind as a whole; he is a personified glyph of the collective creative principle or manifesting Light incarnating into humanity; touching upon the Divine above him and the instinctive below him. Adam can also be said to represent the aspirant of the mysteries



The Symbol of Mercury on the Tree of Life

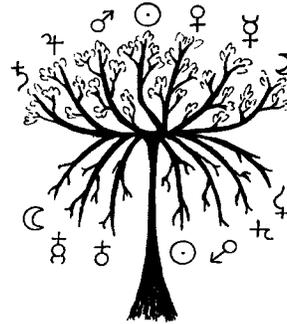


Unification of the Planets in Mercury

at a point in time preceding the arousal of any “personal demons” buried deep within the modern subconscious mind.

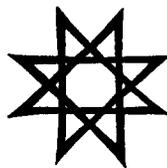
The slumbering dragon beneath is a symbol of the latent magical abilities within humanity—vast in power but neutral; neither good nor evil in and of themselves.

The Tarot Keys of *Judgment* and *The Sun* along with the 31st and 30th paths of the *Sepher Yetzirah* are fully described in the Practicus Ritual. They are further delineated in the section describing “Ritual Work for the Practicus.”✧



The Tree of the Knowledge of Good and Evil

SECTION 2: Lineal Figures and Magical Squares



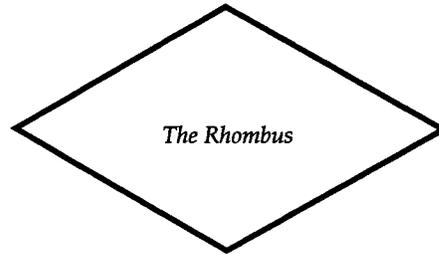
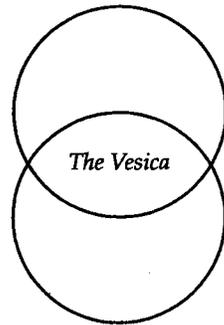
As stated earlier, one of the most pervasive ideas behind the science of magic is the Law of Correspondences. In addition to colors, musical notes, incenses, gemstones, metals, and other items, the various Sephirothic and Planetary energies are also correlated (first and foremost) to the idea of numerical value. The numbers and lineal figures appropriate to Planets are:

Saturn	— 3	— Triangle
Jupiter	— 4	— Square
Mars	— 5	— Pentagram
Sun	— 6	— Hexagram
Venus	— 7	— Heptagram
Mercury	— 8	— Octagram
Moon	— 9	— Enneagram

Additional lineal figures that the Practicus should be aware of are the Rhombus and the Vesica.

A *Rhombus* is an equilateral parallelogram (or four-sided figure whose opposing sides are parallel and equal) with no right angles. In such a figure, each side is identical to the side opposite it. A diagonal line drawn between two opposite points on the rhomboid would form two congruent triangles. The figure of a rhombus is very similar to that the vesica.

A *Vesica* is a pointed oval formed by the intersection of two circles. It is the “common ground” shared by both circles, and is often used to symbolize a state of transition, transference or transcendence. (The *vesica piscis* or pointed oval aureole was used by medieval artists to enclose holy figures.)✧



Polygons and Polygrams¹⁰⁰

The Point within the Circle represents the operation of Kether in general, and the Cross within the Circle that of Chokmah, for therein are the roots of Wisdom. In using these lineal figures in the formation of Talismans under the Sephiroth, remember that:

The Point within the Circle—Kether
The Cross within the Circle—Chokmah
The Triangle within the Circle—Binah
The Square within the Circle—Chesed,

and that the remaining Sephiroth should have the double, treble or quadruple forms of their lineal figures bound together in their Talismans. For example, in the Heptangle for Netzach, the Heptagon and the two forms of the Heptagram should be united in the same Talisman, the extremities of the angles coinciding.

The Endekangle is attributed to the Qlippoth, the Dodekangle to Zodiacal Forces in Malkuth. Kether hath the Primum Mobile, Chokmah the Sphere of the Zodiac in command, and Malkuth that of the elements.

And many other meanings are bound together in the lineal figures besides those which are given in this book. Two or more different lineal figures may be bound together in the same Talisman.

The *Triangle* is the only lineal figure into which all surfaces can be reduced, for every Polygon can be divided into triangles by drawing lines from its angles to its center; and the triangle is the first and simplest of all lineal figures. It refers to the Triad operating in all things, to the Three Supernal Sephiroth and to Binah, the Third Sephirah, in particular.

Among the Planets it is especially referred to Saturn, and among the Elements to Fire, and, as the color of Saturn is black, and that of Fire red, the black Triangle will represent Saturn, and the red, Fire.

¹⁰⁰ From an abridged Order Document in Regardie's *The Golden Dawn*.

The Three Angles also symbolize the three Alchemical Principles of Nature: Salt, Sulphur and Mercury.

The *Square* is an important lineal figure, which naturally represents stability and equation. It includes the idea of surface and superficial measurement. It refers to the Quaternary in all things, and to the Tetrad of the Holy Name YHVH operating through the four Elements of Fire, Water, Air and Earth. It is allotted to Chesed, the 4th Sefirah, and among the Planets to Jupiter. And as representing the Four Elements, it represents their ultimatum in the Material Form.

The *Pentangle* can be traced in two ways: reflected from every second point, when it is called the *Pentagon*; and reflected from every third point when it is called the *Pentagram*. The Pentangle as a whole is referred to the Fifth Sefirah, Geburah. The Pentagon naturally represents the power of the Pentad, operating in Nature by the dispersal of the Spirit and the four Elements through it.

The Pentagram with a single point upwards is called the "Sign of the Microcosm," and is a good symbol, representing man with his arms and legs extended adoring his Creator, and especially the dominion of the Spirit over the four Elements, and consequently of reason over matter.

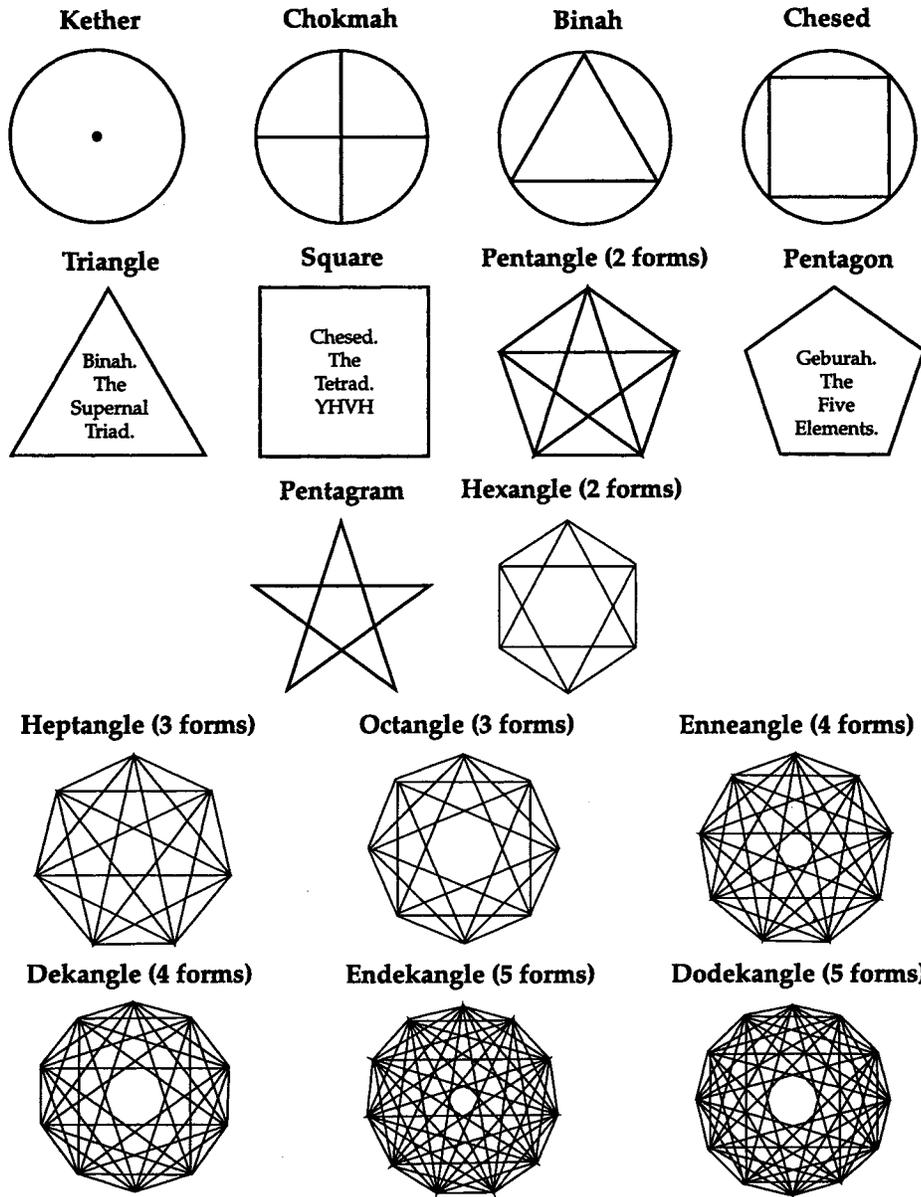
But with the single point downwards it is a very evil symbol. The Head of the Goat, or Demon's Head, representing the abasement of reason beneath the blind forces of matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God.

It represents the concentrated force of the Spirit and the four Elements governed by the five letters of the Name of the Restorer of all things YHShVH, and it is especially attributed to the Planet Mars. It also shows the Kerubim and the Wheel of the Spirit. It is a symbol of tremendous force, and of HEH, the letter of the Great Supernal Mother AIMA.

The *Hexangle* can be traced in two ways as a complete symbol: viz, reflected from every 2nd point, when it is called the *Hexagon*, and reflected from every 3rd point when it is called the *Hexagram*. The Hexangle as a whole is referred to the 6th Sefirah, Tiphareth. The Hexangle naturally represents the powers of the Hexad operating in Nature, by the dispersal of the rays of the Planets, and of the Zodiac emanating from the Sun. The number of degrees of a great circle cut off between its angles is sixty, forming the astrological sextile aspect, powerful for good. It is not so consonant to the Sun nature as the Hexagram, and remember thou, that the 'Gon signifieth dispersion, distribution, and radiation of a force; but the 'Gram concentration. Hence use thou the 'Gon for spreading, and the 'Gram for concentration and sealing; and when there is need, thou canst compare, interpose and combine them; but the 'Gon initiateth the whirl.

The Hexagram with a single point uppermost is called the *Sign of the Macrocosm*, or greater world, because its six angles fitly represent the six days or periods of Creation evolved from the manifestation of the Triune; while its synthesis forms the seventh day, a period of rest, summed up in the hexagonal center.

It represents especially the concentrated force of the Planets, acting through the Signs of the Zodiac, and thus sealing the Astral Image of Nature



Polygons and Polygrams

Hexagon



Tiphareth
The 7 Planets &
The 12 Signs

Hexagram



Two Triangles
Tiphareth
7 Planets

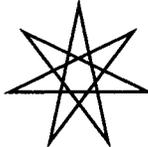
Heptagram



Netzach.
The
7 Planets

Continuous,
reflected at
every 3rd point.

Heptagram
Star of Venus



Continuous,
reflected at
every 4th point.

Octogram

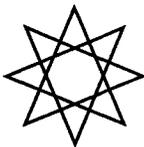


Hod.
The 8
Lettered
Name.

Two squares
reflected at
every 3rd point.

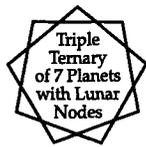
Octagram

The Star of Mercury



Continuous
reflected at
every 4th point.

Enneagram



Triple
Ternary
of 7 Planets
with Lunar
Nodes

Continuous
reflected at
every 3rd point.

Enneagram

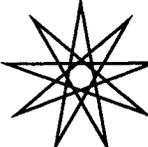


Triple
Ternary

Three Triangles
reflected at
every 4th point.

Enneagram

The Star of Luna



Continuous
reflected at
every 5th point.

Dekagram



Malkuth

Two Pentagons
reflected at
every 3rd point.

Dekagram

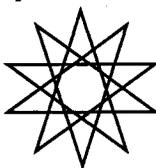


The
Ten
Sephiroth

Continuous
reflected at
every 4th point.

Dekagram

Duplicated letter Heh



Two Pentagons
reflected at
every 5th point.

Endekagram



Evil Triad,
Dukes of
Edom

Continuous
reflected at
every 3rd point.

Endekagram

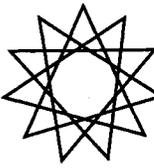


Restriction
of Evil

Continuous
reflected at
every 4th point.

Endekagram

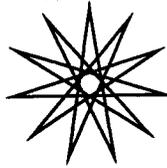
The Qlippoth



Continuous
reflected at
every 5th point.

Endekagram

Qlippotic Princes



Continuous
reflected at
every 6th point.

Dodekagram



Masculine
& Feminine
Signs of the
Zodiac

Two Hexagons
reflected at
every 3rd point.

Dodekagram



The Three
Quadru-
plicities

Three squares
reflected at
every 4th point.

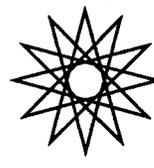
Dodekagram



The 4
Tripli-
cities

Four triangles
reflected at
every 5th point.

Dodekagram



Continuous
reflected at
every 6th point.

Polygons and Polygrams

under the presidency of the Sephiroth; and also the 7 Palaces of the same. It is especially attributable to the Sun.

It is a symbol of great strength and power, forming with the Cross and the Pentagram, a triad of potent and good symbols, which are in harmony with each other.

The *Heptangle* as a whole is referred to the 7th Sephirah, Netzach. The *Heptagon* naturally represents the dispersal of the powers of the seven planets through the week, and through the year. It alludes to the power of the Septenary acting through all things, as exemplified by the seven colors of the rainbow.

The *Heptagram* reflected from every 3rd point yieldeth 7 triangles at the apices thereof; fitly representing the Triad operating in each Planet, and the Planets themselves in the week and the year.

The Heptagram is the *Star of Venus*, and is especially applicable to her nature. And as the Heptagram is the lineal figure of the Seven Planets, so is Venus as it were their Gate or entrance, the fitting symbol of the Isis of Nature, and of the seven lower Sephiroth of the Bride.

The *Octangle* as a whole is referred to the Eighth Sephirah, Hod. The *Octangle* naturally represents the power of the Ogdoad, and the *Octagon* showeth the Ogdoad operating in Nature by the dispersal of the rays of the Elements in their dual aspect under the presidency of the 8 letters of the name.

The *Octagram* reflected from every 3rd point yieldeth 8 triangles at the apices thereof; fitly representing the Triad operating in each element in its dual form, i.e., of Positive and Negative, under the powers of the Name YHVH ADONAI or as it is written bound together IAHDONHI.

This Octagram reflected from every fourth point is the *Star of Mercury*, and is especially applicable to his nature. It is further a potent symbol, representing the binding together of the concentrated Positive and Negative Forces of the Elements under the Name of IAHDONHI. And forget not that ADONAI is the key of YHVH.

The *Enneangle* as a whole is referred to the 9th Sephirah Yesod. It naturally representeth the power of the Ennead, and the *Enneagon* showeth the Ennead operating in Nature by the dispersal of the rays of the seven Planets and of the Head and Tail of the Dragon of the Moon.

The *Enneagram* reflected from every 3rd point representeth the Triple Ternary operating both in the 7 Planets with the Caput and Cauda Draconis of the Moon, and with the Alchemical principles counterchanged and interwoven. It is not so consonant with the Nature of Luna as the Enneagram reflected from every 5th Point.

The Enneagram is the *Star of Luna*, and is especially applicable to her nature. It represents her as the administratrix to the Earth of the virtues of the Solar System under the Sephiroth.

The Enneagram reflected from every fourth point is composed of three triangles united within a circle, and alludes to the Triple Ternary of the three alchemical principles themselves. It is not so consonant with the nature of Luna as the next Form.

The *Dekangle* as a whole is referred to the Tenth Sephirah—Malkuth. The Dekangle naturally represents the power of the Dekad, and the *Dekagon* showeth the Dekad operating in nature by the dispersal of the rays of the ten Sephiroth therein. The number of degrees of a Great Circle cut off between its angles is 36, the half of the Quintile astrological aspect.

The *Dekagram* reflected from every 3rd point is especially consonant with Malkuth, and shows the Triad operating through the angle of the two Pentagons within a circle, of which it is composed. It alludes to the combination of the three Alchemical Principles with the Spirit and the Four Elements in their Positive and Negative form, under the presidency of the Ten Sephiroth themselves.

The Dekagram reflected from every 5th point is composed of two Pentagrams within a circle. It shows the operation of the duplicated Heh of the Tetragrammaton, and the concentration of the Positive and Negative forces of the Spirit and of the four Elements under the presidency of the potencies of the Five in Binah; the Revolutions of the Forces under Aima, the Great Mother.

The *Endekangle* (and *Endekad*) as a general rule is referred to the Qlipoth: of its forms however, the one reflected from every 4th point represents their restriction, and therefore it is not altogether to be classed with those that represent their operations in Nature. The Endekangle naturally represents the evil and imperfect nature of the Endekad, and the *Endekagon* represents the dispersal of the eleven curses of Mount Ebal through the Universe (Deut. XXVII). (Though they are paraphrased as 12 in the English Bible, in the Hebrew version they are paragraphed as eleven, two being classed together.)

The *Dodekangle* as a general rule is referred to the Zodiac, and naturally represents the power of the Dodekad.

The *Dodekagon* shows the dispersal of the influence of the Zodiac through nature, the Dodekagram its concentration. The number of degrees of a Great Circle cut off between its angles is 30, forming the weak astrological semi-Sextile aspect, good in nature and operation.✱

Magic Squares

The *Qameoth* or magical squares of the Planets, are both diagrams as well as potent mystical pentacles which relate to the Planets and to specific Planetary energies. The word *Qamea* comes from a Hebrew root word meaning talisman or amulet, but the word also has connections with the English word "cameo." Although the magic squares are best known through the works of such magicians as Cornelius Agrippa (*Occult Philosophy*) and Peter De Abano (*The Heptameron*), they are undoubtedly of ancient and probably Persian origin.

The magical squares of the Planets are formed of the squares of the number of the Planet, arranged so as to yield the same number each way (horizontal, vertical and diagonal). The number of the sum of each column of figures and the number of the total of all the numbers of the square, are also numbers especially attached to the Planet. The number of lesser squares or units on each side of the Qamea determines which Planet it is associated with through correspondence of

the number of the appropriate Sephirah. Thus the number of the Planet *Saturn* is 3 (Binah), square 9, sum of all columns vertical, horizontal and diagonal—15; total sum of all numbers—45. Thus one can easily see from this example that there are many numbers contained in each Qamea which are designated as Planetary numbers. These numbers are then formed into Divine and Spirit names (and sigils) which correlate to certain Planetary energies.

The Planetary energies are said to include *Archangels*, *Intelligences* and *Spirits*. The Names of these beings are themselves derived from the primary numbers of the square. The administrative force is the Planetary Archangel. The Intelligence of a Planet is seen as an evolutionary, nurturing, inspiring or guiding entity, while the Spirit is traditionally viewed as a blind or "raw" energy force without guidance or intelligence. The Spirit must always be guided by the Planetary Intelligence, under the control of the Archangel.

A *sigil* or *seal* is a magical symbol that contains the seed or essence of a spirit or deity. The word is derived from the Latin word *sigillum*, which means a sign or signature. It is the magical glyph that is derived from a name or magic formula by a process of numerical conversion the result of which is traced upon a Qamea (or similar device). The method of Gematria known as *Aiq Beker* is very important to the drawing of sigils on a Qamea (Refer to the section on *Aiq Beker*.)

The *Planetary seal* or sigil of the Planet is a symbol designed in such a manner that its traced lines touch every number or unit square of the Qamea. The seal is used in talismanic magic to represent the Qamea or act as a governing force for it.

The Qameoth are very important in the designing of *talismans*; magical objects which are ceremonially consecrated to attract a particular Planetary, Sephirotic, Zodiacal or Elemental force. Designing such talismans is part of the grade-work of an Adept. However, many published versions of the Qameoth as well as their corresponding Planetary Sigils often contain mistakes. The student would be well advised to never trust a sigil to be correct simply because it is published. The magician should always work sigils out for him/her self.

Some of the most important numbers associated with the Qameoth are given here. The "units" represent the total number of lesser squares in a given Qamea. The initials MC stand for *magic constant*, which represents the sum of the numbers of any given row, column or diagonal line of the Qamea. The initials GT allude to the *grand total* or the total sum of all the numbers that appear on a Qamea.

SATURN

Sephirah: 3 *Units:* 9 *MC:* 15 *GT:* 45
Intelligence: Agiel = 45 *Spirit:* Zazel = 45

JUPITER

Sephirah: 4 *Units:* 16 *MC:* 34 *GT:* 136
Intelligence: Iophiel = 136 *Spirit:* Hismael = 136

MARS

Sephirah: 5 *Units:* 25 *MC:* 65 *GT:* 325
Intelligence: Graphiel = 325 *Spirit:* Bartzabel = 325

SOL

Sephirah: 6 *Units:* 36 *MC:* 111 *GT:* 666
Intelligence: Nakhiel = 111 *Spirit:* Sorath = 666

VENUS

Sephirah: 7 *Units:* 49 *MC:* 175 *GT:* 1225
Intelligence: Hagiël = 49 *Spirit:* Kedemel = 175

MERCURY

Sephirah: 8 *Units:* 64 *MC:* 260 *GT:* 2080
Intelligence: Tiriël = 260 *Spirit:* Taphthartharath = 2080

LUNA

Sephirah: 9 *Units:* 81 *MC:* 369 *GT:* 3321
Intelligence: Shelachel = 369 *Spirit:* Chashmodai = 369
Intelligences: Malkah be-Tarshism ve-ad Ruachoth Shechalim = 3321
Spirit of the Spirits: Shad Barshemoth Ha-Shartathan = 3321

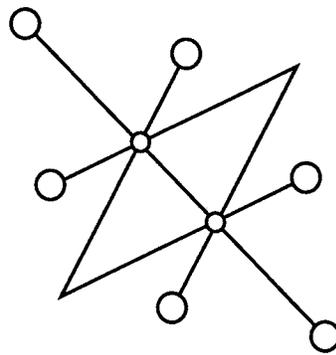


4	9	2
3	5	7
8	1	6

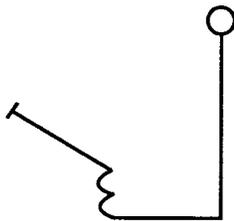
ⴗ

Qamea

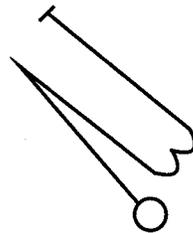
ד	ט	ב
ג	ה	ו
ח	ז	י



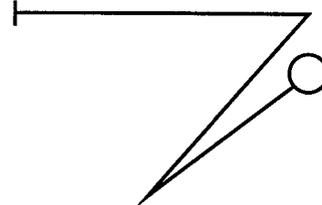
Planetary Seal



Archangel
CASSIEL
כסיאל



Intelligence
AGIEL
אניאל



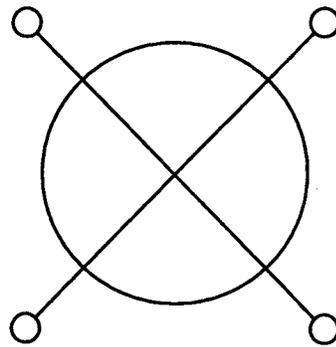
Spirit
ZAZEL
זאזל

The Qamea and Sigils of Saturn

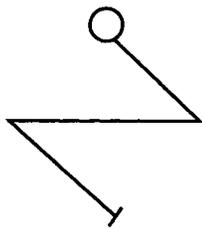
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9	7	6	12
5	11	10	8
16	2	3	13

24
Qamea

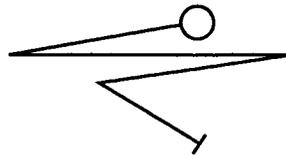
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טז	ז	ו	חא
ה	זא	י	בא
יז	ח	ג	זא



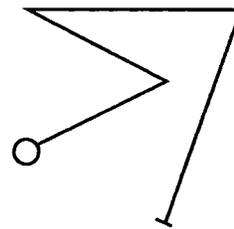
Planetary Seal



Archangel
SACHIEL
סחיאל



Intelligence
IOPHIEL
יהפאל



Spirit
HISMAEL
הסמאל

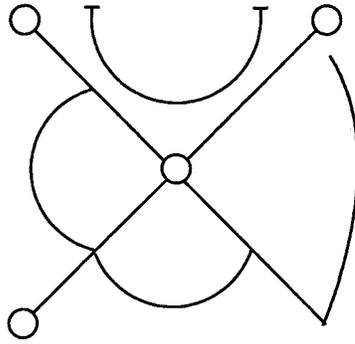
The Qamea and Sigils of Jupiter

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4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

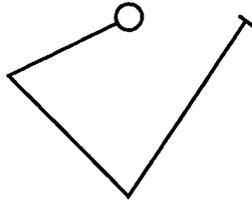


Qamea

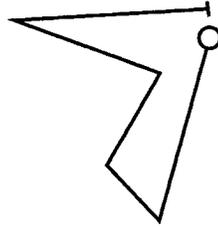
ג	נ	ז	כ	י
ז	ח	נ	ה	ד
ט	נ	ה	ה	ז
נ	ד	א	י	י
י	נ	ש	ו	נ



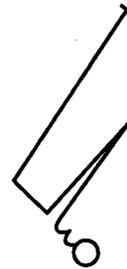
Planetary Seal



Archangel
ZAMAEL
זמאל



Intelligence
GRAPHIEL
גראפאל



Spirit
BARTZABEL
ברצבאל

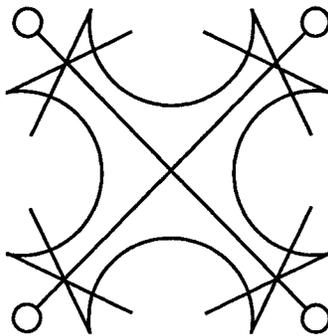
The Qamea and Sigils of Mars

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

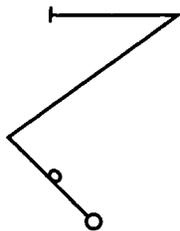


Qamea

ו	לב	ג	לד	לה	א
ז	יא	טו	נה	ח	ל
יש	יד	ז	יה	נג	נד
יה	ב	נב	נא	ז	יג
בה	בט	י	ט	טו	יב
לד	ה	לג	ד	ב	לא



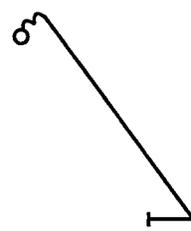
Planetary Seal



Archangel
MICHAEL
מיכאל



Intelligence
NAKHIEL
נכיאל



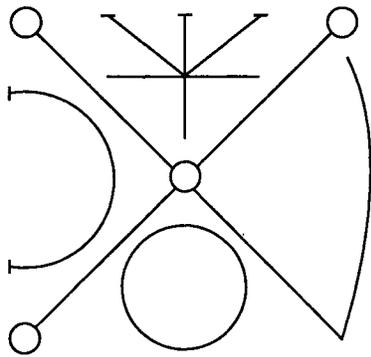
Spirit
SORATH
סורת

The Qamea and Sigils of Sol

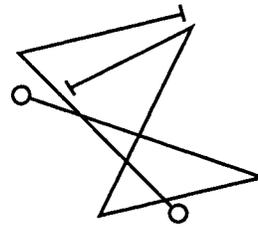
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5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

♀
Qamea

ד	ל	ה	י	מ	ז	ש	נ
נ	ש	א	מ	ז	י	מ	ה
י	ל	ה	ש	נ	ז	ו	ל
ל	י	ש	א	מ	ז	י	נ
נ	מ	ז	א	ל	י	ד	ל
מ	ה	ט	נ	ל	ה	ל	ש
נ	ה	ג	ל	ד	ט	ס	י

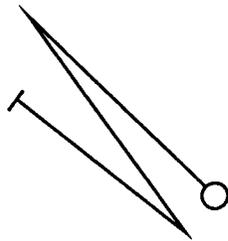


Planetary Seal

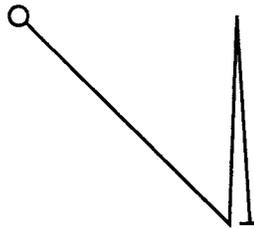


Intelligences
BENI SERAPHIM

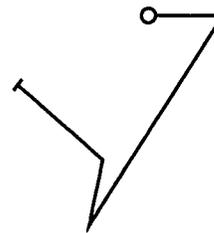
בני שרפים



Archangel
ANAEL
אנאל



Intelligence
HAGIEL
הגיאל



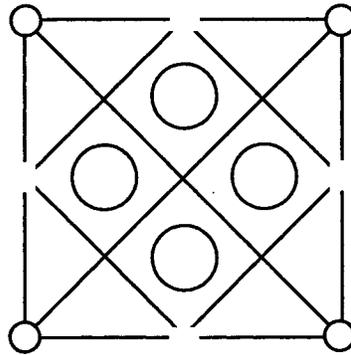
Spirit
QEDEMEL
קדמאל

The Qamea and Sigils of Venus

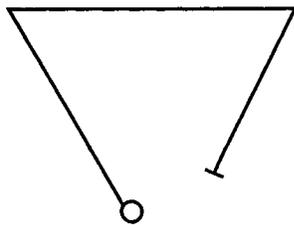
8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

♀
Qamea

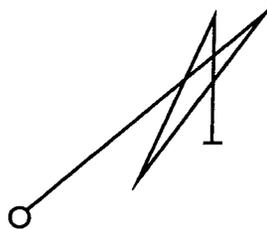
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ממ	יה	יד	נג	נג	יא	י	נו
שא	נג	נג	מד	מה	יש	יה	מה
לנ	לד	לה	נמ	כה	לה	למ	כה
ט	נו	ט	לז	לז	ל	לא	לנ
זי	שז	שז	נ	כא	מנ	מנ	כד
ט	נה	נד	ינ	ינ	נא	נ	יז
סד	נ	נ	סא	ס	ו	ז	טז



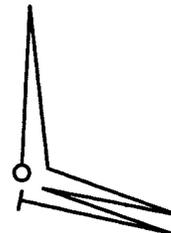
Planetary Seal



Archangel
RAPHAEL
רפאל



Intelligence
TIRIEL
טיריאל



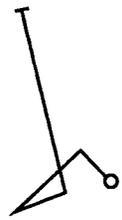
Spirit
TAPHTHARTHARTH
תפתרתרת

The Qamea and Sigils of Mercury

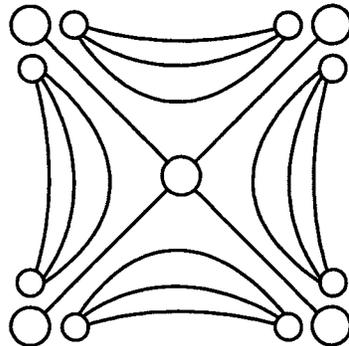
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6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
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57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45



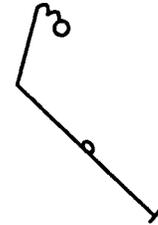
ה	נ	ד	י	נ	ס	כ	נ	א	ע	ב	ש	ע	ח	ל
ז	י	ד	ס	נ	כ	ב	ע	א	ל	ע	ב	ש	ע	ח
י	ה	נ	ה	נ	ה	נ	ה	נ	ה	נ	ה	נ	ה	נ
נ	ו	ב	ד	ס	ד	ל	ב	מ	א	ס	מ	ז	נ	ו
ס	ו	ל	ד	ע	ד	מ	נ	א	נ	ה	נ	ה	נ	ו
ו	ל	ע	ח	מ	נ	נ	נ	נ	נ	נ	נ	נ	נ	ו
ל	ע	ח	מ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	ו
ע	ח	מ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	ו
מ	ה	ד	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	ו



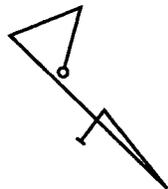
Archangel
GABRIEL
גבריאל



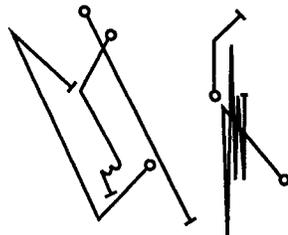
Planetary Seal



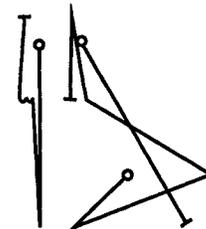
Intelligence
SHELACHEL
שלחאל



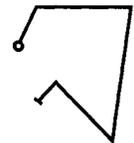
Spirit
CHASHMODAI
חשמודאי



Intelligence of the Intelligences
MALKAH BE TARSHISM VE-AD
RUACHOTH SCHECHALIM
Golden Dawn Spelling מלכא בתרשימים
ועד רווחות שחלים
Agrippa Spelling מלכא בתרשיתים
עד ברוח שחקים



Spirit of the Spirits
SHAD BARSCHEMOTH
HA-SHARTATHAN
Golden Dawn Spelling שד ברשמעת
השרתתן
Agrippa Spelling שד ברשמעת
שרתתן



Alternative Sigil
CHASHMODAI

The Qamea and Sigils of Luna

It is easy to see how the *grand total* of each Qamea is arrived at, since it is simply the total sum of all the numbers on a given magic square. However, this is not true of the magic constant. Although many occultists know what the magic constant (or mystical number) of a Qamea is, they often do not know how it is arrived at. A mathematical formula is needed to determine the magic constant of each Qamea. The formula for finding the magic constant of any given Qamea is:

$$\frac{N^3 + N}{2}$$

In all of these formulas, "N" stands for the number of the Sephirah that corresponds to the Planet involved. For example in the case of the Saturn square, N = 3. The formula for finding the MC would follow:

$$\frac{N^3 + N}{2} = \frac{3 \times 3 \times 3 + 3}{2} = \frac{27 + 3}{2} = \frac{30}{2} = 15$$

The magic constant of the Saturn square is 15. To find the MC of the Jupiter square we would use the same formula, the only difference is that in this case N = 4.

$$\frac{N^3 + N}{2} = \frac{4 \times 4 \times 4 + 4}{2} = \frac{64 + 4}{2} = \frac{68}{2} = 34$$

The magic constant of the Jupiter square is 34.

Besides the magic constant and the grand total, there is another Planetary number that is crucial to the understanding of magic squares, the *arcane compliment*.

The arcane compliment (AC) is a hidden number which controls how the numbers are placed on a Qamea. It is a number which determines the arrangement of *all* the numbers on the magic square. There are two different formulas for finding the arcane complement—one for odd-numbered magic squares, the other for even-numbered Qameoth.

Odd Squares:

The formula for finding the AC of an odd square is:

$$\frac{N^2 + 1}{2}$$

Remember that in the case of Saturn, N = 3, the number of Binah. The formula is worked out as follows:

$$\frac{N^2 + 1}{2} = \frac{3 \times 3 + 1}{2} = \frac{9 + 1}{2} = \frac{10}{2} = 5$$

The arcane compliment of the Saturn square is 5. And on all of the odd-numbered Qameoth, the AC is *always placed* in the exact center of the square. The numbering of the lesser squares or units starts immediately below the arcane compliment, beginning with the number 1.

To place the remaining numbers on the square, one must not think of the Qamea as just a flat surface with numbers. The magic square must be visualized as being cylindrical or spherical. If the paper Qamea was rolled into a tube, the

right and left columns of numbers would then touch each other. Had the tube been rolled the other way, the top and bottom rows of numbers would touch each other. Either way, the columns and rows of numbers on the Qamea should be imagined as being connected on all sides. (The best way for the student to learn the method of number placement, is to draw up a blank Saturn square.)

The remaining numbers after 1 then begin in a downward progression to the right. The number 2 would be placed on a unit below the lower right-hand corner of the Qamea, but since there is no square there to place the number, the 2 would be placed in the next available space at the top of the next column. The downward progression to the right would continue, so that the next number, 3, is placed in the middle of the first column.

The next number, 4, encounters a problem, in that it would normally fall into a space that is already occupied by another number—1. When a number's natural progression is blocked by another number, the rule is to drop the new number straight down (in its original column) by two spaces. Since in our Qamea, the bottom row is imagined to touch the top row, the number 4 will drop down two spaces and end up in the upper left-hand corner of the square.

The number 5 is the arcane complement, which has already been placed in its proper position at the center of the Qamea. The following number 6, continues the downward progression to the right. The number 7 is blocked by the number 4, so it drops two spaces down and falls into the unit in the middle of the right-hand column. The numbers 8 and 9 then follow the usual progression.

This is the complete formula for figuring out the arcane complement and the placement of numbers on all of the odd-numbered squares.

Even Squares:

The formula for the arcane complement of any even square is:

$$N^2 + 1$$

Remember that in the case of Jupiter, $N = 4$, the number of Chesed. The formula is worked out as follows:

$$N^2+1 = 4 \times 4 + 1 = 16 + 1 = 17$$

The AC of the Jupiter square is 17. But in order to place all of the numbers on an even square, a different method is called for.

Using the Jupiter square as the example, one must first draw a blank Qamea that is composed of 16 units (4×4). The squares are then numbered in progression starting from the upper right-hand corner, going from right to left—1, 2, 3, 4, etc., until all 16 squares are numbered. Then draw a large "X" through the Qamea from corner to corner.

Then a second blank Qamea is drawn. This new Qamea is then filled in with numbers from the previous one, but only with the numbers that are touched by the "X."

The remaining (untouched) numbers from the first Qamea are then subtracted from the arcane complement (17). The final numbers arrived at are then

placed into the remaining blank squares of the second Qamea. This is how the numbers on the Jupiter square are obtained.¹⁰¹

SECTION 3: Literal Qabalah



The *Literal Qabalah*, one of the four branches of the ancient Hebrew mystical Qabalah, concerns the relationship between the numbers and letters of the Hebrew alphabet. It exists primarily in three forms which have been of great value to magicians throughout the ages. These include *Gematria*, *Notariqon*, and *Temurah*.

Gematria

The method of assigning numbers to each of the Hebrew letters is known as *Gematria*. The ancient Hebrews did not have a separate set of figures to describe numbers. Instead they used the letters of their alphabet. *Gematria* developed as a process of ascribing *meaning* to numbers and determining the meanings of words from their numerical value. This is usually accomplished by converting words into their numeral values and comparing them to the values of other words in order to acquire a new perspective on the original meaning. Words which share the same numerical value are said to have a significant relationship to one another.

For example the name *Ruach Elohim* (the Spirit of the gods) in Hebrew has a numeral value of 300 (Ruach = Resh: 200, Vav: 6, Cheth: 8 = 214—Elohim = Aleph: 1, Lamed: 30, Heh: 5, Yod: 10, Mem: 40 = 86). 300 is the same as the value of the Hebrew letter *Shin*, which incidentally is the symbol of the Ruach Elohim.

(Note: The student could take this one step further by lopping off the two zeros. This would leave 3, the number of *Gimel*, thus pointing to a relationship between the Ruach Elohim and the Tarot card of The High Priestess.)

In another case, the Hebrew word *Achad* which means “one” or “unity” has the numeral value of 13, the same value as the word *Ahevah*, “love.” Therefore a relationship exists between these Hebrew words. In a final example, 26 is the number given to the Tetragrammaton—YHVH—the most sacred name of the Divine (Yod: 10 + Heh: 5 + Vav: 6 + Heh: 5 = 26). Twenty-six is also the number of the Middle Pillar on the Tree of Life (counting the value of the Sephiroth: 1+6+9+10=26).

(Note: In the study of *Gematria* one will find numerous cases of sublime names and concepts sharing numerical values with low and demonic ones. The student is advised to consider this as an example of the Hermetic axiom “As above, so below.” Even the highest heavens have their equivalents in the lowly abode of shells.)

¹⁰¹ Many of the other even-numbered squares follow increasingly complex methods of numerical arrangement that we will not explore here. However these formulas will be examined in depth in a forthcoming book by Adam Forrest, who has also published two new magic squares (the Qamea of the Elements and that of Mazzaloth or the Zodiac) in Book 1 of *The Golden Dawn Journal*.

300 30 3 ש ל ג	200 20 2 ר ב ב	100 10 1 ק י א
600 60 6 ם ס ו	500 50 5 ד נ ה	400 40 4 ת מ ד
900 90 9 ץ צ ט	800 80 8 ף פ ח	700 70 7 ז ע ז

300 30 3 BINAH ש ל ג	100 10 1 KETHER ק י א	200 20 2 CHOKMAH ר ב ב
500 50 5 GEBURAH ד נ ה	600 60 6 TIPHARETH ם ס ו	400 40 4 CHESED ת מ ד
800 80 8 HOD ף פ ח	900 90 9 YESOD ץ צ ט	700 70 7 NETZACH ז ע ז

Aiq Beker—The Qabalah of Nine Chambers

Aiq Beker:

The method known as *Aiq Beker* is an important tool of Gematria used not only to convert letters into numbers, but also to create sigils and talismans. In order to trace the sigil of an Angel or Spirit name on a magic square, it is important to first *reduce* the name to the lowest possible numerical value that will fit on a given Qamea. This is done by using an ancient Qabalistic technique known as *Aiq Beker* or the *Qabalah of Nine Chambers*. This is a diagram that shows three rows and three columns (a total of nine chambers) of numbers which are grouped together according to the similarity of their numbers. (For example in one chamber, *Gimel*, *Lamed* and *Shin* are placed because of their numbers 3, 30, and 300.) The numbers in this diagram, from 1 to 900 are read from right to left, in the same manner that Hebrew is read. The name *Aiq Beker* comes from reading the Hebrew letters in the first two chambers from 1 to 200: *Aleph*, *Yod*, *Qoph*, and *Beth*, *Kaph*, *Resh*.

(Note: a second form of the diagram shows the chambers arranged in accordance with the Sephiroth on the Tree of Life.)

For example, if one wanted to trace the sigil of the Intelligence of Saturn, *AGIEL*, on the Saturn square, the numerical value of each Hebrew letter of the name would have to be reduced to nine or less than nine (nine is the highest number on the Saturn square). The letters in the name are *Aleph*—1, *Gimel*—3, *Yod*—10, *Aleph*—1, and *Lamed*—30. The only letters which need to be reduced in this case are *Yod* and *Lamed*, which can be reduced to 1 and 3 using the *Aiq Beker* chart. The numbers obtained which can be used to trace the sigil on the square are 1, 3, 1, 1, 3.

Tracing a Sigil:

When tracing a sigil on a Qamea, the first number of the name is marked with a small circle. From there a line is drawn following the progression of the numbers. When the final number of the name is reached, a short line is drawn to indicate the completion of the sigil.

Variations in Tracing sigils:

If two letters of the same kind such as two *Beths* or two *Gimels* are side-by-side within a name, this is represented in the sigil by a wave or crook in the line at that point. If there is a letter in the name through which the line of the sigil passes straight through to meet another letter, a loop or noose is formed at that point to indicate that the letter is indeed a part of the name.

(Note: Another way of using *Aiq Beker* is to take one of the three letters in any given section of the *Aiq Beker* diagram and exchange it for one of the other two letters in that section. Thus in the first box, the letter *Qoph* could be substituted for either the letter *Aleph* or the letter *Yod*. This manner of using *Aiq Beker* falls somewhat under the category of *Temurah*.)

Although not a part of the Qabalistic system of Gematria, the *Pythagorean Table* is worth mentioning in conjunction with *Aiq Beker*. This Greek-based table shows how our own alphabet can be reduced to numbers:

The Pythagorean Table

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

Notariqon

This aspect of the Literal Qabalah derives its name from the Latin word for "short-hand writer," *notarius*. This is a method for finding acronyms.

The first form of Notariqon is *expansive*, meaning that every letter in a single word is used to create the initial letter of another word in a sentence. For an example, take the word *Berashith*, the first word in Genesis. Every letter of this word can be made an abbreviation of another word, yielding the sentence *Berashith Rahi Elohim Sheyequebelo Israel Torah*, which means "In the Beginning the gods saw that Israel would accept the law."

The second form of Notariqon is *contractive*—a complete reversal of the first form. In this case the first letter of each word in a sentence is taken to create a single word which is the synthesis of the entire sentence. One example of this a word found in the Lesser Banishing Ritual of the Pentagram, *AGLA*. The letters of this word are taken from the sentence *Atah Gibor Le-Olahm Adonai*, which means "Thou art great forever, my Lord." Another example is the word *ARARITA* which is constructed from the sentence *Achad Rosh Achdotho Rosh Ichudo Temurahzo Achad*,¹⁰² meaning "One is his beginning, One is his individuality, his permutation is One."

For another example we shall cite a word that is commonly used by several religions, but with little true understanding of its meaning. *AMEN* is written in Hebrew as *Aleph, Mem, Nun*, which stands for the phrase *Adonai Melekh Na'amon* or "Lord, Faithful King."

As a note of interest, one of the names given to the Qabalah is *Chokmah Nestorah* or the "secret wisdom." The initial letters of this phrase are *Cheth* and *Nun*, which form the Hebrew word *chen* meaning "grace." Thus the Qabalists maintain that certain Biblical passages that refer to God granting His *grace* to someone are really implying that what he granted was in fact the secret wisdom of the Qabalah.

Notariqons may also be formed using letters other than the initial ones, such as the final or middle letters of words.

Temurah

The word *Temurah* means "permutation." It is a method of transposing letters similar to cryptography. Using this system, each letter of a word is replaced by another letter, usually in accordance with a chart or table. This can result in a new word which can be compared to the original one in order to provide new interpreta-

¹⁰² Israel Regardie gave the wording of this sentence as *Achad Raysheethoh; Achad Resh Yechidathoh; Temurathoh Achod*.

tions. Temurah is important for interpreting Qabalistic texts such as the Torah, and for creating talismans.

Avgad: A simple form of Temurah in which any letter in a word is replaced by the letter which follows it in the alphabet. Thus the letter Beth could be substituted for Aleph, Daleth for Gimel, etc.

Thashrag: The method of writing a word backwards.

Boustrophedon: A method of writing in alternating lines, one from right to left, and the other from left to right. (The *Shem ha-Mephoresh* was derived from Biblical chapter of Exodus using this method.)

Tziruph: A method of folding the Hebrew alphabet back upon itself so that one half may be exchanged for the other half. Then by alternately changing the first letter or first two letters at the beginning of the second line, twenty-four combinations are obtained. These are the known collectively as the *Table of the Combinations of Tziruph*. (See Appendix II for the complete table.)

For an example we will use the first of the twenty-four combinations known as *Albath*:

11	10	9	8	7	6	5	4	3	2	1
K	I	T	Ch	Z	V	H	D	G	B	A
M	N	S	O	P	Tz	Q	R	Sh	Th	L

Each combination from the *Table of the Combinations of Tziruph* derives its name from the first two pairs of letters from both lines (ALBTh). These letters are the key to the makeup of the system, since either letter in one of the pairs is substituted for the other. Therefore using the method of *Albath*, the word *Ruach* (RVCh) would be transformed into *Detzau* (DTzO).

There are four other tables used in Tziruph called the *Rational Table*, the *Right Table*, the *Averse Table* and the *Irregular Table*. We will not go into detail about these tables except to say that they are each formed from a square containing 484 lesser squares (22 x 22). The *Right Table* places the letters of the Hebrew alphabet into these squares in their natural succession starting from the upper right-hand corner going from right to left and from top to bottom. The *Averse Table* begins the natural succession of the letters starting from the upper left-hand corner of the square from left to right, but also from the lower right-hand corner of the square from bottom to top.

Alternate Methods

Some Qabalists also add hidden meanings to Hebrew words by placing the final form of a letter in the middle of a word, or by not using the usual final form of the letter at the end of a word. (Both would change the numerical value of the entire word.)

There are also ways of encoding esoteric meanings into words by using odd-sized letters or upside-down letters. Meanings may also be obtained by meditating on the shape of the Hebrew letters.✧

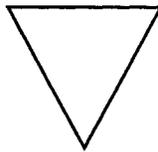
SECTION 4: Correspondences of Hod



The Practicus grade is attributed to the sphere of Hod on the Qabalistic Tree of Life. Hod is the eighth Sephirah on the Tree and the third sphere encountered by the aspiring initiate. It is the sphere of the intellect, communication, science, the Element of Water, and the Individual Mind. (Review all information on Hod given in Chapter One.)

Name in English: Splendor
Divine (Atziluthic) Name: Elohim Tzabaoth
Archangel (Briatic) Name: Michael
Angelic (Yetziratic) Choir: Beni Elohim
Planet or House of Assiah: Kokab (Mercury)
Spiritual experience: Vision of Splendor
Qabalistic Number: Eight
Color (Briatic): Orange
Element: Water
Part of Anatomy: Right hip
Tarot cards: The four Eights
Magical Image: Hermaphrodite
Incense: Storax
Gemstone: Opal, fire opal
Symbols: Names, versicles, apron
Lineal Figure: Octagram
Virtue: Truthfulness
Vice: Dishonesty

SECTION 5: Correspondences of Water



Water symbolizes the creative and fertile part of the psyche and the subconscious mind. It is the Element of transmutation and regeneration. Water is feminine, receptive, nurturing, and eternal. The color given for Water is blue, and the cardinal point is West. (Review all information on the Element of Water given in Chapter One.) The correspondences of perfumes and incenses listed in Chapter Three can be used in liquid form such as in essential oils, herbal baths or inks. These can be employed by the magician as symbolic forms of Elemental Water.

Hebrew and Other Names Connected with Water

Element Name: Maim (מים)
Outer Divine Name: Elohim Tzabaoth (אלהים צבאות)
Cardinal Point: Maarab (West) (מערב)
Archangel: Gabriel (גבריאל)
Angel: Taliahad (טליהד)
Ruler: Tharsis (תרשים)
Elemental: Undines
Queen of Undines: Nichsa



Mythological Image of an Undine

GABRIEL: (Specifically *Gabriel Maimel*) is the great winged Archangel of Elemental Water, whose name means “Strong One of God.” Stationed in the West, Gabriel is visualized as a feminine Archangel standing upon the Waters of the sea wearing robes of blue and orange. She holds a chalice of Water as a symbol of her creative and fertile powers of consciousness in all its forms.

NESHER: The name of the Kerub of Water symbolized by the Zodiacal Sign of Scorpio, or by the head of an eagle. Neshar is visualized as a powerful winged sphinx-like figure with a human body and eagle’s head. His colors are primarily blue and orange.

Beings and Deities of Water

According to the Assyro-Babylonian pantheon, in the beginning of the universe there existed only the god APSU, the primordial ocean of fertile fresh Water and the goddess TIAMAT, the tumultuous and salty Sea. From the mingling of their Waters came MUMMU, the tumult of the waves, and a pair of monstrous serpents, who in turn gave birth to both the celestial world and the terrestrial world, followed by the gods. Tiamat is sometimes depicted as a great dragon. She was slain by the god Marduk and from her body was fashioned the Heavens and the Earth.

In Assyro-Babylonian mythology, the rivers were deified. Not only were they seen as the creators of all things, but also as devices of the gods’ justice.

NAMMU: The Sumerian goddess whose name was expressed by the ideogram for “sea.” She was described as “the mother who gave birth to Heaven and Earth” and as “the mother of Enki.” She is very similar to the cosmic sea personified by the Babylonian Tiamat.

EA (or HEA): An Assyro-Babylonian deity whose name means “house of Water.” He was the main divinity of the liquid elements. Ea’s domain was the Apsu—the fresh Water that surrounded the Earth (and in which the Earth was suspended). The springs and rivers came from the Apsu, which when spread over the Earth were a source



Tiamat



Oannes

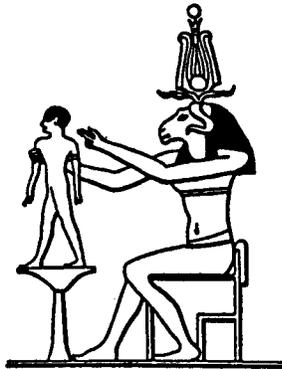
of abundance, mines, treasures, and happiness as well as the source of all knowledge and wisdom. He is the lord of gifts, of fishermen, and sailors. In Sumer, Ea's name was ENKI "Lord of the Earth," and he was also known as a god of Wisdom and of the Underworld. Ea is often represented as a goat with a fish's tail, although sometimes he is portrayed as man with waves springing from his shoulders or from a vase which he holds. Sometimes the serpent is mentioned as one of his emblems. Ea's wife was called *Davkina*, consort of the deep.

OANNES: An Assyro-Babylonian deity of the sea who was depicted with the body of a man underneath the body of a fish. Oannes came from the sea to teach humans language, sciences, arts, agriculture, construction, laws and the principles of geometrical knowledge. By this action, he enabled humans to soften their manners and organize their lives for the better. When he had finished instructing humanity, the god returned to the sea.

NANSHE: The daughter of Ea who was known as the goddess of springs and canals. Worship of Nanshe included an annual procession of boats to escort the sacred barge in which the goddess rode. Her symbol was a vase containing a swimming fish.

NUN or NU: The Egyptian god of the great primordial Ocean (or Chaos) which contained the germs of all things before the Creation. Often called "the Father of the gods," he was conceived of more as an intellectual concept—having neither temples nor worshippers. Nun is represented as a figure standing waist-high in Water, holding his arms up to support his offspring—the gods.

TEFNUT: This Egyptian goddess was also more of a theological concept rather than a person. She is the sister and wife of Shu, who she helps to support the sky. Tefnut is the goddess of the dew and the rain. Each morning Shu and Tefnut receive the newborn sun as it breaks free from the mountains of the East. She is depicted as a lioness or a woman with the head of a lion.

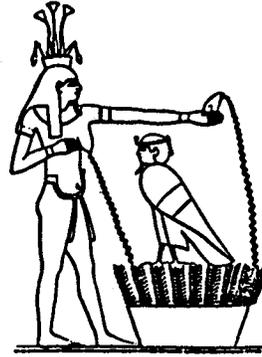


Khnemu

KHNEMU: An Egyptian god portrayed as a ram-headed man with long wavy horns. Like most of the ram-headed gods, Khnemu was a god of the river Nile, who was worshiped to provide fertility to the Earth, making it fruitful. This god watched over the sources of the Nile and over the formation of children in their mother's womb. His name means "the Molder" and it was he who fashioned the world-egg on his potter's wheel. He is called "the potter who shaped men and

modeled the gods,"—the procreator who engendered the gods and human beings. Khnemu is said to have molded the limbs of Osiris.

HAPI: The Egyptian god who personified the river Nile. To the Egyptians, the Waters of the Nile flowed from Nun, the primordial ocean which fed the visible as well as the invisible worlds. Hapi was said to reside in a cavern where he poured Water from urns to the heaven and the Earth. Every June the Nile would rise and the worshippers of Osiris affirmed that the inundation (whose height was dictated by the year's prosperity) was caused by the goddess Isis weeping for her slain husband Osiris. In order that the Waters of the Nile should attain a suitable height (sixteen cubits), offerings were made to Hapi, often accompanied by the singing of poetic hymns. Hapi is depicted as a vital but somewhat fat man with hanging breasts. He is dressed in the clothes of a fisherman with a narrow belt which supports his huge belly. On his head he wears a crown of Water plants—either lotuses or papyri.



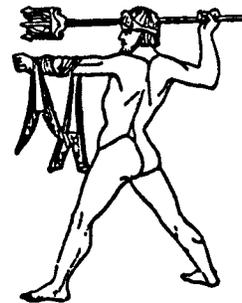
Hapi

POSEIDON (Equivalent to the Roman *Neptune*): Poseidon was the Greek god of the Sea. His name is derived from a root word which means "to be master." It is likely that he was once a celestial god as his symbol, the trident (a form of the thunderbolt) would seem to indicate. Although he was the equal of his brother Zeus in dignity and birth, he was nonetheless subject to Zeus' power and authority. In addition to being the Lord of the Sea, Poseidon was also the master of lakes and rivers. He could shake the Earth at will, and would often split mountains with his trident and roll them into the sea to make islands. His palace was located in the depths of the Aegean Sea. Whenever the god left his palace, he would don golden armor, harness swift golden-maned horses to his chariot, and race across the watery plain with whip in hand. Sea monsters would pay homage to him and frolic in the waves as he passed by. The very sea would open up before him as he sped lightly across the waves. The appearance of Poseidon coincided with fierce storms at sea, a sign of the god's rage.

AMPHITRITE: This Greek goddess was the wife of Poseidon and the female personification of the sea. The reluctant goddess was brought to Poseidon by a faithful dolphin. From then on however, she shared his kingdom and his chariot which was at times drawn by tritons (Water beings) blowing on conch shells. She is at times portrayed as holding a trident.

PONTUS: The oldest Greek Water god who personified the sea itself.

OCEANUS: One of the Greek Titans who was considered the River Ocean which surrounded the universe



Poseidon



Triton

beyond the seas of the Earth. He was seen as one of those primal forces which had contributed to the manifestation of the world and in power he was second only to Zeus. Oceanus is the one who gave birth to all the rivers, the seas and all the Waters of the Earth. With his sister-wife **TETHYS** (the goddess who personified the fertility of the sea), Oceanus lived in a palace in the West of the world. Together they sired three thousand rivers. Later the role of Oceanus was greatly diminished as Poseidon became the reigning lord of the sea and the rivers. The daughters of Oceanus were sea nymphs known as the Oceanids.

NEREUS: A Greek god who was the son of Pontus and Gaea. Often called "The Old Man of the Sea," he is pictured as a kindly and helpful old man with a long gray beard. Known as "he who is true and lies not" this just and gentle god was always true to the laws of righteousness. His abode was in the Aegean Sea and he was known for coming to the aid of sailors. Nereus possessed the gift of prophecy and was the father of the Nereids (sea nymphs).

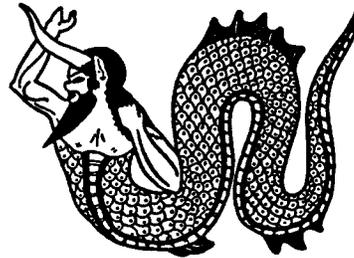
PROTEUS: The son of Oceanus and Tethys, and who was also an "Old Man of the Sea." It was his duty to guard Poseidon's herd of seals. He had the ability to see into the future as well as the talent to change shape at will.

PHORCYS: The son of Pontus and Gaea. Phorcys is referred to as "The Old man who rules the waves." His name indicates the white foam upon the crest of the waves, and the god is seen as the personification of the treacherous and tempestuous sea.

GLAUCUS: The legend concerning this Greek god says that he was once a humble fisherman who became immortal by eating a mysterious herb that grew near the sea. Like many of the marine gods, he had the gift of prophecy. He often appeared to sailors, with his thin body covered with seaweed and seashells, predicting ominous events. Another ocean divinity of human origin who is often confused with Glaucus is **Melicertes Palaemon**, usually represented as a child carried by dolphins.

TRITON: The son of Poseidon and Amphitrite, this god was half man, half fish. A benevolent and helpful god who saved the Argonauts from a tempest, Triton also had the gift of prophecy. He could raise or quiet the waves, and he personified the mighty roar of the ocean as well as its movement. Triton was imaged riding the waves on a chariot drawn by horses whose hooves were the claws of crayfish. By blowing on a conch shell, he assumed the powerful voice of the sea. Eventually the name of this god was used to describe a whole race of marine genii, the tritons: half man, half fish who frolicked around the chariot of Amphitrite, blowing on conch shells and cavorting with the Nereids. Some of these creatures, who were supplied with a pair of horse's legs were known as *Centaur-Tritons*.

ACHELOUS: In ancient Greece, the rivers were also ruled by divine beings.¹⁰³ These fresh Water gods were portrayed as vigorous men with long beards and a pair of horns on their brow which symbolized their great strength. The most famous of these was Achelous. In a fight with the hero Hercules, one of the god's horns was torn off (which became the *Horn of Plenty*). Six rivers were named after him, and he was invoked whenever oaths were taken.



Achelous

WATER NYMPHS: In Greek mythology, every river had a god. But in addition to this, every stream, brook and pond had a lesser Spirit known as a nymph (see Chapter Three). Water nymphs were classified according to their abode. *Potamids* resided in rivers and streams, *Naiads* were found in brooks and fountains, *Crenae* or *Pegae* were the Spirits of springs, and *Limnads* were the nymphs of stagnant Waters. Like many Water entities, they had the gift of prophecy and could deliver oracles. Though generally benevolent, they could occasionally become dangerous to those mortals who attracted their affections.

MANANNAN: The Celtic Lord of the Sea which lay beyond and above *Tir na nOc* (Land of Youth), the Celtic Underworld. Manannan was one of the most colorful of the gods—dressed in mail, a golden helmet and carrying a sword which never failed. He traveled in a boat that needed no sails nor oars, propelled only by the will of the god. The sea god played an important role in the well-being of all the gods, for his pigs were killed and eaten daily by them, only to return to life as a never-failing supply of divine food.

LLYR: Celtic god of the Sea.

AEGIR: A Teutonic Giant¹⁰⁴ who was known as the Lord of the Sea. Treasures swallowed up by the sea were said to adorn his marine palace. His wife was the goddess **RAN**, who frequently drowned sailors only to reward them with great feasts in the afterlife.

MIMIR: Another Teutonic Water giant whose name means “he who thinks.” His domain was limited to springs, pools, and lakes. Like Aegir, this giant was on friendly terms with the Teutonic gods. The fountain of Mimir near the roots of the ash tree *Yggdrasil*, was the hiding place of all wisdom and knowledge. He was the wise counselor of the god, Odin.

¹⁰³ Other river gods included: Asopus, Inachus, Cephissus, Peneius, Ladon, Alpheius, Xanthus, and Maeander.

¹⁰⁴ In Northern mythology, giants were the personification of great natural forces.

NIX: The Teutonic form of an Undine or Water sprite, similar to the Water nymph of the Greeks. Like the nymphs, the *nixies* were said to be nature Spirits in the form of beautiful maidens who inhabited springs and rivers. Unlike the Greek nymphs, however, the nixies were frequently malevolent.☆

PART 6: Correspondences of Mercury



The planet attributed to the Practicus grade is Mercury. Mercury rules the conscious mind, thoughts, ideas, memory, communications, intellect, logic, abstractions, reason, language, learning, reading, writing, the magical Arts, awareness, perceptions, and expression. Mercury governs the rational, thinking part of the human mind as well as that part of us that wishes to communicate with others and express our ideas. It is the "left-brain" part that seeks to learn, advance our skills, create, and teach others. The energy of Mercury is active, dexterous, quick, unpredictable and volatile.

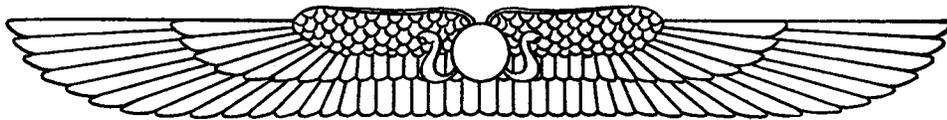
The planet Mercury takes 88 days to complete one orbit of the sun, and it is never located more than 28° from the sun. It is considered an "androgynous" or "neuter" Planet. In an astrological sense, Mercury is said to be "cold" and "magnetic." The ancients described Mercury as the ruler of the period life dominated by education from the ages 5 to 14.

In human anatomy, this planet rules the thyroid gland, the brain, the nervous system, the sense of sight, the respiratory system, the tongue and the organs of speech, and the arms and hands as instruments of intelligence and communication. Physical ailments associated with Mercury include nervous disorders, stress, overwork, headaches, loss of memory and impaired respiration.

Objects attributed to Mercury include legal documents, books, papers connected with money, pictures, writing materials, and anything connected with education and communications. All flowing and veined substances are attributed to this Planet.

In magic, the days and hours of Mercury are used for science and divination, eloquence and intelligence, skill in business, wonders, apparitions, writings, deceit, theft and merchandise. In the days of the week, Mercury rules Wednesday.

The symbol of Mercury on the Tree of Life embraces all of the Sephiroth except for Kether. The horns spring out from *Daath* (Knowledge) which is not, properly speaking, a Sephirah, but rather a conjunction of *Chokmah* and *Binah*.



Hebrew Name: Kokab
Sephirah: Hod
Archangel: Raphael
Day: Wednesday
Planetary Intelligence: Tiriël
Planetary Spirit: Taphthartharath
Olympic Planetary Spirit: Ophiel
Metal: Quicksilver
Gemstones: Opal, fire opal, agate, serpentine
Incenses: Mastic, white sandal, mace, storax
Trees: Birch, aspen, mulberry
Herbs/plants: Marjoram, fennel, mandrake, lavender, caraway, dill
Animals: Jackal, ibis, ape, swallow, twin serpents

Mercurial Deities (*Gods and Goddesses of Wisdom*)

ENKI: The Sumerian deity who was one and the same with the god Ea. As Enki he was “Lord of the Earth,” the supreme god of Wisdom. He was sometimes referred to as *Ninigiku*, “Lord of the Sacred Eye” and “He from whom nothing escapes.” Enki presided over magical incantations—often the gods themselves consulted him. As the god of Knowledge, Enki spoke oracularly, and was invoked in incantations. However, he also presided over the work of humans. He was the patron god of stone cutters, carpenters and metalsmiths. Enki was sometimes regarded as the creator of the human race, fashioning mankind from clay. As stated earlier Enki (Ea) is often represented as a goat with a fish’s tail, or as a man with waves springing from his shoulders or from a vase which he holds.

NABU: The Assyro-Babylonian god who presided over intellectual activities. He was the divine scribe of the gods who engraved the decisions of the deities on the sacred tablets. Nabu could increase or decrease the number of days allotted to each human being. He was declared secretary to the gods because both he and his wife, **TASHMETUM**, had invented writing. He is depicted with a chisel and engraving tablet, and his emblem (like that of his father, Marduk) is the serpent-headed dragon.

DJEHOTI (THOTH or TAHUTI): The Egyptian god who is the patron of wisdom and inventions, science and literature. He is the spokesman of the gods, as well as the divine scribe or record-keeper. It was he who invented all the arts and sciences: geometry, arithmetic, astronomy, surveying, medicine, music, drawing, and writing. He is also the god of magic and the world’s first magician. The disciples of Djehoti claimed to have access to magical books of Thoth. When deciphered, these formulas could command all the forces of nature and subdue the gods themselves. This infinite power of Djehoti is the reason why his followers



Djehoti



Seshat

called him Thoth—three times very, very great (translated by the Greeks as Hermes Trismegistus). Djehoti is the one who divided time into months, years, seasons and aeons. He is the divine calculator, arbiter, chief historian and keeper of the divine archives. Herald of the gods, he also served as their clerk and scribe. Djehoti is pictured as a human figure with the head of an ibis, wearing the kilt, collar and headdress (sometimes with the Lunar disc and crescent) of the Old Kingdom. He holds in his hands the tablet and writing stylus of a scribe.

SESHAT: The spouse of Djehoti, goddess of writing, record-keeping and history. Known as “The Mistress of the house of books” and “Mistress of the house of architects,” she was the foundress of temples, helping to determine the axis of a new sanctuary through the judgment of the stars. Seshat was a stellar divinity who measured time and along with her mate, invented the letters of the alphabet. She is sometimes portrayed as a woman wearing a headdress upon which is a star inscribed within a reversed crescent, surmounted by two long feathers (an ideogram of her name which means “the secretary.”) She holds the Tablet and stylus of a scribe.

HERMES (equivalent to the Roman *Mercury*): The Greek god who was the messenger of Zeus. It is his duty to bring the dictates of the gods to Earth. Primarily a god of travelers, Hermes guided those who were journeying. And because most journeys undertaken were for commercial reasons, Hermes became known as the god of commerce and eloquence. He was also charged with the task of conducting the Souls of the dead to the underworld. He is often represented as an athletic god, sometimes bearded, who wears a winged helmet and winged sandals. Hermes holds a winged staff around which are two twining serpents—the Caduceus.



Hermes

IRIS: A Greek divinity who like Hermes was a messenger of the gods, particularly Zeus and Hera, whose orders she delivered to both gods and humans. Iris personified the rainbow, and she was often depicted with golden wings which graced her shoulders. Like Hermes, she occasionally wears winged sandals upon her feet.

ATHENE (equivalent to the Roman *Minerva*): This Greek warrior goddess was formidable in war but benevolent in peace. Her functions were many—her skills in battle rivaled those of Ares, but she was also known as a goddess of the arts and of intelligence. Protectress of various industries, Athene was the patron of sculptors, architects, spinners and weavers. Her renowned wisdom and valuable service to humanity earned her the titles of *Pronoia*, “the fore-seeing,” as well as counselor and goddess of the Assembly. She taught the skills of horsemanship, charioteering, pottery, cloth weaving and embroidery. Athene was at times known for her healing arts and for her role as protectress of both individuals and

entire cities. The goddess is usually depicted dressed in tight draping robes and wearing a helmet. In one hand she holds a spear and in the other a shield. Her symbol is the owl.

ASCLEPIUS: A Greek god of light, medicine and healing. He is sometimes represented as a serpent, but more often as a kindly middle-aged man with a staff around which one serpent was twined. (It was probably this staff which was intended to be a modern symbol of medicine, rather than the Caduceus of Hermes.) His daughter **HYGIEIA**, was the goddess of health. The cult of Asclepius was both a religion and a system of therapeutics. The priests of this god had a wide knowledge of the medical arts.

LUG: The Celtic god who was known as “the many skilled one.” When asked to state his craft in order to be admitted to the assembly of gods, Lug replied that he was adept in carpentry, warfare, smith-craft, knowledge of history, music, poetry, heroics, magic and other pursuits. Lug was often depicted armed with spear and sling—highly specialized and accurate weapons which delineated the god’s adroitness.

ODIN (Equivalent to the German *Woden*): The god who was the supreme divinity of Teutonic mythology as well as the god of war and wisdom. He was a magician-god, the deity of spiritual life, ruling by magic—thus it is only natural that the Romans compared him to their Mercury. Odin spoke with eloquence and liked to express himself in verse. He was the god of poetry because he had the cunning and dexterity to steal the “Poet’s mead” which was of divine origin. He had the power to change himself into any shape he desired, and it was he who ordained the laws which ruled human society. Odin often intermingled in human affairs, assuming the guise of a lowly traveler. He was helpful and benevolent, offering wise counsel and magic formulas to cure illness. Odin was also the Lord of the Runes—characters carved on stones or wood which had magical meanings and power. He is often portrayed as a handsome, robust warrior armed with a shining breastplate, a golden helmet, his spear (which was called *Gungnir*) which nothing could deflect. His steed *Sleipnir*, had eight hooves and was the swiftest of all stallions.

Complementary Planet: JUPITER

In conjunction with the study material given on the Planet Mercury, the student should review information supplied in Chapter One on Jupiter, the planet which complements Mercury on the Macrocosmic Hexagram.

Jupiter is the planet of expansion, aspiration, higher education, philosophic reasoning, justice, law and sovereignty. The energy of Jupiter is orderly, benevolent and helpful.



Asclepius



Athena

In an Astrological sense, Jupiter is said to be “warm” and “moist” and it is associated with Water. It is also thought of as a “masculine” planet. The ancients described Jupiter as the ruler of the period life dominated by reflection from the ages 58 to 69 symbolized by “*the judge.*”

In human anatomy, this Planet rules the liver, arterial blood circulation, thighs, hips, and fatty tissues of the body. Physical ailments associated with Jupiter include abnormal blood pressure, chronic acidity and diseases associated with excess.

In magic, the days and hours of Jupiter are used for obtaining honors, acquiring money or other desired commodities, contracting friendships and preserving health. In the days of the week, Jupiter rules Thursday.

Deities associated with the planet Jupiter include: **AMON-RA** (Egyptian), **MAAT** (Egyptian), **ZEUS** (Greek), **POSEIDON** (Greek), **ATHENE** (Greek), **MAR-DUK** (Assyro-Babylonian) and **ADAD** (Assyro-Babylonian).

The following is a list of Jupiterian associations:

Hebrew Name: Tzedek

Sephirah: Chesed

Archangel: Sachiël

Day: Thursday

Planetary Intelligence: Iophiel

Planetary Spirit: Hismael

Olympic Planetary Spirit: Bethor

Metal: Tin

Gemstones: Amethyst, sapphire, lapis lazuli

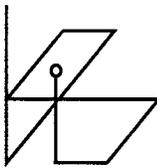
Incenses: Saffron

Trees: Fig, oak, cedar, chestnut

Herbs/plants: Sage, nutmeg, hyssop

Animals: Unicorn, eagle, swan, whale

SECTION 7: The Olympic Planetary Spirits



The Olympic Planetary Spirits are described in *The Arbatel of Magic* which dates to 1575. This book originally consisted of nine sections, each containing a different branch of magic. Unfortunately, most of the book, including sections on Hermetic magic, Pythagorean magic and Olympic magic, has been lost. Only the introduction seems to have survived. Part of the Introduction contains a summary of the now lost section on Olympic magic.

It is likely that certain books dealing with Olympic magic existed before the *Arbatel* was written (as indicated by the author himself). The *Arbatel* has a Christian rather than Judaic emphasis, therefore its author must have been a Christian magician who was schooled in a variety of magical traditions. Whoever he was, he clearly believed that the greatest magical teachings were to be procured through an Angelic teacher sent to the Theurgist from the Divine.

The *Arbatel* states that there are seven Olympic Spirits which rule over 196 Olympic Provinces or divisions of Heaven; each Spirit governing alternately for 490 years. (490 is the sum of consecutive multiples of seven.) Bethor was supposed to have ruled 60 years before the birth of Christ, until 430 AD when the rule of Phaleg was implemented. This rule ended in 920 AD when the rule of Och began. Haggith began her rule in 1410 and ended it in 1900. (Following the author's reasoning, Ophiel would be the reigning Olympic Spirit today.)

According to the author of the *Arbatel*, the names and sigils of the Olympic Spirits have no power or virtue in and of themselves, and the only divine names of power to be used are given to the theurgist by these Spirits, but even then, the potency of the names only lasts for 40 years. The Olympic Planetary Spirits are:

ARATRON—the Spirit of Saturn. Aratron governs all things ascribed to Saturn. He teaches alchemy, magic and medicine. He is said to have the power to make one invisible, to convert objects to stone or treasure, and the power to make the barren fruitful. Aratron governs the subterranean Spirits.

BETHOR—the Spirit of Jupiter. Bethor governs all things ascribed to Jupiter. He teaches medicine and has the power to open treasures, governs the spirits of Air into giving true answers, and he can also bestow longevity.

PHALEGH—the Spirit of Mars. Phalegh governs all things ascribed to Mars.

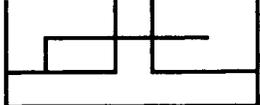
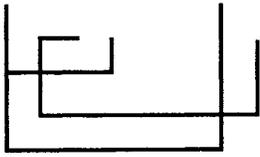
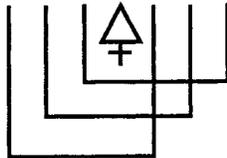
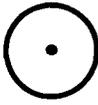
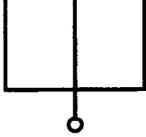
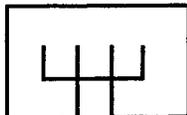
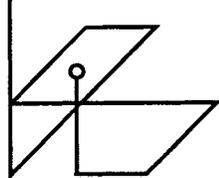
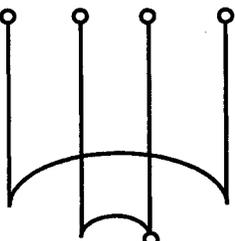
OCH—the Spirit of Sol. Och governs all things ascribed to the Sun. He bestows wisdom and health, converts things into gold, reconciles with the highest Spirits and teaches medicine.

HAGITH—the Spirit of Venus. Hagith governs all things ascribed to Venus. He has the knowledge of beauty and can transmute metals. Hagith reconciles between faithful Spirits and humans.

OPHIEL—the Spirit of Mercury. Ophiel governs all things ascribed to Mercury. He teaches the magical Arts.

PHUL—the Spirit of Luna. Phul governs all things ascribed to the Moon. He turns all metals into silver, and governs all Water Spirits. ✧



	Aratron	
	Bethor	
	Phaleg	
	Och	
	Hagith	
	Ophiel	
	Phul	

Names and Sigils of the Olympic Planetary Spirits

SECTION 8: The Tarot



The Tarot or “Book T” as it is sometimes called, is a pictorial book of ageless, esoteric wisdom. For centuries it has been used by magicians, occultists, and mystics for the purposes of divination and meditation. Like the Qabalah, the Tarot is a complete and elaborate system for describing the hidden forces behind the manifest universe. Not only is it the key to all occult science, but also a map for uncovering the various parts of the human psyche. Some have called the cards of the Tarot the “hieroglyphs of the Western Mystery Tradition.”

The origin of the Tarot remains a mystery. Various theories abound, including the speculations that: (1) the Tarot is of Egyptian origin, (2) that it was created by a group of Adepts to insure the survival of a persecuted esoteric philosophy by concealing it in a deck of playing cards, and (3) that it was invented by the gypsies (Bohemians) to protect its hidden wisdom under the exterior disguise of gambling and fortune telling. However the first known Tarot decks can only be documented with certainty as having been developed in the late fourteenth century during the reign of Charles VI of France. Some of the earliest decks include: the Tarot of Jacquemin Gringonneur, the Tarot of the Visconti-Sforza family, and the Tarocchi of Mantegna.

During the first part of the fifteenth century, the Tarot was used exclusively at the European courts of nobility—it had become a pastime reserved for the aristocracy. The invention of the printing press made the cards more common. In 1781, interest in the Tarot gained momentum when the Court de Gibelin, a freemason and Protestant minister claimed that the Tarot’s Trump cards were from a secret Egyptian book called *The Book of Thoth*.

Qabalistic Associations of the Tarot

However, it was not until 1856 that Eliphas Levi, (whose real name was Alphonse Louis Constant) a noted figure in the Occult Revival of the 19th century, established an undeniable parallel between the twenty-two Trumps of the Tarot and the twenty-two letters of the Hebrew alphabet. The Occult Revival ushered in serious study of the Tarot and its Qabalistic associations. Whether or not the original inventors of the Tarot deliberately placed Qabalistic symbolism into the cards is unimportant. The fact remains that the two systems of Qabalah and Tarot are so strikingly similar that they easily compliment and describe each other. At the end of the 19th century, the Hermetic Order of the Golden Dawn, spearheaded by MacGregor Mathers, formulated some of the most comprehensive teachings of the Qabalistic Tarot ever devised.

The traditional Tarot consists of a pack of seventy-eight cards made up of four suits of fourteen cards each, together with twenty-two Trumps, or Major Arcana, which tell the story of the Soul. (The Major Arcana contains twenty-two cards, while the Minor Arcana has a total of fifty-six cards.) The twenty-two Trump cards are each referred to one of the twenty-two paths that connect the Sephiroth on the Tree of Life. They also correspond to the twenty-two letters of the Hebrew alphabet.

Within the Minor Arcana each Tarot suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three Royal (Court) cards: King, Queen, Prince and Princess. Thus there are a total of sixteen Court cards. (Note: in some decks these cards are referred to as Knight, Queen, Emperor, and Knave or Page.) The four suits of the Tarot are:

1. **WANDS** (or scepters) comparable to *Clubs*.¹⁰⁵
2. **CUPS** (or chalices) comparable to *Hearts*.
3. **SWORDS** comparable to *Spades*.
4. **PENTACLES** (or coins) comparable to *Diamonds*.

In the Tarot, the ten small cards of each suit refer to the ten Sephiroth. The four suits refer to the letters of Tetragrammaton thus: wands to Yod, cups to Heh, swords to Vav, pentacles to Heh (final).

The four suits also refer to the Four Worlds of the Qabalah thus: wands to Atziluth, cups to Briah, swords to Yetzirah, pentacles to Assiah.

The sixteen court cards (or honors as they are sometimes called) are the Vicegerants of the Great Name, in the Qabalistic World to which each suit is referred. They allude to the fourfold Tetragrammaton and also symbolize the following:

1. **KING**—Father, Birth
2. **QUEEN**—Mother, Life
3. **PRINCE**—Son, Death
4. **PRINCESS**—Daughter, Resurrection

The Sephiroth, as represented by the Minor Arcana cards which accompany them, symbolize *objective* centers of energy emanating from the Divine. They are static and fixed points of force whose qualities are impartial and immobile. These cards allude to the unchangeable parts of the human psyche—those components which are inherent to the human mind.

The twenty-two paths and their corresponding Trump cards, on the other hand, are active and moving. They are *subjective* conduits or energy channels that run between the Sephiroth, connecting the spheres. These cards represent our own mutable experiences as we travel the pathways on the Tree of Life, encountering the differences that occur between one Sephirah and the next.

The Twenty-two Trumps

The twenty-two cards of the Major Arcana are also called the Trumps, Keys or Atus¹⁰⁶ of Tahuti. They are attributed to the twenty-two letters of the Hebrew alphabet as well as the twenty-two paths which connect the ten Sephiroth on the Tree of Life.

¹⁰⁵ In Regardie's *The Golden Dawn*, the attributions for wands and pentacles are reversed: wands = diamonds, pentacles = clubs. However, those attributions have never seemed like the correct ones to us.

¹⁰⁶ According to Mathers, the word *atu* comes from the Egyptian word *aat*, meaning "Mansion." E.A. Wallis Budge lists the word as *ait*, meaning "house," "abode," or "chamber."

They represent the energies of the Planets, the Signs of the Zodiac and the Elements of the ancients. These paths, numbered 11 through 32 are dynamic, subjective conduits of karmic energy. They symbolize forces in transit and allude to the Powers of consciousness in illustrated form. Their place on the Tree of Life is imaged by the winding path of the Serpent of Wisdom. Unlike the cards of the Minor Arcana, the Trump cards are considered true initiatory forces—having both an esoteric or spiritual meaning as well as an exoteric or mundane meaning which is used in divination.

Yetziratic Attribution of the Trumps

The twenty-two paths (symbolized by the Trumps) and the ten Sephiroth combined form the *Thirty-two Paths of Wisdom*. Since the Tarot Trumps correspond to the Hebrew letters, they can also be grouped in accordance with the three classes of letters described in the *Sepher Yetzirah*:

Elemental—The Three Mother Letters

THE FOOL (Air—*Aleph*)
 THE HANGED MAN (Water—*Mem*)
 JUDGMENT (Fire—*Shin*)

Planetary—The Seven Double Letters

THE MAGICIAN (Mercury—*Beth*)
 THE HIGH PRIESTESS (Luna—*Gimel*)
 THE EMPRESS (Venus—*Daleth*)
 THE WHEEL OF FORTUNE (Jupiter—*Kaph*)
 THE TOWER (Mars—*Peh*)
 THE SUN (Sol—*Resh*)
 THE UNIVERSE (Saturn—*Tau*)

Zodiacal—The Twelve Simple Letters

THE EMPEROR (Aries—*Heh*)
 THE HIEROPHANT (Taurus—*Vav*)
 THE LOVERS (Gemini—*Zayin*)
 THE CHARIOT (Cancer—*Cheth*)
 STRENGTH (Leo—*Teth*)
 THE HERMIT (Virgo—*Yod*)
 JUSTICE (Libra—*Lamed*)
 DEATH (Scorpio—*Nun*)
 TEMPERANCE (Sagittarius—*Samekh*)
 THE DEVIL (Capricorn—*Ayin*)
 THE STAR (Aquarius—*Tzaddi*)
 THE MOON (Pisces—*Qoph*)

The Yetziratic attributions of the Hebrew alphabet make it possible to signify certain divine names and words by employing their Elemental, Planetary, or Zodiacal symbols. This can result in some curious hieroglyphic symbolism. For

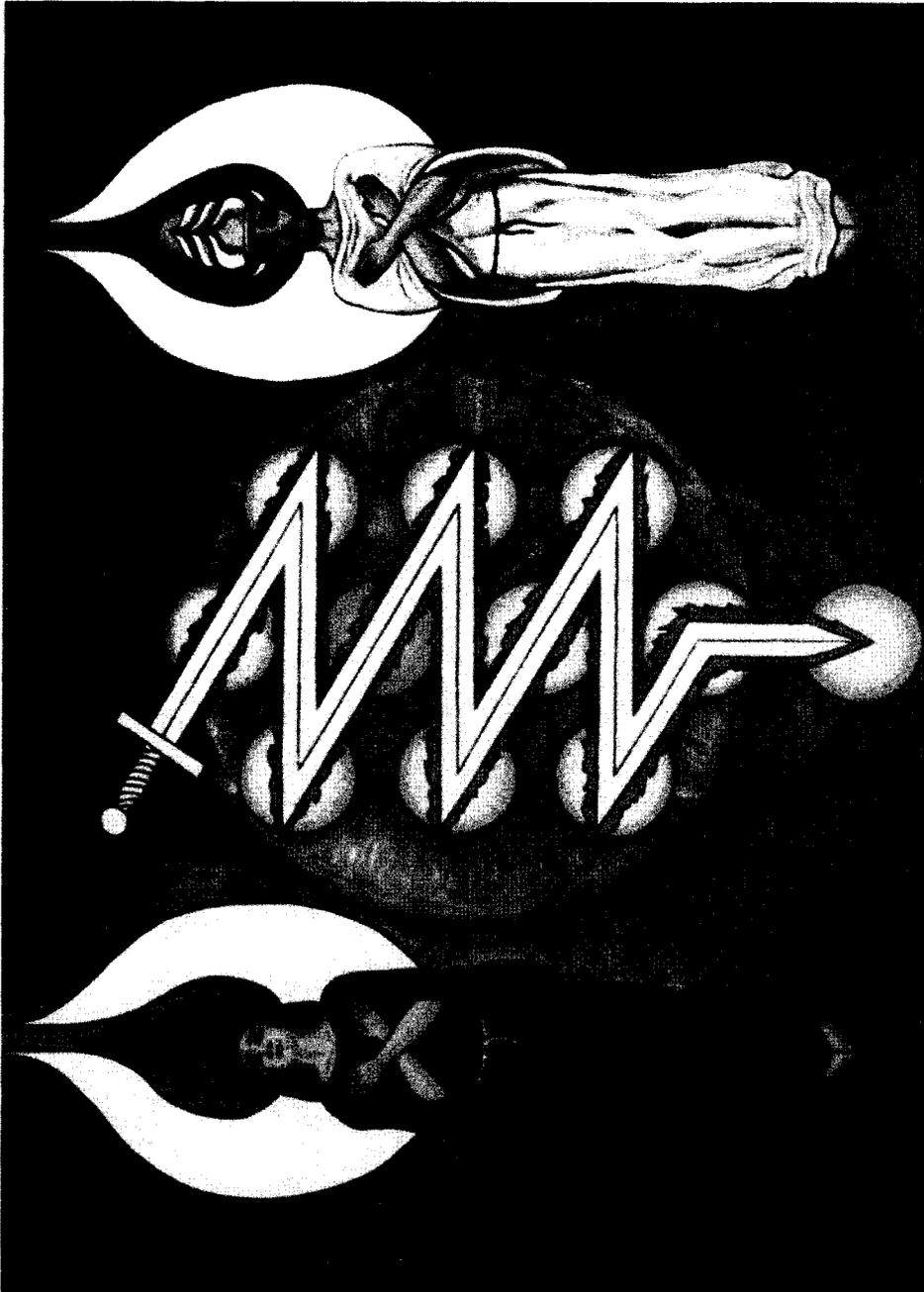


PLATE 1: THE FLAMING SWORD AND THE KERLIDM.

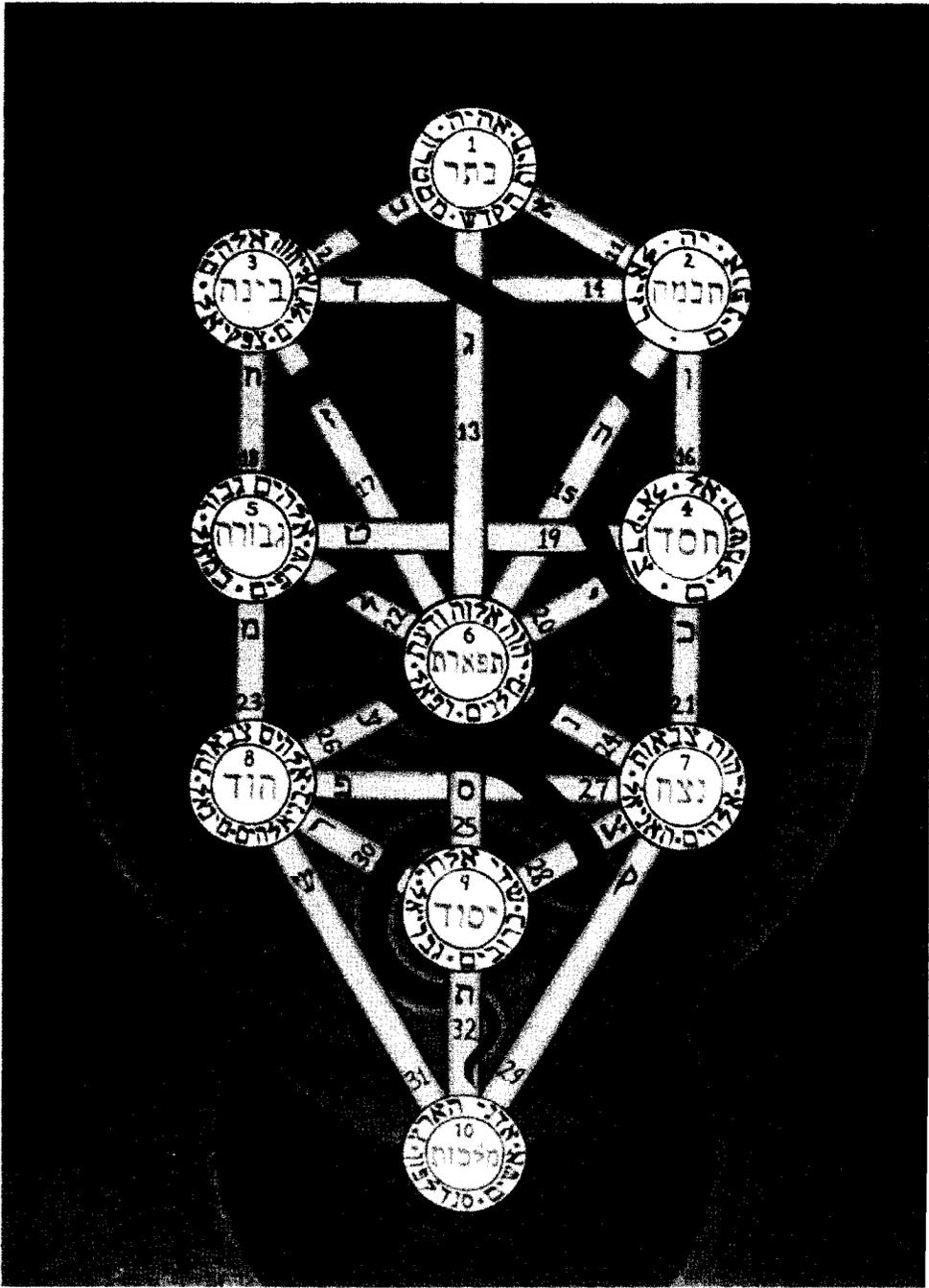


PLATE 2: THE SERPENT OF WISDOM ON THE TREE OF LIFE

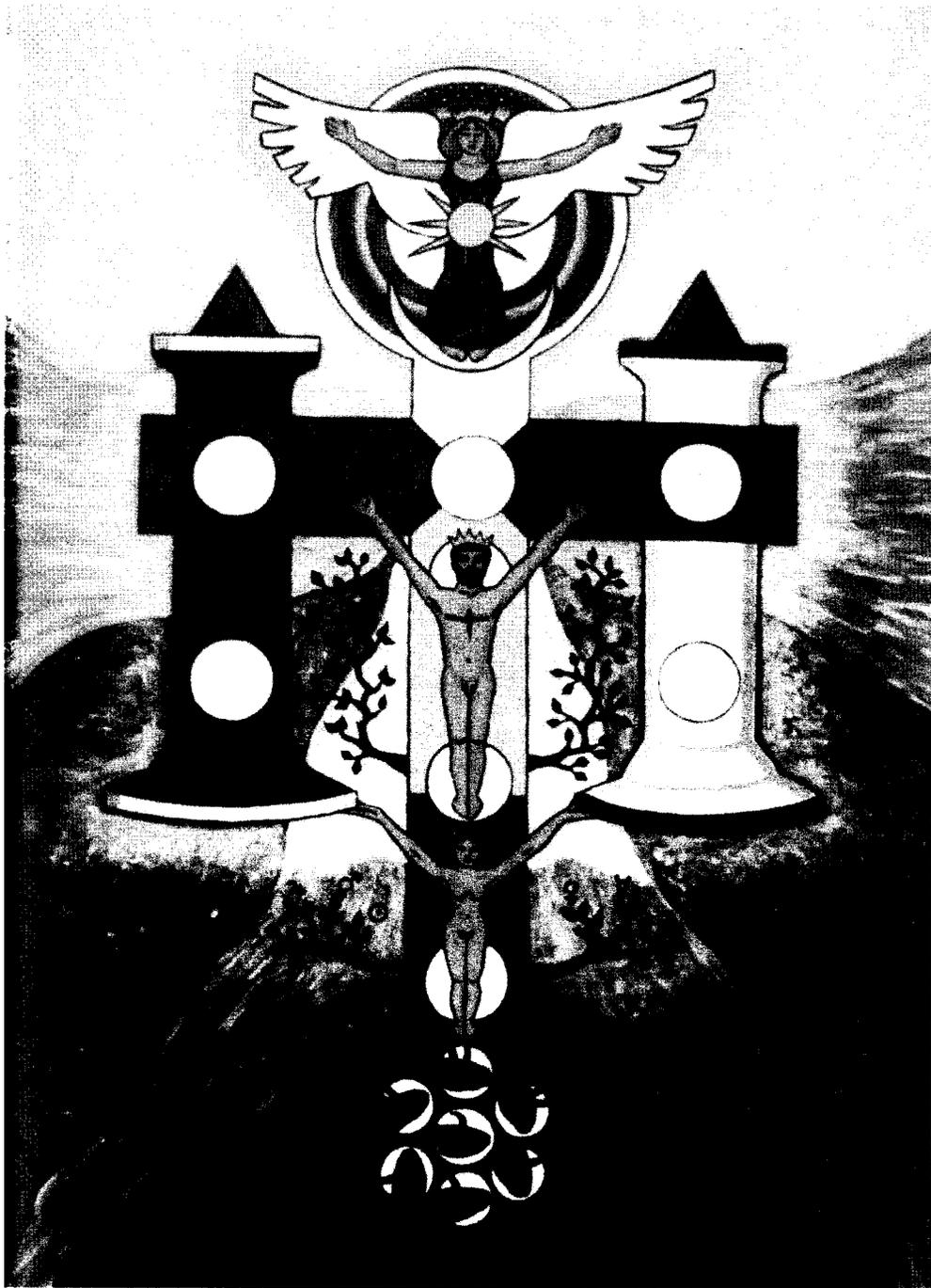


PLATE 3: THE GARDEN OF EDEN BEFORE THE FALL

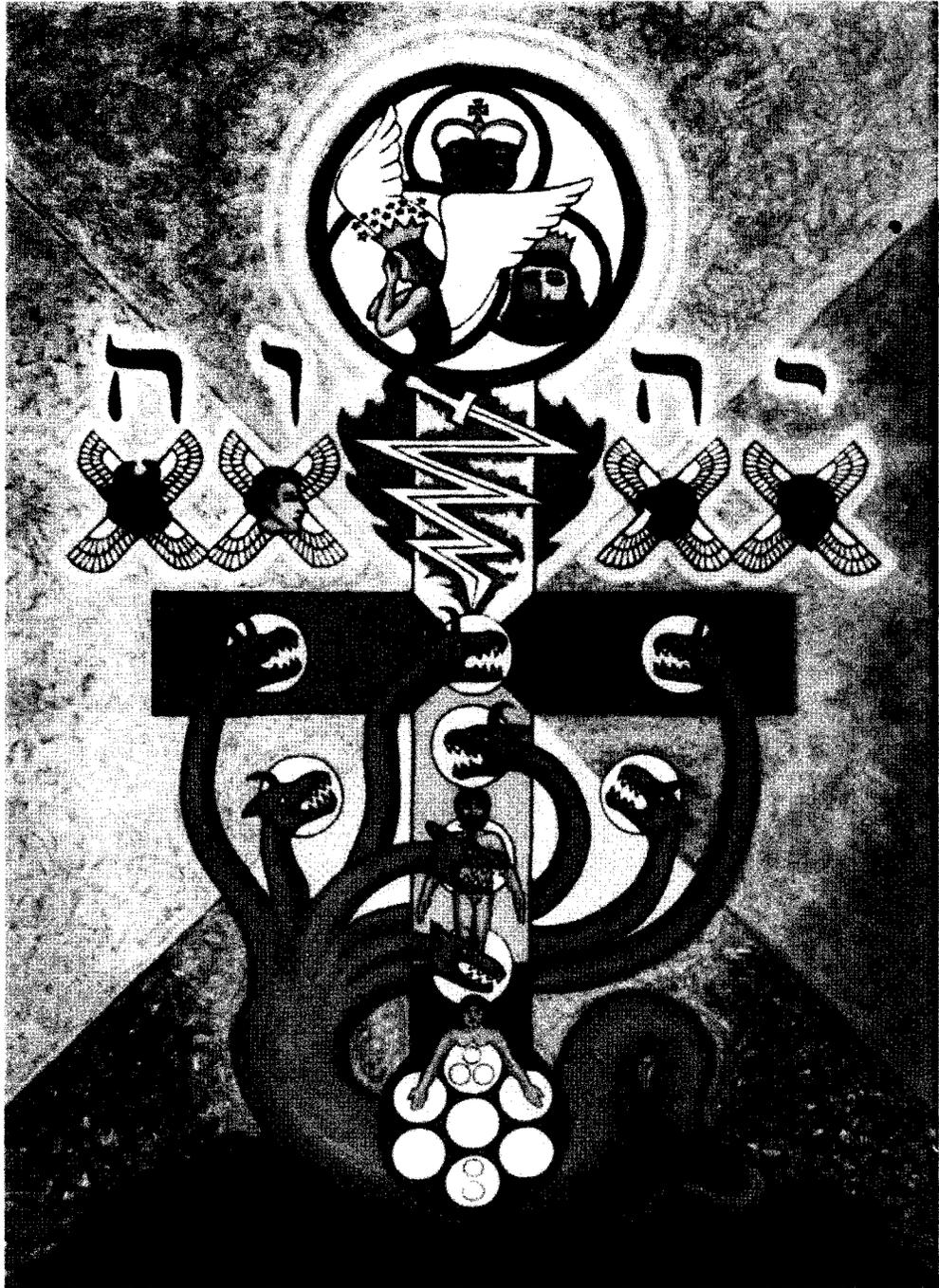


PLATE 4: THE GARDEN OF EDEN AFTER THE FALL

THE FOOL

Key: 0 *Yetziratic Path:* 11 *Letter:* Aleph *Attribution:* Air
Esoteric Title: The Spirit of Ether
Connecting Sephiroth: Kether to Chokmah
Key word: POTENTIALITY

Related ideas: The fiery Intelligence. The first current of potential Vibration. Possibility. Precursor of the first thought. The Unmanifest. Absolute Unity. The first Breath. The first thought of manifestation. Innocence. Spirituality. Baptism of Air. The number 0 represents the circle of the universe and the mathematical beginning point. *Images:* An innocent child. Harpocrates, the god of Silence. A dangerous wolf on a leash. A tree bearing yellow roses. *Interpretation in a Tarot Reading:* Idea, thought, spirituality. (If the question concerns the material this card is not good: showing folly, instability, stupidity.)

THE MAGICIAN

Key: 1 *Yetziratic Path:* 12 *Letter:* Beth *Attribution:* Mercury
Esoteric Title: The Magus of Power
Connecting Sephiroth: Kether to Binah
Key word: DIRECTION

Related ideas: The act of experience. Energy. Invocation. Director of energy. Organization of thought. Thought becoming manifest. Wisdom. Skill. Occult power. *Images:* The magician, Hermes-Thoth. The altar. The four Elemental Weapons. Caduceus Wand. The Infinity sign. *Interpretation in a Tarot Reading:* Skill, wisdom, adaptation, craft, cunning, dexterity, occult wisdom.

THE HIGH PRIESTESS

Key: 2 *Yetziratic Path:* 13 *Letter:* Gimel *Attribution:* Luna
Esoteric Title: The Priestess of the Silver Star
Connecting Sephiroth: Kether to Tiphareth
Key word: CONSCIOUSNESS

Related ideas: Root essence of consciousness. Ultimate expression and source of Water. Regulator of the flow and direction of vibration. Fluctuation. *Images:* The High Priestess veiled and crowned with the crescent Moon. The cup of Water. *Interpretation in a Tarot Reading:* Wisdom, knowledge, change, alteration, increase and decrease. Fluctuation.

THE EMPRESS

Key: 3 Yetziratic Path: 14 Letter: Daleth Attribution: Venus
Esoteric Title: Daughter of the Mighty Ones
Connecting Sephiroth: Chokmah to Binah
Key word: UNITY

Related ideas: Union of the two opposing powers of force and form. Union of masculine and feminine. The universal Mother. The universal power of love. Fertility. Builder of form. The womb of manifestation. The root essence of pure emotion. The divine feminine power. *Images:* The Empress enthroned. The ankh or Venus symbol. The royal scepter. The dove. *Interpretation in a Tarot Reading:* Beauty, happiness, pleasure movement. (If extremely ill-dignified: luxury, dissipation.)

THE EMPEROR

Key: 4 Yetziratic Path: 15 Letter: Heh Attribution: Aries
Esoteric Title: Son of the Morning; Chief among the Mighty
Connecting Sephiroth: Chokmah to Tiphareth
Key word: ENERGY

Related ideas: Initiation of energy. Creative force. Stimulation of a dynamic current. Cycle of rebirth. The divine masculine power. *Images:* The Emperor enthroned. The horned crown. The ram. The ram-headed scepter. The golden orb. *Interpretation in a Tarot Reading:* War, conquest, victory, strife, ambition, realization, development.

THE HIEROPHANT

Key: 5 Yetziratic Path: 16 Letter: Vav Attribution: Taurus
Esoteric Title: Magus of the Eternal Gods
Connecting Sephiroth: Chokmah to Chesed
Key word: ILLUMINATION

Related ideas: Connecting That which is Above to That which is Below. Channel for spiritual instruction. Expounder of the Mysteries. The great Teacher. Inner illumination. *Images:* The Hierophant enthroned. The bull. The triple crown. The Crook of Mercy. The scroll containing the Logos (the word of creation). *Interpretation in a Tarot Reading:* Divine Wisdom, mercy, manifestation, explanation, teaching, occult wisdom.

THE LOVERS

Key: 6 Yetziratic Path: 17 Letter: Zayin Attribution: Gemini
Esoteric Title: Children of the Voice Divine;
The Oracles of the Mighty Gods.
Connecting Sephiroth: Binah to Tiphareth
Key word: LIBERATION

Related ideas: Integration of the Higher and the Lower. The joining of the two great contending forces. Personality uniting with the Higher Self. Divine Love. Freedom through unity. Fusion. Bonding. *Images:* Perseus and Andromeda. The rock and chains of material bondage. The sword and the shield. The sea monster. *Interpretation in a Tarot Reading:* Inspiration (passive and in some cases mediumistic). Motive, power and action, arising from inspiration and impulse.

THE CHARIOT

Key: 7 Yetziratic Path: 18 Letter: Cheth Attribution: Cancer
Esoteric Title: Child of the Power of the Waters;
Lord of the Triumph of Light
Connecting Sephiroth: Binah to Geburah
Key word: SUBLIMATION

Related ideas: Conqueror. Exaltation. Vision of unseen energies. Guidance of the Lower by Spirit. Descent of the Spirit into the world of manifestation. Movement through all planes of existence. *Images:* Armored figure enthroned in a chariot. Two horses, one black one white. Eagle's head. *Interpretation in a Tarot Reading:* Triumph, victory, overcoming obstacles, health, success (though not always enduring).

STRENGTH

Key: 8 Yetziratic Path: 19 Letter: Teth Attribution: Leo
Esoteric Title: Daughter of the Flaming Sword;
Leader of the Lion
Connecting Sephiroth: Chesed to Geburah
Key word: CONTROLLED POWER

Related ideas: Fortitude. Mastery of the Lower by the Higher. Harnessed force. Passions under the control of the Will. Kinetic energy. Resolve. *Images:* A veiled woman. A red lion. *Interpretation in a Tarot Reading:* Courage, strength, might, fortitude. Power not arrested as in the act of judgment, but passing on to further action. (Sometimes obstinacy and abuse of power.)

THE HERMIT

Key: 9 *Yetziratic Path:* 20 *Letter:* Yod *Attribution:* Virgo
Esoteric Title: The Magus of the Voice of Light;
 The Prophet of the Gods
Connecting Sephiroth: Chesed to Tiphareth
Key word: DIVINE INTERVENTION

Related ideas: The Light bearer. Message from the Higher. Divine Wisdom. Vibration. The word of power. The Supreme Will. Help and inspiration from the Higher. *Images:* Old and wise master magician concealed in a hooded cloak. The lamp of Light. The Staff. *Interpretation in a Tarot Reading:* Wisdom sought for and obtained from above. Divine inspiration, prudence, deliberation.

THE WHEEL OF FORTUNE

Key: 10 *Yetziratic Path:* 21 *Letter:* Kaph *Attribution:* Jupiter
Esoteric Title: The Lord of the Forces of Life.
Connecting Sephiroth: Chesed to Netzach
Key word: KARMA

Related ideas: Time. Destiny. Fluctuation. The rotation and cycling of human incarnation. Perpetual motion. Karma—bringing past deeds into the present and on into the future. *Images:* The Wheel of Fortune. The Sphinx. The Cynocephalus (dog-faced ape). *Interpretation in a Tarot Reading:* Good fortune and happiness (If ill-dignified: intoxication with success or ill-fortune and failure.)

JUSTICE

Key: 11 *Yetziratic Path:* 22 *Letter:* Lamed *Attribution:* Libra
Esoteric Title: Daughter of the Lord of Truth;
 The Holder of the Balances
Connecting Sephiroth: Geburah to Tiphareth
Key word: EQUILIBRATION

Related ideas: Necessary adjustment. Equilibrating action. Compensation. Keeper of balance. Perpetuator of harmony and forward movement. Law and truth. *Images:* The goddess Maat. The Scales of Balance. The double-edged sword. The jackal. The two pillars. *Interpretation in a Tarot Reading:* Eternal justice and balance, equilibrium. Strength and force, but arrested as in the act of judgment. Also legal proceedings. (If ill-dignified: severity and bias.)

THE HANGED MAN

Key: 12 *Yetziratic Path:* 23 *Letter:* Mem *Attribution:* Water
Esoteric Title: The Spirit of the Mighty Waters
Connecting Sephiroth: Geburah to Hod
Key word: SACRIFICE

Related ideas: Crucifixion. Self-sacrifice. Self-denial. Suspended animation. Trance-state. Period of withdrawal. Reversal. Submergence of the Higher into the Lower in order to sublimate the Lower. Descent of Spirit into matter, for the sake of transcendence. Baptism of Water. *Images:* A man hanging upside-down from a tree over Water. His legs are crossed and his hands are bound behind his back. *Interpretation in a Tarot Reading:* Enforced sacrifice. Punishment. Loss. Suffering generally. Sacrifice that is not always voluntary.

DEATH

Key: 13 *Yetziratic Path:* 24 *Letter:* Nun *Attribution:* Scorpio
Esoteric Title: The Child of the Great Transformers;
Lord of the Gates of Death.
Connecting Sephiroth: Tiphareth to Netzach
Key word: TRANSFORMATION

Related ideas: Transmutation. Transition. Change of one form for another. Cycle of death and rebirth. Purification. *Images:* The skeleton of Death. The scythe. The parts of corpses. The darkened sun. The serpent. The eagle. *Interpretation in a Tarot Reading:* Time. Ages. Transformation. Alteration. Involuntary change.

TEMPERANCE

Key: 14 *Yetziratic Path:* 25 *Letter:* Samekh *Attribution:* Sagittarius
Esoteric Title: Daughter of the Reconcilers;
The Bringer Forth of Life
Connecting Sephiroth: Yesod to Tiphareth
Key word: RECONCILIATION

Related ideas: Tempering of opposites. Combination. Mediation. Arbitration. Necessary trial and temptation for the sake of balance and union. *Images:* A great feminine Angel standing on Earth and Water, mixing Water and Fire from two vases. A volcano. The sun. The yellow square of Chesed. *Interpretation in a Tarot Reading:* Combination of Forces. Realization. Uniting. Material action. (Effect either for good or ill.)

THE DEVIL

Key: 15 *Yetziratic Path:* 26 *Letter:* Ayin *Attribution:* Capricorn
Esoteric Title: Lord of the Gates of Matter;
 Child of the Forces of Time
Connecting Sephiroth: Tiphareth to Hod
Key word: MATERIALITY

Related ideas: Natural generative force. The powers of Nature. Sexual force and natural reproduction. Also illusion and distorted perceptions. Mirth. *Images:* The grotesque image of the Devil made up from several animal parts. The horn and the torch. The altar of materiality. Two smaller demons chained. *Interpretation in a Tarot Reading:* Materiality. Material Force. Material temptation or obsession.

THE TOWER

Key: 16 *Yetziratic Path:* 27 *Letter:* Peh *Attribution:* Mars
Esoteric Title: Lord of the Hosts of the Mighty
Connecting Sephiroth: Netzach to Hod
Key word: RESTRUCTURING

Related ideas: Destruction of the old in order to rebuild the new. Demolition of outmoded beliefs. Sudden involuntary illumination. Dramatic realization. Remodeling of obsolete ideas. *Images:* A brick tower with its summit sheared off. The lightning bolt of Mars. Two figures falling from the Tower. The Tree of Life. The reversed or Qlippotic Tree. *Interpretation in a Tarot Reading:* Ambition, fighting, strife, war, courage. (If ill-dignified: destruction, ruin, danger.)

THE STAR

Key: 17 *Yetziratic Path:* 28 *Letter:* Tzaddi *Attribution:* Aquarius
Esoteric Title: Daughter of the Firmament;
 Dweller between the Waters
Connecting Sephiroth: Netzach to Yesod
Key word: MEDITATION

Related ideas: Meditation. Listening to the Inner Voice. Using knowledge and imagination to receive information from within. Contemplation. Delving into pure consciousness. The upper astral. *Images:* A nude goddess pouring Water into a river from two vases. A large seven-pointed star. Seven lesser stars. The Tree of Life. The Tree of the Knowledge of Good and of Evil. An ibis. *Interpretation in a Tarot Reading:* Hope, faith, unexpected help. (If ill-dignified: dreaminess, deceived hope.)

THE MOON

Key: 18 *Yetziratic Path:* 29 *Letter:* Qoph *Attribution:* Pisces
Esoteric Title: Ruler of Flux and Reflux;
Child of the Sons of the Mighty
Connecting Sephiroth: Netzach to Malkuth
Key word: SUBCONSCIOUS MIND

Related ideas: Unconscious influences and impulses. Repressed ideas and desires. Personal demons and self-created phantoms. The reptilian brain. Evolution. Progression. *Images:* A crayfish in Water, starting to journey up the path onto land. Two fierce dogs. Two towers in the distance. The waxing Moon containing a face. Four Hebrew Yods. *Interpretation in a Tarot Reading:* Dissatisfaction, voluntary change, error, lying, falsity, deception. (Depending much on dignity.)

THE SUN

Key: 19 *Yetziratic Path:* 30 *Letter:* Resh *Attribution:* Sol
Esoteric Title: Lord of the Fire of the World
Connecting Sephiroth: Hod to Yesod
Key word: CONSCIOUS MIND

Related ideas: The intellectual mind. Active awareness of the Divine. The power of knowledge. Increased perception. The knowledge of existence of Higher realms of being. Inner spiritual communication made available to the lower self. *Images:* A large and brilliant Sun. Two children playing in the Water and on the Earth. A stone fence surrounding the children in the garden. Two groups of seven Hebrew Yods falling on either side of the Sun. *Interpretation in a Tarot Reading:* Glory, gain, riches, happiness, joy. (If ill-dignified vanity, arrogance and display.)

JUDGMENT

Key: 20 *Yetziratic Path:* 31 *Letter:* Shin *Attribution:* Fire (or Spirit)
Esoteric Title: The Spirit of the Primal Fire
Connecting Sephiroth: Hod to Malkuth
Key word: INITIATION

Related ideas: The act of initiation. Receiving an infusion of divine energy (Spirit). The first awareness of the Divine. Spirit descending into physical matter in an act of consecration. Consecration through Fire. Baptism of Fire. *Images:* The Archangel Michael descending. The candidate rising from the tomb. The Hebrew letter Shin. The rainbow. The fiery serpents (Seraphim). The triangle of flame. The two figures of Samael and Anael. The final figure of Ariel. *Interpretation in a Tarot Reading:* Final decision, judgment, sentence, result, determination of a matter without appeal on its plane. (If ill-dignified: postponement.)

THE UNIVERSE

Key: 21 *Yetziratic Path:* 32 *Letter:* Tau *Attribution:* Saturn (or Earth)

Esoteric Title: The Great One of the Night of Time

Connecting Sephiroth: Yesod to Malkuth

Key word: EXPLORATION

Related ideas: The exploration of the invisible universe. Investigation of one's inner psychic makeup. Inquiry into the unconscious. A journey into the Underworld. The beginning and the end. The keys to the Universe. *Images:* The goddess Isis crowned with a crescent and surrounded by a floating scarf. The two wands of positive and negative power. The twelve circles of the Zodiacal Signs. The ring of seventy-two smaller circles (the Schem ha-Mephoresh). The four Kerubim. The night sky. *Interpretation in a Tarot Reading:* The matter itself, synthesis, completion, reward. (Usually denotes the actual subject of the question and therefore depends entirely on accompanying cards.)✧

Notes on the Tarot¹⁰⁷

In the Tree of Life in the Tarot, each path forms the connecting link between two of the Sephiroth. The King and Queen are the correlations of the *Abba* and the *Aima* in that suit; the Knave or Prince answers to *Microprosopus*, and the Knave or Princess which was anciently a female figure, is referred to the Bride, *Kallah* or *Malkuth*. Combining, then, the material attributions of the Sephiroth and the Path, it results that:

0. Fool = The Crown of Wisdom, the Primum Mobile, acting through the Air on the Zodiac.
1. The Juggler¹⁰⁸ = The Crown of Understanding, the beginning of material production, the Primum Mobile acting through the Philosophic Mercury on Saturn.
2. High Priestess = The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile, acting through the Moon on the Sun.
3. Empress = The Wisdom of Understanding, the Union of the powers of Origination and Production; the Sphere of the Zodiac acting through Venus upon Saturn.
4. Emperor = The Wisdom of Sovereignty and Beauty, and the originator of them; the Sphere of the Zodiac acting through Aries upon the Sun, and initiating Spring.
5. Hierophant = The Wisdom and fountain of Mercy, the Sphere of the Zodiac acting through Taurus upon Jupiter.

¹⁰⁷ This section was written by Frater S.R.M.D. (Mathers) and was originally published in Regardie's *The Golden Dawn*.

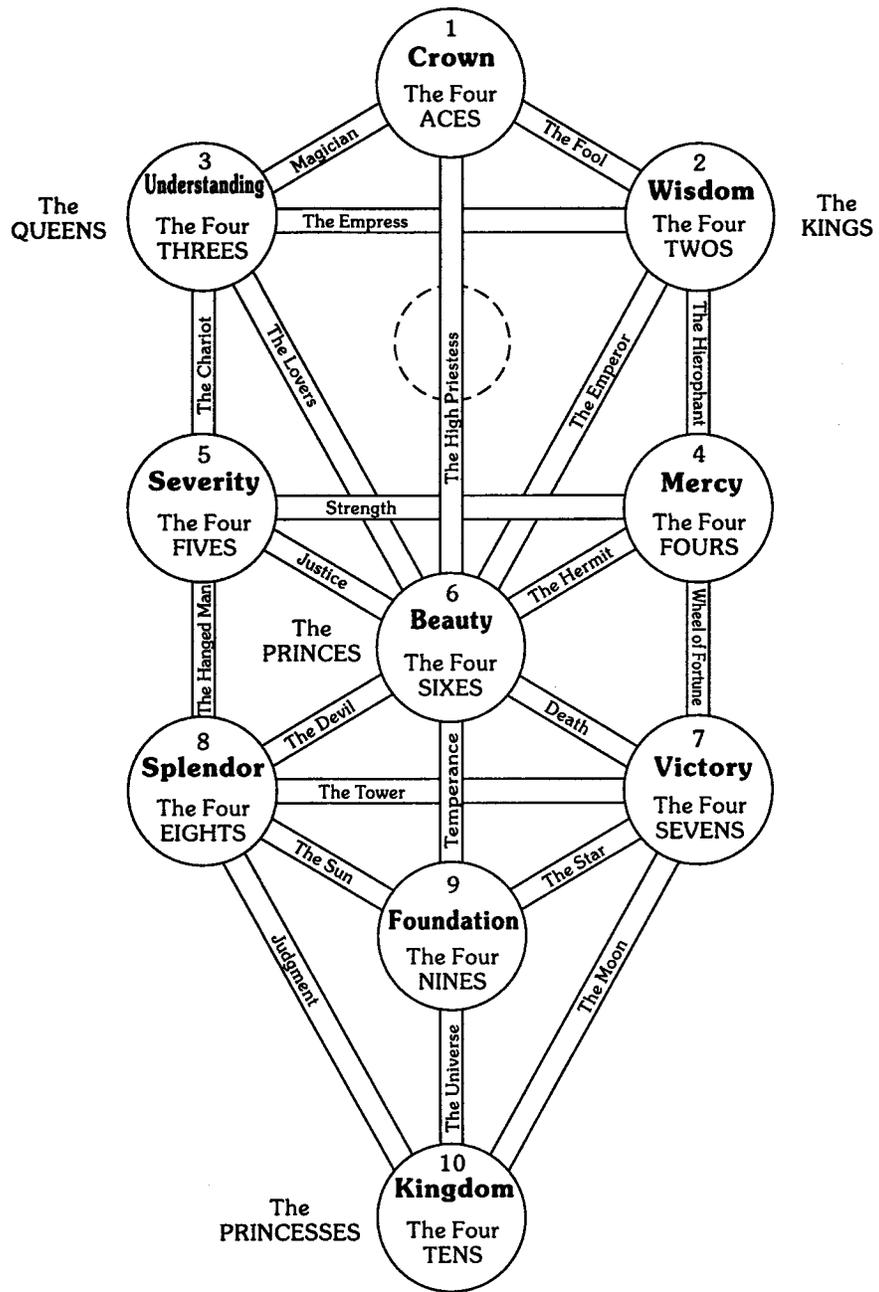
¹⁰⁸ Better known as "The Magician."

6. The Lovers = The Understanding of Beauty and Production of Beauty and Sovereignty. Saturn acting through Gemini upon Sol.
7. Chariot = Understanding acting upon Severity. Saturn acting through Cancer upon Mars.
8. Strength = Fortitude. Mercy tempering Severity. The Glory of Strength. Jupiter acting through Leo upon Mars.
9. Hermit = The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol.
10. Wheel of Fortune = The Mercy and Magnificence of Victory. Jupiter acting through Jupiter direct upon Venus.
11. Justice = The Severity of Beauty and Sovereignty. Mars acting through Libra upon Sol.
12. The Hanged Man = The Severity of Splendor. Execution of Judgment. Mars acting through Water upon Mercury.
13. Death = The Sovereignty and result of Victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.
14. Temperance = The Beauty of a firm Basis. The Sovereignty of Fundamental Power. Sol acting through Sagittarius upon Luna.
15. The Devil = The Sovereignty and Beauty of Material (and therefore false) Splendor. Sol acting through Capricorn upon Mercury.
16. The Tower = The Victory over Splendor. Venus acting through Mars upon Mercury. Avenging force.
17. Star = The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope.
18. Moon = The Victory of the Material. Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of Material Forces.
19. Sun = The Splendor of the Material World.¹⁰⁹ Mercury acting through the Sun upon the Moon.
20. Judgment = The Splendor of the Spiritual World. Mercury acting through Fire upon the Cosmic Elements.
21. Universe = The Foundation of the Cosmic Elements and of the Material World. Luna acting through Saturn upon the Elements.✧

The Minor Arcana

The Minor Arcana is composed of forty small (or numbered) cards plus sixteen court cards. The small cards are numbered Aces through tens and are divided into the four suits (wands, cups, swords, and pentacles) which allude to the four Elements, the Tetragrammaton and the Four Worlds of the Qabalah. Every Small card is attributed by its number to one of the Sephiroth. *Therefore each Small card represents one of the Ten Sephiroth in one of the Four Qabalistic Worlds.* In addition to this, each small card is assigned one of the decanates of the Zodiac (one of the 36 divisions of 10 degrees on a Zodiacal chart).

¹⁰⁹ This could also be interpreted as "The Splendor of a firm Foundation."



The Tarot on the Tree of Life

The Suit of Wands

The first suit of the Tarot represents the Yod-Force of Tetragrammaton, the Element of Fire and the Qabalistic World of Atziluth. In general, wands indicate great energy and dynamic power. They also allude to the great masculine power as the first stimulating spark of energy which begins life and sets everything in motion.

The Suit of Cups

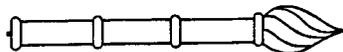
The second suit in the deck symbolizes the Heh-Force of the Four-lettered Name of God, the Element of Water and the Qabalistic World of Briah. Cups refer to the form-building capacity of the great feminine power.

The Suit of Swords

The third Tarot suit alludes to the Vav-Force of Tetragrammaton, the Element of Air and the Qabalistic World of Yetzirah. Swords indicate intellect, communication, mental faculties and sometimes trouble. This suit is the son, the first offspring of the marriage of the primary Elements represented by the two preceding suits.

The Suit of Pentacles

The fourth and final suit of the Tarot refers to the Heh-Final Force of the Four-lettered Name, the Element of Earth and the Qabalistic World of Assiah. For the most part, pentacles or disks suggest material or worldly affairs, business or money. This suit is the daughter of the first two (wands and cups) implying that their combined energies have manifested in this final suit.

**THE ACE OF WANDS**

Decan: —

Associated Sephirah: Kether *World:* Atziluth

Key word/Esoteric Title: THE ROOT OF THE POWERS OF FIRE

Image: Angelic hand issuing from clouds grasping a heavy club with three branches ending in ten flames. Twenty-two flaming Yods surrounding. *Interpretation:* Force, strength, rush, vigor, energy. Natural force as opposed to invoked force.

THE TWO OF WANDS

Decan: Mars in Aries, 1^o—10^o

Associated Sephirah: Chokmah *World:* Atziluth

Key word/Esoteric Title: DOMINION

Image: Angelic hand issuing from clouds grasping two wands. *Interpretation:* Influence over others, authority, power, dominion, boldness, courage. Sometimes obstinate and unforgiving.

THE THREE OF WANDS*Decan:* Sun in Aries, 10^o—20^o*Associated Sephirah:* Binah *World:* Atziluth*Key word/Esoteric Title:* ESTABLISHED STRENGTH

Image: Angelic hand issuing from clouds grasping three wands—two crossed and one upright. *Interpretation:* Established strength and force. Success of the struggle. Self-assertion. Sometimes obstinate and rude.

THE FOUR OF WANDS*Decan:* Venus in Aries, 20^o—30^o*Associated Sephirah:* Chesed *World:* Atziluth*Key word/Esoteric Title:* PERFECTED WORK

Image: Two hands issuing from clouds clasped in the center with the First Order grip, holding four wands crossed. *Interpretation:* Settlement, arrangement, completion, perfection, success. Rest after labor.

THE FIVE OF WANDS*Decan:* Saturn in Leo, 1^o—10^o*Associated Sephirah:* Geburah *World:* Atziluth*Key word/Esoteric Title:* STRIFE

Image: Two hands issuing from clouds clasped in the center with the First Order grip, holding four wands crossed plus one upright in center. *Interpretation:* Quarreling and fighting, strife and contest, cruelty, rashness.

THE SIX OF WANDS*Decan:* Jupiter in Leo, 10^o—20^o*Associated Sephirah:* Tiphareth *World:* Atziluth*Key word/Esoteric Title:* VICTORY

Image: Two hands issuing from clouds clasped in the center with the First Order grip, holding six wands. Flames at point of junction. *Interpretation:* Gain, victory after strife, pleasure gained by labor, success through energy and perseverance.

THE SEVEN OF WANDS*Decan:* Mars in Leo, 20^o—30^o*Associated Sephirah:* Netzach *World:* Atziluth*Key word/Esoteric Title:* VALOR

Image: Two hands issuing from clouds clasped in the center with the First Order grip, holding six wands crossed. A third hand at bottom holding a seventh upright wand. *Interpretation:* Courage in the face of opposition, possible victory depending upon the energy and courage exercised.

THE EIGHT OF WANDS

Decan: Mercury in Sagittarius, 1^o—10^o
Associated Sephirah: Hod *World:* Atziluth
Key word/Esoteric Title: SWIFTNESS

Image: Four hands issuing from clouds clasped in two pairs in the center with the First Order grip, holding eight wands crossed four and four. *Interpretation:* Hasty communication, swiftness, rapidity, too much force applied too suddenly. Very rapid rush but too quickly expended. Violent but not lasting.

THE NINE OF WANDS

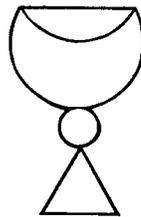
Decan: Moon in Sagittarius, 10^o—20^o
Associated Sephirah: Yesod *World:* Atziluth
Key word/Esoteric Title: GREAT STRENGTH

Image: Four hands as before holding eight wands crossed four and four. A fifth hand at bottom holding a ninth wand upright. *Interpretation:* Strength, power, health, tremendous and steady force. Great success after strife.

THE TEN OF WANDS

Decan: Saturn in Sagittarius, 20^o—30^o
Associated Sephirah: Malkuth *World:* Atziluth
Key word/Esoteric Title: OPPRESSION

Image: Four hands as before holding eight wands crossed four and four. A fifth hand at bottom holding two additional upright wands. *Interpretation:* Cruelty, malice, revenge, injustice, cruel and overbearing force. Selfishness.

**THE ACE OF CUPS**

Decan: —
Associated Sephirah: Kether *World:* Briah
Key word/Esoteric Title: THE ROOT OF THE POWERS OF WATER

Image: Angelic hand issuing from clouds supporting on the palm a cup from which rises a fountain of clear Water cascading on all sides. Calm Water below contains lotus and Water lilies. *Interpretation:* Fertility, productiveness, beauty, happiness, pleasure.

THE TWO OF CUPS*Decan:* Venus in Cancer, 1^o—10^o*Associated Sephirah:* Chokmah *World:* Bria*Key word/Esoteric Title:* LOVE

Image: Angelic hand issuing from clouds holding two lotuses. A lotus flower rises above the Water and the hand. From this lotus springs the stem of another lotus from which Water gushes. Crossed on the stem of the top flower are two dolphins, one gold and one silver. The Water flows in two streams of gold and silver over the animals into two cups which overflow. *Interpretation:* Pleasure, love, home, marriage, harmony unity. (Sometimes folly and waste depending on dignity.)

THE THREE OF CUPS*Decan:* Mercury in Cancer, 10^o—20^o*Associated Sephirah:* Binah *World:* Bria*Key word/Esoteric Title:* ABUNDANCE

Image: A hand holding a group of lotus flowers, two flowers hang over the central cup, filling it with Water. Other flowers pour Water into the two side cups. All cups overflow with Water. *Interpretation:* Plenty, abundance, success, bounty, pleasure.

THE FOUR OF CUPS*Decan:* Moon in Cancer, 20^o—30^o*Associated Sephirah:* Chesed *World:* Bria*Key word/Esoteric Title:* BLENDED PLEASURE

Image: Two upper cups overflow into two lower cups which do not overflow. A hand grasps the stem of a single flower card from which the Water issues. The stem and two leaves at the center form a cross between the cups. *Interpretation:* Mixed blessings, receiving pleasure but with some drawbacks, and anxieties.

THE FIVE OF CUPS*Decan:* Mars in Scorpio, 1^o—10^o*Associated Sephirah:* Geburah *World:* Bria*Key word/Esoteric Title:* LOSS IN PLEASURE

Image: A hand holding the stem of five lotus flowers which overhang five cups. No Water is shown. *Interpretation:* End of pleasure, disappointment, sorrow and loss, treachery, troubles, anxieties, loss of friendship.

THE SIX OF CUPS

Decan: Sun in Scorpio, 10°—20°

Associated Sephirah: Tiphareth *World:* Bria

Key word/Esoteric Title: PLEASURE

Image: A hand holding the stem of six lotus flowers which overhang six cups. Water flows from each flower into one of the cups but they are not overflowing. *Interpretation:* Beginning of happiness, pleasure, success or enjoyment. Commencement of steady increase. (Sometimes vanity and presumptuousness, according to dignity.)

THE SEVEN OF CUPS

Decan: Venus in Scorpio, 20°—30°

Associated Sephirah: Netzach *World:* Bria

Key word/Esoteric Title: ILLUSIONARY SUCCESS

Image: A hand holding the stem of six lotus flowers which overhang seven cups. The hand in the middle, just above the lower central cup which has no flower. No Water is shown and all the cups are empty. *Interpretation:* Promises unfulfilled, illusion, error, deception in the face of apparent success.

THE EIGHT OF CUPS

Decan: Saturn in Pisces, 1°—10°

Associated Sephirah: Hod *World:* Bria

Key word/Esoteric Title: ABANDONED SUCCESS

Image: A hand holding the stem of two lotus flowers. Eight cups are shown but the flowers overhang and pour Water only into the middle two cups. Only two other cups on the bottom receive Water. *Interpretation:* Success abandoned, decline of interest, temporary success that is not followed up, indolence in accomplishments.

THE NINE OF CUPS

Decan: Jupiter in Pisces, 10°—20°

Associated Sephirah: Yesod *World:* Bria

Key word/Esoteric Title: MATERIAL HAPPINESS

Image: A hand holding the stem of nine lotus flowers which overhang and pour Water into nine cups. All cups overflow. *Interpretation:* Complete success, perfect realization of pleasure and happiness, wish fulfilled, a generous and lovable nature.

THE TEN OF CUPS*Decan:* Mars in Scorpio, 20°—30°*Associated Sephirah:* Malkuth *World:* Briah*Key word/Esoteric Title:* PERFECTED SUCCESS

Image: A hand holding the stem of ten lotus flowers which overhang nine cups. A single flower at the top is the source of all the Water. It pours Water into the top-most cup, which is held sideways by another hand. All the cups are filled and overflowing. *Interpretation:* Complete good fortune, permanent success, pleasure, true happiness that is inspired from above. (Possible debauchery and wastefulness, depending on dignity.)

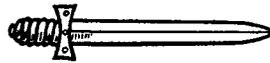
**THE ACE OF SWORDS***Decan:* —*Associated Sephirah:* Kether *World:* Yetzirah*Key word/Esoteric Title:* THE ROOT OF THE POWERS OF AIR

Image: A hand issuing from clouds grasping the hilt of a great sword which is surmounted by a radiant crown. On the right of the crown is the olive branch of peace, while on the left is the palm branch of suffering. Six Vavs fall from the point of the sword. *Interpretation:* Great power for good or evil, whirling force, the double-edged sword of Justice. Always represents invoked force rather than natural force. True Will.

THE TWO OF SWORDS*Decan:* Moon in Libra, 1°—10°*Associated Sephirah:* Chokmah *World:* Yetzirah*Key word/Esoteric Title:* PEACE RESTORED

Image: Two crossed swords each held by an Angelic hand issuing from clouds. At the point where the swords cross is a large red rose of five petals. *Interpretation:* Quarrels resolved, yet tensions remain. Pleasure after pain, sacrifice and trouble but strength resulting. Peace restored, truce, arrangement of differences. Contradictory characteristics in the same nature.

THE THREE OF SWORDS

Decan: Saturn in Libra, 10^o—20^o

Associated Sephirah: Binah *World:* Yetzirah

Key word/Esoteric Title: SORROW

Image: Three hands holding three swords upright. The central sword cuts apart the five-petaled rose. *Interpretation:* Unhappiness, sorrow, quarreling, deceit, disruption, sowing of discord and strife.

THE FOUR OF SWORDS

Decan: Jupiter in Libra, 20^o—30^o

Associated Sephirah: Chesed *World:* Yetzirah

Key word/Esoteric Title: REST FROM STRIFE

Image: Two hands each holding two swords which four cross in the center. The red rose of five petals is reinstated on the point of intersection. *Interpretation:* Peace after war, rest from sorrow, relaxation of anxiety, recovery from sickness, change for the better.

THE FIVE OF SWORDS

Decan: Venus in Aquarius, 1^o—10^o

Associated Sephirah: Geburah *World:* Yetzirah

Key word/Esoteric Title: DEFEAT

Image: Two hands each holding two swords upright but tilted away from each other. A third hand holds a sword upright in the center. The petals of the rose are torn apart. *Interpretation:* Defeat, loss, failure, trouble, malice, spite, slander. Clever yet cruel.

THE SIX OF SWORDS

Decan: Mercury in Aquarius, 10^o—20^o

Associated Sephirah: Tiphareth *World:* Yetzirah

Key word/Esoteric Title: EARNED SUCCESS

Image: Two hands each holding three swords which six cross in the center. The red rose of five petals is reinstated on the point of intersection. *Interpretation:* Success after anxiety and trouble, dominion, labor, patience.

THE SEVEN OF SWORDS*Decan:* Moon in Aquarius, 20°—30°*Associated Sephirah:* Netzach *World:* Yetzirah*Key word/Esoteric Title:* UNSTABLE EFFORT

Image: Two hands each holding three swords whose points touch at the tips. A third hand holds the seventh sword upright in the center. The red rose of five petals is held by the central hand. *Interpretation:* Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose on the point of gaining through not continuing the effort. Vacillating and unreliable.

THE EIGHT OF SWORDS*Decan:* Jupiter in Gemini, 1°—10°*Associated Sephirah:* Hod *World:* Yetzirah*Key word/Esoteric Title:* SHORTENED FORCE

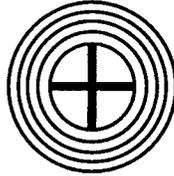
Image: Four hands each holding two swords, all eight of which point upward and inward. The rose of five petals is re-established at the tips of the swords. *Interpretation:* Too much attention to details at the expense of more important principles. Patience in detail of study undermined by disorder in other things. Narrow attention. (If ill-dignified: malice, pettiness and domineering qualities.)

THE NINE OF SWORDS*Decan:* Mars in Gemini, 10°—20°*Associated Sephirah:* Yesod *World:* Yetzirah*Key word/Esoteric Title:* DESPAIR AND CRUELTY

Image: Four hands each holding a pair of swords upright which are tipped away from each other. A fifth hand holds a ninth sword upright in the center. No rose is shown. *Interpretation:* Mental cruelty, despair, pitilessness, malice, suffering loss, burden, oppression. (Yet also patience and unselfishness, according to dignity.)

THE TEN OF SWORDS*Decan:* Sun in Gemini, 20°—30°*Associated Sephirah:* Malkuth *World:* Yetzirah*Key word/Esoteric Title:* RUIN

Image: Four hands each holding a pair of swords upright but tipped away from each other. Two more hands hold two large swords which cross in the center. No rose is shown. *Interpretation:* Ruin, death, defeat, disruption, failure, a spoiler. (Sometimes clever and eloquent depending on dignity.)



THE ACE OF PENTACLES

Decan: —

Associated Sephirah: Kether *World:* Assiah

Key word/Esoteric Title: THE ROOT OF THE POWERS OF THE EARTH

Image: An Angelic hand holding a branch of a rose tree which supports a large pentacle, formed of five concentric circles. The innermost circle is white, charged with a red Greek Cross. From the white center, twelve white rays issue. Above the whole figure is a small winged circle in the center of which is a Maltese Cross. Four roses and two buds are shown. *Interpretation:* Materiality in all senses, good and evil. Material gain, labor, power, wealth. (Sometimes illusionary.)

THE TWO OF PENTACLES

Decan: Jupiter in Capricorn, 1^o—10^o

Associated Sephirah: Chokmah *World:* Assiah

Key word/Esoteric Title: HARMONIOUS CHANGE

Image: Two pentacles united by a serpent which is bound about them like a figure eight, holding its tail in its mouth. *Interpretation:* Pleasant change, alteration of gain and loss, variable, inconsistent, flux and reflux.

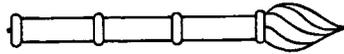
THE THREE OF PENTACLES

Decan: Mars in Capricorn, 10^o—20^o

Associated Sephirah: Binah *World:* Assiah

Key word/Esoteric Title: MATERIAL WORKS

Image: An Angelic hand holding a branch of a rose tree, on which two white rose-buds touch and surmount the topmost pentacle. All three pentacles are in triangular formation. *Interpretation:* Business, paid employment, commercial transactions. Constructive force, building, increase in material matters, cleverness in business. (Sometimes narrow and prejudiced, depending on dignity.)



THE KING OF WANDS

Primary Element: Fire *Qabalistic World:* Atziluth (Yod/Fire)

Sub-Element designation: Fire of Fire

Esoteric Title: The Lord of the Flame and the Lightning;

King of the Spirits of Fire

Associated Sephirah: Chokmah

Key word: DYNAMIC FORCE

Image: A winged warrior clothed in red armor riding a charging black horse over a ground of flames. He holds a burning club like that of the Ace of Wands. His emblem is a winged horse's head. *Interpretation:* Dynamic and uncontrollable force. Initiating. Volcanic force which is swift but not lasting. Energy like that of a *Flash Fire*. A mature man who is active, generous, fierce and impetuous. (If ill-dignified: he is cruel, brutal and bigoted.)

THE QUEEN OF WANDS

Primary Element: Fire *Qabalistic World:* Briah (Heh/Water)

Sub-Element designation: Water of Fire

Esoteric Title: Queen of the Thrones of Flame

Associated Sephirah: Binah

Key word: STEADY FORCE

Image: A crowned Queen seated upon a throne with steady flames beneath. She wears mail and holds a conical-headed wand. A leopard is at her side. Her emblem is a winged leopard's head. *Interpretation:* Adaptable, steady force. Energy that is not so swift but enduring. Creative and persistent energy. Energy like that of a *steady burning flame*. Authority and power of command. A mature woman who is kind, assertive, self-assured, kind-hearted and generous. (If ill-dignified: she is domineering, tyrannical and revengeful.)

THE PRINCE OF WANDS

Primary Element: Fire *Qabalistic World:* Yetzirah (Vav / Air)

Sub-Element designation: Air of Fire

Esoteric Title: The Prince of the Chariot of Fire

Associated Sephirah: Tiphareth

Key word: SWIFT FORCE

Image: A young winged man holding a wand in a chariot drawn by a lion. Flames dance under the wheels of the vehicle. The emblem of the Prince is a winged lion's head. *Interpretation:* A force that is swift and enduring although not especially strong. Energy like that of a *fire fed by wind*. A young man who is quick, strong, hasty, noble, rather violent, but just and generous. (If ill-dignified: he is cruel, intolerant, prejudiced and ill-natured.)

THE PRINCESS OF WANDS

Primary Element: Fire *Qabalistic World:* Assiah (Heh/Earth)

Sub-Element designation: Earth of Fire

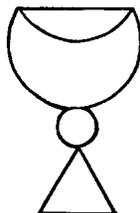
Esoteric Title: The Princess of the Shining Flame;

The Rose of the Palace of Fire

Associated Sephirah: Malkuth

Key word: EXPLOSIVE FORCE

Image: An Amazon warrior, wearing the skin of a tiger and brandishing a flaming club. Her other hand rests upon a fiery altar. Flames are all around. The emblem of the Princess is a winged tiger's head. *Interpretation:* Violently strong and enduring force. Manifesting Force. Energy like that of *combustion, an explosive backdraft*. A young woman who is brilliant, courageous, enthusiastic, daring, captivating and vigorous. (If ill-dignified: she is domineering, cruel, theatrical, unstable, irrational, violent and unforgiving.)



THE KING OF CUPS

Primary Element: Water *Qabalistic World:* Atziluth (Yod/Fire)

Sub-Element designation: Fire of Water

Esoteric Title: The Lord of the Waves and the Waters;

King of the Hosts of the Sea

Associated Sephirah: Chokmah

Key word: CREATIVE FORCE

Image: A winged warrior clothed in armor riding a charging white horse over the waves of the sea. He holds a chalice from which issues a crab. His emblem is a peacock with opened wings. *Interpretation:* Energy that is swift but not enduring. Creative energy which gives rise to multiple forms. Energy like that of a *sudden rain or flash flood*. A mature man who is noble, gallant, sensitive, quick and enthusiastic. (If ill-dignified, he can be shallow and cursory.)

THE QUEEN OF CUPS

Primary Element: Water *Qabalistic World:* Briah (Heh/Water)

Sub-Element designation: Water of Water

Esoteric Title: Queen of the Thrones of the Waters

Associated Sephirah: Binah

Key word: REFLECTIVE FORCE

Image: A crowned Queen seated upon a throne with flowing Water beneath. In one hand she holds a cup containing a crab. Her other hand holds a lotus and is placed on the head of an ibis. Her emblem is an ibis with opened wings. *Interpretation:* Reflective force, which mirrors the surrounding energy. Transmitting force which casts back the nearby influences while remaining unaffected. An energy conduit. Energy like that of a *clear still pool*. A mature woman who is imaginative, creative, dreamy, poetic, kind, good-natured and tranquil. (If ill-dignified: she is deceptive and ungrounded.)

THE PRINCE OF CUPS*Primary Element: Water Qabalistic World: Yetzirah (Vav / Air)**Sub-Element designation: Air of Water**Esoteric Title: The Prince of the Chariot of the Waters**Associated Sephirah: Tiphareth**Key word: INTENSE FORCE*

Image: A young winged man in a chariot drawn by an eagle. Calm Water is under the wheels of the vehicle. He holds a cup from which issues a serpent. The emblem of the Prince is an eagle with opened wings. *Interpretation:* A force that is volatile, changeable and mysterious. Erratic energy that can be both sublime and destructive. Energy like that of *steam or mist*. A young man who is subtle, violent, craft, secretive, clever and intense. A fierce nature with a calm exterior. (If ill-dignified: he is intensely evil and merciless.)

THE PRINCESS OF CUPS*Primary Element: Water Qabalistic World: Assiah (Heh/Earth)**Sub-Element designation: Earth of Water**Esoteric Title: The Princess of the Waters; Lotus of the Palace of the Floods**Associated Sephirah: Malkuth**Key word: IMAGINATIVE FORCE*

Image: A beautiful young Amazon standing on the foam of the sea. In one hand she holds a lotus, in the other a cup from which issues a turtle. The emblem of the Princess is a swan with open wings. *Interpretation:* Creative, fertile energy that has the power to take on substance or form. Unceasing power to generate images and ideas. Energy like that of *a Waterfall*. A young woman who is gentle, kind, poetic, imaginative, artistic, and dreamy. (If ill-dignified: she is indolent, selfish and luxurious.)

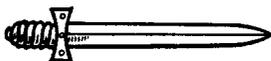
**THE KING OF SWORDS***Primary Element: Air Qabalistic World: Atziluth (Yod/Fire)**Sub-Element designation: Fire of Air**Esoteric Title: The Lord of the Winds and Breezes; King of the Spirits of Air**Associated Sephirah: Chokmah**Key word: UNSTABLE FORCE*

Image: A winged warrior clothed in armor riding a brown horse over dark clouds. He holds a drawn sword and his emblem is a winged six-pointed star. *Interpretation:* Violent, fiery energy that is unstable and extremely volatile. Swift and agitated energy that is unpredictable. Energy like that of *a hurricane*. A mature man who is clever, subtle, aggressive, skillful and courageous. (If ill-dignified: he is tyrannical, crafty, domineering and deceitful.)

THE QUEEN OF SWORDS

Primary Element: Air Qabalistic World: Briaiah (Heh/Water)

Sub-Element designation: Water of Air

Esoteric Title: Queen of the Thrones of Air

Associated Sephirah: Binah

Key word: SEVERE FORCE

Image: A stern, crowned Queen seated upon a throne with cumulus clouds beneath. In one hand she holds a sword and in the other the severed head of a man. Her emblem is a winged head of a child. *Interpretation:* Creative, enduring and elastic energy. A rational, sharp and severe force that enacts harsh measures for good results. Energy like that of a storm driven by fierce winds. A mature woman who is intensely perceptive, intelligent, subtle, quick, accurate and decisive. (If ill-dignified: she is malicious, deadly, cruel, sly and unreliable.)

THE PRINCE OF SWORDS

Primary Element: Air Qabalistic World: Yetzirah (Vav/Air)

Sub-Element designation: Air of Air

Esoteric Title: The Prince of the Chariot of the Winds

Associated Sephirah: Tiphareth

Key word: INTELLECTUAL FORCE

Image: A young winged man holding a sword in one hand and a sickle in the other. He is seated above the clouds in a chariot drawn by two archons or Arch Fairies. The emblem of the Prince is a winged Angel's head. *Interpretation:* Intellectual force that destroys ideas as quickly as they are created. A harsh force that is too volatile to be enduring. Energy like that of a random whirlwind. A young man who is full of ideas, thoughts and designs. He is suspicious, loyal, and impractical. (If ill-dignified: he is harsh, malicious, obstinate, and unreliable.)

THE PRINCESS OF SWORDS

Primary Element: Air Qabalistic World: Assiah (Heh/Earth)

Sub-Element designation: Earth of Air

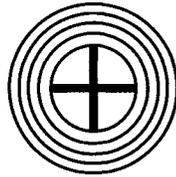
Esoteric Title: The Princess of the Rushing Winds;

Lotus of the Palace of Air

Associated Sephirah: Malkuth

Key word: AVENGING FORCE

Image: An Amazon warrior, standing on the clouds and brandishing a sword in one hand. Her other hand rests upon a smoldering altar. The emblem of the Princess is the head of Medusa. *Interpretation:* Decisive, stabilizing force in an erratic environment. Harsh and severe energy coming into manifestation. Energy like that of a deadly tornado. A young woman who is aggressive, wise, strong, subtle, skillful and graceful. (If ill-dignified: she is deadly wrathful, avenging, cunning and frivolous.)



THE KING OF PENTACLES

Primary Element: Earth *Qabalistic World:* Atziluth (Yod/Fire)

Sub-Element designation: Fire of Earth

Esoteric Title: The Lord of the Wild and Fertile Land;

King of the Spirits of Earth

Associated Sephirah: Chokmah

Key word: STIMULATING FORCE

Image: A dark winged warrior clothed in armor seated on a light brown horse which stands in a fertile field. He holds a pentacle and his emblem is the winged head of a stag. *Interpretation:* Stimulating and fertilizing energy that causes growth and material production. Expansive force. Energy like that of a *fertile mountain slope*. A mature man who is laborious, domestic, a good worker and a sturdy provider. (If ill-dignified, he can be dull, unintelligent, greedy, jealous and cowardly.)

THE QUEEN OF PENTACLES

Primary Element: Earth *Qabalistic World:* Briah (Heh/Water)

Sub-Element designation: Water of Earth

Esoteric Title: Queen of the Thrones of Earth

Associated Sephirah: Binah

Key word: REGENERATIVE FORCE

Image: A crowned Queen seated upon a throne beneath which is barren soil. In one hand she holds a scepter surmounted by a cube, in the other she holds a golden orb with a cross. Behind her throne is a goat. Her emblem is a winged goat's head. *Interpretation:* Receptive, germinating force which carries out the process of regeneration. Energy like that of a *desert receiving a nourishing rain*. A mature woman who is impetuous, kind, charming, great-hearted, intelligent, and truthful. (If ill-dignified: she is moody, changeable, timid and melancholy.)

THE PRINCE OF PENTACLES*Primary Element:* Earth *Qabalistic World:* Yetzirah (Vav / Air)*Sub-Element designation:* Air of Earth*Esoteric Title:* The Prince of the Chariot of the Earth*Associated Sephirah:* Tiphareth*Key word:* RESOLUTE FORCE

Image: A young winged man in a chariot drawn by a bull. A grassy plain is under the wheels of the vehicle. He holds a golden orb and cross in one hand and in the other a scepter surmounted by an orb and cross. The emblem of the Prince is a winged bull's head. *Interpretation:* An energy that is slow but steady. Unstoppable and patient force that is fertile and productive. Energy like that of a *fertile, cultivated field*. A young man who is clever, capable, steady, reliable, thoughtful, energetic and practical. Violent-tempered if pushed to extremes. (If ill-dignified: he is material, dull and insensitive.)

THE PRINCESS OF PENTACLES*Primary Element:* Earth *Qabalistic World:* Assiah (Heh / Earth)*Sub-Element designation:* Earth of Earth*Esoteric Title:* The Princess of the Echoing Hills*Rose of the Palace of Earth**Associated Sephirah:* Malkuth*Key word:* MANIFESTING FORCE

Image: A young Amazon standing in a fertile field near a grove of trees. In one hand she holds a scepter surmounted by a disc, while in the other she bears a pentacle. Her emblem is a winged ram's head. *Interpretation:* Force manifesting into physical form. Energy acquiring density. Materialization. Energy like that of a *dense forest or jungle*. A young woman who is generous, kind, diligent, benevolent, careful, mysterious, courageous and strong. (If ill-dignified: she is wasteful and prodigal.)✧

This concludes the Knowledge Lecture. Examinations on the initiation ceremony as well as the material covered in this section are given at the end of this chapter.✧

AN ADDITIONAL SIDE LECTURE

On the General Guidance and Purification of the Soul¹¹⁰

Learn first, O Practicus of our Ancient Order, that true Equilibrium is the basis of the Soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

Know then that as Man is born into this world amidst the darkness of Nature and the strife of contending forces, so must his first endeavor be to seek the Light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that Light Divine.

How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of Time? How, if thy trials were not many, couldst thou purge thy soul from the dross of Earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the Sages and Hierophants of the Past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O Initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said "Blessed art thou." Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou a Man wise in his own conceit? There is more hope of a fool than of him.

Be not hasty to condemn other's sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the Evil One will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the Spirits, but be firm and courteous with them, for thou hast no right either to despise or to revile them, and this too may lead thee into sin. Command and banish the Evil ones. Curse them by the Great Names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

¹¹⁰ From Regardie's *The Golden Dawn*. (Note that Crowley "borrowed" heavily from this lecture and renamed it *Liber Librae, the Book of Balance*,—*The Equinox*, Vol. 1, No. 1).

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering. Do good unto others for God's sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced Mercy is but weakness which would allow and abet evil.

True prayer is as much action as Word; it is Will. The Gods will not do for man what his Higher Powers can do for himself, if he cultivate Will and Wisdom. Remember that this Earth is but an atom in the Universe, and thou thyself but an atom thereon. And that even couldst thou become the God of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and willfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical Power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that "the thought of foolishness is sin." Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the Equilibrium of Forces, in the center of the cross of the elements, that Cross from whose center the creative word issued in the birth of the dawning universe.

As it was said unto thee in the grade of Theoricus: "Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice." So shalt thou gradually develop the powers of thy Soul and fit thyself to command the spirits of the elements.

For wert thou to summon the Gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God's creation to fill thy coffers and to satisfy thy lust for Gold? Wouldst thou defile the Spirits of driving Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Water to pander to thy lust and debauchery? Wouldst thou force the Spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that can the evil will have power over thee.

In true religion there is no sect. Therefore take heed that thou blasphemeth not the name by which another knoweth his God for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris YEHESHUAH.

“Ask of God and ye shall have,
Seek and ye shall find.
Knock, and it shall be opened unto you.”✧



Ritual Work for the Practicus

Continue the Fourfold breath technique as taught in the Neophyte grade. Add to this the following visualizations:

Inhale	—	I KNOW (Air)
Full Hold	—	I WILL (Fire)
Exhale	—	I DARE (Water)
Empty Hold	—	I KEEP SILENT (Earth)

The Practicus should construct all of the following talismanic emblems to aid in meditation and ritual. These emblems should be painted orange on blue.

- The sigil of Elemental Water
- The sigil of Mercury
- The sigil of Cancer
- The sigil of Scorpio
- The sigil of Pisces

The following symbols should be painted black on white:

- The number eight
- The letter Shin
- The letter Resh
- The name Elohim Tzabaoth in Hebrew
- The octagram and octangle

MEDITATION

for the 3 = 8 grade of Practicus¹¹¹

Let the Practicus meditate upon the Symbols of the Rhomboid and the Vesica. Let him seek out their meaning and correspondences. Let him contemplate the Symbol of Mercury and the number eight.

Let him now learn to control his emotions, on no account giving way to anger, hatred and jealousy, but to turn the force he hitherto expended in these directions towards the attainment of perfection, that the malarial marsh of his nature may become a clear and limpid lake, reflecting the Divine Nature truly and without distortion.

Let him identify himself with the Powers of Water, considering the Water Triplicity in all its aspects, with its attributions and correspondences.✧

CONCENTRATION AND MANTRA

The exercises of relaxation, rhythmic breathing and mind awareness given in the previous grades should have by this time instilled within the student a high degree of sensitivity, peace and awareness. The next step is to introduce the faculty of concentration.

The Sephirah of Hod is the sphere of the intellectual mind—the part of the human psyche which consciously observes, examines and reflects on images and ideas. The mind must be trained to open up and receive an influx of Divine Spirit. And the only way to train the mind to concentrate is through practice.

There are two important side-effects which arise from developing the faculty of concentration. These include (1) the development of the Will and (2) the development of the imagination, both of which will prove to be essential in the aspirant's spiritual growth.

The first step in this training is to set up more frequent and shorter periods of time each day for the exercise. Though at first it may seem to the student that s/he is not progressing during these first periods of concentration training, discouragement must not be allowed to lead one into failure. What we are teaching here is a discipline, and the student should not expect immediate results. Also, the mind must never be forced into compliance by trying to block out thoughts, which is of course impossible. Patience is a prerequisite.

¹¹¹ From Regardie's *The Golden Dawn*.

The exercises already undertaken by the student of this course will have given the student the opportunity to observe the physical sensations followed by the wanderings of the mind, neither of which can be ignored or subdued. Efforts to fight them will only give them power. However, the mere observation of them will gradually lessen their strength and occurrence. Once this happens the concentration training can begin.

The next step is to break out of old habits and construct new habits or behavior patterns which will better aid the process of concentration. Choose a specific time of day for the exercise and make it a daily routine. Eventually this habit of concentration practice will become second-nature to you, much like the time of day that you wake up every morning.

Candles, incense, and ritual oils will help the student create the proper spiritual awareness for the exercise, although they should never be thought of as crucial to one's practice. The only essential element in this exercise is the Mantra which is a mechanical aid to the practice of concentration.

A *mantra* is a word or phrase (usually devotional) which is repeated over and over, audibly or astrally, until the mantra itself remains the only thing that the mind is aware of. A mantra can be a sound or a word which is connected with a spiritual force or concept, intended to bring about changes in one's inner and outer realities. By constant repetition, the astral body of the practitioner attunes itself to the energy which is inherent within the mantra.

Mantras which are most suitable for the student of this course include those that are derived from the Golden Dawn tradition. Five such mantras are:

Khabs Am Pekht

Konx Om Pax

—

Yod Heh Vav Heh

Adonai

—

Kether

Malkuth

—

Ve-Geburah

Ve-Gedulah

—

Eheieh

Agla

The mantra is to be memorized and recited mentally in time with the breathing. The first line of the mantra is repeated with the inhalation, and the second line is recited on the exhalation. With a little time this practice becomes simple and automatic. When this occurs the aspirant can contemplate the meaning of the phrase, and what it invokes within. Emotional force can be applied to the mantra, directing the mind toward the support of the mantra until the focus of

concentration is an undeniable fact. The mechanical repetition of the words eventually subdues the wayward mind, inducing a deep state of contemplation. In due time this faculty of concentration can be summoned and dismissed at Will.

This exercise is to be maintained throughout the entire length of time that the student is in the grade of Practicus. If more time is needed to master the method and attain a state of true concentration, then by all means take more time to practice it.✧

PSYCHIC DEVELOPMENT

Exercise 1

This exercise is designed to develop the student's sensitivity. Obtain a deck of Tarot cards and remove all the Trump cards. Shuffle the remaining Minor Arcana cards thoroughly. Take the time to instill some of your own personal magnetism into the cards. Shuffle them again and place the deck on the table before you, face down. Place your hand upon the top card and spend a few moments trying to visualize what Tarot suit (or Trump card) it is. Let your intuitive powers have total rein and do not be the least concerned if you find that you have guessed wrong. Go on to the next card. Practice often and keep a written record of your progress, (what your guess was, and what the actual card was). With time and practice your degree of accuracy will improve. For the first two months, concentrate only on trying to determine the suit of the cards.

Exercise 2

Repeat the method stated above, but this time instead of trying to determine the card suit, try to visualize what number (or Sephirah) is associated with each card of the Minor Arcana. Practice this for the next two months.

Exercise 3

Repeat the previous technique, but now try to determine both the suit and number of the card. (Keep in mind that the two positive masculine suits are compatible with each other, as are the two negative feminine suits, therefore their energies will feel similar.) Practice this exercise for the remaining time in the grade, and as always, record your findings.✧

The 31st Path of Shin

The *Sepher Yetzirah* calls the 31st Path (from Malkuth to Hod) the Perpetual Intelligence, because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it. For the initiate traveling this path, the key word is

“perpetual.” This is the persistent regulation of the progress of the initiate’s Personality toward the cosmic consciousness. The Angelic powers, called forth by the student journeying upon the Tree, determine what aspects of the initiate are unsuitable for his/her spiritual growth. These undesirable qualities are slowly burned away by the purging Fire of Shin. This permits the “Sun and Moon” of the initiate (i.e., the positive and negative sides of the student) to work “each in their proper order.”

The 20th Key of the Tarot *Judgment*, is attributed to this path. The Magical Title of this card is “The Spirit of the Primal Fire.” The path of Judgment connects Hod to Malkuth, and it is known as “The Splendor of the Material World. Mercury acting through Fire upon the Cosmic Elements.” In other words this path serves to awaken the Intellectual center (Mercury) in the psyche (Cosmic elements) of the initiate using fiery *Yod* energy.

This is the first path undertaken by the aspiring student which is off the Middle Pillar and the relative “safety” of the center Column of the Tree. It can be quite a jolt to the initiate as s/he journeys along this path, which can be best described as a Baptism into the Primal Element of Fire. The 31st Path is also the path which best represents the act of Initiation. On this path the initiate first becomes aware of the divine forces which guide and implant much-needed spiritual energy into the Lower Personality. Shin, the Hebrew letter associated with this path means “tooth,” suggesting the breaking down and ingesting of food (energy). Shin is not only attributed to the Element of Fire, but also to the Fifth Element of Spirit. Thus the experience of traversing the 31st Path is that of the divine spiritual energy plunging into physical matter. This spiritual force descends from Hod (by way of Binah and the Black Pillar) and infuses the aspirant with the Fiery Shin energy. The ingesting of this spiritual “food” awakens the initiate for the first time to the Divine Presence working internally. The “Judgment” indicated on this path, is that which is undertaken by the Personality of the initiate as s/he becomes more aware of a Greater Reality, which serves to equilibrate his/her own imbalances. The Shin of Judgment is a consecrating and purifying Fire which perpetually burns away the gross, leaving only the balanced and the pure.

Symbols included within the Tarot card of Judgment are: the Archangel Michael descending, the candidate rising from the tomb, and the two figures of Samael and Anael (all personifications of Fire and Heat), the Hebrew letter Shin, the rainbow of Promise, the fiery serpents (Seraphim) and the triangle of flame. The figure in the foreground is Kasmillos, a representation of the initiate of the mysteries, standing in the Theoricus Sign, indicating that he has received the redeeming Fire of Shin from the actions of the other figures (the three Kabiri) who have tested and tried him in order to burn away all his impurities. He now stands in the Sign of Air as the Reconciler while the other three figures herald his triumphant rebirth. He welcomes an influx of Spirit descending through the ether into his physical form.☆

A JOURNEY ON THE 31ST PATH OF SHIN¹¹²

For this ritual the Practicus will need the robe, nemyss, red sandals, the Tetrahedron, and the Outer Wand of Double Power. The temple is to be arranged as in the Opening of the 3 = 8 grade. Upon the altar should be the Tarot Trump of *Judgment*. A comfortable place to sit and meditate should be arranged West of the pillars.

After a period of relaxation has passed, go to the Northeast and say, "HEKAS, HEKAS, ESTE BEBELOI! Far from this sacred place be the profane!"

Go to the East. With the black end of the wand, perform the Lesser Banishing Ritual of the Pentagram.

Go the West of the altar. With the white end of the Wand of Double Power, trace a large letter *Shin* over the Tarot card. Visualize it in Red. Intone the name of the letter thrice. Give the Neophyte Signs toward the card. Put the wand aside, and take the Tetrahedron in your right hand.

With all your powers of concentration, look upon the card and comprehend it—consider all its meaning and symbolism. Give the Sign of the Practicus. At this point you may sit comfortably if you wish, but maintain a disassociation from the surrounding room. Behind the darkness of your closed eyelids, you begin to formulate the astral temple of the Sephirah Malkuth, as the journey begins:

Astrally, you give the Sign of the Zelator. Once again the ten-sided temple of Malkuth formulates around you with its black-and-white tiled floor and rough-hewn oak walls. The sacred flame burns brightly upon the central altar. The brazier of incense, fireplace, fountain, and mill stones are familiar sights to you now.

You intone the divine name of this temple, *Adonai ha-Aretz*, and call upon its archangel *Sandalphon*, and the choir of Angels the *Ashim*. Finally you vibrate the name of the temple, *Malkuth*.

From the clouds of incense in the East, Sandalphon appears. You salute her with the Sign of the Enterer, and she answers with the Sign of Silence. She speaks: "You have entered the Kingdom of Malkah, the Queen. What symbol do you bring to define what you seek?" You hold out the Pyramid of Flame.

Sandalphon leads you to a door in the Northeast part of the temple. Before the door is a veil made from the tarot trump of *Judgment*. The archangel traces a Fire triangle and the veil parts and vanishes. The door leading to the 31st Path is carved from pure fire opal and painted upon it is the Hebrew letter, Shin. Giving the Sign of Practicus, you then hold out the Solid Triangle and trace with it the letter, Shin. The door opens outward.

¹¹² From our book, *Secrets of a Golden Dawn Temple*.

You and your guide step out onto the craggy side of a cliff. You can just make out the mountain tops which seem to rise above a valley below, whose subtleties are hidden to your view. Sandalphon leads you on a narrow descending path which seems more suited to the hooves of a mountain goat than to your feet.

By the time you reach the valley floor, it is mid-afternoon. The climate is moderate, but chill. Ahead, you hear a commotion—the sounds of people shouting and the bellowing of some great beast. This distraction causes you to step on a stinging nettle, but you ignore the pain. Sandalphon gestures for you to continue on the path without her.

Just over a hill, you discover the source of the disturbance. A primitive looking group of men have cornered a mammoth and driven it over the edge of a small ravine. The huge animal was carefully trapped by the hunters who used torches and dugout pits of fire to maneuver the beast in the direction they wanted it to go—toward the ravine. Now, with the huge animal trapped, they kill it with heavy spears and rocks. When the mammoth is dead, the hunters give great shouts of joy which bring even more people onto the scene of the drama.

A woman and small boy who have come to help cut up the meat with stone knives notice you standing there. Puzzled, they approach. When they see the Pyramid of flame in your hand, they smile and point to markings tattooed on the palms of their hands, which is that of a red triangle. This is the mark of the Tribe. They are the Clan of Fire.

With great efficiency, the animal is skinned, butchered and hauled away to a nearby village. You follow, and appear to be accepted by these people and their strange and primitive ways. The main shelter of the encampment is an enormous cave, but a few simple lodges, made from Mammoth bone and hide stand just a short distance from the cave entrance. From one of these shelters, a wise old medicine woman brings a bag of ointments and herbs to tend the wounds of some of the hunters. The entire village, women and children, young and old, help with the storing of meat and the curing of strips of hide. Chunks of meat are skewered to cook over several small fires around the camp. Everyone is hungry from all the work. Food including meat, flat bread, fruit and a spicy drink is passed around to all, including you. In the center of the village, and in front of the cavern entrance, burns a great bonfire. After they have eaten, the hunters are led in a ceremony by an old shaman dressed in mammoth wool and a helmet carved from bone. They perform a sacred dance reenacting the hunt to thank the Spirit of the mammoth for giving its life to feed the Clan. The celebration continues well into the evening. There is laughter around the Fire, as well as talk of brave deeds, Spirits, and gossip. The Fire is the life of the village—it brings food, warmth, security, and protection to the tribe. It also brings them together as a human community, setting them apart from the animals in the valley.

Finally the festivity winds down and you feel the urge to press on with your journey. As you bid goodbye, some of the clan members give you small sacred objects: a lion carved from stone, a spearhead, and the tooth of a bear. You thank them and continue on the 31st Path.

The setting sun is hanging low in the sky behind you as you continue Northeast of the valley. The land opens out into a wide sandy plateau with stunted trees and desert scrub. Off in the distance, you see the outline of a great pyramid against the evening sky. Two smaller pyramids loom on either side of the main one. Wanting to reach the structure before dark, you quicken your pace.

As you approach the great pyramid, its beauty becomes evident. Constructed from enormous red stones, many hieroglyphs and relief sculptures are carved into its surface. At the main entrance into the pyramid are two enormous goddesses enthroned before a pair of columns whose capitals end in carved lotus flowers. Both goddesses are lion-headed and each bears a lotus staff in one hand and an ankh in the other. The goddess on the left wears a green tunic, while her twin is dressed in red. An uraeus sits atop the nemysses of both, surmounted by the Solar disc. As you draw near, the figures stand and bar your path with their staffs. They speak: "Thou canst not enter the Pyramid of Flame unless thou canst tell us our names."

"Thou art the sister goddesses of the West and East." You direct your answer to the figure in red. "Thou art Sekhet, lady of flame, beloved of Ptah. Thou art the fierce and scorching aspect of Fire, destroyer of the enemies of Ra, who consumes the wicked and the unbalanced." You turn toward the form in green. "Thou art the goddess Bast, the eye of Ra, whose name means "Fire." Thou art the power of the heat of the Sun as it warms the Earth and causes the growth of plants and the bearing of seeds."

"In what signs and symbols do ye come?" they whisper.

Standing in the Sign of the Practicus you state, "In the divine name of *Elohim Tzabaoth*, in the name *Eloah*, and in this symbol of Pyramid of Flame."

The figures step back. The goddess Bast traces the sigil of Leo before you with her lotus staff. "In the Sign of the Lion," she says, "Thou art purified."

The goddess Sekhet traces the letter Shin before you. "In the letter of Initiation and of Judgment, Thou art consecrated. Pass Thou on."

Entering the pyramid, you give the Neophyte Signs. You step into a great hall with a black and white tiled floor. Two great pillars, one black and one white, resembling the feet of two goddesses dominate the hall. You recognize this chamber as the Hall of Dual Manifestation, the place of the Weighing of the Soul. You had to pass through its physical representation on Earth when you were initiated as a Neophyte. Here you see it in its astral and original form. The scales of the goddess Maat are at the center of the temple—their balance is tested and watched over by the jackal-headed Anubis. Thoth, the ibis-headed god of wisdom acts as a scribe, ready with stylus and clay tablet to record the judgment. A fierce-looking beast crouches menacingly behind Thoth—part hippopotamus, part leopard, and part crocodile. Forty-two lesser gods sit in silence on all sides of the room.

A goddess with a sistrum acts as your guide—the gentle sound of her implement is soothing. With the strength of conviction, you step forward and face the assembly of gods. You place the Tetrahedron upon the scales as a symbol of your heart and your deepest spiritual aspirations. The goddess Maat, governess of truth, places her feather in the scale also, weighing it against the purity of your heart. Anubis questions you with the determination of a prosecuting attorney. He

asks you to describe all the symbols in the hall in detail. Luckily you are familiar with these symbols from your studies, and you satisfactorily answer all question. The forty-two lesser gods each question you in turn:

"Hast thou given due thought to the body inhabited by thee?"

"Hast thou spoken unjustly in anger?"

"Hast thou been undiligent in work?"

"Hast Thou lived in the Light?"

"Hast Thou faced the mirror of Self?"

Their questions are hard, but you answer all of them truthfully to the best of your ability. At the end of their questioning, you are tired, but relieved, as if the negative confession had unburdened your Soul. Thoth beckons you forward and asks one final question. "Who is He whose Pylons are of flame, whose walls of Living Uraei, and the flames of whose house are streams of Water?"

"Osiris!" you reply.

The god records your answer approvingly. "Pass on, thou knowest it," is his answer. The Hawk-headed god Horus, who has witnessed all of the proceedings, takes your hand in his and leads you past the Devouring Beast, to a shrine in the Eastern part of the hall. He instructs you to kneel before an altar in front of the shrine. There upon the Dais the god Osiris sits enthroned. He wears the tall white crown of the South flanked by two plumes. From his chin hangs the royal beard of authority and judgment, and he holds the Scourge of Severity, the Crook of Mercy and the Phoenix Wand. The Children of Horus are at his feet and the goddesses of the two pillars, Isis and Nephthys stand behind him.

Upon the altar before the god, you place the bear's tooth and the spearhead from the clan as an offering to the god of Judgment. He reaches out and touches the crown of your head with the Phoenix Wand. The god speaks: "Thy meat shall be from the Infinite, and Thy drink from the Infinite. Thou art able to go forth to the initiatory feasts on Earth, for thou hast overcome."

A lion-headed goddess, Tharpesh, bids you to rise and follow her. She leads you to a chamber where a statue of Ptah, the creator god stands with an iron knife in one hand and a hammer in the other. Ptah, the greatest of the old gods is known as the architect of the universe, and the patron of craftsmen, metalsmiths, and workmen. Next to the statue is a triangular portal whose edges are ringed with flames. The goddess gestures for you to enter the portal. Giving the Sign of the Practicus, you do so.

The heat of the flames is all around you. You no longer seem to be walking forward. Instead you are rising upward, like smoke. Sweating from the hot blast of Air. Your black robe is incinerated, but you feel no pain as this baptism of Fire continues. There is no fear, only the desire to rise like a phoenix into a new state of being through the initiating power of Fire. The sounds of a trumpet are heard somewhere above you.

Suddenly the roaring flames propel you upward through a square opening in the rocks above. There is no time to react. Naked, you rise to find yourself standing leg-high in a black stone tomb which juts out of the bare Earth. Before you is a cool, placid lake covered by a layer of mist and steam. Above the mist is a

truly glorious vision. The Archangel of Fire, Michael surrounded by a fireball of red, orange, and green flames. His wings are sheer and translucent, formed from white-hot vapors at the center of the flame. Threads of Fire weave up and down his bare skin, disturbing not a single hair. The golden disc of Sol sits atop his dark-haired crown, and he blows a long summoning note upon a trumpet from which hangs a banner of white with a central red cross. Behind the figure is a rainbow formed from living creatures. The Seraphim, fiery serpents coruscate in a blazing stream within the bow of promise. The entire horizon beyond this vision is ignited with burning Yods. At the point where the flames meet the Waters of the lake, great clouds of steam are formed.

As if this sight were not enough, you notice a movement to your left. A swarthy masculine figure rises from the dark Earth in a halo of Fire. This is Samael—ruler of volcanic Fire—erupting from the belly of the Earth. To your right, a female form breaks forth from the Waters. She is Anael, ruler of the astral Light. Her etheric twin rises at her side. You realize that you are in the presence of the three living powers of Fire: Solar, Volcanic and Astral—the three tongues of flame. Within you is the Hidden Fire, waiting to be ignited by a spark. Instinctively, you raise your arms in the Sign of Theoricus and the Element of the Redeemer. As you do so, three fiery Yods from the crown of Michael come together, forming a flaming letter Shin, which drifts downwards. It is absorbed into your heart center. Another letter Shin is formed which hovers over the top of your head where it turns brilliant white. A feeling of calm elation overtakes you. You truly feel that you have become a part of something which is greater than yourself. From this day forward, you will strive to become more than human, and rise from the ashes of your old self.

An Adoration escapes from your lips, "There is no part of me that is not of the gods!"

After a moment of contemplation, you silently thank the beings of flame. Turning you step out of the tomb and are surprised to see the smiling face of Sandalphon. She carries a velvet black robe to replace the one that you sacrificed on the Path of Fire. With tenderness, she helps you into it.

The journey back is swift. It is now morning, and the dawning sun forms a magnificent backdrop for the three pyramids in the desert. In the valley at the mountain foothills, the Clan of Fire is just starting to stir. Smoke drifts upward from many cooking pits.

The treacherous path leading up the side of the cliff is the same, but your adventure has left you as nimble as an Alpine sheep. With no exertion, you are soon at the opal door at the temple of Malkuth. Once inside, Sandalphon seals the portal.

Standing at the altar flame, you feel totally rejuvenated. In fact you feel so strengthened that you are quite willing to rush headlong on to the 30th Path. Sandalphon persuades you otherwise. Bidding her farewell, you salute with the Neophyte Sign. She in turn gives the answering Sign.

At this point bring your astral body back to the physical temple around you. Do not rush.

Perform the LBRP with the black end of the wand.

Say, "I now declare the temple duly closed." ✨

The 30th Path of Resh

The Thirtieth Path of Resh is called the Collecting Intelligence, because from it the Astrologers deduce the judgment of the Stars, and of the Celestial Signs, and the perfections of their science according to the rules of their resolutions. It is therefore the reflection of the sphere of the Sun and the path connecting Yesod with Hod, Foundation with Splendor.

This path, which connects the sphere of Yesod to that of Hod, is described as the "Collecting Intelligence" because it governs many integral factors in the makeup of the individual Personality—specifically, the Signs of the Zodiac, which are vessels of Planetary influence. A person's Sun Sign is central to both his/her present and past incarnations. The 30th Path signifies a *collecting of knowledge* on every level. On this path, the "collected" parts of the student's Personality are given an infusion of the Sun's intellectual qualities of warmth and Light. Here the student also begins to perceive the Higher forces which have formed his/her own personality.

The 30th Path connects Yesod, the astral foundation behind all materialized forms, to Hod, the seat of the Intellect. It is also the first path of the astral triangle (the Personality) that the aspirant confronts when scaling the Tree. This path is the conductor of the thought process or intellectual energy. Resh, the Hebrew letter assigned to this card means "head" which further reveals its function as the "Collecting Intelligence," collecting and assembling information and experiences which the Personality can use in its quest for Higher Knowledge. On this path, the initiate attempts to reconcile his spiritual mind with his/her raw animal instincts. It is thus the first path of many which deals with equilibration—the weighing and balancing of the "collected" information.

The 19th Key of *The Sun* is attributed to this path. The Magical Title of this card is "The Lord of the Fire of the World." Images and symbols associated with this card include: a large Sun, two children playing in the Water and on the Earth, a stone fence, and two groups of seven Hebrew Yods.

The Sun is the center of our world and the giver of light and warmth to the planet. Yet too much sun (like too much intellect without emotion) is harmful and can scorch the Earth, creating deserts. This points to the importance of balance on this path. The Sun seen in the 19th Key has a head and face (Resh) but with no mouth, signifying that humanity, for all its intellectual achievements, cannot communicate with the Divine Being through human speech. Language is far too inadequate to

even describe a true spiritual experience. When communicating with the Higher Mind, no words are needed—they are in fact obsolete under such circumstances.

The wall of stones which surrounds the two children is the circle of the Zodiac. It is wall of knowledge which acts as a boundary, keeping the children within the garden because they know not how to unlock its secrets. Once they learn this knowledge, they are free to climb over the wall. This knowledge used wisely can enable the children to leap effortlessly over the wall. Used unwisely, the stones of the wall can come crashing down on their heads.✧

A JOURNEY ON THE 30TH PATH OF RESH¹¹³

For this ritual the Practicus will need the robe, nemyss, red sandals, the Greek Cross and the Outer Wand of Double Power. The temple is to be arranged as in the Second Part of the 3 = 8 grade. Upon the altar should be the Tarot Trump of *The Sun*. A comfortable place to sit and meditate should be arranged West of the pillars.

After a period of relaxation has passed, go to the Northeast and say, "HEKAS, HEKAS, ESTE BEBELOI! Far from this sacred place be the profane!"

Go to the East. With the black end of the wand, perform the Lesser Banishing Ritual of the Pentagram.

Go the West of the altar. With the white end of the Wand of Double Power, trace a large letter *Resh* over the Tarot card. Visualize it in orange. Intone the name of the letter thrice. Give the Neophyte Signs toward the card. Put the wand aside, and take the Greek Cross in your right hand.

With all your powers of concentration, look upon the card and comprehend it, consider all its meaning and symbolism. Give the Sign of the Practicus. At this point you may sit comfortably if you wish, but maintain a disassociation from the surrounding room. Behind the darkness of your closed eyelids, you begin to formulate the astral temple of the Sephirah Malkuth, as the journey begins:

Astrally, you give the Sign of the Zelator. The now familiar temple of Malkuth formulates around you. The central flame burns brightly with a renewed passion upon the central altar.

As before you intone the names which call forth the inhabitants of this temple, *Adonai ha-Aretz*, *Sandalphon*, *Ashim*, and finally, *Malkuth*. *Sandalphon* appears as

¹¹³ From our book, *Secrets of a Golden Dawn Temple*.

in your previous journeys and you exchange the usual Signs. This time you hold up the Solar Cross for the Archangel to see. She takes you swiftly through the portal of Tau directly in the East of the temple. Within a short time you are at the entrance to the temple of Yesod. You enter without Sandalphon, giving the Neophyte Signs.

Nine walls form the inner chamber which is a rich violet color. The figure of an enneangle or nine-sided polygon graces the floor. In each of the nine corners of the room, a brazier of incense hangs, scenting the room with the smell of jasmine. Around the ceiling are depicted the various phases of the moon inlaid with quartz and ebony. The central altar is surrounded by four large statues, each with four faces: that of a man, a lion, and eagle, and a bull. The altar itself is cast in silver and covered with a velvet indigo cloth. The temple flame burns from a silver bowl supported by three crescents.

The feel of this temple is quite different from that of Malkuth. No sensations of security or solidity are evoked here. There is an ethereal quality to everything here. You almost feel as if your hand would pass right through the kerubic statues if you tried to touch them. There is also a sense of excitement akin to sexual awareness. This temple is the dwelling place of the serpent power or kundalini. You can feel its power tingling certain nerves along your spine—stirred slightly by your entrance into Yesod.

With a sense of exhilaration, you vibrate the divine name of this sphere, *Shaddai El Chai*. You then call upon the Archangel *Gabriel* for guidance, and the order of Angels known as the *Kerubim*. Finally, you intone the name of the temple itself, *Yesod*.

From the jasmine mists, the Archangel starts to formulate. Taking on a material form before you, Gabriel is dressed in robes of violet trimmed with yellow. His features are breathtaking—a fine oval-shaped face framed by shoulder-length dark brown hair. His green eyes are large and sensual. The wings from his shoulders are very large and white. Somehow, you get the feeling that Gabriel could have just as easily appeared as a beautiful young girl—so slight and delicate is his appearance. He speaks:

“Behold around you, the Vision of the Machinery of the Universe. You have entered the Treasure House of Images and the sphere of Maya, Illusion. By what Sign hast thou entered into the Mirror of the Cosmos?”

You answer by giving the Sign of the Theoricus.

“Why have you come to the house of the Almighty Living One?” he inquires. You hold up the Greek Solar Cross.

Satisfied, Gabriel takes you to the central altar where he anoints you with a perfumed oil and gestures to a pair of violet leather sandals on the floor in front of the altar. He instructs you to wear these sandals on every path leading from the sphere of Yesod—that you may always tread upon a firm foundation in your journeys. The Archangel then takes you to a curtain in the Northeast upon which is depicted the Tarot card of *The Sun*. He traces the sigil of Sol and the veil parts, revealing a door carved from crysoleth. Upon the door is the Hebrew letter *Resh* in orange. Stepping forward, you hold up the Solar Cross and trace with it the letter Resh. The door opens and you and your guide start out on the 30th Path.

It is noon and the sun is at its zenith overhead. The ground you are walking along is rich and fertile—black soil that is perfect for most vegetation. Heliotrope and sunflowers abound. Groves of laurel trees cover the low rolling hills. A cool stream, full of fish meanders its way along the path. Butterflies chase each other from flower to flower, causing you to wonder if any place on Earth could be more perfect than this.

Gabriel sets a steady pace that covers much ground. Eventually, you come upon a clearing where a drama is about to take place. The Sun god, Ra is sitting upon the ground clutching the bleeding heel of his foot. A deadly viper, caught in the act, slithers away from the scene of the crime. The god is enraged with pain—his bellowing frightens all creatures within earshot. As the venom starts to work, the color drains from the deity's face and limbs. The Solar disc on his headdress dims. Crying out against his impending death, Ra calls for Isis to heal his wound.

The great goddess appears quickly, for it was she who created the poisonous serpent—fashioning the creature from dust and Ra's own spittle. Isis is compassionate but firm. She will not heal Ra until he reveals unto her his most hidden name. The god is reluctant to do so, for it would mean that Isis would have power over him. Ra is proud and stubborn. At last when the fingers of death begin to steal the life away from him, he whispers his secret name to her.

Great Isis, skilled in the arts of magick, then utters the Words of Power taught to her by Thoth. As soon as the words are spoken, the poison is driven out of the body of Ra, and the color of life returns to him. With the help of the ibis-headed one, Isis now possesses the words of power as well as the knowledge of how to pronounce and vibrate them. In this skirmish, the great Sun god has been outwitted by the lady of the moon through intellect.

Gabriel gestures that it is time to move on. You continue on the Path of Resh until at length you come to a great city of shining stone buildings at the edge of the sea. On a 400 foot cliff overlooking the ocean is one of the Seven Wonders of the World, the great stone Pharos, the 100 foot tall lighthouse which guides ships into the port of Alexandria, the great cosmopolitan city which is the apex of knowledge and education in the ancient world.

The city was built according to a strict geometric design, with public buildings of marble, a huge gymnasium, and even an artificial hill dedicated to the god Pan. Walking along the city's main street which is over 3 miles long and 100 feet wide, you are impressed by the people and their culture, which is neither Greek nor Egyptian, but contains the best of both. At the center of the city is a plaza dominated by two adjoining buildings—great columned structures set high atop marble steps. You and your guide enter the first building, the museum of Alexandria founded by Ptolemy. It is the first university and scientific institute in history.

There are many chambers to explore. In one room, the dissection of bodies provides anatomic studies for a group learning the art of medicine. Other rooms are set aside for zoological and botanical collections. You pass by one chamber where the Hellenistic mathematician Euclid is teaching his axioms of geometry to a number of students. In another room, the astronomer Aristarchus is espousing

the conclusion that the sun, not the Earth is the center of our universe. There are many studio chambers for artists, scientists and craftsmen.

Gabriel then leads you to the huge library where uncounted numbers of scrolls and tablets of clay, stone, and even wax tablets of writing are carefully stored and studied by historians, poets, astronomers and scholars from all over the ancient world. It was here that writing was for the first time divided into "books," these being determined by the length of the papyrus. A bronze statue of Hermes stands at the center of the great hall. The ceiling is covered by a circular fresco depicting a reproduction of the famous Zodiac of Dendera. There are many tables where the intellectuals of Alexandria are busy copying manuscripts of Greek literature. One of the books you see lying upon a table is Ptolemy's *Syntaxis*, an ancient book of maps which carefully explains the motions of the Sun, Moon and Planets, giving a celestial latitude and longitude for each of them. *The Emerald Tablet*, and the *Divine Pyramander* as well as the forty other works of Hermes Trismegistus can be found here.

Your guide leads you through a maze of books to a chamber deep within the library walls. At this point Gabriel tells you to continue on without him. The door into the chamber is guarded by a seated figure completely shrouded from head to foot in an unimpressive looking old cloak. A grizzled hand poking out of the robe grasps a staff adorned with the carved serpents. Another hand is raised to stop you from entering. "In what Signs and symbols do you come?" the form croaks.

You answer by giving the Sign of the Practicus. "In the divine name of *Elohim Tzabaoth*, in the word *Eloah* and in this symbol of the Solar Greek Cross which refers to the sun in the twelve Signs of the Zodiac."

"Thou canst not enter the temple of the Logos unless thou canst tell me my name." the form replies.

"Thou art Tahuti, Lord of divine words. Thoth, the self-created counter of the stars and measurer of Earth art Thou. Hermes, the Thrice Great—god of writing, science and magic. "

The cloak and the illusion of age is suddenly cast aside to reveal the god of knowledge in his Greek persona with winged helmet and sandals. His skin is bronze and his youthful eyes sparkle with mischief. He seems delighted at the quickness of your reply, but his only response is to give the Sign of Silence as he opens the door for you. You step out into the bright sunlight.

Before you is a hill with a stone wall at its summit. The mound is divided into two halves, one side of Earth, and one of Water—the two receptive elements. The stones which comprise the wall are carved with various Zodiacal and Astrological sigils. A pair of children are playing joyfully on the knoll. The young boy tumbles in the grass while the girl splashes him with Water. In the sky above them is the sun, a huge and brilliant orange disc. It is surrounded by 12 rays, half of which are waved and feminine and half of which are salient and masculine. Seven Hebrew Yods falling from either side of the disc contain within them the sigils of the Planets of the ancients. In the center of the sun are the suggestions of a face, but without a mouth. The head of this Solar being stirs feelings of awareness and recognition within you. You know that the countenance before you is the emissary

of a Higher Mind, greater than anything you have yet encountered. Longing for an opportunity to have conversation with this higher consciousness, you give the Sign of the Practicus, the receptive cup.

A white *Yod* begins to formulate where the Solar mouth would be. It floats down toward you and is absorbed into the crown of your head. The first link of inner communication is established between you and the divine teacher. It is a warm and loving feeling of spirituality that you simply cannot describe. No words can do it justice. No human can adequately recount it to another. No tongue can own it.

You salute with the Sign of Silence and a gesture of thanks. Before leaving this idyllic scene, you stop to play a momentary game of tag with the children, who both run laughing into the Water, splashing at you. In turning, you see Gabriel, amused by your behavior. It is time to be heading back.

The mid-afternoon sun is hot during the trek back, and you are thankful that Gabriel came to get you when he did, before you ended up with a nasty burn. Some animal bones bleached white by the side of the road testify to the potential destructiveness of the Solar energy if not balanced by cool weather and rainfall.

Soon you are at the temple of Yesod where you return the violet sandals to the foot of the altar. The cool air of the chamber is refreshing after such a hot journey. The Archangel then guides you back to the temple of Malkuth. Sandalphon closes the portal behind you. She goes to the fountain in the West and returns with a wooden chalice of Water for you to drink from. Finally, bidding her farewell, you salute with the Neophyte Sign. She in turn gives the Sign of Silence.

At this point bring your astral body back to the physical temple around you. Do not hurry.

Perform the LBRP with the black end of the wand.

Say, *"I now declare the temple duly closed."*☆

AN INVOCATION OF THE ELEMENT OF WATER

For the grade of Practicus

For this ritual the Practicus will need a black Outer Order robe, black and white striped nemyss, and the Outer Wand of Double Power. Upon the altar should be a blue candle, a cup of wine, and one or more of the talismanic emblems mentioned earlier on page 441. The temple is to be arranged in accordance with the Practicus Hall (as in the final part of the initiation ceremony).

Relax for a few moments and perform the Fourfold Breath.

Go to the Northeast and say, "HEKAS, HEKAS, ESTE BEBELOI!"

With the black end of the Outer Wand of Double Power, perform the Lesser Bannishing Ritual of the Pentagram.

(Say the following invocation:) So therefore first the Priest who governs the works of Fire must sprinkle with the Lustral Waters of the loud resounding sea.

Go to the East. With the white end of the wand, trace the lesser invoking pentagram. Thrust the wand through the center of the figure and vibrate, "EHEIEH!" Trace this same figure and intone the same name in all four quarters, going from East to South, West and North. Return to the East. Say:

In the Divine Name ELOHIM TZABAOTH, I open this temple in the Element of Water. May the Archangel GABRIEL look with favor upon this ceremony! May the Angel TALIAHAD and the ruler THARSIS be also in attendance! I have gained admission to this temple through the Badge of the Cup of Stolistes. Hear me! I am one who has received the Mystic Title of Monocris de Astris and the symbol of MAIM. As a Unicorn of the Stars I invoke the powers of Water to bear witness to my spiritual endeavor. Grant me the knowledge of the Element of Water and the Creative Realm, so that I may obtain Greater Understanding of Hidden Things and thereby advance in the Great Work.

Circumambulate the temple three times, saluting with the Neophyte Signs when passing the East.

Go to the West and face East. Give the Adoration to the Lord of the Universe:

*Holy art Thou, Lord of the Universe!
Holy art Thou, Whom Nature hath not formed!
Holy art Thou, the Vast and the Mighty One!
Lord of the Light, and of the Darkness!*

Go to the West and give the Practicus Sign. Recite the Prayer of the Undines:

Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven, and who encloseth the subterranean Waters in the cavernous hollows of Earth. King of the Deluge and the Rains of Spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the Blood of the Earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us, Thy Mobile and changeful creatures, in the Great Tempests, and we shall tremble before Thee. Speak to us also in the murmur of the limpid Waters, and we shall desire Thy love.

O Vastness! Wherein all the rivers of Being seek to lose themselves—which renew themselves ever in Thee! O Thou Ocean of Infinite Perfection! O Height which reflectest Thyself in the Depth! O Depth which exaltest into the Height! Lead us into the true life, through intelligence, through love! Lead us into immortality through sacrifice, that we may be found worthy to offer one day unto Thee, the Water, the Blood and Tears, for Remission of Sins! Amen.

Give the Practicus Sign. Go to the West of the altar. With the white end of the wand, trace the lesser invoking pentagram over the cup of wine. Place the Wand of Double Power aside.

Drink the wine. As you partake of the Element, meditate on the talismanic emblem you have chosen. Take as much time as you need for the meditation.

Perform the Reverse Circumambulation. Go to the East and say:

I now release any Spirits that may have been imprisoned by this ceremony. Depart in peace to your abodes and habitations. Go with the blessings of ELOHIM TZABAOth!

Perform the LBRP with the black end of the wand.

Say: *I now declare this temple duly closed.*✧

Suggested Reading

The New Golden Dawn Ritual Tarot (Book) by Chic Cicero and Sandra Tabatha Cicero (Note: Write a report on the book. Try to find personal insights into each card of the Tarot.)

The New Golden Dawn Ritual Tarot (Deck) by Sandra Tabatha Cicero

Archetypes on the Tree of Life by Madonna Compton

(Note: Perform the meditations and exercises suggested in this book and keep a written record of your experiences with them.)

The Chaldean Oracles by Julianus, translated by Thomas Stanley

(Note: Write a report on the book. Examine in particular the passages which can be found in the Practicus Ceremony. Also explore how the Chaldean scheme of the universe is similar to the Qabalistic scheme of the universe.)

Greek Magical Papyri in Translation edited by Hans Dieter Betz

(This is a collection of rituals dating from the second to the fifth century A.D. They are the closest existing rituals that parallel the rites described in the *Chaldean Oracles*.)

Divination in the Græco-Egyptian Magical Papyri by M. Isidora Forrest—
published in *The Golden Dawn Journal, Book 1: Divination*.

(Note: Perform the divination ritual suggested in the article and write a report on your experience and results.)

Egyptian Magic by E.A. Wallis Budge

(Note: Write a report on the book. Contrast and compare “High” Egyptian magic with “Low” forms of Egyptian magic. Also examine the parallels between Egyptian magic and that which is described in the *Chaldean Oracles* or the *Greek Magical Papyri*.)

The Rose Cross and the Goddess by Gareth Knight

(Contains a good modern account of the mysteries of Isis according to Apuleius.)

Godwin’s Cabalistic Encyclopedia by David Godwin

(A reliable reference book for Gematria which also contains good all-around Qabalistic information.)

The Hero Within: Six Archetypes We Live By by Carol Pearson

The Symbolic Quest: Basic Concepts of Analytical Psychology by Edward C. Whitmont

What We May Be by Piero Ferrucci

Some Final Suggestions

- Obtain a black-and-white 8.5 x 11 copy of the Tarot card of *Judgment* and paint it, or draw your own version of the card.
- Obtain a black-and-white 8.5 x 11 copy of the Tarot card of *The Sun* and paint it, or draw your own version of the card.
- Take a Tarot deck and place each card before you in the form of the Tree of Life with the Minor cards in the positions of the Sephiroth and the Trumps in their proper place as connecting paths. Do this several times until it becomes second nature to you. Study their relationships.
- Make colored drawings of the Three Kabiri and well as a sketch of Kasmillos the candidate. Devise your own meditation for incorporating these figures.

- Create numerous sigils from the Qameoth using the lists of divine and Planetary Names given in Chapter Two.
- Create several examples of Temurah and Notariqon as explained in this chapter.
- For the course of a week, take a daily walk and try to focus on finding geometric shapes when they occur within your surroundings.
- Draw your personal impression of an undine.
- Practice divination by Hydromancy. (See the introduction of *The Golden Dawn Journal, Book 1: Divination.*)
- Take periodic observations of the planet Mercury (at both dawn and dusk) Also take note of what Zodiacal Sign the Planet is in.
- Take note of where Mercury falls in your own Zodiacal chart. Write a brief report on how you think you are affected by Mercury's position in your natal chart.
- Take note of any Planets that are located in Water Signs in your own Zodiacal chart. Write a brief report on how you think you are affected by them.
- Prepare your own mixture of perfumed oils, herbal baths, magic inks or herbal teas for the Sephirah of Mercury, using your ingenuity and the source book *The Complete Book of Incense, Oils and Brews* by Scot Cunningham.
- Prepare your own personal mixture of oils, herbal baths, magic inks or herbal teas based upon your Zodiacal Sign, Elemental affiliation and other personal information or preferences. Use the source book listed above.
- Examine the various cards of the Tarot and try to come up with new words and phrases which describe the qualities and/or meanings of each individual card. These interpretations can be highly personalized or perhaps reflect some meaningful prose or poetry.
- Take periodic nature walks which bring you close to a body of Water (ocean, lake or river). Meditate on the importance of the Water Element to all aspects of Life on this planet.
- Find out how you can become personally involved in Water ecosystem cleanup and protection of wetlands.

Examinations

(Answers for all exams are given in the back of this book.)

QUIZ 0 (*The Ritual*)

1. What is the Grand Word of the grade of Practicus?
2. What is the Mystic Number of the Practicus grade?
3. What is the password of the Practicus grade derived from the Mystic Number?
4. What is the Battery of knocks attributed to the Practicus grade?
5. What is the Grip of the Practicus grade?
6. What is the Sign of the Practicus grade?
7. What is the Elemental symbol given to the Practicus?
8. List the name of the Element attributed to this grade (in English and in Hebrew.)
9. Which direction is associated with this Element?
10. What is the Mystic Title conferred upon a Practicus?
11. What does the Mystic Title mean?
12. Which Sephirah is associated with this grade?
13. List the Divine (Atziluthic) Name of this Sephirah.
14. Name the Great Archangel of the Element of this grade.
15. Name the Kerubic Sign of this Element.
16. What are the Three Great Secret Names of God borne upon the Enochian Banners of the Quarter?
17. Name the Great Enochian King of the Quarter.
18. How are the cross and triangle arranged on the altar?
19. What does the arrangement of the cross and triangle symbolize?
20. What does "3 = 8" signify?
21. What is the Admission Badge to the 31st Path?
22. What is the Admission Badge to the 30th Path?
23. What is the Admission Badge to the temple of the 8th Sephirah of Hod?
24. The Admission Badge is identical to the lamen of which officer?
25. The distinct sections of a ritual are called "points." Each grade ritual has at least three points: an opening, a closing, and at least one middle point between the opening and the closing. How many middle points are there in the Practicus Ritual?
26. Briefly describe what happens in each of the middle points of this ritual.
27. During the Practicus oath, what gesture does the candidate make in swearing his/her oath to the Powers of the Element?
28. List the names of the Kabiri encountered by the candidate in this ritual.
29. What is the name of the Kabir in the Southwest? What type of Fire is associated with this figure? What type of Solar energy is associated with this figure?

30. What is the name of the Kabir in the East? What type of Fire is associated with this figure? What type of Solar energy is associated with this figure?
31. What is the name of the Kabir in the Northwest? What type of Fire is associated with this figure? What type of Solar energy is associated with this figure?
32. Describe the 20th Key of the Tarot.
33. Describe the 19th Key of the Tarot.
34. In addition to the Tarot Keys and the Admission Badges, what diagrams are displayed in this grade?

QUIZ—SECTIONS 1, 2, and 3 (*Admission Badges, Diagrams, Lineal Figures and Magical Squares, Literal Qabalah*)

1. Describe the Admission Badge for the 31st Path. What do the various sides of this Badge represent?
2. Describe the Admission Badge for the 30th Path.
3. What is another name for active Fire?
4. What is another name for equilibrated Fire?
5. What is another name for passive Fire?
6. What is the name of Fire itself?
7. Describe the Admission Badge to the temple of Hod.
8. How does the symbol of Mercury fit on the Tree of Life?
9. Who is the figure shown at the top of the diagram of the Garden of Eden before the Fall?
10. What is the name of the river that flows from the Supernal Eden? What does this name mean?
11. What is the River of Air? What Sefhirah does it flow into?
12. What is the River of Fire? What Sefhirah does it flow into?
13. What is the River of Earth? What Sefhirah does it flow into?
14. What is the River of Water? What Sefhirah does it flow into?
15. Who is the figure supporting the pillars in the Eden diagram? What does she represent?
16. Who is the figure extended from Tiphareth? His arms stretch from _____ to _____. What does he represent?
17. What does the Eden diagram symbolize?
18. What is another name for an equilateral parallelogram?
19. What is a pointed oval formed from two intersecting circles called?
20. What is the only lineal figure into which all surfaces can be reduced?
21. List the seven lineal figures that are associated with the seven Planets.
22. What Sefhirah is associated with the cross within the circle?
23. What Sefhirah is associated with the point within the circle?
24. What Sefhirah is associated with the square within the circle?
25. What lineal figure is associated with the Alchemical principles of Nature?
26. What lineal figure is associated with the Qlippoth?
27. What lineal figure is associated with the letters YHVH?

28. What lineal figure is known as the Sign of the Microcosm?
29. What lineal figure is associated with the Supernal Mother AIMA?
30. What lineal figure is associated with the Kerubim and the Wheel of the Spirit?
31. What lineal figure is known as the Sign of the Macrocosm?
32. True or False. A hexagram signifies radiation.
33. True or False. A hexagon signifies concentration.
34. What lineal figure is a fitting symbol for the Isis of Nature?
35. What lineal figure is a fitting symbol for the concentrated positive and negative forces of the Elements under the name YHVH ADONAI?
36. What is the meaning of IAHDONAI?
37. What lineal figure is associated with the Planets and the Lunar Nodes?
38. What lineal figure is associated with Malkuth?
39. What lineal figure is associated with the Zodiac?
40. What does the word "Qamea" refer to?
41. The word "sigil" is derived from what Latin word? What does this word mean?
42. What are the names of the Planetary energies (beings) derived from?
43. The Planetary _____ is seen as a blind force or "raw" energy force without intelligence.
44. The Planetary _____ is a guiding entity.
45. What symbol is designed in such a manner that its line touches every number on a magical square?
46. What number represents the total number of lesser squares in any given row, column or central diagonal line of a Qamea?
47. What number represents the total sum of all the numbers that appear on a Qamea?
48. What is used to represent the Qamea in Talismanic magic?
49. What is the mathematical formula for finding the magic constant?
50. What is the arcane compliment?
51. What is the mathematical formula for finding the arcane compliment of an odd square?
52. What is the mathematical formula for finding the arcane compliment of an even square?
53. What is the method of converting Hebrew words into their numeric values called?
54. What is another name for the Qabalah of Nine Chambers?
55. What Greek-based Table shows the English alphabet reduced to numbers?
56. What method of Literal Qabalah uses acronyms?
57. What method of Literal Qabalah means "permutation?"
58. What method of Literal Qabalah means "shorthand writer?"
59. What method of Literal Qabalah involves transposing a letter with the letter that follows it?
60. What method of Literal Qabalah involves writing a word backwards?

61. What method of Literal Qabalah involves folding the Hebrew alphabet back upon itself so that one half may be exchanged for the other half?

QUIZ—SECTIONS 4, 5, 6, and 7 (*Correspondences of Hod, Water, Mercury, the Olympic Planetary Spirits*)

1. What is the English translation of the name "Hod?"
2. What is the Magical Image of Hod?
3. What is the Spiritual experience of Hod?
4. What is the Lineal figure associated with Hod?
5. What are the symbols of Hod?
6. What is the name of the Archangel of Hod?
7. What is the Divine Atziluthic name of Hod?
8. What is the name of the Angelic Choir of Hod?
9. What is Hod's Briatic color?
10. What part of the human anatomy does Hod correspond to?
11. Hod is attributed to which House of Assiah?
12. Name the Tarot cards associated with Hod.
13. What is the Virtue associated with Hod?
14. What is the Vice associated with Hod?
15. What is the Hebrew name for Water? Give both English and Hebrew spellings.
16. What is the Outer Divine Name of Water in Hebrew? Give both English and Hebrew spellings.
17. What is the Hebrew name for the Cardinal Point of West? Give both English and Hebrew spellings.
18. What is the name of the Archangel of Water? Give both English and Hebrew spellings.
19. What is the name of the Angel of Water? Give both English and Hebrew spellings.
20. What is the name of the Ruler of Water? Give both English and Hebrew spellings.
21. What is the name of the King of Water?
22. What is the name of the Order of Elementals associated with Water?
23. What is the name of the Assyro-Babylonian deity associated with the primordial fresh-Water Ocean?
24. What is the name of the Assyro-Babylonian deity associated with the tumultuous and salty sea?
25. What Sumerian deity's name means "sea?"
26. What Assyro-Babylonian deity's name means "house of Water?" What is the Sumerian name of this god?
27. Name the Assyro-Babylonian deity whose worship included an annual procession of boats.

28. Name the Assyro-Babylonian deity whose symbol was a vase containing a swimming fish.
29. Name the Egyptian deity of the Great Primordial Ocean and the "Father of the gods."
30. Name the Egyptian deity of dew and rain (who also supports the sky).
31. Name the ram-headed Egyptian deity who watched over the sources of the Nile.
32. Name the Egyptian god of the Nile.
33. Name the Greek god who was "Lord of the Sea" and the brother of Zeus.
34. Name the Greek goddess who was the female personification of the Sea.
35. Name the oldest Greek Water god.
36. Name the Greek Titan who gave birth to the rivers.
37. Name the Greek god who was "the Old Man of the Sea" and the father of Sea nymphs.
38. Name the Greek sea god who has half man, half fish.
39. Name the most famous of the Greek river gods (often portrayed as a vigorous bearded man with horns).
40. Greek Water deities often had the gift of _____.
41. Name the Celtic Lord of the Sea who supplied food for the gods.
42. Name the Teutonic giant whose fountain was near the roots of the ash tree, Yggdrasil.
43. Name the Teutonic goddess who drowned Sailors only to reward them in the afterlife.
44. Name the Teutonic Undines.
45. Mercury is said to rule the period of life dominated by _____ from ages ____ to _____.
46. What part of the human mind is governed by Mercury?
47. Describe the energy of Mercury.
48. Describe the symbol of Mercury on the Tree of Life.
49. List some of the things that the days and hours of Mercury are used for in magic.
50. What is the Hebrew name for Mercury?
51. What is the name of the Archangel of Mercury?
52. What is the day associated with Mercury?
53. What is the name of the Planetary Intelligence of Mercury?
54. What is the name of the Planetary Spirit of Mercury?
55. What is the name of the Olympic Planetary Spirit of Mercury?
56. What metal is associated with Mercury?
57. Name some of the gemstones associated with Mercury.
58. Name some of the Trees associated with Mercury.
59. Name some of the Herbs/Plants associated with Mercury.
60. Name some of the animals associated with Mercury.
61. What Planet complements Mercury on the Macrocosmic Hexagram? List some characteristics that these two Planets share. List some deities associated with this complementary Planet.

62. Name the Sumerian Lord of magic and incantations.
63. Name the Assyro-Babylonian deity who was the divine scribe and god of the Intellect.
64. Name the Egyptian god of wisdom, magic and science.
65. Name the Assyro-Babylonian goddess who invented writing.
66. Name the Egyptian "Mistress of the house of books."
67. Name the Greek god of travelers and commerce.
68. Name the Greek messenger goddess.
69. Name the Greek goddess of the arts, industry and healing.
70. Name the Greek goddess whose title was Pronoia or "the foreseeing."
71. Name the Greek goddess symbolized by the owl.
72. Name the Greek goddess symbolized by the rainbow.
73. Name the Greek god of Light, medicine and healing (sometimes represented as a serpent.)
74. Name the Celtic god known as "the many-skilled one," whose symbols were the spear and the sling.
75. Name the supreme Teutonic deity who was a god of war and wisdom.
76. Name the Teutonic Lord of the Runes.
77. Name the Egyptian deity called "the Molder."
78. Name the Greek god of sea foam and stormy seas.
79. Name the Teutonic Water giant whose name means "he who thinks" and whose fountain was the hiding place of all wisdom and knowledge.
80. Name the Sumerian deity often represented as a goat with a fish's tail.
81. Name the Egyptian deity who is portrayed as a woman wearing a star within a crescent surmounted by two long feathers.
82. Name the messenger god of Zeus.
83. Name the Greek goddess of health.
84. List the Olympic Spirits of the seven Planets.

QUIZ—SECTION 8 (*The Tarot*)

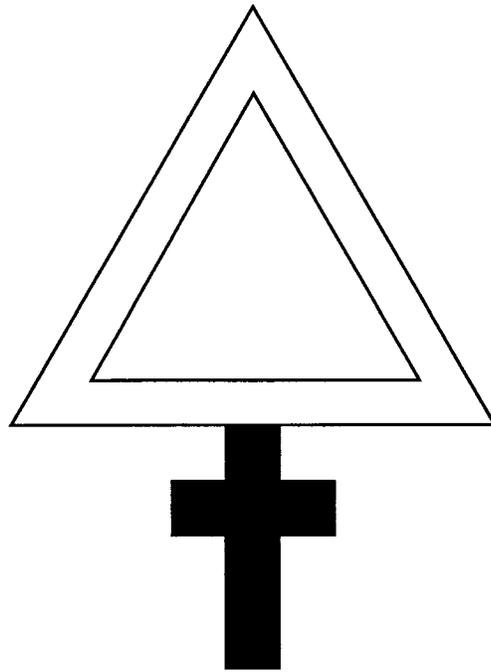
1. How many cards are there in a traditional Tarot Deck?
2. How many Major Arcana (Trump) cards are there?
3. How many Minor Arcana cards are there?
4. List the four Tarot suits next to the four suits of a traditional deck of playing cards (to which they correspond).
5. How are the letters of the Tetragrammaton assigned to the Suits of the Tarot?
6. How are the Four Worlds of the Qabalah assigned to the suits of the Tarot?
7. What do the ten Sephiroth and the Minor Arcana cards represent in terms of the human psyche?
8. What do the Twenty-two Paths and the Trump cards represent in terms of the human psyche?
9. Why are there Twenty-two Trumps cards?
10. List the other types of energies (3 in all) that are represented by the Trumps.
11. What are the Thirty-two Paths of Wisdom?

12. List the Twenty-two Trump cards along with their Yetziratic attributions.
13. By employing the Yetziratic attributions of the Tarot, the name EHEIEH can be written as _____.
14. By employing the Yetziratic attributions of the Tarot, the name ELOHIM can be written as _____.
15. What Tarot Trump embodies "energy, creative force and masculine power?"
16. What Tarot Trump embodies "potentiality and innocence?"
17. What Tarot Trump embodies "inner illumination and spiritual instruction?"
18. What Tarot Trump embodies "consciousness and fluctuation?"
19. What Tarot Trump embodies "direction, skill and invocation?"
20. What Tarot Trump embodies "unity, manifestation and feminine power?"
21. What Tarot Trump embodies "exploration and journey into the Under-world?"
22. What Tarot Trump embodies "liberation, integration and bonding?"
23. What Tarot Trump embodies "initiation and consecration by Fire?"
24. What Tarot Trump embodies "sublimation, guidance and descent of Spirit?"
25. What Tarot Trump embodies "the conscious mind and the power of knowledge?"
26. What Tarot Trump embodies "controlled power and fortitude?"
27. What Tarot Trump embodies "meditation and contemplation?"
28. What Tarot Trump embodies "divine intervention, wisdom and vibration?"
29. What Tarot Trump embodies "restructuring and sudden involuntary illumination?"
30. What Tarot Trump embodies "karma?"
31. What Tarot Trump embodies "equilibration and adjustment?"
32. What Tarot Trump embodies "materiality and generative force?"
33. What Tarot Trump embodies "sacrifice and reversal?"
34. What Tarot Trump embodies "transformation and rebirth?"
35. What Tarot Trump embodies "reconciliation and combination?"
36. What Trump card is assigned to the path that runs between Geburah and Tiphareth?
37. What Trump card is assigned to the path that runs between Yesod and Netzach?
38. What Trump card is assigned to the path that runs between Chokmah and Tiphareth?
39. What Trump card is assigned to the path that runs between Chokmah and Chesed?
40. What Trump card is assigned to the path that runs between Hod and Yesod?
41. What Trump card is assigned to the path that runs between Binah and Chokmah?
42. What Trump card is assigned to the path that runs between Tiphareth and Netzach?
43. What Trump card is assigned to the path that runs between Binah and Tiphareth?

44. What Trump card is assigned to the path that runs between Geburah and Hod?
45. What Trump card is assigned to the path that runs between Tiphareth and Yesod?
46. The Hermit card represents the Planet _____ acting through _____ upon _____.
47. The Hierophant card represents the _____ acting through _____ upon _____.
48. The Star card represents the Planet _____ acting through _____ upon _____.
49. The Judgment card represents the Planet _____ acting through _____ upon _____.
50. The Chariot card represents the Planet _____ acting through _____ upon _____.
51. Each numbered card of the Minor Arcana represents one of the _____ in one of the _____.
52. Describe the energy of the suit of wands.
53. Describe the energy of the suit of pentacles.
54. Describe the energy of the suit of cups.
55. Describe the energy of the suit of swords.
56. In addition to the Elemental and Sephirothic correspondences, each Minor card is assigned what Zodiacal attribute?
57. What Minor card represents "Dominion?"
58. What Minor card represents Chesed in Atziluth?
59. What Minor card represents "Established Strength?"
60. What Minor card represents "Swiftiness?"
61. What Minor card represents Tiphareth in Atziluth?
62. What Minor card represents "Love?"
63. What Minor card represents "Abundance?"
64. What Minor card represents Geburah in Briah?
65. What Minor card represents "Illusionary Success?"
66. What Minor card represents "Peace Restored?"
67. What Minor card represents Binah in Yetzirah?
68. What Minor card represents "Earned Success?"
69. What Minor card represents "Despair and Cruelty?"
70. What Minor card represents Malkuth in Yetzirah?
71. What Minor card represents "Harmonious Change?"
72. What Minor card represents Netzach in Assiah?
73. What Minor card represents "Material Success?"
74. What Minor card represents "Prudence?"
75. What Minor card represents "Ruin?"
76. What Minor card represents "Perfected Success?"
77. What Minor card represents "Valor?"
78. What Minor card represents Fire of Fire?
79. What Minor card represents Water of Air?

80. What Minor card represents Air of Water?
81. What Minor card represents Earth of Fire?
82. What Court Card represents "Manifesting Force?"
83. What Court card represents "Creative Force?"
84. What Court card represents "Explosive Force?"
85. What Court card represents "Intellectual Force?"
86. What Court card represents "Regenerative Force?"
87. What Court card represents "Severe Force?"

CHAPTER FIVE



The Philosopher Grade

$$\textcircled{4} = \boxed{7}$$



In the 4 = 7 grade the initiate takes the *fourth* Elemental initiation into the *seventh* Sephirah, Netzach, on the Tree of Life—advancing the psycho-alchemical process of Inner growth. Once again the initiate deliberately veers off the security of the middle course, this time on the side of the white pillar. This action is necessary to balance out the previous initiation which took the aspirant to the black pillar. In fact the two grade initiations of Practicus and Philosophus compliment and balance each other so completely, that it is difficult to adequately describe one without describing the other.

The Element offered for the process of transmutation in this grade is Fire. It is the Fiery section of the aspirant's psyche (*Fire of Malkuth in Assiah*).¹¹⁴ Once again the two primary opposing and parental Elements are counterbalanced one against the other so that neither is allowed to overwhelm the other. Two of the paths leading to this grade are watery in Nature, therefore the two primary Elements of Water and Fire are both encountered in this grade, as in the preceding one. However in the 4 = 7 grade their order and potency are reversed. In the Practicus grade the Element of Water was predominant. In the Philosophus grade the Fire Element now swirls in fury, though it is only able to safely manifest upon the complimentary Element of Water.

The 4 = 7 ceremony can be summarized as follows: After the standard (self-initiatory) rite of opening, the forces of Elemental Fire are invoked. Then the candidate must prove that s/he has grasped the secrets of the Practicus grade and swear an oath. Between the spheres of Malkuth and Netzach lies the 29th Path of Qoph, a journey of psychic evolution and the conquering of fears and illusions. On this path, the candidate is confronted by the three Egyptian godforms of Osiris, Horus and Isis. These figures symbolize the various attributes of Elemental Water and the different aspects of time. After completing the 29th Path, the candidate is shown the Tarot card of *The Moon*.

Next the mysteries of the 28th Path of Tzaddi are revealed to the candidate by a different triad of godforms: Isis, Nephthys and Hathor. These godforms expose the initiate to the different aspects of Celestial Water—the Waters of Creation and the Waters of Life. The Path of Tzaddi is a journey of intuitive awareness where the student learns how to tap into the deep well of knowledge within the

¹¹⁴ It is also *Netzach of Malkuth*.

subconscious mind through meditation and imagination. A further description from *The Chaldean Oracles* on the Monad, Duad and Triad is revealed to the aspirant. When the journey on the Path of Tzaddi is finished, the candidate is shown the Tarot card of *The Star*.

The mysteries of the 27th Path of Peh are then revealed to the candidate. This is a Martial path which unveils the Biblical story of the death of the Kings of Edom (Chaos). The Path of Peh is a difficult but very necessary journey which includes the fiery destruction of the old and outmoded in favor of the new. It is the removal of all that is base and low within the mind of the candidate in favor of that which is Divine. This journey symbolizes the beginning phase of the reconstruction of the aspirant's psyche. When the pilgrimage on the Path of Peh is completed, the candidate is shown the Tarot card of *The Tower*.

The later part of the ritual involves the initiate's entry into the temple of Netzach. During this time the aspirant is shown symbolism concerning the Garden of Eden after the Fall and the Philosophus Hall itself. The secrets of the 4 = 7 grade are disclosed, until at length, the Powers of Fire are released.

The three officers stationed in the Practicus Hall (in addition to the Dais officers) are the Hierophant, the Hiereus, and the Hegemon. Initially they form the figure of the Water triangle with the station of the Hiereus marking the apex in the West. This alludes to the Watery nature of the 29th and 28th Paths of Qoph and Tzaddi, which the candidate traverses in this grade. The pillars are placed in the Southeast, indicating the exact placement of these paths on the Tree. In the fourth segment of the ceremony, which marks the candidate's entrance into the 27th Path of Peh, all three officers are stationed in the East—the Hiereus and the Hegemon on either side of the Hierophant. This points out the direction of the 27th Path on the Tree of Life as a reciprocal path—one which straddles all three columns on the Tree. Finally in the fifth segment of the ceremony, the officers are positioned in the form of a Fire triangle, the symbol of the Fiery nature of the Sephirah Netzach, into which the aspirant has achieved entry.

The two Elements of Fire and Water, when sensibly directed and creatively engaged can lead to the reconstruction of the Garden of Eden from the chaos into which it had plunged. The Divine Light cannot dwell within humanity until disorder has been transformed into the harmony of total realization and illumination. Human beings cannot claim inner peace and tranquillity until order and balance has been restored to the lower Elements of Malkuth.

The 27th Path in particular heralds the beginning of this process in the initiate. Through the stimulation of the fiery and watery Elements within the mind, the aspirant begins to realize the chaotic state of his/her own existence and the confusion that reigns within the psyche as a result of spiritual denial and stagnation. Although these Elements naturally call forth that which is high and sublime within the Soul, they also awaken that which is gross and low. Consequently, the first step in the process of reconstruction is a leveling or unbalancing—the tearing down in an analytical progression, of all that was previously held in high esteem. The result is of course disorder and darkness, an undesirable state, but one that is absolutely necessary if one wishes to transcend chaos and make progress toward

true spiritual growth. From the ashes of the old Tower of Edom, the new Tower of Light may be constructed.

The symbolism encountered on the Path of Peh serves two purposes. First of all, it serves to awaken those long forgotten root memories inherent within the very cells of our bodies—what could be termed *Macrocosmic memories* of the primordial evolution of Creation itself. In addition, the symbols also refer to the *Microcosmic experiences* of chaos and reconstruction which occur on a personal level within the initiate.

To the aspirant, the stimulation of the magical Elements along with the process of introspection is analogous to causing a small earthquake in one's personal universe. The Path of Peh describes those periods when the aspirant becomes aware of being assailed by personal conflicts and inner complexes which have contaminated the spiritual progress. Having these "complexes" abruptly moved from the hidden depths of the subconscious (where they could be forgotten) to the exposing light of the conscious mind can be quite an uncomfortable ordeal. These are literally tests of inner strength, where the candidate must summon the courage to examine these undesirable parts of the psyche and deal with them properly. This may include the need to eliminate some excess psychic "garbage." As strenuous as these experiences are, they are also one of the hallmarks of a successful initiation. This represents the first half of the alchemical phrase "*solve et coagula*."

As in Alchemy, the process of analysis and dissolution must always precede assimilation. The Philosopher's gold is always obtained from the gross matter, through a chemical process which the Alchemical texts often describe as noxious and disagreeable. Yet in every case, the Alchemists also hold that this unpleasant condition always precedes the most exalted results. The task of the Philosophus is to balance the combined energies of Fire and Water, emotion and intellect. This foreshadows the second half of the Alchemical phrase, the *coagula* process, which comes into full power in the Portal grade, where the previous chaos is sublimated and infused with Spirit, making possible a higher level of spiritual attainment.

The name bestowed upon an initiate of this grade, *Philosophus*, is based on a Greek word which means, "lover of Wisdom."✧

The Biblical Passages

Many of the speeches recited in the Philosophus ceremony during the candidate's passage through the 27th Path are taken from various passages in the Old Testament which deal specifically with the fall of the Kings of Edom. A few of the verses are taken from the Books of Genesis and Exodus, but the bulk of them are from the books of Judges, Psalms, and Habakkuk. A reoccurring theme in most of these passages is the sudden and warlike (Martial) fury in which the old kingdom of Chaos represented by the Edomites was destroyed. The "reign of Edom" was the reign of the unbalanced and chaotic forces of the primordial worlds. Ushered in after the reign of Edom was the period of balance and order called the "reign of

Israel." There are also many passages in the ritual which refer to the majesty and might of the Creator of the universe.

The Babylonian Influence

The Biblical passages that occur in the Philosophus grade can be traced directly to the more ancient beliefs of the Babylonians, the inheritors of the geographic remnants of Eden. As stated in the previous chapter, the words *Eden* and *Adam* are far older than the Sumerian civilization in which they came to be used. Also, the concept of *Yahweh* being "a man of war," and "lord of armies," sounds remarkably like the descriptions of *Marduk* and *Baal*, principle gods of war in the Babylonian pantheon. The authors of the Old Testament were no doubt very familiar with this pantheon, and were writing for an audience who also knew of the power that these gods were said to possess. The Biblical writers knew that in order to impress their audience with the might of *Yahweh* (יהוה), the deity must have the same warrior attributes, and be able to vanquish the same ancient enemies that *Marduk* and *Baal* had vanquished. For both *Marduk* and *Baal* were involved in Creation Myths wherein the forces of Light and Order overcome the Forces of Darkness and Chaos.

In the Babylonian text known as the *Enuma elish* ("when on high"), the story of Creation unfolds as follows: In the beginning, nothing existed but a watery Chaos made up of the *Apsu*, the sweet waters, *Tiamat*, the sea, and *Mummu*, the clouds and mist. From this combination of different waters came the birth of two gods named *Lahmu* and *Lahamu*, deities of fertility and expanse, who in turn sired the gods *Anshar* and *Kishar*, both aspects of the horizon. This pair gave birth to *Anu*, the great sky god, and other generations of deities followed.

Eventually, as the story goes, a generational gap formed between the older gods and the younger, active gods. A conflict occurred wherein the most ancient god *Apsu* regretted having sired such noisy children and vowed to obliterate them. When the wise *Ea* (*Enki*) learned of this, he cast a magic spell over *Apsu* which caused him to fall asleep. *Ea* then killed the ancient one and established a portion of the world as it now is: the waters of *Apsu* sank down, and over them *Ea* established the earth. (This was the first great victory over chaos.)

Over time *Tiamat* convinced her allies to avenge the death of her husband, *Apsu*, and negotiations between the two factions fell through. Because of the impending crisis the gods decided to elect a warrior to lead them in the fight against *Tiamat* and her army of monster serpents and fierce dragons. They chose *Marduk*, son of *Ea*, who armed himself with thunder and lightning (the weapons of a storm god), bow and arrow, a mace, a net, four winds, seven storms and an Evil, disease-carrying wind.

At the sight of the great *Marduk* in his chariot, *Tiamat's* army fled—only *Tiamat* herself stood her ground. *Marduk* forced her to swallow the Evil Wind and then killed her with an arrow. He split her body into two halves, one of which he used to create the starry heavens. He posted guards over her and bade them "to allow not her waters to escape." After banishing the waters of Chaos and estab-

lishing Order, Marduk was enthroned as the Sovereign of Babylon and of the universe with the proclamation *Marduk sarru*, "Marduk is King."

In ancient Canaan, Baal was the god of storm and of war. This god, along with his warrior sister *Anath*, did battle with a mighty opponent called *Yamm*, the sea (also known as *Naher*, "the River"). The legend says that the god *El*, head of the gods, instructed that a palace be built for Prince Yamm, thus giving Yamm authority over the other gods. Baal cursed Yamm, who then demanded that Baal be handed over to him as a slave. Eventually Baal breaks the back of Yamm, and is made King.

In ancient Mesopotamia, the waters of the flooded rivers would have been a threat to life, and their orderly control signified a victory over Chaos (Marduk over Tiamat). And in Canaan the battle between Baal and Yamm seems to have taken place in the late fall when the sea was too rough for safe sailing. The sea pounding against the shore and threatening to flood (*Rabbim*) the lower regions, was understood to be a chaotic force waging war against Order. In both legends Tiamat/Yamm is seen as the sum of all Water that is destructive to human life, whereas Marduk/Baal, gods of the storm, bring rains which help maintain the growth of vegetation and human survival.

In another story, Baal is said to have conquered a rival named *Lotan*, the serpent. Lotan is also referred to as *Shalyat*, the seven-headed. It is possible that Yamm (the destructive sea) and Rabbim, (the flood) are names of the same Chaos god who is also referred to as Lotan/Shalyat, the serpent or Dragon.¹¹⁵

When the writers of the Old Testament inherited the mythos of ancient Babylonia, they used it to express that the idea that Yahweh, god of the Hebrews, was King of the universe, as was previously said of Marduk. Yahweh, like Marduk and Baal before him must also vanquish the powers of Chaos and Darkness. And as in the previous legends, these chaotic powers take the form of the Deep or *Tehom* (תְּהוֹם—reminiscent of Tiamat), Yamm (יָם), the sea, and the seven-headed dragon called *Leviathan* (לִיַּתָּן) [Lotan]. The Biblical passages that were employed in the Philosophus Ritual emphasize these Hebraized Babylonian legends of the battle between the Forces of Order (Light) and the Forces of Chaos (Darkness) at the time when the universe was created.

Examples of the Hebrew god of war doing battle with the monsters of Chaos can be found in other passages as well:

*Awake! Awake! Arm of Yahweh, put on strength!
Awake, as in the days of old, everlasting generations!
Was it not you cutting in pieces Rahab
and piercing the sea monster?
Was it not you drying up the sea (yam) and the waters
of the great deep (tehom),
who made the depths of the sea (yam) a way for the
redeemed to pass? (Isaiah 51:9—10)*

¹¹⁵ In ancient Egypt the Chaos deity is called *Apophis*, the dragon or serpent of Darkness, who attempted to swallow *Re*, the Sun god.

*For Elohim is my king of old,
 who works salvation in the midst of the land.
 You broke the sea (yam) by your strength.
 You broke the heads of sea-monsters in the waters.
 You broke the head of Leviathan in pieces.
 You made made him food for the people
 of the wilderness. (Psalm 74:12—14)*

One of the passages given in the Philosophus Ritual (Psalm 18),¹¹⁶ is a song of praise to Yahweh by one who was rescued from the pits of hell. This passage could have easily been used to describe the storm god, Marduk/Baal doing battle with the forces of Tiamat/Yamm:

*He also bowed the Heavens, and came down
 and Darkness was under his feet. (v. 9)
 Out of the brightness before Him,
 his dark clouds passed through,
 Hailstones and and coals of fire. (v.12)
 Yahweh also thundered in the heavens;
 and the Highest uttered his voice—
 Hailstones and coals of fire. (v. 13)
 Yea, he sent out his arrows and scattered them,
 and he shot out lightnings and confounded them. (v.14)
 Then the stream beds of the waters were seen,
 and the foundations of the world were bared,
 at your rebuke, O Yahweh, at the blast
 of the breath of your nostrils. (v. 18)*

A large section of the Biblical passages in this ritual come from the third chapter of the Book of Habakkuk, which portrays Yahweh marching as a divine warrior from Teman and Mount Paran ready for battle, causing the land of Midian to tremble. It describes Yahweh's furious anger at the sea and the rivers. The river (Naher) was cut in two and the Deep (Tehom) groaned under the wrath of the god. The enemy was smashed and pierced with arrows, as the warrior god trampled the sea—the "many waters." This imagery is almost completely lifted from the Canaanite story of Baal conquering Yamm.¹¹⁷ It is another example of the ancient story of Chaos being vanquished by Order.✧

A few of the words and references made in these Biblical verses deserve further exploration and thought:

¹¹⁶ This passage is virtually identical to that given in 2 Samuel 22.

¹¹⁷ After the discovery of certain Ugaritic texts, scholars have concluded that Psalm 29 also is a Hebraized Hymn to Baal.

KISHON: meaning “curved, laborious, hard, inflexible, difficult” and also “torture.” An important river in Palestine. Those who were swept away by the river represent external impulses that sway the Soul away from spiritual matters. To cut off these external things that have given one pleasure is indeed difficult.

MOAB: meaning “the seed of the Father” or “flowing from the Father.” The name for the land now called Jordan. The word can be said to represent the Lower or limited Self, the external conditions of Life.

SEIR: named after Mt. Seir. The land of the Edomites. This symbolize physical or external consciousness.

MEROZ: meaning “shrinking, contracting, becoming compact.” A place in Palestine belonging to the Israelites. Curses were pronounced against Meroz because its inhabitants did not join in the fight against the Canaanites.¹¹⁸ Ideas related to the word include a retreat, secret place, or place of refuge. This might allude to a place in the consciousness that receives Wisdom but does not give out Wisdom. It indicates that if Wisdom is gained, it is to be used, but if this Wisdom is not used, it may be lost.

LEBANON: meaning “white, clean, pure.” A place in Palestine. It symbolizes the pure portions of the psyche.

KADESH:¹¹⁹ meaning “pure, holy, sacred.” This can be said to represent an inherently pure state that exists within the depths of the individual psyche. As various aspects of the psyche come into the Divine Light of this sacred place, they are measured according to sacred ideals. A judgment or adjustment then takes place. What portions fall short are revealed and a further process of psychic cleansing takes place.

TEMAN: meaning “South, on the right side.” A place in Edom known for abundance. It can be said to refer to a rich storehouse of Truth and Wisdom hidden in the subconscious mind that is under the influence of material and external thoughts.

PARAN: A region full of caverns between Sinai and Canaan, where much of the wanderings of the Israelites took place. It symbolizes to a place of confusion and disorder, but also a place or period of much passionate searching after truth. The beginning of redemption or enlightenment.

KARNAIM: meaning “two horns” and also “radiated.” This word may also mean two rays or beams of Light issuing.

CUSHAN: meaning “blackness, falsehood.” It refers to a king of Mesopotamia. It symbolizes the erroneous belief that the external and secular Life is all-important, and that humanity has no need for spiritual truths.

¹¹⁸ As the story goes, *Jabin*, the King of *Canaan* (symbolizing intellect ruled by ego) reigned in the city of *Hazor* (“castle” or “fortification”). The king sent the captain of his armies, *Sisera*, (“Enraged,” “battle array”) to make war on Israel. An Israelite captain named *Barak* (“lightning flash,” “thunderbolt”) managed to defeat the hosts of Jabin with the aid of the Prophetess *Deborah* (“bee” or “wasp”). Sisera is killed by a woman who drives a tent pin (*vaav*) through his temples.

¹¹⁹ Or Qadesh.

MIDIAN: meaning “rule, government, judgment, strife.” It refers to a sense of domination ruled by strife and contention. Discordant or contentious thoughts.✧

The Godforms

Two different godform triads reveal themselves to the aspirant in the Philosophus ceremony. The first triad is composed of *Osiris*, *Horus* and *Isis*, who in this ritual represent the various forms of Water and aspects of time. A triangle is the strongest architectural figure known, as well as the only polygon that all other such polygons can be reduced to. The triad symbolizes two opposing forces and one which “anchors” and stabilizes them. This is why the idea of the divine triad is so universal to many traditions. The speeches in this ceremony taken from the Chaldean Oracles concerning the Monad, the Duad and Triad, reiterate this fact.

In the 4 = 7 grade Osiris represents the Divine Light which is so brilliant that it is every bit as blinding as absolute darkness, concealing and reflecting all. At this stage, he symbolizes the Past, the brilliance and stillness that was Eden before the Fall. Osiris alludes to the beginning act of creation—the Ruach Elohim who moved upon the face of the Waters.

The second godform in this triad is Horus. In the Philosophus grade he is the destroyer, the Martial arm of YHVH Elohim wielding the Sword of Justice and Severity. He symbolizes a raging storm, the harsh instrument of purification that is employed to banish the Kings of Chaos and put an end to disorder. Horus also suggests the future, which is changed forever due to the fall of the Edomite kings.

Isis is the reconciler between Osiris and Horus—between stillness and storm, past and future. She is Water flowing in steady movement toward the sea. She is also the Present which mediates between the purity of Eden past, and the stormy future of the post-Edomite realm. It is she who acts on humanity’s behalf to gently guide us back to Eden.

The second triad of godforms in the Philosophus ritual represent the Celestial Waters of Life. These Stellar Waters of Creation are the Waters of the subconscious mind, which flow back through the layers of time to the rivers of Paradise. This is the flow of Light and Wisdom from its eternal Source to the psyche of the initiate. The triad involved consists of the three goddesses, *Isis*, *Nephtys* and *Hathor*. These feminine godforms illustrate the idea of the Fountain of Wisdom—a receptive and sacred vessel which distills Knowledge to all lower vessels.

In this triad, Isis symbolizes the direct influence of the Divine upon the mind of the initiate. She interacts on behalf of the Supernal Light directly through sudden illumination and realization.

Nephtys personifies the subtle influence of the Divine upon the aspirant. She is responsible for clandestine knowledge and cryptic messages which are planted gradually through the deepest parts of the subconscious mind and through dreams.

Hathor delineates the intermediary type of divine influence which depends upon both direct illumination and subtle communication. She alludes to

the conscious mind actively petitioning the subconscious mind for knowledge obtained through meditation and contemplation.✧

After taking the 4 = 7 initiation, the task of the Philosophus is to thoroughly digest all knowledge associated with the Element of Fire and the Planet Venus. Most of the necessary information is contained in the Fifth Knowledge Lecture, which also contains additional information on the Shem ha-Mephoresh, the Qlipoth and the restoration of the Tree of Life. Ritual work and meditations suitable to the grade, are also covered.

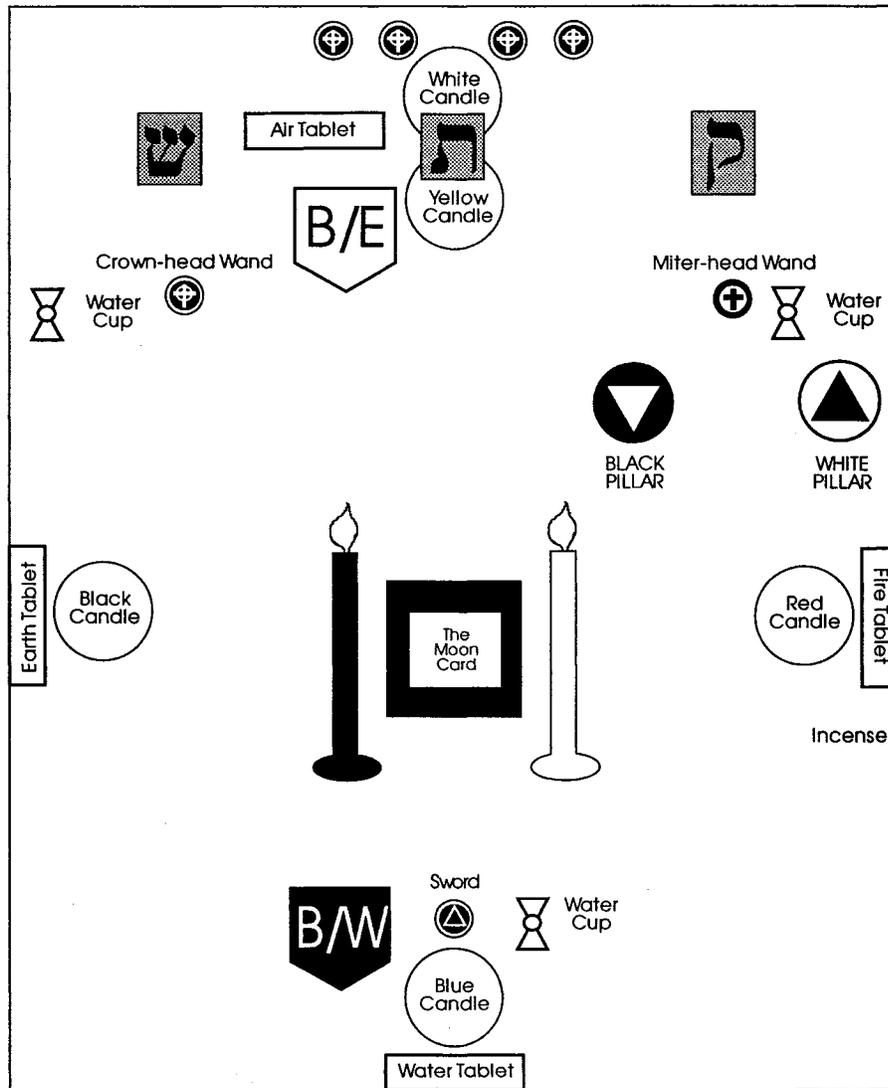
The Philosophus initiate undergoing some of the rough-and-tumble aspects of this grade should bear in mind that the harmony between Fire and Water is the key to a new Renaissance in the Garden of Eden. "*And the Ruach Elohim moved upon the Face of the Waters.*"✧

THE INITIATION CEREMONY

Temple setup: The aspirant will need to set up the Hall beforehand in accordance with the temple diagram. The black cubical altar is placed in the center of the room. Upon it should be placed the Tarot card of *The Moon*. Two large candle holders complete with candles flank the Northern and Southern side of the altar. The pillars are placed in the Southeast part of the Hall before the Dais. The Hebrew letter Qoph is shown on a large plaque in the Northeast. Directly East is the letter Tau, while in the Southeast is Shin. The Banners of the East and West are located near their respective officers. The Enochian Tablet of Fire is placed in the South, and the Tablets of Earth, Air and Water are also shown. Place the lamens and implements in accordance with the temple diagram, in the positions of the officer-forms. The station of Hierophant is located in the Northeast, while the station of Hegemon is in the Southeast. The Hieres is stationed in the West. In addition, you will need three cups of Water to be placed by each officer's station.

As in the previous ritual, all of the Elemental candles should be placed around the circumference of the room, with a white candle in the East. The red Fire candle is to be placed before the Enochian Tablet of the South, along with a censer of incense. The lights on the pillars should be unshaded.

(Note: For later segments of the ritual, the aspirant will need the following items close at hand: plaques of the Hebrew letters Resh, Samekh, Tzaddi, Peh, Mem, Ayin, Kaph and Nun, as well as the Qamea, seal and sigils of Venus (see Chapter Four), the Tarot cards of *The Star* and *The Tower*, and the diagram of the Garden of Eden after the Fall (see Plate 4). You will need four Admission Badges for this ceremony: the Calvary Cross of Twelve Squares, the Solid Pyramid of the Elements, the Calvary Cross of Ten Squares, and the Cross of the Hegemon's Badge.)



The Philosopher Temple for Self-Initiation: First Setup

Ritual preparations: The aspirant should fast for a period of twelve hours prior to the ritual. A ritual bath is required after which the aspirant may put on the black Tau robe, and red slippers. The sash will need to be decorated with the Philosophus emblems, but it is not to be worn by the candidate at this time. Place the sash inside the altar.

The aspirant must meditate for a certain length of time on a drawing of the symbol of Fire—a Fire triangle (apex upwards) in red. Next s/he must spend a period of time (20—30 minutes) in a darkened room or antechamber to the temple seated in quiet meditation while wearing a hoodwink or blindfold. The Admission Badge for the 29th Path, the Calvary Cross of Twelve Squares, should be held in the right hand throughout this period. A small red candle is to be the only source of light in the room. During this time, darkness and silence are to be maintained. The aspirant should imagine him/her self under the watchful eye of Anubis of the West. After this period of time, the hoodwink may be removed. The aspirant may then enter the temple and begin the ritual.

Upon entering the temple, imagine that you are leaving your physical body outside as a sentinel to guard the temple, so that your spiritual self has the freedom to accept initiation.

PART 0: The Opening

Enter the temple with the Admission Badge of the Calvary Cross of Twelve Squares. Salute the Banner of the East with the Neophyte Signs. Leave the cross in the Western part of the temple. Once inside walk deosil to the East. With the Hieres' Sword perform the LBRP.

Give one knock with the pommel of the sword against the floor or side of the chair and say: "HEKAS, HEKAS, ESTE BEBELOI!"

Put the sword aside and go to the West of the temple, facing East. Kneel down and invoke the godform of Thmê as in the previous initiation. Vibrate strongly:

THMÊ! THMÊ! THMÊ! Thou daughter and eye of RA! Lady of Heaven, Queen of Earth and mistress of the Underworld! Great Lady of all the gods and goddesses. Thou whose name is MAAT! Lady of Truth! Goddess of Justice and Order! Mediator between Darkness and Light, Chaos and Order! THMÊ! THMÊ! THMÊ! Thou who assesseth the heart of every man and woman in the Hall of Judgment before Ousiri and the assembly of the gods. Thou who art the eye and heart of balance! THMÊ! THMÊ! THMÊ! I invoke thee!

Visualize the familiar image of the goddess Thmê before you, with human head and yellow-gold skin. She wears a black and white nemyss and a white linen gown. She carries the miter-headed scepter of the Hegemon. Above her head is

the white glowing outline of the cross and triangle, symbolic of the outer magical current of the Golden Dawn.

Slowly and with feeling, perform the Qabalistic Cross, drawing the Light down from the Kether of the universe into the Kether at the crown of your head as you continue the QC. Strongly visualize the cross of Light you have formed in the center of your body. Trace within your heart the Hebrew letters of the name THMÊ in glowing white. Project a white ray of thought from your heart toward the image of Thmê you have created before you. See the figure breathe in life as your thought-ray animates it. Address the form:

THMÊ! Beautiful One of the Feather of Truth! I beseech thee to act upon my behalf in this my quest for the Light Divine! Guide me, O thou who art none other but my own Higher Self. Aid me and escort me in this Venusian Realm which is the emotional power of the manifest universe. I am a true and willing Seeker of Light and Knowledge. Act as my overseer and reconciler on the paths and in the temple of Netzach. Speak for me amidst the assembly of the gods and the guardians of this sacred Hall. My intentions are honest. I am ready to undergo test and trial. I am willing to be examined by the Triad of Time Eternal! I wish to be purified and consecrated to the Light. Grant that my heart is made MAAT! Grant that my Will is made MAAT! Merciful THMÊ! Let me be judged aright! Grant that this humble aspirant before you be not turned away from that resplendent Light which resides in the East. Permit me to tread the watery paths that lead to the fiery temple of Netzach. Award me a vision of the mysteries of the Fallen Garden of Paradise! Grant that I may safely digress from the middle path, and grant me the ability to return to that stable pillar! Permit me to enter the victorious sphere! Let me penetrate the Threshold in the path of the Enterer!

Thmê speaks to you in your own mind.

And the Ruach Elohim moved upon the Face of the Waters. The voice of Adonai is powerful. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. I am the representative of your Higher and Holy Self. It is only through my arbitration that thou canst even approach the sphere of Victory. In this Hall I am thy tongue, thy heart and thy mind. Fear not, for I shall guide thee through the deluge of the Waters, and I shall keep thee safe. Fear not, for I shall lead thee through the fiery temple of Netzach. I shall direct thee in the pathways before the mighty Triad of Reconciliation! I shall speak for thee in this assembly of the gods before the powers of Elohim and the current of the Light.

Visualize the goddess Thmê communicating in silence with the energies in the East. She speaks on your behalf to the divine guardians of the Hall. Once again you hear her voice as she calls out the names of other godforms in the East of the temple: ESE, NEBETHO, THOOUTH and another, HOOR OUER. Again, you have a vague perception of four figures in the East, seated before a veil. Thmê proceeds to address the figures, and the scene becomes hazy. The goddess stands once more before the gigantic form of Djehoti, god of Wisdom. Thmê carries on a silent conversation with Thoth. After a few moments Thmê turns toward you, salutes with the Signs toward the West and says silently:

Thou mayest proceed, O aspirant; thou art MAAT.

Thmê descends from the East and walks to her own station of Hegemon in the Southeast where she traces the figures of a cross and triangle with her scepter. She then goes to the West and traces the figures at the station of the Hiereus. As she does so, vibrate the name "HOOR" (Hoor or Hoh-or) The figure of Horus begins to formulate rapidly. She returns to the Northeast and traces the figures at the station of Hierophant. As she does this, intone the name "OUSIRI" (Oo-seer-ee) The mummy-wrapped form of Osiris starts to take shape.

Thmê takes you by the hand, and leads you to the East of the altar. Say:

The 4 = 7 grade of Philosophus is attributed to the Planet Venus and the 29th, 28th, and 27th Paths. The 29th Path of QOPH refers to the reflection of the sphere of PISCES. The 28th Path of TZADDI alludes to the reflection of the sphere of AQUARIUS. The 27th Path of PEH alludes to the reflection of the sphere of MARS. Let the Element of this grade be named that it may be awakened within my sphere, in the spheres of those beings who are present, and in the sphere of this magical current. The Element is FIRE.

Visualize the symbol of the red Fire triangle that you meditated on before entering the Hall. Imagine its presence in your sphere of sensation at your Kether¹²⁰ center, above the crown of your head. (Note: You should become aware of a feeling of harmonic resonance between the Fire triangle and your Geburah sphere—the right shoulder. Then visualize the triangle in green reflected into your Netzach center—the left hip.) Imagine that these same images are activated in all of the various astral officer-forms of the Hall.

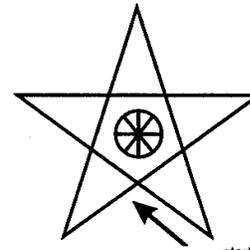
Thmê leads you to the figure of Osiris in the Northeast. The god traces in the air before you the figure of a cross and circle. He then hands you his crown-headed scepter. Picking up the Wand of Power, you take on the office of Hierophant that Osiris has bestowed upon you. Give the Sign of the Spiraling Light toward the East, and then say, "Let the white brilliance of the Divine Spirit descend!" Feel a flood of Divine Light flow through your body from the Kether of the universe. Equili-

¹²⁰ The Yod-Fire area of the Four Qabalistic Worlds.

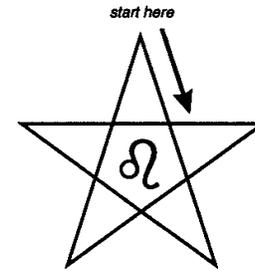


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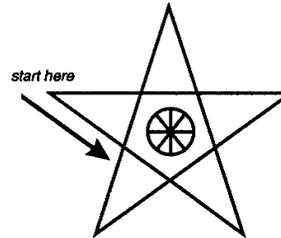
The Enochian Tablet of Fire



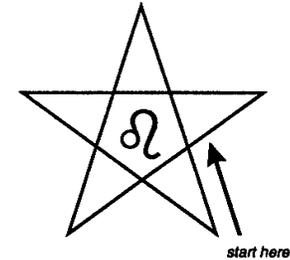
Invoking Spirit Active



Invoking Fire



Banishing Spirit Active



Banishing Fire

The Pentagrams of Fire

brate this Light through your body by performing the Qabalistic Cross, vibrating the Hebrew names.

Give a knock and say: *"Let us adore the Lord and King of Fire!"* Turn to the East and continue: *"YHVH TZABAOth. Blessed be Thou—Leader of Armies is Thy Name, Amen."* Salute with the Sign of Philosophus.



The Philosophus Sign

Go clockwise to the South and stand before the Fire Tablet. Visualize the other officer-forms facing South also.

Through the authority of the office of Hierophant bestowed upon you by Osiris, invoke the powers of the Fire Tablet. Give a knock, then trace with the wand a large circle in front of the Tablet. Then draw the invoking pentagram of Spirit Active. As you do so vibrate *"BITOM"* (Bay-ee-toh-em). Trace the sigil of Spirit in the center and intone *"EHEIEH"* (Eh-heh-yay). Give the Sign of the Spiraling Light. Then trace the invoking pentagram of Fire. As you do so vibrate the name *"OIP TEAA PEDOCE"* (Oh-ee-pay Tay-ah-ah Pay-doe-kay). Draw the sigil of Leo in the center and intone *"ELOHIM."* (El-oh-heem) Give the Sign of Philosophus. Say:

And the Elohim said, "Let us make ADAM in our Image, after our own likeness and let them have dominion. In the Name of ELOHIM, Mighty and Ruling, and in the name of YHVH TZABAOth, Spirits of Fire adore your Creator!"

Take up the incense and trace with it the Sign of Leo in the air before the Tablet. Say:

In the Name of MICHAEL, the Great Archangel of Fire, and in the Sign of the Lion, Spirits of Fire, adore your Creator!

Trace a cross with the incense. Say:

In the Name and Letters of the great Southern Quadrangle revealed unto Enoch by the Great Angel Ave, Spirits of Fire adore your Creator!

Hold the incense high and say:

In the Three Great Secret Names of God, born upon the Banners of the South, OIP TEAA PEDOCE, Spirits of Fire adore your Creator! In the Name of EDELPERNA, Great King of the South, Spirits of Fire adore your Creator!

Replace the incense and return to the station of the Hierophant to face West. Visualize the other officers at their stations. Say:

In the Name of YHVH TZABAOTH, I declare this temple opened in the 4 = 7 grade of Philosophus.

Give the following knocks with the pommel of the scepter: ון ון ו (3—3—1). Visualize the officer/godform of the Hieres repeating the Battery of knocks: 3—3—1. Visualize the officer/godform of the Hegemon repeating the Battery of knocks: 3—3—1.

Step out of the office of Hierophant and return it to the dominion of Osiris. The goddess Thmê then leads you to the West of the temple.

PART 1: Advancement in the 29th Path of Qoph

Visualize all of the astral officer/godforms at their respective stations. At this point, the temple has been opened under the guidance of the Guardians of the Hall, with your very active participation. You have already done a great deal to activate the Element of Fire within your sphere of sensation. As in your past initiations you must now take a few moments to re-establish yourself as a *candidate* who seeks for entrance into this Hall. Perform the Qabalistic Cross to maintain a psychic balance of all the Elements within your aura. Recall the experience in the antechamber, where you were blindfolded in the darkness. Restore the persona of the aspiring candidate within you.

Take up the Calvary Cross of Twelve Squares in your right hand. Give the Battery of knocks: 3—3—1. Stand in the Western part of the Hall facing East and say:

This candidate seeks for entrance. I vow it to be true that I (magical motto) have made such progress in the paths of occult science to have enabled me to pass certain examinations in the requisite knowledge. Having accomplished this, I am now eligible for advancement to the grade of Philosophus.

The goddess Thmê replies:

And the Ruach Elohim moved upon the face of the Waters.

She leads you to the South before the Tablet of Fire. As you face the East, she demands the 3 = 8 Signs and words from you:

Give me the Sign of the grade of Practicus. (You give it.)

Give me the Grip or Token.

You exchange the Outer Order Grip with the goddess.

Give me the Grand Word of the 3 = 8 grade.

You give it: "Elohim Tzabaoth."

Give me the Mystic Number of the 3 = 8 grade.

You give it: "36."

What is the Password formed from the Mystic Number?—She asks.

You answer: "Aleph Lamed Heh."

What is the Mystic Title of the 3 = 8 grade?

You give it: "Monocris de Astris."

What symbol did you receive in that grade?

You give it: "Maim."

From the Northeast, you hear the voice of Osiris:

Monocris de Astris, are you ready to take this oath of the 4 = 7 grade?

You answer: "I am ready to take this oath."

Face the Fire Tablet and say:

I (state magical motto) solemnly pledge to maintain and uphold the mysteries of the 29th, 28th, and 27th Paths, and of the 4 = 7 grade of Philosophus, just as I am pledged to maintain those of the preceding grades.

Stretch forth your arms above your head to their full limit and say: "I swear by the Torrent of Fire." Take up the incense that is before the Tablet of the South. Wave it thrice in front of the Tablet and say, "Let the powers of Fire witness my pledge." Replace the incense.

Thmê as Hegemon leads you between the pillars in the Northeast. She remains at the outer side of the black pillar. Give a knock and say:

Before me are the Portals of the 31st, 32nd, and 29th Paths as in the grade of Zelator. The two former I have already traversed, and the portal of the 29th Path leading to the grade of Philosophus is now open to me.

Osiris speaks:

Take in your right hand the Calvary Cross of Twelve Squares, and follow your guide through the path of the Waters.

The Hegemon turns to the right. You pass between the pillars and follow her as she leads you slowly around the Hall. Take time however to visualize the following:

At this point, briefly imagine in your mind's eye that you are passing through a gate marked with the Hebrew letter Qoph—leaving the sphere of Malkuth behind and following your guide through a red-violet tunnel or passageway. You are leaving the material world behind as you begin to traverse the watery path of the subconscious mind that connects the Active World with the Realm of the Emotions and Instincts. The energy of the path is feral and untamed, as if you have stepped out of a time machine and into a primeval marshland that exists at the edge of a vast ocean. Sounds of insects and creatures that live near the wetlands are all around you. Your senses seem unusually sharp on this path, as if you had somehow regained some of the instincts of humanity's primitive ancestors. The air has the humid, muddy smell of a swamp teeming with life and death. Your guide leads onward.

After one circumambulation around the Hall, the Hegemon leads you to the Hierophant's throne. The officer-form of the Hierophant rises, and you perceive the features of dark Osiris, very familiar to you now. Holding a cup of Water, the figure approaches you and begins to speak:

The priest with the mask of OSIRIS spake and said: "I am Water stagnant and silent and still, reflecting all, concealing all. I am the Past—I am the Inundation. He who riseth from the Great Waters is my Name. Hail unto ye, Dwellers of the Land of Night! For the rending of Darkness is near."

After hearing the god's speech, a hush comes over the Path of Qoph, as if the creatures of the marsh had suddenly detected a new presence. The Water at your feet is like the glass of a black mirror—offering both reflections and enigmas. The Hegemon leads you round to the station of the Hiereus, who rises at your approach with Water cup in hand. The hawkish eyes of Horus flash with a greenish glare as the figure speaks to you:

The Priest with the Mask of HORUS spake and said: "I am Water, turbid and troubled. I am the Banisher of Peace in the vast abode of the Waters. None is so strong that can withstand the Great Waters—the vastness of their Terror—the magnitude of their Fear—the Roar of their Thundering Voice. I am the Future, mist-clad and shrouded in gloom. I am the Recession of the Torrent. The

storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature and the Chiefs of the Whirling Storm!"

Visualize the following:

The feel of the path has changed from a still and quiet swamp to a tropical wetland in the beginnings of a typhoon. The wind lashes at the trees surrounding the marsh. Foam-crested waves begin to inundate the still waters of the swamp, pounding the marshland reeds with relentless force. The creatures of the wetlands have either burrowed deeper into the mud or escaped to higher ground.

The eerie howling of the wind reminds you of the baying of wild dogs. In the shifting Moonlit shadows of the storm, you see monstrous bestial shapes slinking along the outskirts of the swamp, just beyond your peripheral vision—always moving ahead of your ability to see them clearly. They resemble shapes from long-ago memories and stories which frightened you as a child. They also resemble phobias that you may still cling to—unreasoning fears. Although the shapes are alarming, you resist the human urge to run away in fear. You are determined to stay the course.

The appearance of the phantom shapes, together with the ferocity of the storm gives you a rush of adrenaline and excitement. You feel very much alive on this ominous path.

The officer-form of the Hegemon leads you round to her own station where she takes up the cup of Water. The face of Thmê is gone—in its place is the countenance of the great goddess Isis, calm and reflective. She speaks to you:

The Priestess with the mask of ISIS spake and said: "The traveler through the Gates of Anubis is my Name. I am Water, pure and limpid, ever flowing on toward the sea. I am the Ever-passing Present that stands in the place of the Past. I am the fertilized land. Hail unto thee Dwellers of the Wings of the Morning!"

Visualize the following:

The "feel" of the path has changed again now that the storm has passed. Gone are the phantom shapes of the night, banished with the night itself as the rays of morning embrace the sky. It is as though the stagnant Water of the swamp has been cleansed by the overflow of Water from the sea, mingling with the fresh Water from the marsh. Shells, seaweed and dead sea creatures have also been tossed into the marshland, providing an unexpected bounty for the wetland's own creatures. A crayfish pulls itself up onto the muddy land to scavenge. Meanwhile the rain supplied by the storm causes

an increase in the current of fresh Water which flows downstream towards the sea.

Return to the West of the altar facing East. Osiris as Hierophant speaks to you:

I arise in the place of the Gathering of the Waters, through the rolled back Cloud of Night. From the Father of Waters went forth the Spirit, rending asunder the veils of Darkness. And there was but a Vastness of Silence and of Depth in the place of the Gathering Waters. Terrible was the Silence of that Uncreated world—Immeasurable the depth of that Abyss. And the Countenances of Darkness half-formed arose—they abode not—they hasted away—and in the Darkness of Vacancy, the Spirit moved and the Lightbearers existed for a space.

I have said Darkness of Darkness—are not the Countenances of Darkness fallen with Kings? Do the Sons of the Night of Time last for ever? And have they not yet passed away?

You continue the speech:

Before all things are the Waters and the Darkness and the Gates of the Land of Night. And the CHAOS cried aloud for Unity of Form—and the Face of the ETERNAL arose. Before the Glory of that Countenance the Night rolled back and the Darkness hasted away. In the Waters beneath was that Face reflected, in the Formless Abyss of the Void. From those Eyes darted rays of terrible splendor which crossed with the currents reflected. That Brow and those Eyes formed the triangle of the Measureless Heavens—and their reflections formed the triangle of the Measureless Waters. And thus was formulated the eternal Hexad—the number of the Dawning Creation.

Hold the Admission Badge for the Path of Qoph high and say:

The Calvary Cross of Twelve Squares fitly represents the ZODIAC which embraces the Waters of Nu as the ancient Egyptians called the Heavens, the Waters which be above the Firmament. It also alludes to the eternal River of Eden, divided into four Heads which find their correlations in the four triplicities of the Zodiac.

Put the cross aside and focus your attention on the plaque of the letter Qoph. Say:

The Twenty-ninth path of the Sepher Yetzirah which answereth unto the letter QOPH is called the Corporeal Intelligence, and it is so-called because it forms the very body which is so formed beneath the whole Order of the Worlds and the increment of them. It is therefore the reflection of the watery Sign of Pisces and the path connecting Malkuth with the Pillar of

Mercy and the side of Chesed, through the Sephirah NETZACH, and through it do the Waters of Chesed flow down.

Focus your attention on the Tarot Key of The Moon and say:

The Eighteenth Key of the Tarot symbolically resumes these ideas. It represents the MOON with four Hebrew Yods like drops of dew falling, two dogs, two Towers, a winding path leading to the Horizon, and in the foreground, Water with a Crayfish crawling through it to the land.

The Moon is in its increase on the side of Mercy, Gedulah, and from it proceed sixteen principle and sixteen secondary rays, which make 32, the number of the paths of Yetzirah. She is the Moon at the feet of the Woman of Revelations, ruling equally over the cold and moist natures and the passive Elements of Earth and Water. It is to be noted that the symbol of the Sign is formed of two Lunar crescents bound together. It thus shows the Lunar nature of the Sign. The Dogs are the Jackals of the Egyptian ANUBIS, guarding the Gates of the East and of the West, shown by the two Towers between which lies the path of all the heavenly bodies ever rising in the East and setting in the West. The Crayfish is the Sign Cancer and was anciently the Scarabeus or Khepera, the emblem of the Sun below the Horizon as he ever is when the Moon is increasing above. Also, when the Sun is in the Sign Pisces the Moon will be well in her increase in Cancer as shown by the Crayfish emblem.

Visualize the following:

Imagine that you are at the end of the red-violet Path of Qoph. In your mind's eye imagine that you now stand before the green gate that is the entrance leading to the Fire temple of Netzach. You realize that your journey through the 29th Path has been a primary step into the evolution of your own sub-conscious mind. Once again you have traversed a path which has veered off the safety of the Middle Pillar. You have encountered the Waters of the Unconscious on this path, in all its darkness, fury and timeless depth. You have learned not to fear the dark phantoms of the lower astral and of your own subconscious mind. Instead you have ridden out the storm in anticipation of the Light. Progression into spiritual Truth only takes place when all fears are confronted and dealt with.

Osiris speaks to you:

I hereby confer on you the Title of Lord (Lady) of the Twenty-ninth Path.

(Say:) *"I claim the Title of Lord (Lady) of the 29th Path."*

Thmê speaks to you:

You have passed the gate of the Path of Qoph in the footsteps of an initiate. Prepare this Hall to reflect the 28th Path of Tzaddi. Prepare thyself for passage into the path of the Star.

The goddess leads you out into the antechamber where you spend a few moments rehearsing the Fourfold Breath and meditating on the Moon Card. Perform the Qabalistic Cross to once again equilibrate the Elemental energies within your aura. When ready, set the temple in accordance with Part Two of the ritual.

Changes in the temple setup for the Second Part of the ritual—the 28th Path: Replace the plaque of the letter Qoph in the Southeast with the letter Tzaddi. Replace Tau with Samekh. Replace Shin with Resh. Also replace the Tarot card of The Moon with that of The Star. All other temple furnishings remain as they are.

PART 2: Advancement in the 28th Path of Tzaddi

Spend a few moments in the antechamber in a state of relaxed meditation. Perform the Qabalistic Cross. Take up the Admission Badge of the Solid Pyramid of the Elements. Visualize all of the astral officer/godforms at their respective stations. Take a few moments to re-establish yourself as a candidate who seeks for entrance into this Hall.

With the Pyramid in your right hand, stand in the Western part of the Hall facing East.

The goddess Thmê comes to your side and says,

And ever forth from their Celestial Source, the Rivers of Eden flow.

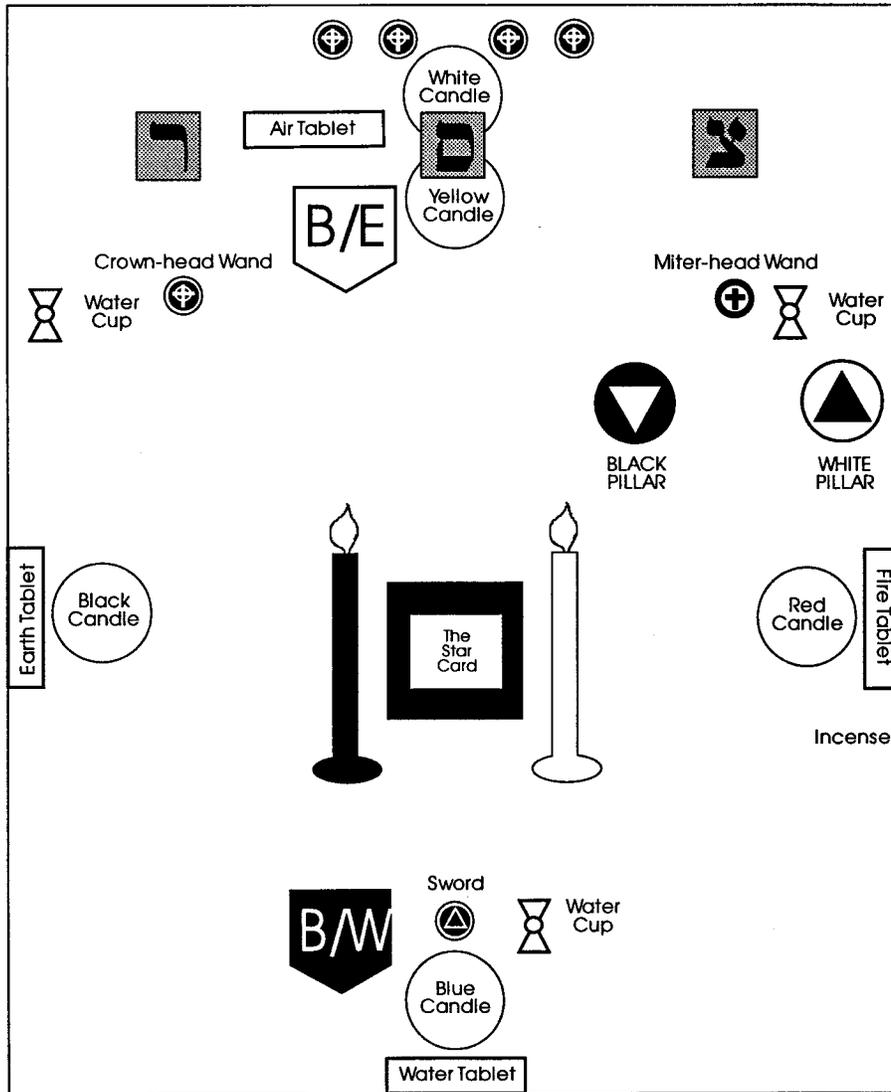
Thmê as Hegemon leads you between the pillars in the Southeast. She remains at the outer side of the black pillar. Give a knock and say:

The path now open to me is the 28th leading from the 2 = 9 grade of Theoricus to the 4 = 7 grade of Philosophus.

Osiris speaks:

Take in your right hand the Solid Pyramid of the Elements, and follow the guide of the path.

The Hegemon turns to the right. You pass between the pillars and follow her as she leads you slowly around the Hall. During this time visualize the following:



The Philosophus Temple for Self-Initiation: Second Setup

At this point, briefly imagine in your mind's eye that you are passing through a gate marked with the Hebrew letter Tzaddi—leaving the sphere of Yesod behind and following your guide through a violet tunnel or passageway. You are leaving the astral sphere behind as you begin to traverse the celestial path of the human imagination that connects the sphere of Foundation with the Realm of the Emotions. The energy of the path is comforting and dreamy, as if you have suddenly entered a place of great serenity and beauty—a place where you could look out unto the vastness of Nature and be awestruck by the marvel of its grand design. It opens you to a state of meditation and contemplation which lends itself to a stream of consciousness that is very receptive to inner spiritual knowledge.

After one circumambulation around the Hall, the Hegemon leads you to the Hierophant's throne. The officer-form of the Hierophant rises, but this time it is the face of the goddess Isis that you behold. Holding a Water cup, the figure approaches you and begins to speak:

The Priestess with the Mask of ISIS spake and said: "I am the Rain of Heaven descending upon Earth, bearing with it the fructifying and germinating power. I am the plenteous Yielder of Harvest. I am the Cherisher of Life."

Visualize the following:

After hearing the speech of the goddess, your journey on the path of Tzaddi is accompanied by a warm and steady rainfall. The rumbling of distant thunder reminds you of the contented purr of some gigantic celestial cat. The gentle patter of the Water falling on the leaves of trees and ground vegetation is hypnotic. You don't mind the feel of the warm rain upon your head; you feel strangely delighted and emotionally satisfied. You realize that the calm meditative stillness of your mind is being fertilized by the bountiful waters of the goddess. Even now the seeds of Wisdom are taking root in the fertile soil of your subconscious mind.

The Hegemon leads you round to the station of the Hieres, who rises at your approach with Water cup in hand. However in the place of Horus, you perceive the dark countenance of the goddess Nephthys. She speaks:

The Priestess with the mask of NEPHTHYS spake and said: "I am the Dew descending viewless and silent, gemming the Earth with countless diamonds of Dew, bearing down the influence from above in the solemn darkness of Night."

Visualize the following:

The rain has ended and the path leads on into the darkness of night. Stars glitter like jewels on the body of some celestial goddess. Beads of condensation form upon the leaves around you as you continue silently on the nocturnal path. You feel as though many of the greatest mysteries of the 28th Path are being transmitted to you subconsciously, in a way that you cannot yet comprehend. Like diamonds of dew, they form silently and will gradually reveal themselves to the light of day, when conscious meditation draws them out.

The officer-form of the Hegemon leads you round to her station, where she takes up the Water cup. But instead of Thmê, you see before you the face of the goddess Hathor. The figure speaks:

The Priestess with the Mask of HATHOR spake and said: "I am the Ruler of Mist and Cloud wrapping the Earth, as it were, in a Garment, floating and hovering between Earth and Heaven. I am the Giver of the Mist-veil of Autumn, the successor of the Dew-clad Night."

Visualize the following:

The "feel" of the path has changed slightly, as the beams of the morning sun meet the dew-drenched foliage and begin to turn Water into vapor. It is a transmutation; a changing of one form of energy into another form—from Water to Air. You experience a conscious realization of some unconscious spiritual Truth which had previously eluded you.

Return to the West of the altar facing East. Visualize all of the astral officer/god-forms shedding their outer appearance as the three goddesses and assuming their regular demeanor. Osiris as Hierophant speaks to you:

Where the Paternal Monad is, the Monad is enlarged and generateth two, and beside Him is seated the Duad and glittereth with Intellectual Sections. Also to govern all things and order everything not ordered. For in the whole universe shineth the Triad over which the Monad ruleth. This Order is the beginning of all sections.

You continue the speech:

For the Mind of the Father said that all things should be cut into Three. Whose will assented and then all things were divided. For the mind of the eternal Father said, into Three, governing all things by Mind. And there

appeared in it the Triad: Virtue, Wisdom and Multicient Truth. Thus being Pre-existent, not the first Essence, but that whereby all things are measured.

The Hierophant continues the speech:

For thou must know that all things bow before the Three Supernals. The first Course is Sacred—but in the midst thereof, the third aerial, which cherisheth Earth in Fire, and the Fountain of Fountains and of all Fountains—the Matrix containing All. Thence springeth forth abundantly the generation of multifarious Matter.

Hold the Admission Badge for the Path of Tzaddi high and say,

This Pyramid is attributed to the four Elements. On the four triangles are their Hebrew Names: Asch—Fire, Maim—Water, Ruach—Air, Aretz—Earth. On the Apex is the word ETH composed of the first and last letters of the alphabet and implying Essence. The square base represents the material universe and on it is the word OLAM meaning World.

Put the Badge aside and focus your attention on the plaque of the letter Tzaddi. Say:

The 28th Path of the Sepher Yetzirah which answereth to the letter Tzaddi is called the Natural Intelligence—and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign Aquarius, the Water-bearer, unto which is attributed the Countenance of Man, the ADAM who restored the world.

Focus your attention on the Tarot Key of The Star and say:

The 17th Key of the Tarot symbolically resumes these ideas. The large STAR in the center of the Heavens has seven principal and fourteen secondary rays and this represents the Heptad multiplied by the Triad. This yields 21—the Number of the Divine Name EHEIEH which, as you already know, is attached to Kether.

In the Egyptian sense, it is SIRIUS, the Dog-Star, the Star of Isis-Sothis. Around it are the Stars of the Seven Planets each with its sevenfold counterchanged operation.

The nude female figure with the Star of the Heptagram on her brow is the synthesis of Isis, of Nephthys, and of Hathor. She also represents the Planet VENUS through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the Great Supernal Mother—Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a River at her feet, the River going forth from the Supernal Eden which floweth and

faileth not. In this Key she is completely unveiled while in the 21st Key she is only partially so.

The two Urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of the Knowledge of Good and Evil whereon the Bird of Hermes alights, and therefore does this Key represent the restored World, after the formless and the Void and the Darkness, the New ADAM, the Countenance of the Man which falls in the Sign AQUARIUS. And therefore doth the astronomical ripple of this Sign represent, as it were, Waves of Water—the ripples of that River going forth out of Eden—but, therefore also, is it justly attributed to Air and not unto Water because it is the Firmament dividing and containing the Waters.

Visualize the following:

Imagine that you are at the end of the violet Path of Tzaddi. In your mind's eye imagine that you now stand before the green gate that is the entrance leading to the Fire temple of Netzach. You realize that your journey through the 28th Path has been a personal one of meditation, imagination and spiritual contemplation. You have consciously delved into the realm of pure subconsciousness to retrieve knowledge and transmute it into a form that your Intellect can understand. Imagination and meditation are the tools that you need to do this. The Water that you encountered through the goddesses Isis and Nephthys (Light and Dark) symbolized the Waters of the universal unconscious, the Eternal spring which feeds the Soul of humanity. The goddess Hathor represented a transmutation of one form of energy to another—from Water to Air (from the unconscious to the conscious intellect). This foreshadows the act of drawing out hidden spiritual truths from the unconscious into the conscious mind through the act of meditation.

Osiris speaks to you:

I hereby confer on you the Title of Lord (Lady) of the 28th Path.

(Say:) *I claim the Title of Lord (Lady) of the 28th Path.*

Thmê speaks to you:

You have passed the gate of the Path of Tzaddi in the descending rays of the Star. Prepare this Hall to reflect the 27th Path of Peh. Prepare thyself for passage into the Path of Mars.

The goddess leads you out into the antechamber where you spend a few moments rehearsing the Fourfold Breath and meditating on The Star Card. Perform the Qabalistic Cross to once again equilibrate the Elemental energies within your aura. When ready, set the temple in accordance with the next part of the ritual.

Changes in the temple setup for the Third Part of the ritual—the 27th Path: Place the pillars in front of the Fire Tablet as shown in the diagram. Upon the altar should be the Tarot Card of *The Tower*. The stations of all three officers are now situated in the East: Hieres in the Northeast, Hierophant in due East, and Hegemon in the Southeast. Beside each officer's station should be a red lamp. The Banners of East and West are located near the Hierophant and Hieres respectively. The plaques of the Hebrew letters are needed as follows: East—Mem, Southeast—Ayin, South—Peh, Southwest—Resh, Northwest—Shin.

PART 3: Advancement in the 27th Path of Peh

After setting up the Hall, spend a few additional moments in relaxed meditation in the antechamber. Visualize the Fire triangle once more and then perform the Qabalistic Cross. Take up the Admission Badge to the 27th Path—the Calvary Cross of Ten Squares. When finished, stand just outside the temple door and give the Battery of knocks: 3—3—1. Briefly visualize all of the astral officer/godforms at their respective stations. Then imagine Thmê at the entrance facing you. The goddess motions for you to enter and says:

The River Kishon swept them away, that Ancient River, the River Kishon. O my Soul, thou hast trodden down strength.

She leads you to the South and places you between the pillars, facing the Tablet. Give a knock and say:

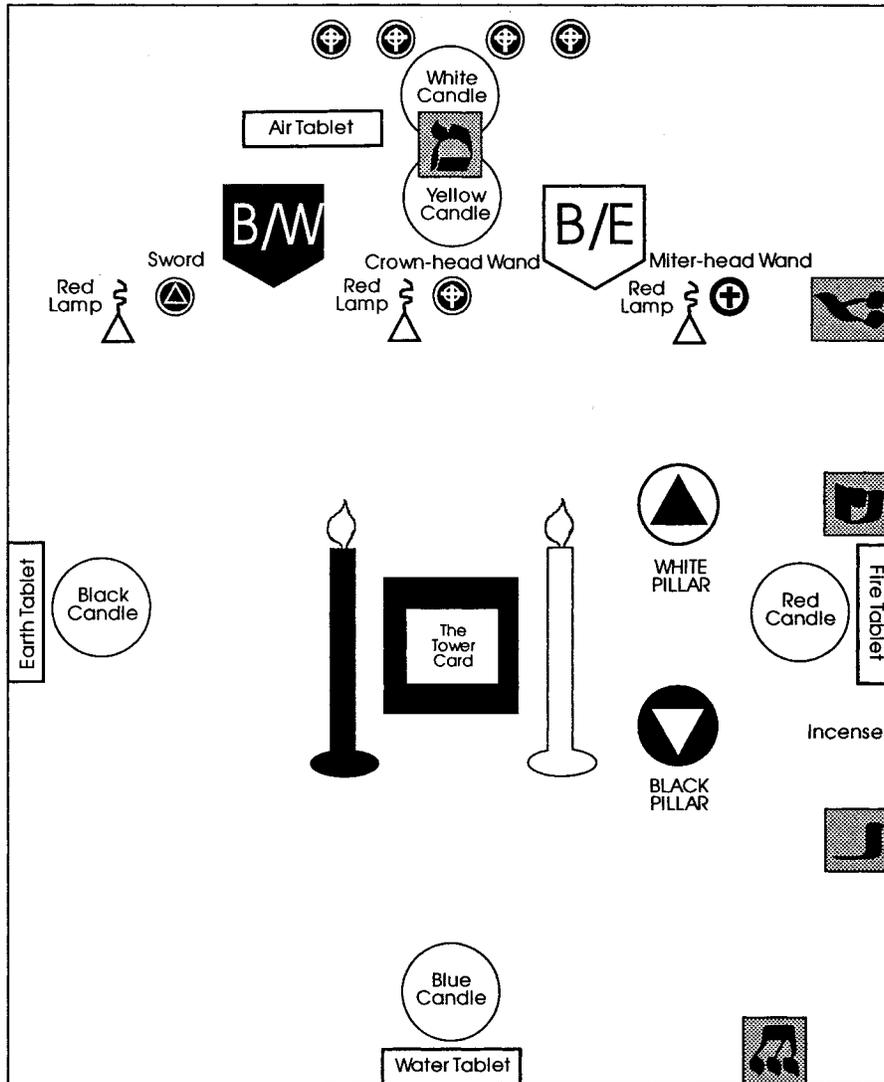
The path now open to me is the 27th, which leads from the 3 = 8 grade of Practicus to the 4 = 7 grade of Philosophus.

Osiris speaks:

Take in your right hand the Calvary Cross of Ten Squares, and follow your guide through the Path of Mars.

Visualize the following:

At this point, briefly imagine in your mind's eye that you are passing through a gate marked with the Hebrew letter Peh, leaving the sphere of Hod behind and following your guide through a red tun-



The Philosophus Temple for Self-Initiation: Third Setup

nel or passageway. You are leaving the Mercurial sphere behind as you begin to traverse the Martial path of psychic restructuring that connects the sphere of Intellect with the Realm of the Emotions. The energy of the path is uncomfortable and unnerving. Your senses are on edge, as if you were expecting something unpleasant to happen.

Thmê leads you between the pillars and round to the Hierophant. The god-form of Osiris rises with red lamp in hand. He speaks:

Ere the Eternal instituted the Formation, Beginning and End existed not. Therefore, before Him, He expanded a certain Veil, and therein He instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel.

You take up the red lamp at the station of Hierophant and continue the speech:

But they subsisted not. When the Earth was formless and void—behold this is the reign of EDOM. And when the Creation was established, lo, this is the reign of Israel. And the Wars of titanic forces in the Chaos of Creation, Lo, these are the Wars between them.

From a Light-bearer of unsupportable brightness, proceeded a radiating flame, hurling forth, like a vast and mighty Hammer, those sparks which were the Primal worlds. And these Sparks flamed and scintillated awhile, but being unbalanced, they were extinguished. Since lo, the Kings assembled, they passed away together, they themselves beheld, and so they were astonished. They feared. They hastened away.

Osiris finishes the speech:

And these be the Kings of Edom who reigned before there reigned a King over Israel.

Visualize the following:

The heat of the path has increased. You are aware of chaotic shapes and images along the border of the path, but they are not the ghostly images and phantoms that you encountered on the 29th Path. These are the chaotic embodiments of your own thoughts. They are not only your own personal thoughts, there are many thoughts that have been implanted into your mind long ago by others—parents, teachers, clergy, peer groups, friends, and rivals. In many instances you discover that your thoughts are not truly our own—your beliefs about self-worth, the worthiness of others, religion, race, and the things that are truly meaningful and impor-

tant in life—many of your ideas on these matters have come from sources outside of yourself. It is difficult to tell which beliefs come exclusively from your own psyche, and this makes you uncomfortable. You do not wish to merely react to a given situation because a psychological button, implanted long ago by someone else, is pushed. You are not a robot. You have the right to examine your own beliefs.

Replace the red lamp. Thmê leads you around to the station of Hiereus. The godform of Horus rises with red lamp in hand and speaks:

The Dukes of Edom were amazed, trembling they took hold of the Mighty MOAB. Lord, when Thou wentest out of SEIR, when Thou marchest out of the Field of Edom, the Earth trembled and the Heavens dropped—the Clouds also dropped Water.

You take up the red lamp at the station of Hiereus and continue the speech:

Curse ye MEROZ, said the Angel of the Lord—curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord—to the help of the Lord against the Mighty.

The River Kishon swept them away—that ancient River, the River Kishon. O my Soul, thou hast trodden down Strength!

He bowed the Heavens, also, and came down and the Darkness was under His Feet. At the brightness that was before Him, the thick clouds passed—Hailstones and flashings of Fire. The Lord thundered through the Heavens and the highest gave forth His Voice—Hailstones and flashings of Fire. He sent out His Arrows and scattered them: He hurled forth His Lightnings and destroyed them.

Horus finishes the speech:

Then the channels of the Waters were seen and the Foundations of the World were discovered. At Thy rebuke, O Lord—at the blast of the Breath of Thy Nostrils, the Voice of Thy Thunder was in the Heavens and Thy Lightnings lighteneth the World. The Earth trembled and shook. Thy way is in the Sea and Thy path in the Great Waters and Thy Footsteps are not known.

Visualize the following:

The electricity of the path is now very pronounced. The chaotic shapes that inhabit the path are agitated. You have discovered the

Truth that they are in fact foreign archetypes implanted into your psyche long ago by others. Some are even beliefs that you yourself have created, but which you have now outgrown. To invoke order out of this chaos, you call upon your own inner spiritual self. There is an instant flash of Divine Light. Some of the chaotic shapes are immediately incinerated. Others are blown apart. By the very act of self-realization, you have destroyed these outmoded archetypes. They have lost their hold upon you.

Replace the red lamp. Thmê leads you back around to her own station and takes up the red lamp. She speaks:

O Lord, I have heard Thy Speech and was afraid.

You take up the red lamp and continue the speech:

The Voice of the Lord is upon the Waters. The God of Glory thundereth. The Lord is upon many Waters. The Voice of the Lord is powerful. The Voice of the Lord is full of Majesty. The Voice of the Lord breaketh the Cedars of Lebanon. The Voice of the Lord divideth the Flames of Fire.

Thmê finishes the speech:

The Voice of the Lord shaketh the wilderness of Kadesh.

Visualize the following:

There is an eerie calm upon the path, and the air smells of ozone. Around you are the devastated remains of the chaotic archetypes, lying about like so many charred bricks. As you walk along the path, you spot portions of the archetypes that you can still use—a healthy belief concerning your own self-worth that your parents instilled within you—a positive belief about the welfare of others that was given to you by a clergyman. There are also beliefs that you no longer care to keep—a belief that one religion has the right to dictate to other religions—a belief that you cannot succeed at something that you are striving for. Now that the old archetypes lay in pieces upon the ground, you can closely examine each one. As you walk along the Path of Peh, you retain those beliefs that you wish to retain, and discard those that you wish to discard.

Return to the West of the altar facing East. Osiris as Hierophant speaks to you:

ELOAH came from Teman of EDOM and the Holy One from Mount Paran. His Glory covered the Heavens and the Earth was full of His

praise. His brightness was as the Light. He had KARNAIM in His Hands and there was the hiding of his Power.

You continue the speech of the Hierophant:

Before the Lord went the pestilence and Flaming Fire went forth at His Feet. He stood and measured The Earth. He beheld and drove asunder the Nations. And the Everlasting Mountains were scattered—the Perpetual Hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtain of the Land of Midian did tremble.

Was the Lord displeased against the Rivers? Was Thy Wrath against the Sea that Thou didst ride upon Thy horses and Chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled. The deluge of Waters rolled by. The Deep uttered His voice and lifted up His hands on high. The SUN and the MOON stood still in their habitations. At the Light of Thine arrows they went—at the shining of Thy Glittering Spear.

The Hierophant finishes the speech:

Thou didst march through the Land in indignation. Thou didst thrash the Heathen in Thine Anger. Thou didst march through the Sea with Thy Horses—through the depth of the Mighty Waters.

Hold the Admission Badge for the Path of Peh high and say:

The Calvary Cross of Ten Squares refers to the Ten Sephiroth in balanced disposition, before which the Formless and the Void rolled back. It is also the opened out form of the Double Cube and of the Altar of Incense.

Put the cross aside and focus your attention on the plaque of the letter Peh. Say:

The Twenty-seventh Path of the Sepher Yetzirah which answereth unto the letter PEH is called the EXCITING Intelligence, and it is so-called because by it is created the Intellect of all created Beings under the Highest Heaven, and the Excitement or Motion of them.

It is therefore the reflection of the sphere of Mars, and the reciprocal path connecting Netzach with Hod, Victory with Splendor. It is the lowermost of the three reciprocal paths.

Focus your attention on the Tarot Key of The Tower and say:

The 16th Key of the Tarot symbolically resumes these ideas. It represents a Tower struck by a Lightning Flash proceeding from a rayed circle and ter-

minating in a triangle. It is the Tower of Babel struck by the Fire from Heaven. The triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars.

It is the Power of the Triad rushing down and destroying the columns of Darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein and the crown at the summit of the Tower is falling, as the crowns of the Kings of Edom fell, who are also symbolized by the men falling headlong. On the right hand side of the Tower is LIGHT and the representation of the Tree of LIFE by ten circles thus disposed.

On the left hand side is DARKNESS and eleven circles symbolizing the QLIPPOTH.

Visualize the following:

Imagine that you are at the end of the reddish path of Peh. In your mind's eye imagine that you now stand before the green gate that is the entrance leading to the Fire temple of Netzach. You realize that your journey through the 27th Path has been a personal psychic restructuring. This has meant a necessary and sudden destruction of the old and the unbalanced in order to completely overhaul and rebuild a new orderly psychic reality. The Kings of Edom represented chaotic thoughts, some of which are your own, and some of which have been implanted in your mind by others. Only by taking the tower of your personal beliefs apart and examining the merits of each belief can you achieve spiritual growth. This also entails a balancing of the Intellect with the Emotions. Some beliefs are based purely on irrational emotional responses, devoid of reason. Other beliefs are cold intellectual abstractions with no basis in real life. A healthy balance must be struck between these two extremes in order to build order out of chaos.

Osiris speaks to you:

I hereby confer on you the Title of Lord (Lady) of the Twenty-seventh Path.

(Say:) *I claim the Title of Lord (Lady) of the 27th Path.*

Thmê speaks to you:

You have passed the Gate of the Path of Peh in the Lightning Flash of Mars. Prepare this Hall to reflect the Fire temple of Netzach. Prepare thyself for advancement into the 4 = 7 grade of Philosophus.

The goddess leads you out into the antechamber where you spend a few moments rehearsing the Fourfold Breath and mediating on The Tower Card. Perform the Qabalistic Cross to once again equilibrate the Elemental energies within your aura. When ready, set the temple in accordance with the final part of the ritual.

Changes in the temple set for the remainder of the ritual—the temple of Netzach: Place the pillars slightly West of the altar. Just East of the altar should be a diagram stand with the drawing of The Garden of Eden after the Fall placed thereon. Upon the altar the cross should be placed below the triangle. The triangle is pointed apex upwards, and its three points are surrounded by the three red lamps which had accompanied the officers in the previous part of the ritual.

The station of Hiereus is situated North of the altar, while the station of Hegemon is located South of the altar. The station of the Hierophant remains in the East. The plaques of the Hebrew letters are needed as follows: East—Kaph, Northeast—Nun, North—Peh, Northwest—Tzaddi, Northwest—Qoph. In the East should be the Qamea of Venus, along with the Planetary sigils and the symbol of Venus on the Tree of Life.

PART 4: Entry into Netzach

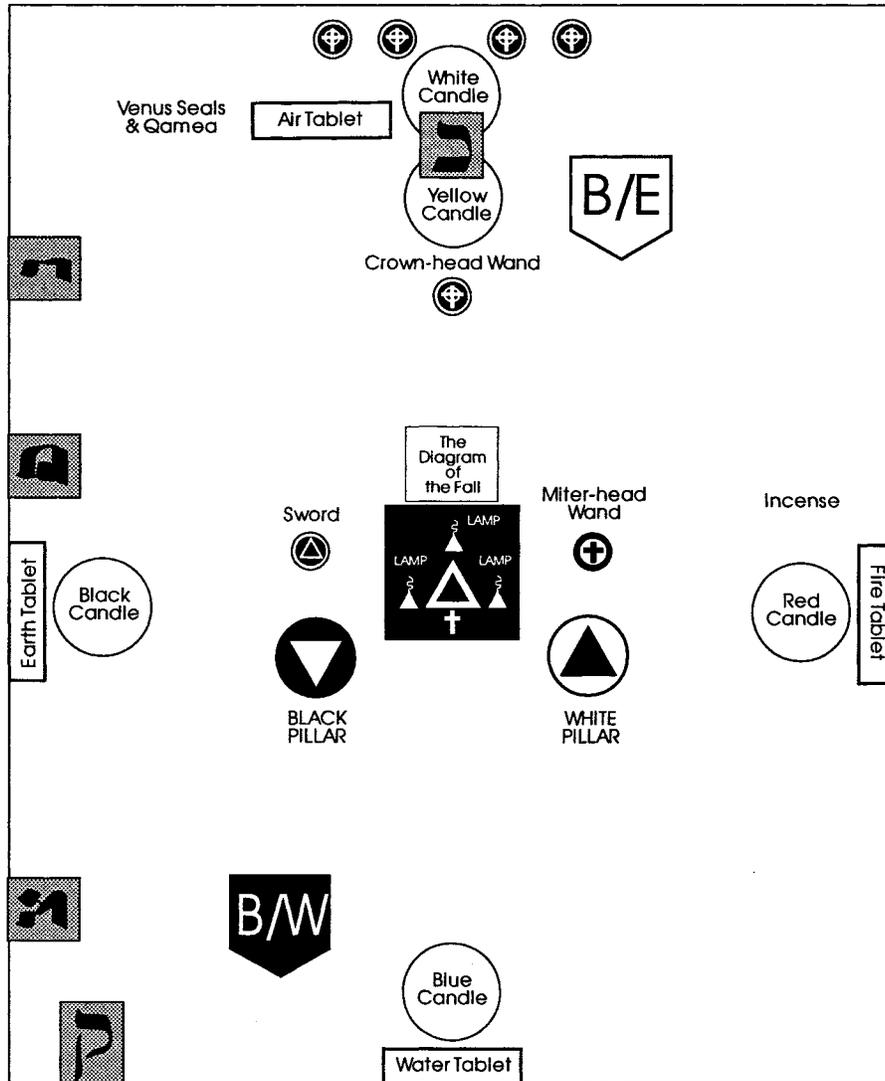
After setting up the Hall, spend a few additional moments in relaxed meditation in the antechamber. Visualize the Fire triangle once more and then perform the Qabalistic Cross. Take up the Admission Badge to the temple of Netzach—the Cross of the Hegemon's Lamén. When finished, stand just outside the temple door and give the Battery of knocks: 3—3—1. Briefly visualize all of the astral officer/godforms at their respective stations. Then imagine Thmê at the entrance facing you. The goddess motions for you to enter and then gestures toward the Portals in the Northwest. Say:

In the Northwest are the Portals of the 29th and 28th Paths by which I have symbolically entered this grade from the 1 = 10 and 2 = 9 grades respectively, while in the North is the Portal of the 27th Path by which I have just passed from the grade of Practicus.

She leads you forward to the figure of the Hiereus. Horus inquires:

By what symbol dost thou enter herein?

(You answer:) I enter by the peculiar emblem of the Hegemon, which is the Calvary Cross of Six Squares. This cross embraces Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also, the Calvary Cross of Six Squares forms the Cube, and is thus referred to the Six Sephiroth



The Philosophus Temple for Self-Initiation: Fourth Setup

of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

Thmê leads you to just West of the altar. All three officer/godforms turn inward to face the altar.

Visualize the following:

In your mind's eye see yourself standing at the end of the red Path of Peh, facing the Gate to the astral temple of Netzach. A large green door is in front of you. Carved into this door is the letter Nun painted in red. Osiris, Horus and Isis stand before you, holding up their red lamps and blocking your final passage into Hod with the Banner of the West. You hold up the Hegemon's Lamen and proclaim that you have received the Title of Lord/Lady of the 29th, 28th and 27th Paths. The Banner of the West is withdrawn and the guardians permit you final entrance into the Fire temple of Netzach. Astrally, you give the Neophyte Signs followed by the Sign of a Philosophus and then step through the door into Netzach.

The temple is a seven-sided chamber draped in curtains of green silk. The floor and ceiling are constructed of pure emerald, while the ceiling itself is ornamented with the ruby figure of a heptagram. The scent of rose is in the Air. Seven columns surround the red central altar, upon which are a temple flame, a sistrum and seven roses.

The winged Archangel Haniel is also here, a fair-haired feminine being in robes of green chiffon. She leads you to a curtain at the far end of the temple. Giving the Sign of the Spiraling Light, you step through the curtain.

Again you find yourself in the familiar Courtyard of the Tabernacle. Quickly you walk past the brazen altar and the laver, entering the outer chamber of the Holy Place before the golden altar. As always, you offer up coals and incense and perform the Qabalistic Cross. Then crossing the chamber, the veil before you separates and you behold once again the sacred Ark.

You stare into the Divine Light that is perched atop the golden Mercy Seat between the two winged Kerubim. A further vision of the Garden of Eden presents itself to you:

You see again before you the Tree of Life, connected by the rivers of Paradise that you first encountered in the Practicus grade. But the vision before you has lost all of its former tranquillity. In Malkuth the mighty crowned goddess Eve, had supported the entire Tree of Life by single-handedly holding up the two great opposing pillars of Fire and Cloud, Light and Darkness. Yet just as in the story of Prometheus who stole the divine Fire from Heaven assisted by Pal-

As Athene, the goddess of Wisdom, Eve reached down to partake of the fruits of knowledge. She performed what could be considered the first act of Free Will, by which primitive humanity took a step forward in the physical evolution which separated humankind from the rest of Nature. In doing so she changed the destiny of the human race forever, because a sentient animal had no place in the Garden of Paradise.

As Eve reached down to grasp knowledge and secure it for humanity, she left the two mighty pillars unsupported. As a result, the Sephirothic Tree was shattered. Once knowledge was attained, the great red dragon of seven heads and ten horns, which had been asleep below Malkuth, was awakened and set loose.

Loosing her steady footing, Eve fell and so did the great Adam. They could no longer remain like the other creatures in the forest, motivated by instinct alone. They now possessed the ability to think, to be self-aware, to make tools, and to use knowledge—whether for good or ill—only their Free Will could decide which. Together they fell from the garden.

The coils of the dragon enveloped Malkuth, and its heads rose up into the seven lower Sephiroth, even up to Daath at the feet of the Great goddess *Aima Elohim*. The Dragon grew an eighth head, and from this hissing mouth of Leviathan, the Infernal Waters began to flow into Daath, threatening even the Supernals themselves.

For a moment you have a glimpse of the Supernal Realm: The goddess *Aima Elohim* has turned her face away from the Garden in sorrow. The great god *Yah* looks on with compassion. Above them both is the crown of Kether.

Then *YHVH Elohim* placed the four letters of the Unutterable Name, the Mighty Kerubim, and the Flaming Sword between the devastated Garden and the Supernal Eden, protecting it from the Dragon of Chaos. The Mighty Kerubim fought back the serpent and a great chasm known as the Abyss was formed to mark the battlefield, cutting off the Supernal Eden from the lower branches of the Tree. Thick dark clouds rolled in to obscure the Garden and hide it from humanity's sight.

Gradually, this vision of the Garden of Eden fades once more into the brilliant Light above the mercy Seat of the Ark. The curtain before you closes and obscures the Ark and its guardians. You are again in the astral temple of Netzach.

Bring the focus of your conscious mind back to the Philosophus Hall. Perform the Adoration to the Lord of the Universe. The officer-form of the Hierophant comes to your side and directs your attention to the diagram of The Fall, East of the altar. When you are ready, continue and say:

Before me is represented the symbolism of the Garden of Eden after the Fall. For, the great goddess, Eve, who in the 3 = 8 grade was supporting the Columns of the Sephiroth, in the Sign of the 2 = 9 grade, being tempted by the Tree of Knowledge (whose branches indeed tend upward into the Seven lower Sephiroth, but also tend downward unto the Kingdom of Shells) reached downward unto the Qlipoth, and immediately the Columns were unsupported and the Sephirotic system was shattered, and with it fell ADAM, the MICROPROSOPUS.

Then arose the Great Dragon with Seven Heads and Ten Horns, and the Garden was made desolate, and MALKUTH was cut off from the Sephiroth by his intersecting folds, and linked unto the Kingdom of Shells. And the Seven lower Sephiroth were cut off from the Three Supernals in DAATH, at the feet of AIMA ELOHIM.

And on the Heads of the Dragon are the names and crowns of the Edomite Kings. And because in DAATH was the greatest rise of the Great Serpent of Evil, therefore is there, as it were, another Sephirah, making for the Infernal or Averse Sephiroth, Eleven instead of Ten.

And hence were the Rivers of Eden desecrated, and from the Mouth of the Dragon rushed the Infernal Waters in DAATH. And this is LEVIATHAN, the Crooked Serpent.

But between the Devastated Garden and the Supernal Eden, YHVH ELOHIM placed the letters of the NAME and the FLASHING SWORD that the uppermost part of the Tree of Life might not be involved in the Fall of Adam. And thence it was necessary that the SECOND ADAM should come to restore all things and that, as the First Adam had been extended on the cross of the Celestial Rivers, so the SON should be crucified on the cross of the Infernal Rivers of DAATH. Yet, to do this, he must descend unto the lowest first, even unto Malkuth and be born of her.

The officer-form of the Hierophant captures your attention to give you the secrets of the grade. You hear the voice of Osiris:

The 4 = 7 grade of Philosophus is referred to the Sephirah Netzach and the 29th, 28th and 27th Paths are bound thereto.

Osiris then prompts you to give the Sign of Philosophus and explains:

This Sign is given by raising the hands to the forehead, and with the thumbs and index finger forming a triangle, apex upward. This represents the Element of Fire, to which this grade is allotted, and also the Spirit which moved upon the Waters of Creation.

The figure continues:

The Grip or Token is the general Grip of the First Order. The Grand Word is a Name of nine letters, YHVH TZABAOTH, which means Lord of Armies. The Mystic Number is 28, and from it is formed the Password of this grade, KAPH CHETH, which should be lettered separately when given. It means POWER.

You repeat the words:

The Grand Word is YHVH TZABAOTH. The Mystic Number is 28. The Password of the grade is KAPH CHETH.

(You continue:) Unto this grade and unto the Sephirah Netzach, the Seventh Path of the Sepher Yetzirah is referred. It is called the Recondite Intelligence, and it is so called because it is the Refulgent Splendor of all the Intellectual Virtues which are perceived by the Eye of the Mind and by the Contemplation of Faith.

Osiris continues:

The Distinguishing Badge of this grade, which you are now entitled to wear is the sash of a Practicus with the addition of a green cross above the orange cross and the number 4 in a circle and 7 in a square on either side of its summit, and below the 31, the numbers 27, 28 and 29 in green, between narrow bars of the same color.

Open the altar and remove the Philosophus sash. As you put it on, visualize the god Osiris investing you with the sash. The god then points out the Enochian Tablet of the South. As you inspect the Tablet say:

This grade is especially referred to the Element of Fire and therefore the Great Watchtower or Terrestrial Tablet of the South forms one of its principal emblems. It is known as the Fourth or Great Southern Quadrangle and it is one of the Four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God—OIP TEAA PEDOCE—which are borne upon the Banners of the South, and numberless Divine and Angelic Names which appertain unto the Element of Fire.

The officer-form of the Hierophant indicates the cross and triangle upon the altar. Say:

The triangle surmounting the cross upon the altar represents the Fire of the Spirit surmounting the Cross of Life and of the Waters of Edom. It forms the Alchemical Emblem of Sulfur. The red lamps at the angles of the triangle are the threefold form of Fire.

The officer-form of the Hierophant returns to his throne in the East. Osiris speaks, pointing to the Hebrew letter plaques:

The Portals in the East and North East conduct to higher grades.
The others are those of paths you have already traversed.

Osiris then directs your attention to the Qamea of Venus. You continue:

The grade of Philosophus is especially related to the Planet VENUS, Ruler in Netzach. Its symbol, when inscribed on the Tree of Life is shown in the East. It embraces the whole of the Sephiroth, and is therefore a fitting emblem of the Isis of Nature, hence also, its circle is represented larger than that of Mercury.

Hear the voice of Osiris speaking to you:

I now congratulate you on having passed through the ceremony of the 4 = 7 grade of Practicus, and in recognition thereof, I confer upon you the Mystic Title of PHAROS ILLUMINANS, which means "Illuminating Tower of Light"; and I give you the symbol of ASCH which is the Hebrew name for Fire. I also give you the further symbol of PHRATH or Euphrates, the Fourth River.

Go to the East and face the godform of Osiris. The god traces the sigil of the cross and circle before you. Take up the crown-headed scepter and turn to face the East. Taking on the officer-form of the Hierophant, give a knock and say:

In the Name of YHVH TZABAOth, hear ye all, that I (state magical motto) proclaim that I have been duly advanced to the grade of 4 = 7 of Philosophus, as a Lord (Lady) of the 27th, 28th and 29th Paths, and that I have received the Mystic Title of PHAROS ILLUMINANS and the symbols of ASCH and PHRATH.

I further vow to study thoroughly the Mysteries which have been unfolded to my view in my progress from the humble position of Neophyte, so that mine may not be the merely superficial knowledge which marks the conceited and ignorant person, but that I may really and thoroughly understand what I profess to know.

PART 5: The Closing

Give a knock and say: *"Let us adore the Lord and King of Fire!"* Knock again. Face the East and visualize the Fire triangle. Say, *"YHVH TZABAOth Mighty and Terrible! Commander of the Ethereal Armies art Thou! Amen!"*

Go to the South of the temple facing the Enochian Tablet of Fire. Visualize the other officer/godforms standing behind you in balanced formation. Give a knock with the scepter and recite the Prayer of the Salamanders or Fire Spirits:

Immortal, eternal, ineffable and uncreated Father of all, borne upon the Chariot of Worlds which ever roll in ceaseless motion. Ruler over the ethereal vastness where the throne of Thy Power is raised, from the summit of which Thine Eyes behold all and Thy Pure and Holy Ears hear all—help us, Thy children, whom Thou hast loved since the birth of the Ages of Time! Thy Majesty, Golden, Vast and eternal, shineth above the Heaven of Stars. Above them art Thou exalted.

O Thou Flashing Fire, there Thou illuminatest all things with Thine Insupportable Glory, whence flow the Ceaseless Streams of Splendor which nourisheth Thine Infinite Spirit. This Infinite Spirit nourisheth all and maketh that inexhaustible Treasure of Generation which ever encompasseth Thee—replete with the numberless forms wherewith Thou hast filled it from the Beginning.

From this Spirit arise those most holy kings who are around Thy throne and who compose Thy Court.

O Universal Father, One and Alone! Father alike of Immortals and Mortals. Thou hast specially created Powers similar unto Thy Thought Eternal and unto Thy Venerable Essence. Thou hast established them above the Angels who announce Thy Will to the world.

Lastly, Thou hast created us as a third Order in our Elemental Empire.

There our continual exercise is to praise and to adore Thy Desires: there we ceaselessly burn with eternal Aspirations unto Thee, O Father! O Mother of Mothers! O Archetype Eternal of Maternity and Love! O Son, the Flower of all Sons! Form of all Forms! Soul, Spirit, Harmony and Numeral of all things! Amen!"

Through the authority of the office of Hierophant bestowed upon you by Osiris, banish the powers of the Fire Tablet. Trace with the wand a large circle in front of the Tablet. Then draw the banishing pentagram of Spirit Active. As you do so vibrate *"BITOM"* (Bay-ee-toh-em). Trace the sigil of Spirit in the center and intone

"EHEIEH" (Eh-heh-yay). Give the Reversal Sign of the Spiraling Light. Then trace the banishing pentagram of Fire. As you do so vibrate the Name "OIP TEAA PEDOCE" (Oh-ee-pay Tay-ah-ah Pay-doe-kay). Draw the sigil of Leo in the center and intone "ELOHIM" (El-oh-heem). Give the Sign of Philosophus.

Give the License to Depart by saying:

Depart ye in peace unto your habitations. May the blessing of YHVH TZABAOTH be upon you. Be there peace between us and you, and be ready to come when ye are called! (Give a knock.)

Return the office of Hierophant to the dominion of Osiris in the Eastern part of the Hall.

The goddess Thmê comes to your side. She leads you to the station of the Hiereus where she traces the figure of the cross and triangle in the Air. The godform of Horus salutes with the Projection Sign—Thmê answers with the Sign of Silence. Horus slowly fades from view. In this manner, Thmê releases the other godforms in the Hall, Osiris and the godforms on the Dais. All the astral entities in the Hall begin to fade from view.

Thmê herself is the last godform to dissolve. You thank the goddess for guiding you in the Philosophus Hall. You trace the figures of the cross and triangle before her. She salutes you with the Projection Sign. You answer with the Sign of Silence. Withdraw the white ray which had activated the godform back into your heart center. Perform the Qabalistic Cross one last time to equilibrate all energies within your sphere of sensation.

Take up the sword and perform the Lesser Banishing Ritual of the Pentagram. Then go to the East and say:

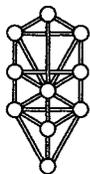
In the Name of YHVH TZABAOTH, I declare this temple closed in the 4 = 7 grade of Philosophus.

Give the Battery of knocks: 3—3—1. Go to the station of the of Hiereus and repeat the Battery: 3—3—1. Go to the station of Hegemon and repeat the Battery: 3—3—1.

Give the Philosophus Sign before exiting the temple.✧

The Fifth Knowledge Lecture

SECTION 1: Qabalah—The “Body” of the Divine



AZOTH is a word often used in magic and in alchemy. It is formed from the initial and final letters of the Greek, Latin, and Hebrew alphabets thus: A and Z, Aleph and Tau (אָת), Alpha and Omega (ΑΩ). It is used with various meanings by different writers, but for the most part it symbolizes the beginning and the end, or rather the *Essence*. *Azoth* is considered the Universal Medicine of Alchemy, or the universal remedy said to contain within itself all other medicines. The term is oftentimes used for Alchemic Mercury, and some consider Azoth to be a living essence or Spirit, containing a Soul.

In addition to the Sephiroth on the Tree of Life, many other concepts and names occur in Qabalistic writings. These include what are known as the *Three Veils of Negative Existence*. They are:

AIN (אין): which means “Negativity,” “Nothing,” or “Not.” Ain is the outermost Veil.

AIN SOPH (אין סוף): or “Limitless.” Ain Soph is the middle Veil. Ain Soph is the vessel that contains the Ain.

AIN SOPH AUR (אין סוף אור): or “the Limitless Light.” The Innermost Veil from which the Sephirah of Kether was formed. Ain Soph Aur is the restricted Light which is the result of the junction of Ain and Ain Soph.

The idea of the *Three Negative Veils* is a concept that defies human attempts to describe the Veils as *something*. They are planes of existence which lie outside of all human realms of experience. Humankind naturally thinks in terms of “*some-things*” rather than “*nothings*.” We simply cannot understand these Veils in terms of anything we can compare them to. The student is reminded of yet another polarity of the Qabalah—just as the Light cannot exist with Darkness, “*something*” cannot exist without “*nothing*.” Ain is truly the only constant in the universe, it has always been, and will always be. “*Some-things*” always need a point of beginning, even the highest sphere of Kether. The Limitless Nothing, on the other hand, has always existed. All of creation springs from and returns to it. It is the calm silence—the Limitless Light of being—infinity. These unmanifested Veils of negativity contain within themselves the seeds of positive existence and the manifest universe as we know it. This negativity can be symbolized by the Greek letters Alpha and Omega, the beginning and the end.

That being stated at the outset, we will attempt the impossible—to describe the Veils in terms that the reader can relate to. The main characteristic of the Veil of Ain is to give or bestow of its own essence. Thus the Veil of Ain is said to be a masculine/positive aspect of God which seeks to stimulate or impart of its own essential Light.

The attribute of Ain Soph, the feminine/negative aspect of God is to take in the Light. Ain Soph is said to be the perfect vessel which seeks to receive and

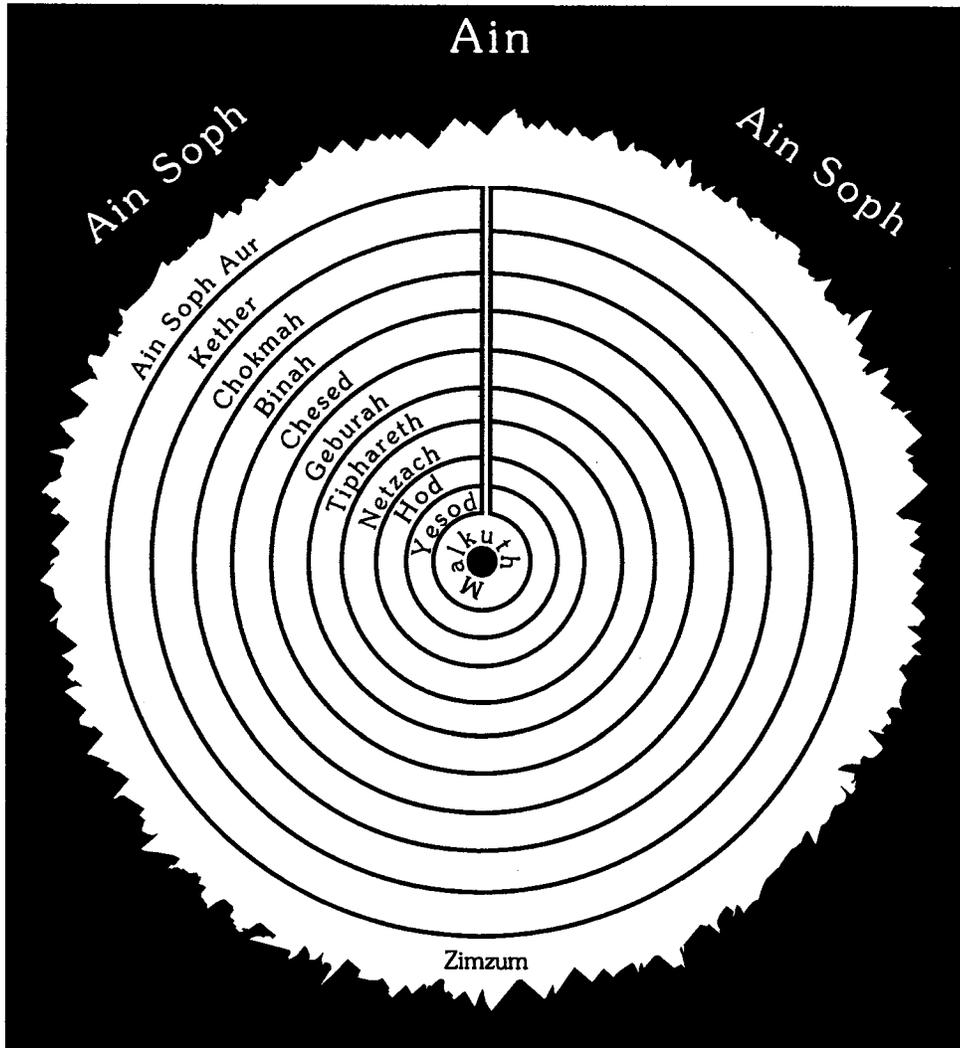
contain the Light in order to bestow it. The Ain Soph suppressed her desire to receive the Light in order to transmit the Light. Thus the Ain Soph formed into an empty circle which was surrounded by a circle of Light. A shaft of the Light penetrated the empty circle to its center, resulting in a succession of concentric circles which marked the divisions of creation. The primary point of Light formed at the center of Ain Soph is Ain Soph Aur, the Limitless Light from which the universe was created. In Lurianic Qabalah,¹²¹ the creation of Kether is said to have come from a process of *zimzum* or “contraction” of the Ain Soph from the surrounding Light—not unlike an empty set of lungs inhaling to gather in and contain (and therefore limit) the surrounding air.

ADAM KADMON (אָדָם קַדְמוֹן): From the Light point of Ain Soph Aur the “Body” of the Divine was formed—the primordial man that preceded all other primordials. This is *Adam Kadmon*, the “archetypal man” or prototype of humanity which is circumscribed on the Tree of Life. Kether, the crown is above his head, and Malkuth is at his feet. This *divine human* contains the essence of YHVH, for Yod of the Four-Lettered Name is symbolized by the head of Adam Kadmon, the letter Heh alludes to the arms and shoulders, the letter Vav refers to the torso, and Heh Sophith is attributed to the legs and feet.

Conceived prior to the world of Atziluth, Adam Kadmon was the first of four reflections of the Eternal which become manifest as existence evolved from the Divine to the Material. He is an intervening link between the Ain Soph and the order of Qabalistic Worlds yet to come into manifestation. Adam Kadmon is the consciousness of the Divine, containing within himself everything that is needed to create the manifest universe as a reflection of the divine universe. He contains within his being Will (Atziluth), Intellect (Briah), Emotion (Yetzirah) and Assiah (the capacity for action). Adam Kadmon is the mirror of reflection that is used by the Divine to *experience itself* through the Four Worlds of the Qabalah, for only a descent into all four Worlds will enable the Divine to apperceive all aspects of divinity. However, once Adam Kadmon descends into the Active World of Manifestation, he must be reflected back to the original Atziluthic Source. The body of Adam Kadmon on the Sephiroth of the Tree of Life is a larger reflection of the human body superimposed on the spheres of the Tree. (Therefore the Pillar of Mercy is located at Adam Kadmon’s right-hand side and the Pillar of Severity at his left-hand side. When applying the Tree of Life to your own body, a *reflection* of the Godhead is achieved. The Pillar of Mercy is on your left side while the Pillar of Severity is on your right.)

The Qabalistic restriction of the Divine Light into spheres which made up the body of Adam Kadmon was for the purpose of the creation of humanity. But the Light was still too potent to fulfill that purpose. Thus the Light was divided into Four Worlds, each world successively veiled from the one which preceded it. (Review Chapter Two for information on the Four Worlds of the Qabalah.)

¹²¹ Named after Rabbi Isaac Luria.



Concentric Sephiroth

THE BREAKING OF THE VESSELS: The Breaking of the Vessels is another version of the Fall of the Garden of Eden (as espoused by Lurianic Qabalah). This event corresponds to the destruction of the initial, failed worlds of the previous Qabalah—the universe of Chaos or *Tohu*. According to the tradition, there are two aspects of the emanation of the Divine Light. One is linear, in the form of the body of Adam Kadmon, (or the glyph of the Tree of Life as we know it). The second is circular, wherein the Sephiroth took form within Adam Kadmon in a series of concentric circles. The outermost circle was Kether, which abided in close proximity to the encompassing circle of Ain Soph Aur. At this early stage the Sephiroth were not yet separate, but bound together as a series of Lights or Points. These Sephirotic Lights were then given “vessels” or fields of containment, in which to organize their substance and operations.

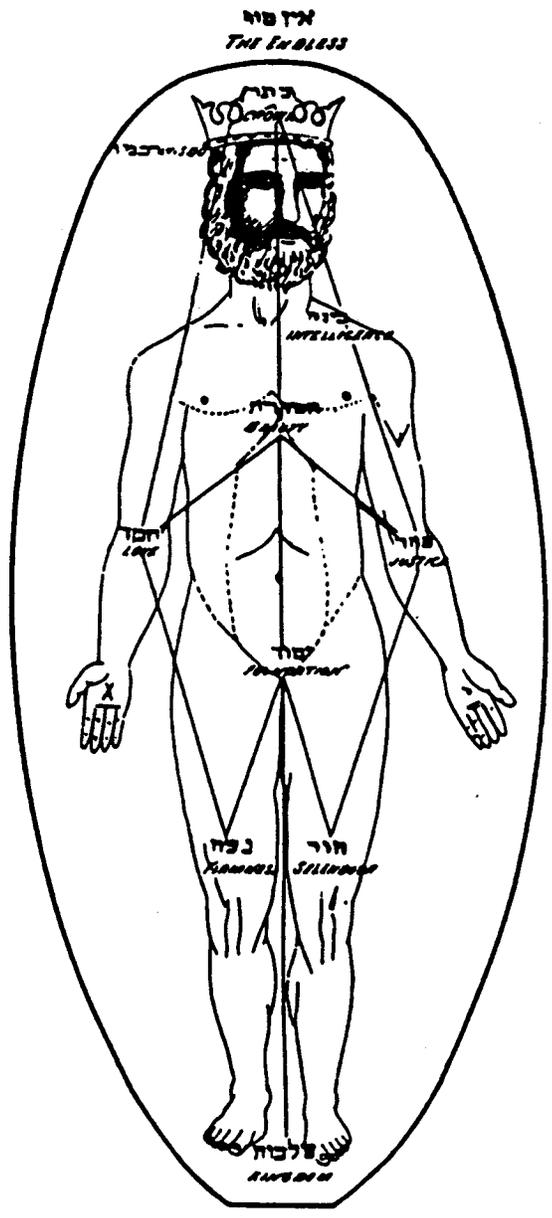
What occurred next was what is called the “Breaking of the Vessels” or “the death of the Kings.” The vessels of containment belonging to the three Supernal Sephiroth were sturdy enough to receive the Divine Light issuing into them, but the force of the Light was unstable and lacked direction. When the Light struck the next six spheres from Chesed to Yesod, it did so with such potency that the vessels shattered one by one, sending fragments falling. The vessel of Malkuth also cracked but did not shatter.

Some of the Light returned to its source, but the remainder of it was propelled down along with the broken vessels. The shattered pieces of the vessels became the Qlippoth and the origins of gross matter. The Light which was trapped by the Qlippoth, supplied the life force and substance for the Qlippotic realm, which affected all but the Supernal realms after the breaking of the Vessels.

One of the most serious consequences of the devastating pressure of the Light shattering the Vessels was that every level of World below the Supernals dropped downward from its normal location. (The death of the Edomite kings in Genesis is said to refer to the breaking of the Vessels and their consequent fall to a lower level.) Nothing was to remain in its proper position. The World of Assiah, the Active World has plunged into and intermingled with the lowest abodes of the Qlippoth. The universal process became at odds with its former order.

One of the explanations as to why the Vessels shattered is that in this stage of *Tohu*, the primitive Sephiroth could receive the Light of the Divine as Vessels, but being simple points of emanation, they could neither give back Light nor interact with each other. In this way, they could not resemble the Divine and consequently were incomplete. Thus they were unable to hold the Light of the Divine, were overwhelmed by the Light, and shattered. The reason that these unstable Vessels were created in the first place (according to Lurianic tradition) was so that Evil should come into being. This would supply humanity with the freedom to choose; something which is prerequisite for the restoration of the Vessels. In addition, because Evil emanated from the first and highest of the Vessels, it can be reconstructed and restored to this level.

PARTZUFIM (פֶּרְצוּפִים): There is a teaching in the *Zohar* (or Qabalistic *Book of Splendor*) that divides the Sephiroth into five archetypal countenances. The word *partzufim*



Adam Kadmon, The Body of God

means “faces” (singular—*partzuf*). It refers to five forces or archetypal personas which take the place of the Sephiroth as the primary manifestations of Adam Kadmon after the “Breaking of the Vessels.” After the “Breaking,” the Vessels were then reconstructed and rebuilt into the “Faces.” This constituted the *Universe of Rectification* which replaced the *Universe of Chaos*. The Partzufim include Arik Anpin, Abba, Aima, Zauir Anpin and Nukba de-Zauir (also known as Malkah).¹²² These five points are centers of force through which the creative energy of the Divine is able to operate and manifest. These five also establish the final form of Adam Kadmon after the Breaking of the Vessels—a form that is very different from the figure of the “archetypal man” that existed prior to the Fall. The partzufim constitute the World of Atziluth, which is reflected into the three lower Worlds. Most importantly, the partzufim were strong enough to contain the Light which had shattered the previous Vessels. They were able to both give and to receive Light. These “faces” resembled humanity and were able to interact with each other in an anthropomorphic fashion.

ARIK ANPIN (אריך אנפין): meaning the “Vast Countenance” or the “Greater Countenance” (literally “long faced”). Also known as *Macroprosopus*. One of the titles of Kether. Other titles of Kether include *Aatik Yomin* (עתיך יומין), the “Ancient of Days,” and *Aatik Qadosh* (עתיך קדוש), “the Holy Ancient One.”

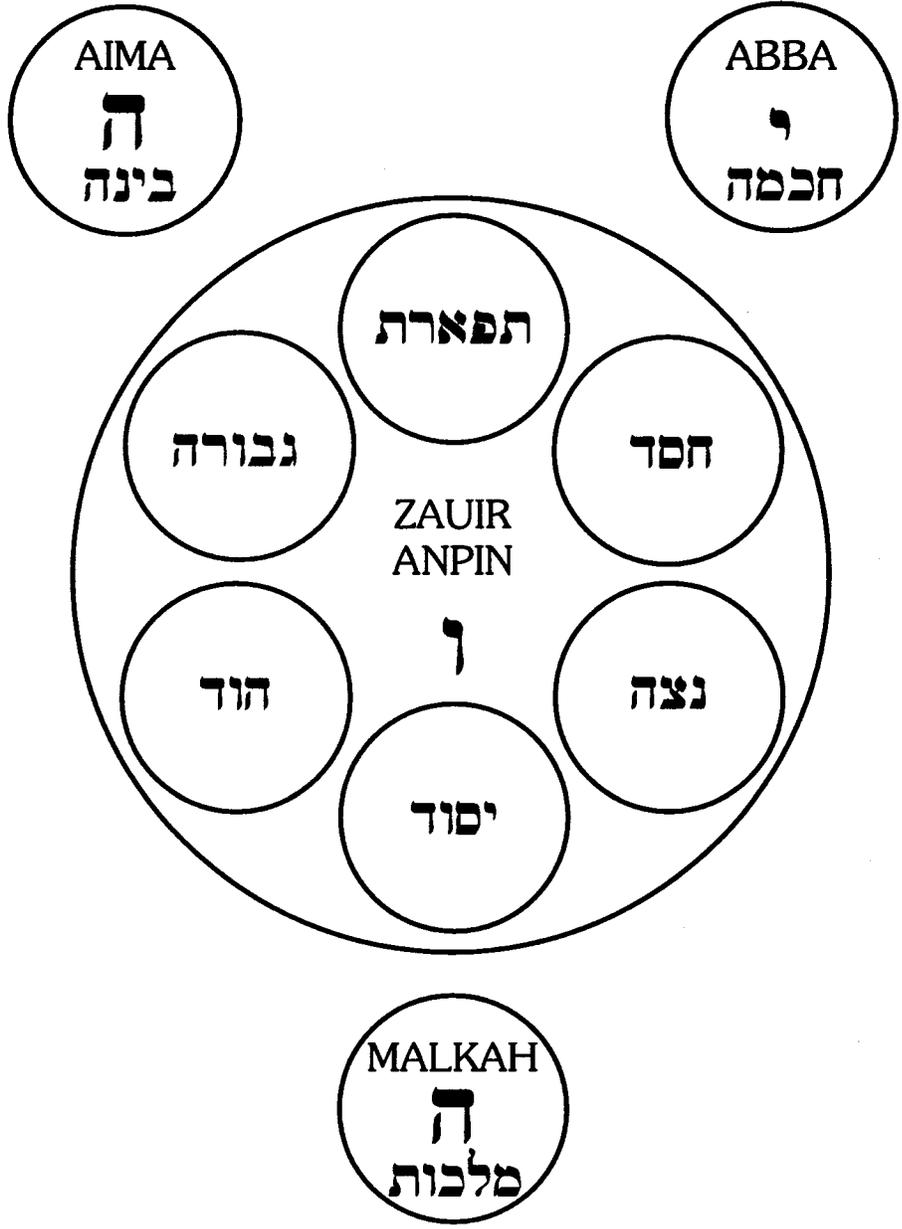
ABBA (אבנא): Kether or the Vast Countenance emanates first as *Abba* the Supernal Father, and *Aima*, the Supernal Mother. Abba the Supernal Father is referred to the Hebrew letter Yod of Tetragrammaton. Abba is associated with the Sephirah Chokmah.

AIMA (אימא): The Supernal Mother, *Aima*, is referred to the letter Heh. Aima is attributed to the Sephirah of Binah. Abba and Aima function as a dual potential. They perform as models of differentiation which divide all emanations into either active or passive, stimulating or receiving, masculine or feminine. *Elohim* is a name given to these two beings united.

ZAUIR ANPIN (זעיר אנפין): Literally “short faced.” Also called *Microprosopus* or the Lesser Countenance. Zauir Anpin is the son of the Elohim, Abba and Aima. The son represents a “birth” into the lower worlds of manifestation below the Super-nals. Zauir Anpin corresponds to the six Sephiroth of Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod; and of these especially to Tiphareth. It is also associated with the letter Vav of Tetragrammaton. This partzuf is central to the process of restoring the Tree of Life to its original state before the Fall.

NUKBA DE-ZAUIR (נקבה זעיר): Literally the “Female of Zauir.” This partzuf symbolized the female counterpart of Zauir Anpin. Additional titles of this “face” include Malkah and Kalah: **MALKAH** (מלכה) “the Queen” and **KALAH** (כלה) “the Bride.” These are titles of the Sephirah Malkuth, which is considered the spouse of the Microprosopus. It is also referred to Heh Sophith of Tetragrammaton.

¹²² Some sources refer to a total of seven Partzufim, including two which are referred to the upper level of Kether, *Aatik Qadosh* and *Aatik Yomin*; while *Arik Anpin* is sometimes considered the lower part of Kether.



The Partzufim

TIKKUN (תיקון): which means “redemption” is the restoration of the universe to its primal purity and design—it is the correction of the confusion and chaos that was the outcome of the breaking of the Vessels. The creation of the partzufim (faces) which introduced a new pattern of dynamics to the Tree of Life, is a part of the process of tikkun, a process of cleansing and reconstruction of the Tree. The Divine Light from Atziluth (the world of the partzufim) is passed down into the other worlds and altered or filtered as it descends. The full potency of the Light is modified on its descent. Thus the process of tikkun is commenced, but it can only be completed by humanity. The human task is to restore the system of the Tree of Life by restoring the World of Assiah, the physical world, to its original state of spirituality—to remove it from the realm of the Qlippoth and permit a state of ultimate unity to exist between every being and the Divine, uninterrupted by the Qlippoth. This task is an inner spiritual cleansing which every human being must strive for.

Qabalistic Correspondences

The *Secret Names* of the Four Qabalistic Worlds were given in Chapter Two. These names are based upon numerical correspondences: Atziluth—*Ab* (אב)—72, Briah—*Seg* (סג)—63, Yetzirah—*Mah* (מח)—45, Assiah—*Ben* (בנ)—52. These four realms are ones that eventually manifest in the four letters of the Name, in the four lower “faces” of Atziluth in the body of Adam Kadmon, and finally, in the Four Worlds themselves.

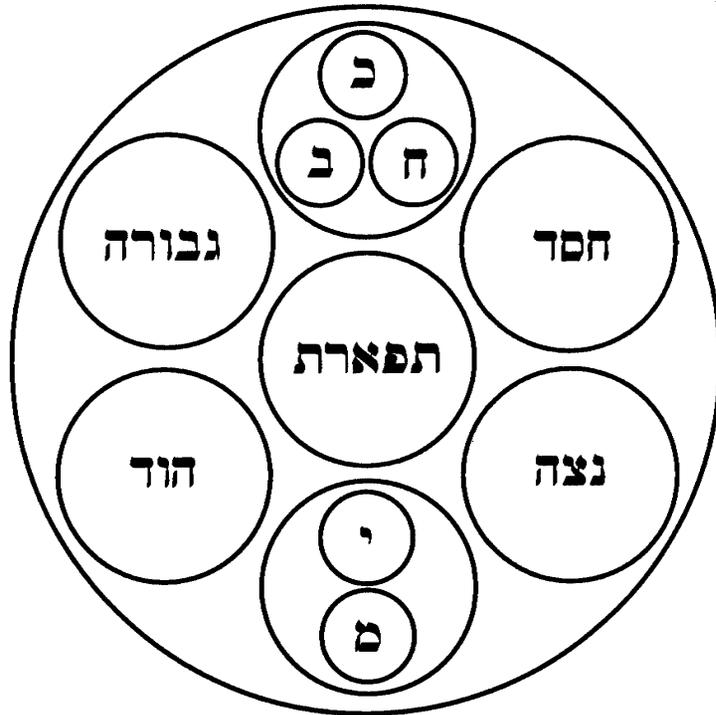
The Letter Tau: In each of the Four Worlds are the Ten Sephiroth of that World, and each Sephirah has its own ten Sephiroth, making 400 Sephiroth in all—the number of the Hebrew letter Tau, the cross, the universe, the completion of all things. (This helps to explain why the Zelator grade is referred to Malkuth of Malkuth, and Theoricus to Yesod of Malkuth, etc.)

The Seven Palaces: The ten Sephiroth are combined into what are known as the Seven Palaces (*Sheva Hekhaloth*) of Briah. The First Palace contains the Three Supernal Sephiroth. The Second Palace consists of Chesed, the Third—Geburah, the Fourth—Tiphareth, the Fifth—Netzach, the Sixth—Hod, and the Seventh contains Yesod and Malkuth. By assigning the ten Sephiroth to Seven Palaces, the energies of the Sephiroth may be differentiated along the lines of Planetary energies, since the Seven Palaces correspond to the Seven Planets of the ancients.

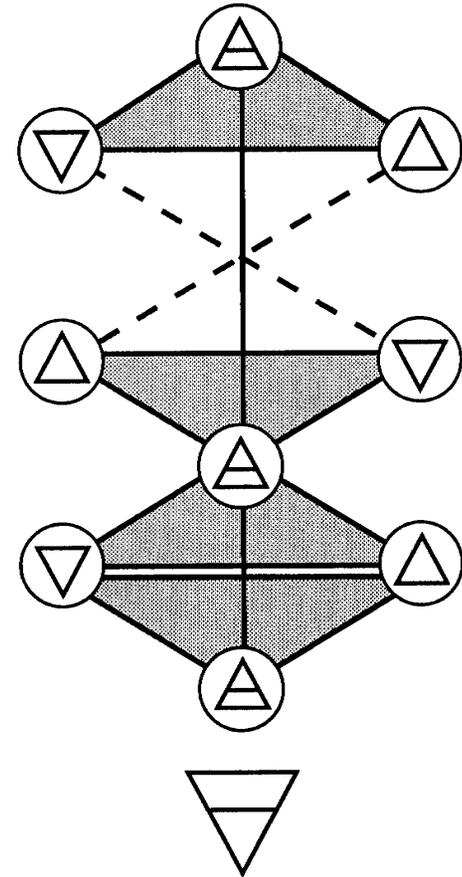
This can be likened to the Macrocosmic Hexagram whose uppermost point is assigned to Saturn (or the Supernals of the First Palace which are generally grouped together and symbolized by the sphere of Binah reflected through Daath). The lowest point of the Hexagram is attributed to Luna (or the Seventh Palace containing Yesod and Malkuth).

The Seven Palaces also correspond to the Tree of the Knowledge of Good and of Evil, for upper seven branches relate to the Seven Heavens in Assiah, and the lower seven branches refer to the Seven Qlippotic Palaces.

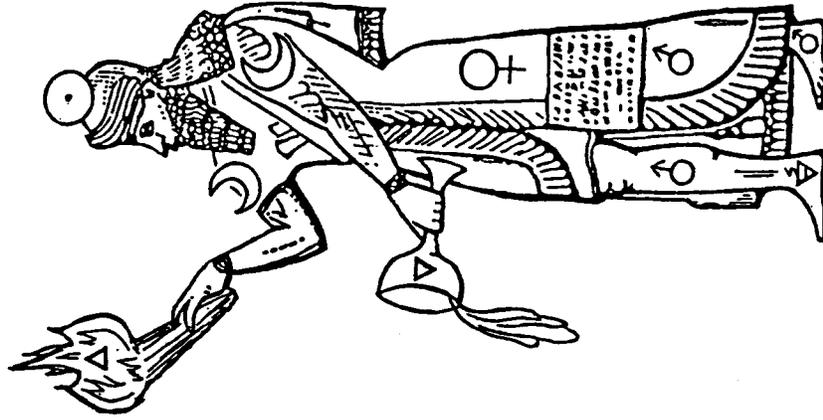
The Trinity on the Tree: The Trinity operates through the Sephiroth and is reflected downward in the four triangles of the Elements. Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to



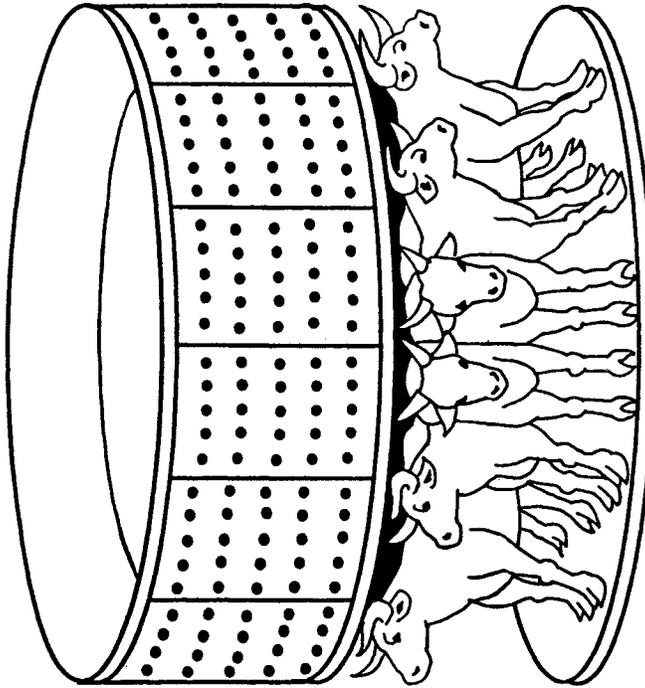
The Seven Palaces attributed to the Sephiroth



The Trinity operating through the Sephiroth



The Image of Nebuchadnezzar



The Brazen Sea

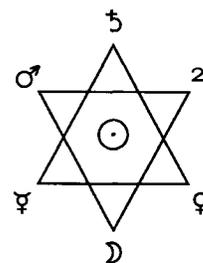
Hod. Fire is reflected from Chokmah through Geburah to Netzach, while Earth is Malkuth, the receptacle of the other Three.

The Serpent of Brass: The Serpent *Nehushtan*, which Moses made when the Children of Israel were bitten by Serpents of Fire in the Wilderness, is the Serpent of the paths of the Tree. And he set it on a pole—that is, twined it round the Middle Pillar of the Sephiroth. And the word used in the passage in *Numbers 21* for “Fiery Serpents” is the same as the Name of the Angels of Geburah, the same spelling, the same pointing, *Seraphim*. Round the Middle Pillar of the Sephiroth, because that is the Reconciler between the Fires of Geburah or Severity, and the Waters of Chesed or Mercy—and hence it is said in the New Testament that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose sphere is called *Nogah*, or External Splendor, as shown further by the Alchemical Symbol of Venus, wherein the Circle of the Sun is exalted above the Cross of Corrosion. And therefore it is said in the *Zohar* that “Alone of the Shells is the Serpent *Nogah* found in Holiness” and he is called the Balance of Justice. Why, then, is he called the External or False Splendor? Because he indeed uniteth the Paths, but comprehendeth not the Sephiroth. Nevertheless, he is also the Celestial Serpent of Wisdom. But the Serpent of the Temptation is the Serpent of the Tree of Knowledge of Good and of Evil, and not that of the Tree of Life. The Celestial Serpent is green and gold, colors which indicate growth and vegetation. Its antithesis is the stooping dragon or serpent of the Qlippoth which is red, the color of destruction.

The Hexagram of Tiphareth: The formation of the *Macrocosmic Hexagram* is from the pillars on each side of the Tree of Life. (See the Diagram of the Tablet of Three Columns.) The Water triangle is from the side of Chesed, while the Fire triangle is from the side of Geburah. In Tiphareth, these two triangles are combined and reconciled in the figure of the Hexagram. Just as the Hebrew letter Aleph is the reconciling force between Mem (Water) and Shin (Fire), the central pillar of the Tree stands, unites and mediates between the pillars of Fire and Cloud (the pillars of Jachin and Boaz of King Solomon’s temple).

The Brazen Sea: The Brazen Sea which stood in the courtyard of Solomon’s temple was a total of ten cubits in diameter, alluding to the ten Sephiroth, and 5 cubits in height, a reference to the Hebrew letter Heh. Its circumference was 30 cubits—the number of the Sephiroth multiplied by the Triad. Beneath the rim of the vessel were 300 knobs or rounded protrusions, referring to the number of the letter Shin (spirit) and the name of *Ruach Elohim*, the Spirit of God. It stood upon 12 oxen, representing the 12 Signs of the Zodiac, and the 12 stars upon the crown of Aima Elohim, the Great Mother. The whole of it is a synthesis of Binah, containing the Waters of Creation.

The Image of Nebuchadnezzar: Representing the prophetic dream of the Babylonian king, Nebuchadnezzar. The head of the figure is gold, the breast and arms are silver, the thighs and belly are brass, the legs are iron, and the feet are partially iron and partially clay. The hands hold the symbols of the hot and the moist Natures respectively.✧



The Macrocosmic Hexagram

SECTION 2: The Shem Ha-Mephoresh:



The *Shem Ha-Mephoresh* (שֵׁם הַמְפֹרֶשׁ) or “Divided Name” refers to the seventy-two fold Name of God, or to be exact, the seventy-two Names of the Expounded Name of the Tetragrammaton, YHVH. It is a divine name of 216 letters derived from the Book of Exodus 14:19-21. Each of these three verses from Exodus contains seventy-two letters which are then organized (by boustrophedon) to generate the seventy-two syllables of the Name. In due time the Shem Ha-Mephoresh was condensed into the letters of the Tetragrammaton.

The verses involved read as follows:

19th Verse: And the Angel of the Elohim, that went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them and stood behind them.

20th Verse: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness (to the first) but it gave light by night (to these); and the one came not near unto the other all the night.

21st Verse: And Moses stretched out his hand over the sea, and the Lord drove back the sea with a strong east wind all that night and made the sea dry land, and the waters divided.

The names are obtained by writing these three verses in Hebrew with alternating lines in opposing directions. In other words, the verses are to be written out one above the other, the first verse from right to left, the second verse from left to right, and the third from right to left.¹²³ The result is seventy-two columns of three letters apiece. The seventy-two names are thought of as expansions of YHVH; they are separated under four groupings of eighteen letters. Each group (read from top to bottom) corresponds to one of the letters of Tetragrammaton:

In assigning the decanates of the Zodiac to the names of the Shem Ha-Mephoresh (as well as the Tarot) the Golden Dawn system assigns the first decanate to the Sign of Leo. Thus in the list that follows, the first column of names derived from the three verses of Exodus is to be found in the grouping of HEH (Water) under the Sign of Leo. The reason for this is explained in a paper by Mathers entitled “The Tree of Life as Projected in a Solid Sphere.”¹²⁴

¹²³ It is also possible to construct 72 such Names out of the three required verses by writing them all in the same direction, or by using any of the methods described by Temurah. However, the meanings of the Names as derived from the Psalms remain the same.

¹²⁴ “Another very important difference is that, throughout the true Tarot, the teaching assigns the commencing Point of the Zodiac to the bright Star “Regulus” which is in Leo. And it measures Right Ascension and Longitude from that point, and not from a suppositious point divided by the Equinox and called the 0° of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or Western Astronomy and Astrology. By this now usual way of reckoning, and the Procession of the Equinoxes, it has gradually come to pass that the signs (or divisions, each of 30°, of the Zodiac) no longer coincide with the constallations of the same name, and

The Shem Ha-Mephoresh is also sometimes referred to as the “seventy-two leaves of the Tree of Life,” the “healing leaves,” or the “divided name of Zaur Anpin,” the Microprosopus.

From the seventy-two names of the deity, seventy-two Angels bearing these divine names are formed by adding the suffix *Yod Heh* (יה—*iah*) or the suffix *Aleph Lamed* (אל—*al*) to the end of the Name. *Iah* signifies mercy and beneficence, whereas *al* embodies severity and judgment. Each deity Name contains three letters,¹²⁵ while each Angelic Name formed therefrom has five letters.

Each of these Angels also rules over one of the seventy-two quinances (or sets of 5° divisions) of the Zodiac. Two quinances are contained in each decanate (or sets of 10° divisions) of a Zodiacal Sign, therefore each of the Signs has six of these Angelic names associated with it. The number seventy-two is also equal to the total number of Zodiacal Signs (twelve) multiplied by the number six, the number of Angels assigned to each Sign. Thus each sign and its corresponding Angelic names can be symbolized in the form of a hexagram. (Each angle of the hexagram represents one of the Angelic names, while the sigil of the Sign itself is to be placed in the center.)

The wheel of the Zodiac is equal to 360°. This number divided by five yields 72° which is the angle of degrees that exist between each point of a pentagram.

These seventy-two Angels are divided into groups of nine sets of eight, each associated with one of the nine choirs of Angels of the Sephiroth.¹²⁶ These Angels are also grouped under the four Elemental divisions of the Tetragrammaton. The first three Signs beginning with Kerubic Fire (Leo, Virgo, Libra) are referred to *Yod*—Fire. The second triad of Signs (Scorpio, Sagittarius, Capricorn) falls under the Presidency of *Heh*—Water. The third division (Aquarius, Pisces, Aries) is allotted to *Vav*—Air. The final three Signs (Taurus, Gemini, Cancer) are referred to *Heh*



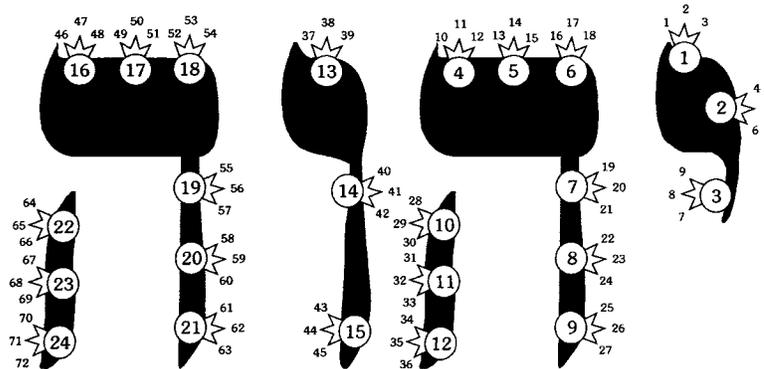
*Aries Hexagram Talisman
with Angelic Names*

each decade of years shows them slowly but surely receding. But the Tarot method of reckoning from the star named Regulus has, it will be seen, the effect of making the Signs and the Constellations coincide.

Regulus is also named *Cor Leonis*—“The Heart of the Lion.” *Regulus* means ‘Star of the Prince.’ *Regulus* coincides with the position of the *heart* in the figure of Leo upon the Star Maps.—from a paper by MacGregor Mathers published in *The Golden Dawn* by Israel Regardie. This shows that much of the esoteric Astrology taught in the Golden Dawn is based on a fixed Sidereal rather than Tropical Astrology. There is evidence to support the view that in parts of ancient Egypt, this Astrological method (beginning with 0° Leo) was employed.

¹²⁵ It should be noted that Gimel (ג) is the only letter not used in the Shem Ha-Mephoresh.

¹²⁶ Minus the Choir of Angels associated with Kether.



♌
♍
♎

Y

	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
	K	L	H	H	M	Y	H	L	A	H	K	A	L	M	O	S	Y	V
	L	A	Q	R	B	Z	H	A	L	Z	H	K	L	H	L	Y	L	H
	Y	V	M	Y	H	L	O	V	D	Y	Th	A	H	Sh	M	T	Y	V

♏
♐
♑

H

	36	35	34	33	32	31	30	29	28	27	26	25	24	23	22	21	20	19
	M	K	L	Y	V	L	A	R	Sh	Y	H	N	Ch	M	Y	N	P	L
	N	V	H	Ch	Sh	K	V	Y	A	R	A	Th	H	L	Y	L	H	V
	D	Q	Ch	V	R	B	M	Y	H	Th	A	H	V	H	Y	K	L	V

♒
♓
♈

V

	54	53	52	51	50	49	48	47	46	45	44	43	42	41	40	39	38	37
	N	N	O	H	D	V	M	O	O	S	Y	V	M	H	Y	R	Ch	A
	Y	N	M	Ch	N	H	Y	Sh	R	A	L	V	Y	H	Y	H	O	N
	Th	A	M	Sh	Y	V	H	L	Y	L	H	L	K	H	Z	O	M	Y

♉
♊
♋

H

	72	71	70	69	68	67	66	65	64	63	62	61	60	59	58	57	56	55
	M	H	Y	R	Ch	A	M	D	M	O	Y	V	M	H	Y	N	P	M
	V	Y	B	A	B	Y	N	M	Ch	N	H	M	Tz	R	Y	M	V	B
	M	Y	M	H	V	O	Q	B	Y	V	H	B	R	Ch	L	M	Y	H

The Seventy-two Names of the Shem ha-Mephoresh

Sophith—Earth. However the most potent rule of the letter *Yod* is over the Zodiacal Triplicity of Fire, the rule of *Heh* is most powerful over the Triplicity of Water, *Vav* governs the Air Triplicity, while *Heh Sophith* rules over the Triplicity of Earth.

A special relationship exists between the Tetragrammaton and the Shem Ha-Mephoresh, which is truly an expanded form of YHVH. In the previous chapter, the Name IAHDVNHY (a combination of YHVH with ADNI) was described. The number of letters in this name totals eight. This number multiplied by three, the number of the Supernals yields twenty-four, a significant number:

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. (Rev. 4:4)

The Elders of Apocalypse were twenty-four in number, and each was equipped with a golden three-pointed crown. Each point of the crown signified a name or ruling principle of the Tetragrammaton. The three crown-points multiplied by the number of Elders yields seventy-two, the hidden and expanded name of YHVH. The meanings of the divine and Angelic names of the Shem Ha-Mephoresh are derived from those Biblical verses of the Psalms in which the name of the Tetragrammaton appears.¹²⁷

The 72 Names of The Shem Ha-Mephoresh

<i>Divine</i> 3 Letters	<i>Angel</i>	<i>Meaning</i>	<i>Sign</i>	<i>Decan</i>	<i>YHVH</i> Letter	<i>Tarot</i> Card
1. VHV	<i>Vahaviah</i>	God the Exalter	♄	Saturn	Y	5 Wands
2. YLY	<i>Yelayel</i>	Strength	♄	Saturn	Y	
3. SYT	<i>Sitael</i>	Refuge, fortress	♄	Jupiter	Y	6 Wands
4. OLM	<i>Almiah</i>	Concealed, strong	♄	Jupiter	Y	
5. MHSh	<i>Mahashiah</i>	Seeking safety	♄	Mars	Y	7 Wands
6. LLH	<i>Lelahel</i>	Praiseworthy, declaring his works	♄	Mars	Y	
7. AKA	<i>Akayah</i>	Long suffering	♁	Sol	Y	8 Pent.
8. KHTH	<i>Kethethel</i>	Adorable	♁	Sol	Y	
9. HZY	<i>Haziel</i>	Merciful	♁	Venus	Y	9 Pent.
10. ALD	<i>Eldayah</i>	Profitable	♁	Venus	Y	
11. LAV	<i>Laviah</i>	To be exalted	♁	Mercury	Y	10 Pent.
12. HHO	<i>Hihaayah</i>	Refuge	♁	Mercury	Y	
13. YZL	<i>Yezalel</i>	Rejoicing over	♁	Luna	Y	2 Swords
14. MBH	<i>Mebahel</i>	Guardian, preserver	♁	Luna	Y	
15. HRY	<i>Hariel</i>	Aid	♁	Saturn	Y	3 Swords

¹²⁷ With the exception of the 70th Name.

16. HQM	<i>Haqamiah</i>	Raise up, praying day and night	♄	Saturn	Y	
17. LAW	<i>Levayah</i>	Wonderful	♃	Jupiter	Y	4 Swords
18. KLY	<i>Keliel</i>	Worthy to be invoked	♃	Jupiter	Y	
19. LVV	<i>Luvayah</i>	Hastening to hear	♂	Mars	H	5 Cups
20. PHL	<i>Phaheliah</i>	Redeemer, liberator	♂	Mars	H	
21. NLK	<i>Nelakhel</i>	Thou alone	♂	Sol	H	6 Cups
22. YYY	<i>Yeyayel</i>	Thy right hand	♂	Sol	H	
23. MLH	<i>Melohel</i>	Turning away evil	♂	Venus	H	7 Cups
24. ChHV	<i>Chahaviah</i>	Goodness in himself	♂	Venus	H	
25. NTHH	<i>Nethahiah</i>	Wide in extent, the enlarger, wonderful	☿	Mercury	H	8 Wands
26. HAA	<i>Haayah</i>	Heaven in Secret	☿	Mercury	H	
27. YRTh	<i>Yerathel</i>	Deliverer	☿	Luna	H	9 Wands
28. SHAH	<i>Saahiah</i>	Taker away of evils	☿	Luna	H	
29. RYY	<i>Reyayel</i>	Expectation	♄	Saturn	H	10 Wands
30. AVM	<i>Umael</i>	Patient	♄	Saturn	H	
31. LKB	<i>Lekhabel</i>	Teacher, instructor	♃	Jupiter	H	2 Pent.
32. VShR	<i>Veshiriah</i>	Upright	♃	Jupiter	H	
33. YChV	<i>Yechaviah</i>	Knower of all things	♃	Mars	H	3 Pent.
34. LHCh	<i>Lehachiah</i>	Clement, merciful	♃	Mars	H	
35. KVQ	<i>Kuqiah</i>	To be rejoiced in	♃	Sol	H	4 Pent.
36. MND	<i>Menadel</i>	Honorable	♃	Sol	H	
37. ANY	<i>Eniel</i>	Lord of Virtues	♁	Venus	V	5 Swords
38. ChOM	<i>Chaamiah</i>	The hope of all the ends of the earth	♁	Venus	V	
39. RHO	<i>Rehael</i>	Swift to condone	♁	Mercury	V	6 Swords
40. YYZ	<i>Yeyezel</i>	Making joyful	♁	Mercury	V	
41. HHH	<i>Hehahel</i>	Triune	♁	Luna	V	7 Swords
42. MYK	<i>Mayakhel</i>	Who is like unto him	♁	Luna	V	
43. VVL	<i>Vuliah</i>	King and ruler	♄	Saturn	V	8 Cups
44. YLH	<i>Yelahiah</i>	Abiding forever	♄	Saturn	V	
45. SAL	<i>Saaliah</i>	Mover of all things	♃	Jupiter	V	9 Cups
46. ORY	<i>Eriel</i>	Revealer	♃	Jupiter	V	
47. OShL	<i>Esheliah</i>	Just judge	♃	Mars	V	10 Cups
48. MYH	<i>Mayahel</i>	Sending forth as a father	♃	Mars	V	
49. VHV	<i>Vehuel</i>	Great and Lofty	♂	Mars	V	2 Wands
50. DNY	<i>Deniel</i>	Merciful	♂	Mars	V	
51. HChSh	<i>Hechashiah</i>	Secret and impenetrable	♂	Sol	V	3 Wands
52. OMM	<i>Amemiah</i>	Covered in darkness	♂	Sol	V	
53. NNA	<i>Nanael</i>	Caster down of the proud	♂	Venus	V	4 Wands

54. NYTh	<i>Nithael</i>	Celestial King	♃	Venus	V	
55. MBH	<i>Mibahayah</i>	Eternal	♃	Mercury	Hs	5 Pent.
56. PVY	<i>Puyael</i>	Supporting all things	♃	Mercury	Hs	
57. NMM	<i>Nemamiah</i>	Lovable	♃	Luna	Hs	6 Pent.
58. YYL	<i>Yeyelel</i>	Hearer of cries	♃	Luna	Hs	
59. HRCh	<i>Herachel</i>	Permeating all things	♃	Saturn	Hs	7 Pent.
60. MTzR	<i>Mitzrael</i>	Raising up the oppressed	♃	Saturn	Hs	
61. VMB	<i>Vembael</i>	The name which is over all	♃	Jupiter	Hs	8 Swords
62. YHH	<i>Yahohel</i>	The supreme ends, or essence	♃	Jupiter	Hs	
63. ONV	<i>Anuel</i>	Rejoicing	♃	Mars	Hs	9 Swords
64. MChY	<i>Machiel</i>	Vivifying	♃	Mars	Hs	
65. DMB	<i>Dambayah</i>	Fountain of wisdom	♃	Sol	Hs	10 Swords
66. MNQ	<i>Meneqel</i>	Nourishing all	♃	Sol	Hs	
67. AYO	<i>Ayael</i>	Delights of the sons of men	♃	Venus	Hs	2 Cups
68. ChBW	<i>Chavuyah</i>	Most liberal giver	♃	Venus	Hs	
69. RAH	<i>Raahel</i>	Beholding all	♃	Mercury	Hs	3 Cups
70. YBM	<i>Yebemiah</i>	Producing by his word	♃	Mercury	Hs	
71. HYY	<i>Hayayel</i>	Lord of the universe	♃	Luna	Hs	4 Cups
72. MVM	<i>Mumiah</i>	End of the universe	♃	Luna	Hs	

PART 3: Correspondences of Netzach

7

The Philosophus grade is attributed to the sphere of Netzach on the Qabalistic Tree of Life. Netzach is the seventh Sephirah on the Tree and the third sphere encountered by the aspirant. It is the sphere of emotion, passions, the Element of Fire, god-images, the creative arts, and the group mind. (Review all information on Netzach given in Chapter One.)

Name in English: Victory

Divine (Atziluthic) Name: YHVH Tzabaoth

Archangel (Briatic) Name: Haniel

Angelic (Yetziratic) Choir: Elohim

Planet or House of Assiah: Nogah (Venus)

Spiritual experience: Vision of Beauty Triumphant

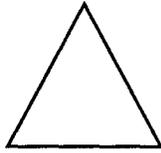
Qabalistic Number: Seven

Color (Briatic): Green

Element: Fire

Part of Anatomy: Left hip
Tarot cards: The four Sevens
Magical Image: A beautiful naked woman
Incense: Benzoin, rose, red sandal
Gemstone: Emerald
Symbols: Lamp, girdle, rose
Lineal Figure: Heptagram
Virtue: Unselfishness
Vice: Lust

SECTION 4: Correspondences of Fire



Fire symbolizes the active and stimulating part of the human psyche. It is the Element of passion, purification and transcendence. Fire is masculine, regenerating, exciting and transforming. The color given for Fire is red, and the cardinal point is South. (Review all information on the Element of Fire given in Chapter One.) Candles colored in the various Planetary, Sephirotic and Zodiacal pigments are often used in ritual to attract those forces with the aid of the potent and invigorating energy of Fire.

Hebrew and Other Names Connected with Fire

Element Name: Asch (אש)
Outer Divine Name: YHVH Tzabaoth (יהוה צבאות)
Cardinal Point: Darom (South) (דרום)
Archangel: Michael (מיכאל)
Angel: Ariel (אריאל)
Ruler: Seraph (שרף)
Elementals: Salamanders
King of Salamanders: Djin

MICHAEL (Specifically *Michael Ashel*): is the great winged Archangel of Elemental Fire, whose name means "Perfect One of God." Stationed in the South, Michael is visualized as a masculine Archangel dressed in robes or armor of red and green. He stands in the attitude of a warrior amid flames. Bearing either a sword or a spear as both a weapon and a symbol of masculine Fire energy, Michael is the vanquisher of evil and protector of humanity.

ARYEH: The name of the Kerub of Fire symbolized by the Zodiacal Sign of Leo. Aryeh is visualized as a powerful winged sphinx-like figure with a human body and a lion's head. His colors are primarily red and green.

Beings and Deities of Fire:

NUSKU: An Assyro-Babylonian Fire god. Nusku's symbol was a lamp shaped like a wooden clog. He represented the sacred Fire which consumed offerings made to the gods and made possible the burning of the sacred incense. Invoked during sacrifices, Nusku was also known as "Bel's sublime messenger." **GIBIL** was another Fire god who together with Nusku sometimes dispensed justice upon the wicked in the form of a purging Fire. Gibil was often invoked by sorcerers who wished to destroy their enemies. A variation of this god is **BILKAN**, who might have some connection with the Biblical *Tubal Cain* and the Roman god *Vulcan*. He was a potent Fire deity who was invoked often in spells.



Bast

SEKHET (or **SEKHMET**): An Egyptian goddess of war and battle. Her name means "the powerful." She is represented as a woman with the head of a lioness and she was known as "the beloved of Ptah." Sekhet personified the burning, fiery and destructive heat of the sun in late summer. Sekhet and the goddess *Bast* worked together to destroy the enemies of the Sun god *Re*. Her lust for battle was so extreme that *Re* had to restrain her from killing off the human race.

BAST: An Egyptian Fire goddess who symbolized the mild heat of early summer which encouraged the growth of vegetation and the germination of seeds. She was originally depicted as a woman with the greenish head of a lioness, but later she was portrayed as cat-headed. The goddess holds in her right-hand a sistrum and in her left hand a basket. Although she was associated with Sekhet as a fiery defender of *Re*, the sun god, she later became associated with the Moon and with the ideas of pleasure, music and dance. Joyous festivals were held in her honor.

HERU-BEHUTET: One of the most important forms of Horus (many of which are associated with Fire and heat.) Heru-Behutet personified the most powerful heat of the sun at midday. Usually depicted as a man with the head of a hawk and carrying a club or spear, this god has sometimes been portrayed as a lion or lion-headed. He was the warrior god who battled the evil god *Set* or *Typhon*, slayer of *Osiris*. Called "smiter of the rebel," Heru-Behutet symbolizes the power which dispels evil and darkness and fills the world with brilliant Light.



Ptah

MONT (or **MENTHU**): A Solar war god of Egypt who symbolized the destructive heat of the Sun. Mont is generally represented as man with a hawk's (or a bull's) head surmounted by the Solar disk and two tall plumes. His attributes are the *khepesh* or curved sword used to vanquish the enemies of the Pharaoh. Mont was the supreme Solar god until he was "demoted" to second in rank by the god *Amon*.

PTAH: One of the oldest known of the Egyptian deities. His name means "sculptor, engraver" and he is associated with metal-



Benu

smithing, casting, and sculpting. (The Greeks identified this god with *Hephaestus* and the Romans equated him with *Vulcan*.) Ptah is the great architect of the universe—designer of heaven and Earth. He is usually portrayed as a bearded balding man who wears a tight-fitting garment, and is clothed in a close-fitting garment or mummy-wrappings. From an opening in his garment his two hands project to grasp a phoenix scepter, an ankh and a *Djed* wand.

The **BENNU** bird was the Egyptian version of the phoenix, which was sacred to Osiris. The Benu was said to have created itself out of the Fire that burned on the summit of the sacred Persea Tree of Heliopolis. Once every five hundred years the Benu made its appearance bearing the body of his father in an egg of myrrh to the temple of the Sun to be buried. Resembling a heron, the Benu's plumage was colored gold and red.

HEPHAESTUS (Equivalent to the Roman *Vulcan*): The Greek god of terrestrial Fire. The son of Hera and Zeus, his name is derived from a Greek word meaning "hearth" or "Kindle." The Element that this god represents is not the destroying Fire, but the beneficial Fire that permits humans to smelt metal and advance civilization. Like the Egyptian Ptah, Hephaestus is the divine blacksmith, the artisan who taught humans the mechanical arts and built the divine palaces of Olympus. The god appears as a powerful bearded smith who is lame in both legs. He is depicted wearing a short sleeveless chiton and holding a hammer and tongs, often working by flaming furnaces and pounding out metal on an enormous anvil. The metal-working companions of Hephaestus were a variety of subterranean Fire genii, which included the Cyclopes and Dactyls.



Hephaestus

PROMETHEUS: The Greek Titan who stole sacred Fire from the forges of Hephaestus to give to the human race. (An angry Zeus had ordered Fire withheld from humankind.) For this crime Zeus had the Titan chained to a mountain crest where every day a vulture would feast upon his liver, which grew back every night. After many years of defiant suffering he was rescued by the hero Hercules. Prometheus was regarded by the Athenians as the father of the arts and sciences.



Hestia

HESTIA (Equivalent to the Roman *Vesta*): The Greek goddess of the hearth-fire of the household—Fire which is benevolent and helpful to humankind. Considered the oldest of the Olympian gods, Hestia was venerated in all of Greece, and the Fire of the *hestia* or public hearth was used in sacrifices.☆

SECTION 5: Correspondences of Venus



The Planet attributed to the Philosophus grade is Venus. Venus rules attractions, social interactions, partners, marriages, unions, aesthetics, cultural pursuits, the emotions associated with natural love, beauty, sensuality, the creative arts, and adornments. Venus governs the nonrational emotive part of the human mind as well as that part of us that wishes to socialize with others and express our creativity and affections. It is the "right-brain" portion that seeks to sing, dance, act, paint and express things that words cannot express. The energy of Venus is mild and harmonious.

The Planet Venus takes 224.5 days to complete one orbit of the Sun, and it is never located more than 46° from the Sun. Venus is the Morning and Evening Star. It is considered feminine and a "fruitful" or benefic Planet. In an Astrological sense, Venus is said to be "warm." The ancients described Venus as the ruler of the period of life dominated by *emotion* from the ages 15 to 22.

In human anatomy, this Planet rules the throat, the kidneys, internal reproductive organs, the venous blood circulation, and the skin. Physical ailments associated with Venus include blood impurities, pustular and contagious diseases such as measles and small pox, poisonings, and venereal diseases.

Objects attributed to Venus include jewelry and ornaments, women's apparel, and bed linens. Flowing and veined substances.

In magic, the days and hours of Venus are used for forming friendships, for pleasant undertakings, for kindness and love, and for traveling. In the days of the week, Venus rules Friday.

The symbol of Venus on the Tree of Life embraces the whole ten Sephiroth. It is a fitting emblem of the Isis of Nature. As it contains all the Sephiroth, its circle is always represented larger than that of Mercury.

Hebrew Name: Nogah

Sephiroth: Netzach

Archangel: Anael

Day: Friday

Planetary Intelligence: Hagiël

Planetary Spirit: Qedemel

Olympic Planetary Spirit: Hagith

Metal: Copper, brass

Gemstones: Emerald, turquoise, jade, malachite

Incenses: Sandalwood, myrtle

Trees: Elder, fruit trees

Herbs/plants: Rose, myrtle, geranium, hyacinth, thyme, licorice

Animals: Dove, dolphin, bee, tortoise

Venusian Deities (*Gods and Goddesses of Love and the Arts*)



Ishtar

ISHTAR (The Sumerian *Inanna*): The Assyro-Babylonian goddess who personified the Planet Venus. A complex goddess of many functions, Ishtar was the supreme goddess of the Heavens. Self-proclaimed “goddess of the morn and goddess of the Evening,” Ishtar was both a divinity of love and of war. (Worshiped as the daughter of the Moon god, *Sin*, Ishtar was perceived as a goddess of war, but seen as the daughter of *Anu*, the sky, she fulfilled her role as the goddess of love.) The warrior goddess Ishtar, as venerated especially by the Assyrians was the “Lady of Battles, valiant among goddesses.” In this form she is depicted standing in a chariot pulled by seven lions, and holding a bow or a lion-headed club. Her sister

is *Ereshkigal*, dark queen of the Underworld.

Ishtar as the goddess of love controlled the power to arouse desire and the ability to procreate in all creatures. She was “courtesan to the gods” and sacred prostitution formed an important part of her cult. Although she often displayed her kindness, she was also regularly cruel to her many lovers, and her affections were sometimes fatal. Her love for the harvest god Tammuz, caused his death. In her grief, she journeyed into the Underworld to find Tammuz, only to become Ereshkigal’s prisoner. Eventually she was freed with a powerful magic spell by the god Ea.

Ishtar is usually portrayed wearing a triple-horned crown and clothed in flowing golden robes. Her necklace and bracelets are made of lapis lazuli.

HATHOR: A sky goddess who became associated with the morning and evening star because the Sun god resided within her breast, enclosed every night within the body of Hathor, to be born anew each morning. She was revered as the goddess of love, joy, and merriment, and was the mistress of dance and music. Her temple was the home of intoxication and a place of enjoyment. Hathor was sometimes represented as the great celestial cow, whose milk nourished the young Horus. More often she is depicted as a cow-headed woman, or a woman with cow’s ears, sometimes crowned with horns and the Solar disk. The sistrum, a musical instrument used to drive away evil Spirits, is Hathor’s special implement—and is usually engraved with her image.

BES: Egyptian god of marriage, merriment and the adornment of women. Of Semetic or African origin, Bes is represented as a robust dwarf with a large head, hairy cheeks and protruding tongue. He wears a headdress of ostrich feathers, and around his body the skin of a leopard. Bes is known as the god of music, dance, pleasure and amusement. He delights in playing the harp and entertaining the gods with his jovial antics and contortions.

QETESH: A Semitic/Egyptian goddess of love and beauty, who is another form of Hathor. Qetesh is usually represented as a nude woman standing upon a lion, holding lotus flowers.

APHRODITE (Equivalent to the Roman *Venus*): The Greek goddess of love in all its aspects: *Aphrodite Urania*, or the heavenly Aphrodite, was the goddess of pure and ideal love. *Aphrodite Genetrix* was the goddess of marriage. *Aphrodite Pandemos* was the goddess of lust and mistress of prostitutes.

In legend, Aphrodite was born out of the sea, from the foam of the severed genitalia of Uranus. All of the gods were struck by her beauty and grace, for the goddess emitted an aura of seduction and charm. She owned a magic girdle which was endowed with the power of enslaving the hearts of mortals and immortals alike. Aphrodite often delighted in arousing the amorous passions of the gods and sending them chasing after mortals. Protectress of legitimate unions between men and women, the normally benign goddess could punish her enemies by driving them mad with passion. Companions of the goddess included the child god Eros (Cupid) and the three Graces whose presence gladdened the hearts of humanity. Although she was the wife of the deformed god Hephaestus, her lovers were many, including the god of war, Ares. Aphrodite is usually portrayed as a voluptuous woman partially draped with a robe or nude.

DIONYSUS: A complex Greek god who became known as the god of wine, pleasure and the forces of life. Called "the deliverer of men from their cares," Dionysus is depicted as a youth crowned with vine leaves and grapes and robed in the skin of a panther. In one hand he bears a cup of wine and in the other a thyrsus staff surmounted by a pine cone. The god is often accompanied in his travels by a band of satyrs, centaurs, maenids, nymphs and sileni. The festivals of Dionysus were marked by frenzied activity, orgies, dancing, music and pleasure. Later the god acquired the more mystical aspects of death and resurrection, thus becoming a symbol of the forces of life.

FREYA (or **FRIGG**): Teutonic goddess of love and fertility. Her name means "lady" or "mistress." She is usually depicted as a beautiful woman in a cloak, and riding a boar or driving a chariot pulled by cats. Freya is sometimes shown weeping.



Hathor



Bes



Aphrodite

Complementary Planet: MARS

In conjunction with the study material given on the Planet Venus, the student should review information supplied in Chapter One on Mars, the Planet which complements Venus on the Macrocosmic Hexagram.

Mars is the Planet of initiative, aggression, action, strife, competition and death. It is also the Planet which governs sexual desires, animal nature, wounds, weapons and warfare. The energy of Mars is sudden and disruptive.

In an astrological sense, Mars is said to be "hot" and "dry," and it is associated with Fire. It is sometimes thought of as a "malefic" and "barren" Planet. The ancients defined Mars as the ruler of the period life dominated by *ambition* from the ages 43 to 57 symbolized by "the soldier."

In human anatomy, this Planet rules the muscles, the head, external sex organs, red blood cells and the motor nerves. Physical ailments associated with Mars include infectious diseases, fevers, inflammations, burns, high blood pressure and delirium associated with fever.

In magic, the days and hours of Mars are used for war, military honor, to acquire courage, strength, and self-assertion, to overthrow enemies and to cause discord and ruin. In the days of the week, Mars rules Tuesday.

Deities associated with the Planet Mars (war gods) include: **NINURTA**, **NINIP**, and **NERGAL** (Assyro-Babylonian gods of hunting and of warfare) **SEKHET** (Egyptian) **MONT** (Egyptian), **HORUS** (Egyptian) **ARES** (Greek), **THOR** (Teutonic) and **TIW** (Teutonic).

The following is a list of Martial associations:

Hebrew Name: Madim

Sephirah: Geburah

Archangel: Zamael

Day: Tuesday

Planetary Intelligence: Graphiel

Planetary Spirit: Bartzabel

Olympic Planetary Spirit: Phaleg

Metal: Iron

Gemstones: ruby, garnet, bloodstone

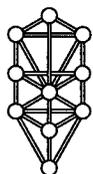
Incenses: Pepper, dragon's blood

Trees: Pine

Herbs/plants: Sage, nutmeg, hyssop

Animals: Unicorn, eagle, swan, whale

SECTION 6: Qabalah—The Qlippoth



The Qlippoth came into existence at the catastrophic event known as the Breaking of the Vessels when the instability of the Tree of life could not support the pressure of the Divine Light. Thus from an excess of energy the Qlippoth came into being. The Broken Vessels were still open to the process of reconstruction, but their “shells” which are the equivalent of waste by-products, were not affected. It was in this manner that the Qlippoth in their most strict definition as the forces of corruption and evil began—as god’s garbage heap).

The Qlippoth are a group of ten chaotic and imbalanced Sephiroth, which are the direct opposites of the harmonious spheres of the Tree of Life, and thus they form a second Tree which is called evil. They are simply the destructive and unequilibrated aspects of the Sephiroth. (Just as every Sephirah is said to have a “virtue” there is a corresponding “vice.”) The Qlippotic Tree is usually represented as a mirror image of the Tree of Life, reflected from the base of Malkuth. The tenth Sephirah is said to be “fallen” because after the Fall when the Vessels were broken, Malkuth descended and came to rest upon the Kingdom of Shells (the Qlippoth), which is why their influence is so potent in the world of humanity. And just as they were formed from an excess of unstable energy, their power is connected with all forms of overindulgence and excess—imbalance in general. Whereas as the Sephiroth symbolize progressive evolution and spiritual reunion with the Divine, the Qlippoth represent de-evolution and spiritual disintegration.

In the same manner as the figure of the upright pentagram (with the Spirit point on top) is utilized to symbolize the balanced forces of the Sephiroth and the Elements, the inverted pentagram is used to indicate the unbalanced or Qlippotic forces (Spirit inverted).

The ten averse and evil Sephiroth of the Qlippoth are also collected into the Seven Evil Palaces (the great red dragon, Leviathan of the Qlippoth with seven heads and ten horns). The Infernal Order of the Qlippoth corresponds somewhat to the various Angelic Orders. Samael is said to surround the whole of the Evil Sephiroth, thus making eleven instead of ten. (This is why eleven is seen as a number which especially refers to the Qlippoth.) The names of the Qlippotic forces attributed to the Three Negative Veils are:

000.	Ain	<i>Qemetiel</i>	—	The Crowd of gods
00.	Ain Soph	<i>Belial</i>	—	Without God
0.	Ain Soph Aur	<i>Athiel</i>	—	Uncertainty

The ten Qlipotic forces assigned to the Sephiroth and the Seven Averse Palaces are:

1. Kether	<i>Thaumiel</i>	—	Twins of God
	(also <i>Kerethial</i>)	—	Cut off from God)
2. Chokmah	<i>Ogiel</i>	—	The Hinderers
3. Binah	<i>Satariel</i>	—	The Concealers
4. Chesed	<i>Gasheklah</i>	—	The Smiters, The Breakers
5. Geburah	<i>Golachab</i>	—	The Burners
6. Tiphareth	<i>Tageriron</i>	—	The Hagglers, The Disputers
7. Netzach	<i>Oreb Zaraq</i>	—	The Ravens of Dispersion
8. Hod	<i>Samael</i>	—	The Liar or Poison of God
9. Yesod	<i>Gamaliel</i>	—	The Obscene Ones
	(also <i>Nachashiel</i>)	—	Evil Serpents)
10. Malkuth	<i>Lilith</i>	—	Queen of Night and Demons

The Qlipoth of the Planets are the same as those of the corresponding Sephiroth. There are also twelve Princes and tribes of Qlipotic forces that are attributed to the Zodiacal Signs and the Months of the year. These include:

11. ♈	Aries	<i>Bairiron</i>	—	The Herd
12. ♉	Taurus	<i>Adimiron</i>	—	The Bloody Ones
13. ♊	Gemini	<i>Tzelilimiron</i>	—	The Clangers
14. ♋	Cancer	<i>Shichiriron</i>	—	The Black Ones
15. ♌	Leo	<i>Shalhebirion</i>	—	The Flaming Ones
16. ♍	Virgo	<i>Tzaphiriron</i>	—	The Bloody Ones
17. ♎	Libra	<i>Abiriron</i>	—	The Clayish Ones
18. ♏	Scorpio	<i>Necheshthiron</i>	—	The Brazen Ones
19. ♐	Sagittarius	<i>Nachashiron</i>	—	The Snaky Ones
20. ♑	Capricorn	<i>Dagdagiron</i>	—	The Fishy Ones
21. ♒	Aquarius	<i>Bahimiron</i>	—	The Bestial Ones
22. ♓	Pisces	<i>Nashimiron</i>	—	Malignant Women

000. **QEMETIEL:** Takes the image of a vast black man-headed dragon-serpent who unites under him the force of the Qlipotic Kether.
00. **BELIAL:** He who denies God, takes the shape of a black bloated Man-dragon who unites under him the force of the Qlipotic Chokmah.
0. **ATHIEL:** Appears as a black bloated Man-insect who unites under him the force of the Qlipotic Binah.
1. **THAUMIEL:** The Two Contending Forces. The Thaumiel appear as dual, giant heads without bodies but having bat-like wings. They continually seek to combine with the bodies

of other entities or forces. (Also **KERETHIAL**: Cut off from God. The Kerethial take the form of evil black giants.)

2. **OGIEL**: The Ogiel take the form of black giants covered in twining serpents. (The so-called Dukes of Esau are also attributed the Qlippotic Chokmah.)
3. **SATARIEL**: The Satariel appear as gigantic horned and veiled heads whose eyes are seen through the veil. They are followed by malignant hairy centaurs known as the Seriel of Esau.
4. **GASHEKLAH**: The Breakers in Pieces, Disturbers of all things. They take the form of black cat-headed giants.
5. **GOLACHAB**: The symbolic forms of the Golachab are large black heads which erupt like volcanoes.
6. **TAGERIRON**: The forms of the Disputers are those of great black giants constantly working one against the other.
7. **OREB ZARAQ**: The Dispersing Ravens. They take on the appearance of demonic ravens flying out of a volcano.
8. **SAMAEL**: The Deceivers. Their symbolic shapes are those of demon-headed dog-like monsters.
9. **GAMALIEL**: The Obscene Ones whose heads are like corrupting bull-men joined together. The Blind Dragon force is also attributed to Qlippotic Yesod.
10. **LILITH**: The appearance of Lilith is that of a beautiful woman who changes into a black monkey-like demon.
11. **BAIRIRON**: The Herd, evolved from Samael. Their symbolic form is that of Dragon-Lion in the colors of black and dull red.
12. **ADIMIRON**: The Bloody Ones, who resemble Lion-Lizards in the colors of dull yellow, gray and blood mixed with water.
13. **TZELILIMIRON**: The Clangers, who take the forms of feral triangular-headed dogs. Their colors are blood-red and bronze.
14. **SHICHIRIRON**: The Black Ones, whose forms are a combination of crayfish, reptile and insect with a demonic face.
15. **SHALHEBIRON**: The Flaming Ones, who resemble fierce wolves and jackals in the colors of flaming red and yellow.
16. **TZAPHIRIRON**: The Bloody Ones, who resemble putrefying yet living corpses in the colors of Earth.
17. **ABIRIRON**: The Clayish Ones, who take on the forms of gray bloated and cloud-colored goblins.

18. **NECHESHTHIRON:** The Brazen Ones, who appear like copper-colored human-headed insects.
19. **NACHASHIRON:** The Snaky Ones, who resemble dog-headed snakes.
20. **DAGDAGIRON:** The Fishy Ones, shaped like large ravenous flat-headed fishes in gleaming reddish tones.
21. **BAHIMIRON:** The Bestial Ones, who are fantastic-looking creatures like elephants or hippos, but crushed flat. They crawl yet have great strength. Their colors are brown and black, and their skins are pulled taught as if over the body of a large beetle.
22. **NASHIMIRON:** Malignant Women who resemble skeletons joined to the bodies of fish and snakes. Their colors are watery.

BEHEMOTH is an averse creature that represents the synthesis of all the Qlippoth of the Zodiacal Signs. He resembles the creature described under the Qlippoth Behimiron.

LEVIATHON is a creature formed from many dragons joined together. Each of his red scales represents a separate evil serpent. He is the synthesis of the Sephirothic Qlippoth.

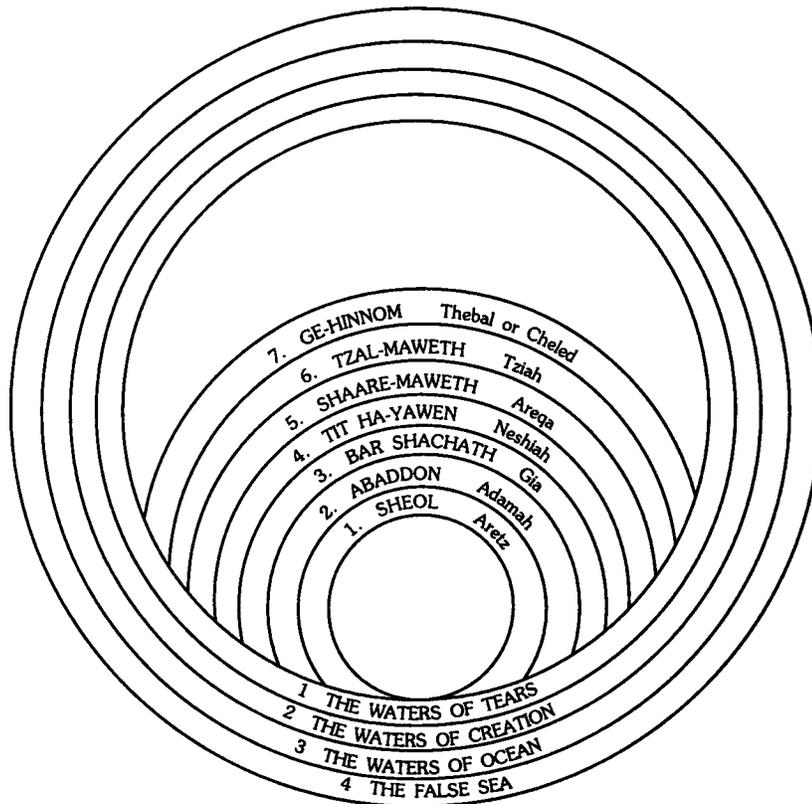
GEHENNA—THE INFERNAL ABODES: Anciently, this referred to Ge-Hinnom, or the Valley of Hinnom, the garbage dump and crematorium for criminals and the poor. It came to symbolize Hell. In Qabalah, there are seven Hells, just as there are seven Heavens or Palaces. Each Hell has associated with it one of the Seven Earths:

1. The Supernals. **SHEOL**—"Abyss." Type of Earth: *Aretz*—dry crumbling Earth.
2. Chesed. **ABADDON**—"Destruction." Type of Earth: *Adamah*—reddish mould.
3. Geburah. **BAR SHACHATH**—"Pit of Ruin." Type of Earth: *Gia*—undulating ground, like the slopes of a valley.
4. Tiphareth. **TIT HA-YAWEN**—"Mire of Mud." Type of Earth: *Neshiah*—meadow, pasture.
5. Netzach. **SHAARE-MAWETH**—"Gates of Death." Type of Earth: *Areqa*—Earth.
6. Hod. **TZAL-MAWETH**—"Shadow of Death." Type of Earth: *Tziah*—sandy desert soil.
7. Yesod and Malkuth. **GE-HINNOM**—"Valley of Hinnom." Type of Earth: *Thebal* or *Cheled*—Earth and Water mixed.

These Seven Infernal Palaces are surrounded by the Four Seas: (1) the Waters of Tears, (2) the Waters of Creation, (3) the Waters of Ocean and (4) the False Sea.

We have omitted Hebrew spellings for all the Qlippotic names. One of our initiates has suggested that when writing the names of the Qlippoth for study, the student write a corresponding divine name next to it, in order to balance out the negative energies with positive ones. For example, for Binah: *YHVH Elohim*—next to *Satariel*. By doing this the student will not become overly fixated upon the degenerative forces of the Qlippoth when studying. When writing the names of the Qlippoth of the Zodiacal Signs, the Archangels of the Signs could be employed for balance. Review Chapter Two for the Zodiacal Archangels.

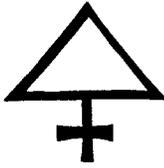
The objective of teaching students about the Qlippoth in the Philosophus grade is not to supply the aspirant with a list of demonic names to work with. We certainly do *not* recommend that students experiment with or meditate upon any of the entities listed in this section. The point of all this is to teach the student not to be fearful of such beings, but rather to understand their place within the Qabalistic



Gehenna, or the Seven Infernal Mansions and the Four Seas

scheme of the universe. When a person fears something so completely that s/he shuns even the thought of such beings, the result is often that the Qliphothic portions of the psyche are given force, thus increasing their degenerative powers. Often the individual who thinks that s/he has vanquished these entities by rejecting any reference to them at all, may find that their imbalancing tendencies leak out of the psyche in various unforeseen ways, causing obsessive behavior patterns (gluttony, self-abuse, drug-addiction, etc.). In studying this section, the student would do well to remember the speech of Hieres in the Neophyte Ritual, "Fear is failure, so be thou without fear—for he who trembles at the Flame and at the Flood and at the Shadows of the Air, hath no part in God."✠

SECTION 7: Alchemy—The Tools of Practical Alchemy



One great difference between chemical and Alchemical processes is that Alchemy only employs a gradual heat which is continually but carefully increased.¹²⁸ Chemistry on the other hand commences with a violent, rapid heat. Qabalistically, the entire process of Alchemy can be explained as the cleansing and purifying of Malkuth in order to purge it from the influence of the shells and return it to its rightful spiritual origins. The practicing Alchemist uses a variety of implements to aid in his work. These include the following items:

ALUDEL (or SUBLIMINATORY): A gourd-shaped clay pot which was constructed so that a series of such vessels could be built up, one on top of the other, to a height of five or six feet. Used for sublimation, the bottom pot was placed on a stove. The vapors that rose during the heating process, condensed on the inside of the upper vessels, and were removed later by scraping.

ALEMBIC: A container which was used for distillation. Its shape was said to resemble a dancing bear. In early days the alembic was made of two pieces with a removable head. Later alembics of glass were sometimes made in one piece. The receiver, a globular glass vessel, was fitted over the open end of the alembic's tube in order to catch the distillate.

ATHANOR: A forge or oven known as the *Philosophical Furnace* which is used to produce a graduated heat. Approximately five feet in height, the oven was constructed so that it could be divided into various parts, of which the bottom portion contained a small fireplace for providing a uniform heat. Used for digestion and evaporation of certain liquids. The Athanor contains the glass vessel (egg-shaped) which lies in a sand bath or ash-pit just above the fire. A symbol of the human being. (In sexual symbolism, a penis or active masculine force.)

¹²⁸ In the early days of the Order, some Alchemical references taken from a text known as the *Aesh Metzareph* ("Purifying Fire") were included in the Knowledge Lectures of the Outer Order. The *Aesh Metzareph* was originally written in Hebrew, translated into Latin sometime later, and included in the book *Cabala Denudata* by Knorr von Rosenroth. (The original is thought to be lost.) The *Aesh Metzareph* is significant only in that it is the source of the most awful and pointless of the Alchemical correspondences in the Outer Order Knowledge Lectures. It is obvious that the author of the work knew very little about Alchemy. Therefore we will not include it here.

BALLOON: a spherical-shaped glass vessel with two or three short spouts. It was used to collect the distillate.

BALNEUM MARIAE: or "The bath of Mary," named after Mary the Jewess, who was the sister of Moses and an ancient Alchemist. The modern water bath—a vessel of hot water in which was placed the vessel to be heated. It consisted of a double vessel set over another kettle. A warm water bath kept at a temperature which is bearable to humans. A method of controlled heat.

BALNEUM VAPORIS: The steam bath.

CLOCHE: an early form of bell jar used for subliming.

CRUCIBLE (THALAMUS or CURCUBITE): A gourd-shaped glass boiler attached to the lower part of the Alembic. It consists of a tube, a head, and a receiver added thereto for purposes of distillation. The melting pot, employed in the dry method by which the First Matter is exposed to direct Fire. (In sexual symbolism it represents the womb, or female principle used in conjunction with the Athanor or male principle.) A place of trial and test prior to rebirth into an exalted state. Also called the Bridal Chamber or Glass House.

CRUCIFIX: Comprised of three curcubites around a central glass vessel, used for subliming.

EVAPORATING DISH: A shallow circular-shaped bowl which was placed over the Balneum Mariae.

IGNIS CINERUM: An ash heat wherein the vessel of the work is buried. It is not a violent Fire unless it is agitated.

LUTE: A mixture of substances which was used to seal the various flasks and vessels. Some common lutes included glass-sand and loam, or flour and water.

MATRASS: A long-necked flask that was employed for various purposes in Alchemy. Said to resemble an ostrich.

PELICAN: A glass container with two necks for continuous distillation. Named after the seabird.

PHILOSOPHIC EGG: An oval glass vessel in which is placed the water or liquid to be acted upon, and which could be hermetically sealed. Composed of a round bulb and a short neck by which it could be attached to another container. Used as a symbol of creation, it was said to contain the four Elements.

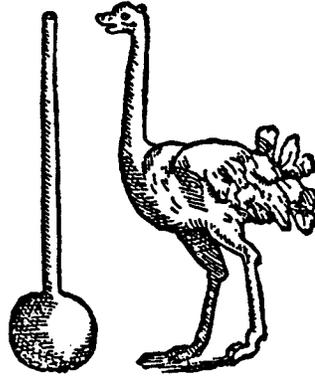
RETORT: A long-necked vessel used for gentle distillation and cohobation. It was said to resemble a long-necked goose.

SERPENT: A metal spiral or zigzag tube used in distillation by acting as a condenser connected to the curcubit. Cooled by air.

Other instruments used include bell jars, beakers, flasks, funnels, condensers and glass tubes.



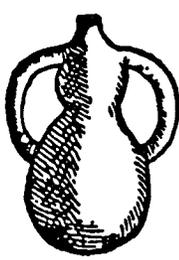
Athanor



Matrass



Retort



Pelican



Alembic

Alchemic Principles on the Tree

SULFUR: The Alchemical symbol of sulfur on the Tree of Life does not touch any of the four lower Sephiroth. The cross terminates in Tiphareth, whereby as it were, the Supernal triangle is to be grasped. Tiphareth is the purified human being.

MERCURY: The Alchemical symbol of mercury on the Tree of Life. As is the symbol of the Planet Mercury, it embraces all but Kether. The horns spring from Daath, a conjunction of Chokmah and Binah. The triple foliation at the bottom of the cross alludes to Fire (Shin) represented by the addition of the Sign of Aries. It also symbolizes the three principles of sulfur, mercury and salt.

SALT: The Alchemical symbol of salt on the Tree of Life embraces all of the Sephiroth but Malkuth, and is as it were, the *Reconciler* between the sulfur and mercury. The horizontal dividing line implies the precept of Hermes, "As above, so Below." (Note: review information given in Chapter Two concerning the Three Alchemic Principles.)

The Astrological and Alchemical Symbols of the Planets¹²⁹

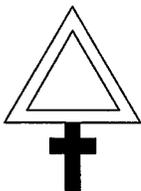
These are derived from the three primary forms of the Cross, the Crescent and the Circle, either singly or in combination. The Circle denotes Sun and Gold; the Crescent the Moon and Silver, respectively analogous to the Red and White Alchemical natures.

The Cross is the symbol of corrosion. The corrosion of metals is usually of the complementary color to that to which they naturally approximate. Thus Copper, which is reddish, becomes green in its corrosion of verdigris, etc.

Mercury is the only Planet which unites these three primary forms in one symbol. Saturn is composed of the cross and the crescent showing that Lead is corrosive internally and Luna externally. Jupiter is the reverse. Mars is Solar externally but corrosive externally.

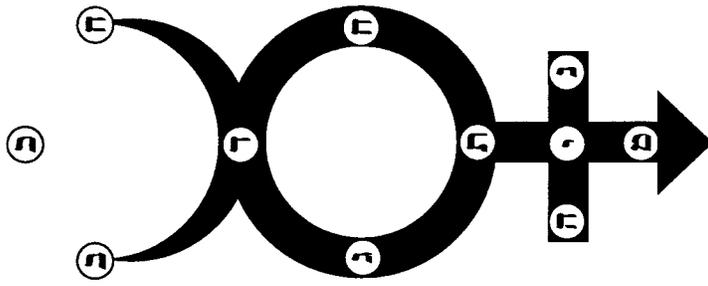
Venus is opposite. Copper is externally of the nature of Gold, but internally corrosive. Hence the name of the sphere of Venus is Nogah—denoting External Splendor but internal corruption.✧

SECTION 8: Admission Badges and Diagrams

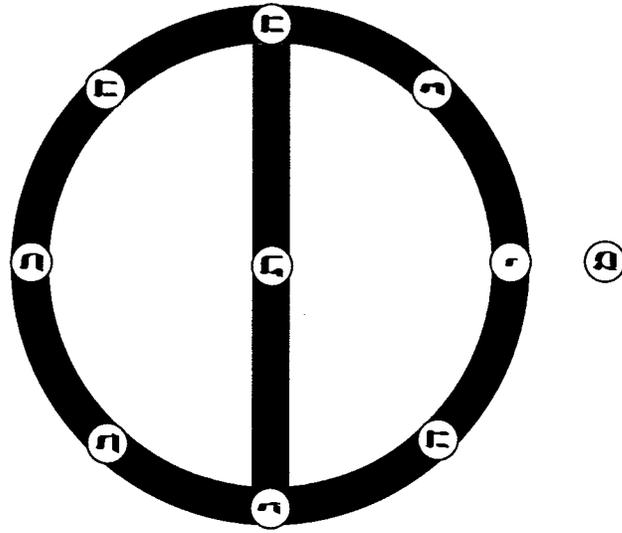


The Calvary Cross of Twelve Squares is the Admission Badge to the Path of Qoph. It is formed of twelve squares which fitly represent the Zodiac which embraces the Waters of Nu as the ancient Egyptians called the Heavens (the Waters which are above the Firmament). It also alludes to the eternal river of Eden, divided into four heads which find their correlations in the four triplicities of the Zodiac.

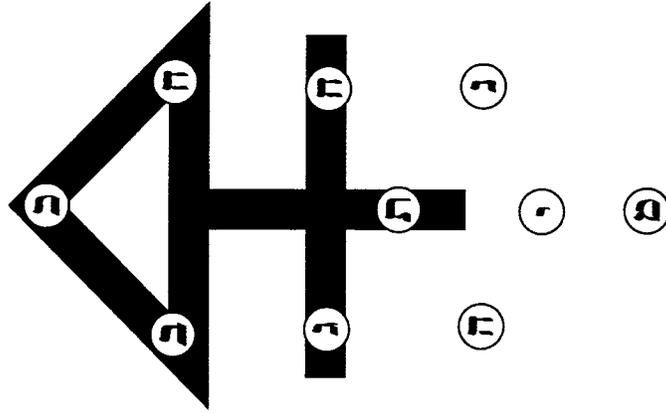
¹²⁹ From Regardie's *The Golden Dawn*.



The Symbol of Mercury on the Tree



The Symbol of Salt on the Tree



The Symbol of Sulfur on the Tree

The great river is called *Naher*, which flows out of Eden, namely from the Supernal Triad. At Daath, it is divided into four heads. The first river is called *Pison*, the river of Fire, which flows into Geburah. Second is the river *Gihon*, the river of the Waters which flows into Chesed. The third is *Hiddikel*, the river of Air, flowing into Tiphareth, and the fourth, which receives the virtues of the other three, is *Phrath* (Euphrates), which flows down upon the Earth.

Cancer, the Cardinal Sign of Water is placed at the junction of the cross (and of the four rivers). All the Cardinal and Mutable Signs are placed in alternating positions on the central shaft of the cross, beginning with Aries and ending with Pisces. The cross bar is composed of the Kerubic Signs.

The Pyramid of the Four Elements is the Admission Badge for the 28th Path of Tzaddi. On the four triangles which comprise the sides of this Badge are the Hebrew names of the four Elements: *Asch*—Fire, *Maim*—Water, *Ruach*—Air, and *Aretz*—Earth. On the apex of the Badge is the word *Eth*, composed of the first and last letter of the Hebrew alphabet and implying essence or Spirit. The square base represents the material universe and on it is the word *Olam* meaning "World."

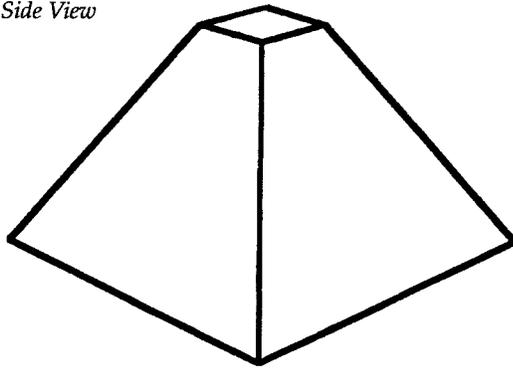
The word "pyramid" is derived from a root word which means "Fire," signifying that it is the symbolic representation of the one divine Flame. A pyramid can easily be likened to the "Mountain of God," which was believed to stand in the center of the Earth. The four sides of the pyramid are triangular to represent the threefold aspect of the Divine enthroned within every aspect of the fourfold universe. The square base is a reminder that the structure is firmly based on the immutable laws of nature. The truncated pyramid shows the essence of the Divine firmly planted at the top of the design. It, too, is a square to indicate that the fourfold model of the cosmos begins with the Tetragrammaton.

The Calvary Cross of Ten Squares is the Admission Badge to the 27th Path of Peh. It is formed of ten squares which fitly represent the ten Sephiroth in balanced disposition, before which the Formless and the Void rolled back. It is also the opened out form of the Double Cube and of the Altar of Incense. (The Altar of Incense before the Veil of the Holy of Holies, was overlaid with gold to represent the highest purity.) This alludes to the path of Peh as a vehicle of purification, where the Microcosm of man (represented by the ten Sephiroth) learns to separate the pure from the impure in order to become a perfect mirror of the greater Tree, the Macrocosm of the universe.

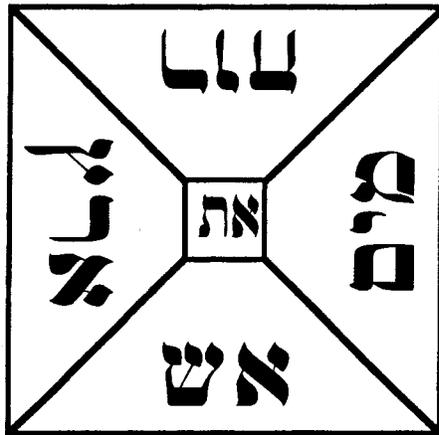
The Cross of the Hegemon's Badge grants the candidate entry into the temple of Netzach. The Calvary Cross of Six Squares embraces Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also, the Calvary Cross of Six Squares is the opened-out form of the cube, and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod.

This Badge is given to the Philosophus to emphasize the balance that must be attained in the 4 = 7 grade between the energies of Water and Fire, emotions and intellect. The Calvary Cross of Six Squares underscores the reconciling sphere of Tiphareth tempering and equilibrating between the opposing energies which meet head-to-head in this grade.

Side View



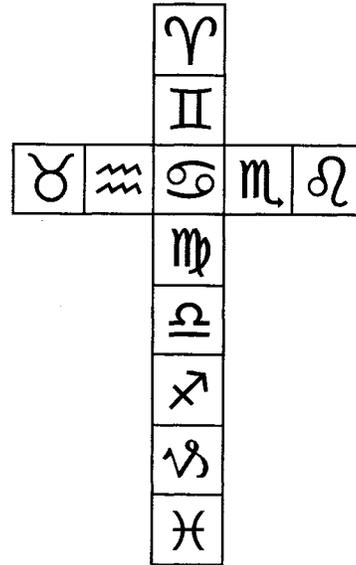
Top View



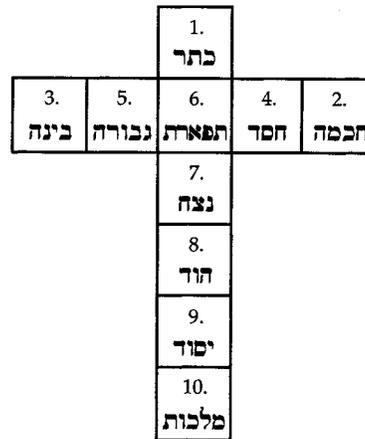
Hebrew on Base

עלם

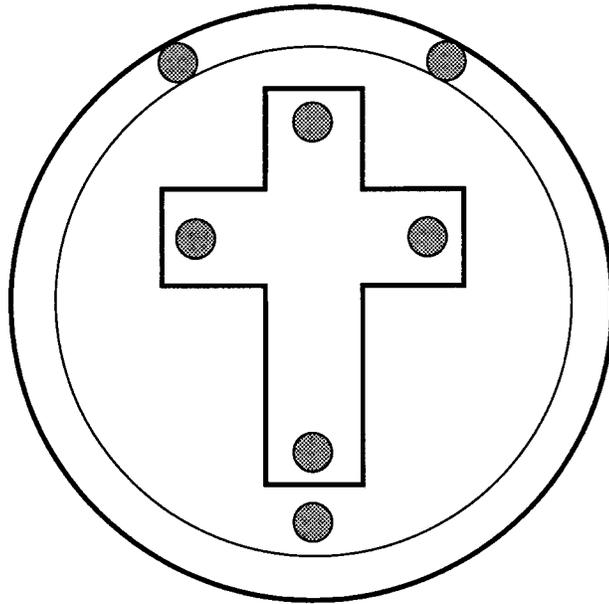
The Pyramid of the Four Elements



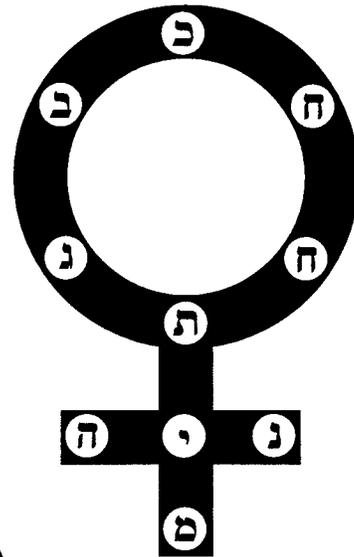
The Calvary Cross of 12 Squares



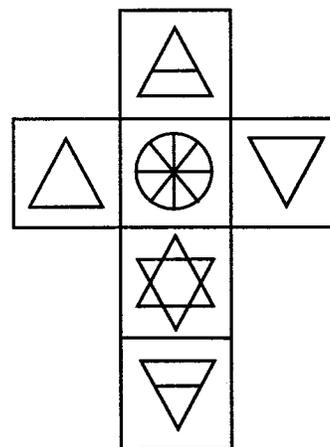
The Calvary Cross of 10 Squares



The Cross of the Hegemon's Badge



*The Symbol of Venus
on the Tree of Life*



The Calvary Cross of Six Squares

The Symbol of Venus on the Tree of Life: The Venus symbol embraces the whole Ten Sephiroth. It is a fitting emblem of the Isis of Nature. As it contains all the Sephiroth, its circle should be made larger than that of Mercury.

The Garden of Eden after the Fall: (See Plate 4.) This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosopher on entering the Sephirah Netzach which s/he has reached by the Three Paths of Qoph, Tzaddi, and Peh from the Sephiroth—Malkuth, Yesod and Hod respectively.

The great goddess *Eve*, being tempted by the fruits of the *Tree of Knowledge* whose branches tend upwards to the seven lower Sephiroth, but also downward to the Kingdom of Shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the great *Adam*. And the great red Dragon arose with his seven heads and ten horns, and *Eden* was desolated—and the folds of the Dragon enclosed Malkuth and linked it to the Kingdom of the Shells.

And the heads of the Dragon rose into the seven lower Sephiroth, even up to *Daath* at the feet of Aima Elohim.

Thus were the four Rivers of Eden desecrated and the Dragon's mouth gave forth the Infernal Waters in *Daath*—and this is *Leviathan*, The Piercing and Crooked Serpent.

But *Tetragrammaton Elohim* placed the four letters YHVH of the *Name* and the Flaming Sword of the Ten Sephiroth between the devastated Garden and the Supernal Eden, that this should not be involved in the Fall of Adam.

And it became necessary that a Second Adam should arise to restore the System, and thus, as Adam had been spread on the Cross of the Four Rivers, so the Second Adam should be crucified on the Infernal Rivers of the four armed Cross of Death—yet to do this he must descend into the lowest, even Malkuth, the Earth, and be born of her. (Psalm 74. "Thou breakest the Heads of Leviathan in pieces.")

And on the Dragon Heads were the names of the eight Kings of *Edom* and on his horns the names of the Eleven Dukes of Edom, for *Daath* having developed in the Dragon a new Head, the Seven Headed Dragon with Ten Horns became Eight Headed and Eleven Horned. (Genesis, 36 31 to 43. Chronicles 1.43 to 54.)

NOTE: The Edomites were the descendants of Esau who sold his birthright. Their Kings came to symbolize unlawful and chaotic forces.

This diagram is somewhat similar to the one encountered in the preceding grade. The previous drawing portrayed the tranquillity of the Garden as in the grade of Water, while this one depicts the calamity within Eden caused by the power of imbalance. The red dragon has awakened and its heads ascend the Tree to *Daath*.

The Lower Self (symbolized by *Eve*) was lured downwards by the Tree of Knowledge to grasp the fruits of Knowledge. The cause of the problem, however, was an undeveloped understanding of creative power. Thus the Lower Self became entranced by the power of the awakening psyche, and momentarily suspended its

support of the Higher Self (symbolized by Adam).¹³⁰ She has in a sense stooped down into that "darkly splendid world" which was forewarned against in the previous grade.

Yet the Fall is only a disaster from a single point of view. The knowledge derived from the waking dragon gave humanity consciousness and the awareness of power, which is the ability to evolve spiritually. Leviathan is in fact an emblem of a great obstacle which must be overcome. As all such impediments are designed to strengthen us, the dragon also represents the ultimate success of surmounting these difficulties at the end of the equilibration process.

The Garden of Eden after the Fall is equivalent to a state of consciousness often called "the Dark Night of the Soul." This is usually followed by a sense of despair wherein the powers of the Soul seem numbed and the mind wants to shut itself off against the discipline and practice of the Great Work. Numerous temptations to cease the Work will present themselves, attempting to entice the initiate away from his/her spiritual goal. At times the aspirant may feel as if the mind is becoming unbalanced, and that it would be best to cease all magical work. (The Alchemists symbolized this state of mind with a venomous dragon.) However, if the initiate persists and bears up through this unpleasant condition, it will eventually fade and be replaced by a higher state of spiritual awareness.

The ascent of Leviathan into Daath (knowledge) signifies an overflowing of subconscious archetypes into the individual psyche, which can be highly unsettling until they are absorbed and balanced out within the consciousness of the aspirant. Daath is the passageway between the Supernals (the Divine Self) and the lower parts of the Tree (the lower parts of the Self) through which Wisdom and Understanding are transmuted into *knowledge through experience*. Thus the Fall of Paradise, when the heads of the dragon reached up into Daath, refers to a procurement of self-knowledge. Daath is a connecting link between the tranquillity of the Divine Self and the human self confined to the realm of matter and delusion.

In the Macrocosmic view, the Fall from Eden represents an event in humanity's distant past when the collective psyche of our primitive race was stimulated and the beginnings of intelligence and self-awareness developed. In the Microcosmic view this process is repeated through the stimulation of the psychic Elements within the mind of the initiate. The routine activities of daily living, amplified by a spiritual focus (along with the arousal of the sphere of Daath) bring calamity at the outset because the revitalized psyche is usually misunderstood and misused for private gain. However, it is only through this state of calamity, where the initiate is forced to face these obstacles rather than pushing them to the back of the mind, that s/he can actually perceive and overcome the hidden causes of the distress. This is in fact the beginnings of real spiritual growth and awareness. So long as the necessary equilibrium is avoided, and the self-consciousness conferred upon the aspirant is abused for personal ends alone, then the serpent

¹³⁰ This continues to be a problem for magicians today who get sidetracked from the goal of the Great Work into an obsessed fascination with their own magical abilities. When this occurs however, the Higher Powers usually respond with a swift kick in the pants as an "attitude adjustment" against ego inflation.

Leviathan shall be relentless in its attack upon the self. Conquering this obstacle does not require suppressing or denying its existence—rather it entails acceptance of the dragon and forcing it back to its appropriate abode. The various levels of the initiate's personal Tree, separated from its Supernal origins are to be reintegrated and the colossal forces of the Dark side of one's psyche are to be trained like the lion in the Tarot card of Strength; a mighty beast which has been tamed and kept always under the firm control of the Higher Will.✧

SECTION 9: The Greek Alphabet



The Greek alphabet is another magical set of building blocks that is very important to the mystical tradition of the West. Greek became a wide-spread language of the known (Western) world at a time when the culture of Egypt was becoming "Hellenized." This ancient tongue was the language of all the archaic mystery cults, including those of Samothrace, Eleusis, Orpheus, and the Hellenized rites of Isis and Serapis. Many mystical texts including the Magical Papyri, the New Testament, the Gnostic books and the writings of Hermes Trismegistus were written in Greek. And in the Golden Dawn, the names of the grades and the officiating officers themselves are Greek, in keeping with those earlier mystic rites at Delphi, Athens and Alexandria. It is therefore quite appropriate to include the study of the Greek alphabet in the Outer Order.

Like Hebrew, the letters of the Greek alphabet were assigned to different numeral values. This "Greek Gematria" is called *Isopsephos* which means "equal stones." *Isopsephos* is similar to Gematria in that words that added up to the same numeral value were considered to be related. (Some of the obscure numerical passages in the New Testament, including those in the Book of Revelations, were undoubtedly a result of *Isopsephos*. The most widely used system of assigning numbers to the Greek letters originated around 400 B.C. and is based on the Hebrew system. Both the upper and lower case forms of these letters are shown on the following page.



<i>Letter</i>	<i>Name</i>	<i>Value</i>	<i>English Equivalent</i>
A α	Alpha	1	A (<i>father</i>)
B β	Beta	2	B
Γ γ	Gamma	3	G
Δ δ	Delta	4	D
E ε	Epsilon	5	short e (<i>better</i>)
Z ζ	Zeta	7	Zd (<i>wisdom</i>)
H η	Eta	8	long e (<i>pair</i>)
Θ θ	Theta	9	Th (<i>cathouse</i>)
I ι	Iota	10	I (<i>either feet or fit</i>)
K κ	Kappa	20	K
Λ λ	Lambda	30	L
M μ	Mu	40	M
N ν	Nu	50	N
Ξ ξ	Xi	60	X
O ο	Omicron	70	short o (<i>hot</i>)
Π π	Pi	80	P
Ρ ρ	Rho	100	R, Rh (<i>always trilled</i>)
Σ σ	Sigma	200	S (z if before B, Γ, Δ, or M)
Τ τ	Tau	300	T
Υ υ	Upsilon	400	U (long or short)
Φ φ	Phi	500	Ph (<i>mophead</i>)
Χ χ	Chi	600	Kh (<i>backhoe</i>)
Ψ ψ	Psi	700	Ps
Ω ω	Omega	800	aw (<i>saw</i>)

The following letters were only used for their numeral values:

Ϝ or Ϛ Digamma (w) or Stau (st) — 6
 Ϟ Qoppa (q) — 90
 Ϡ Sampi (s) — 900

Greek diphthongs can be somewhat complex. The following list of *classical* Greek pronunciations is based upon suggestions given in David Godwin's book, *Light in Extension*:

ΑΙ	(ai)	as in <i>Kaiser</i>
ΕΥ	(au)	as in <i>Sauerkraut</i>
ΕΙ	(ei)	as in <i>Veil</i>
ΕΥ	(eu)	"ay-oo"
ΟΙ	(oi)	as in <i>Oil</i>
ΟΥ	(ou)	as in <i>Group</i>
ΥΙ	(ui)	"ü-ya"

Pronunciation of ancient Greek is different from that of modern Greek. The ancient form of pronunciation would be more beneficial to the magician, who seeks to approximate the tongue of the ancient mystery rites. Any reader who desires more information on this language is advised to pursue other books on ancient Greek.✧

SECTION 10: Tarot Divination



In the previous grade the initiate committed to memory the various meanings of the Tarot cards. Once these principles are understood, the student may begin using the cards for the practice of divination. The Zelator first encounters the art of divining through Geomancy. Divination with Tarot, however, is a more comprehensive and tactile method which fully engages all of the practitioner's Qabalistic and Astrological knowledge, together with his/her psychic abilities and creative powers.

Our book, *The New Golden Dawn Ritual Tarot* will provide the student with much information on the subtle relationships that exist between two or more cards in a divination.¹³¹ However, a proper Tarot reading requires much more than book knowledge alone. Familiarizing oneself with the symbolism of the cards is merely the first step. This symbolism must be constantly built up in the mind of the reader. This information is progressively absorbed and regularly contemplated until there is a gradual alignment between the operation of the higher consciousness and that of the normal consciousness. The powers of psychic perception and awareness begin to develop greater accuracy and precision.

The second step in performing accurate divinations is to *practice constantly*. This is the only tried and true method for success in this area. The student should regularly examine the relationships that can occur between certain cards in an actual reading. Keep in mind, however, that it is pointless to coerce a reading. All of the symbolism in the universe will not avail one who is under strain or simply too tired to properly activate the psyche. If a reading is forced, it will probably be more untruth than truth.

Finally, one specific card reading method or Tarot spread should be chosen for regular and consistent use in divination. Three different Tarot spreads are presented here: The first is the *Celtic Cross Spread*, a ten card layout that was made

¹³¹ A ritual for consecrating a deck of Tarot cards is given on page 166 of that book.

popular by A.E. Waite. This was the layout recommended to Outer Order initiates in Mather's day, because it was simple and direct.¹³²

The method that we prefer to teach our students is the *Ten Card* or *Cicero Spread* which we have found to be quite reliable. Its advantage over the Celtic Cross Spread is that it eliminates the need for reversed or inverted cards, relying instead upon neighboring cards for interpretation.

At the start of any reading, it is appropriate to relax, meditate and to invoke the Divine. This not only aligns the reader with the Higher Forces, but it also sets the stage for reliable psychic interpretations. The initiate may decide to put on ritual garb and insignia as additional aids which focus the mind on the divine nature of the operation. The lesser invoking pentagram may be traced over the cards with a wand or index finger.¹³³ Visualize a brilliant ball of Light just over one's head and say the following invocation:

In the divine name IAO, I invoke thee, thou Great Angel HRU (Her-oo) who art set over the operations of this Secret Wisdom. Lay thine hand invisibly on these consecrated cards of art, that thereby I may obtain true knowledge of hidden things, to the glory of the ineffable Name. Amen.

The Tarot cards may be shuffled thoroughly, while the diviner maintains a clear still mind and an attitude of psychic receptivity. The cards may then be spread out using one of the following methods.

The Celtic Cross Spread

The diviner must first select a card to represent the Querent or the question itself. This first card is known as the Significator. In many cases a Court card which corresponds to the personal or physical description of the Querent is chosen as the Significator. At times a Trump or small card may be selected as the Significator if the card's meaning conforms to the matter at hand.

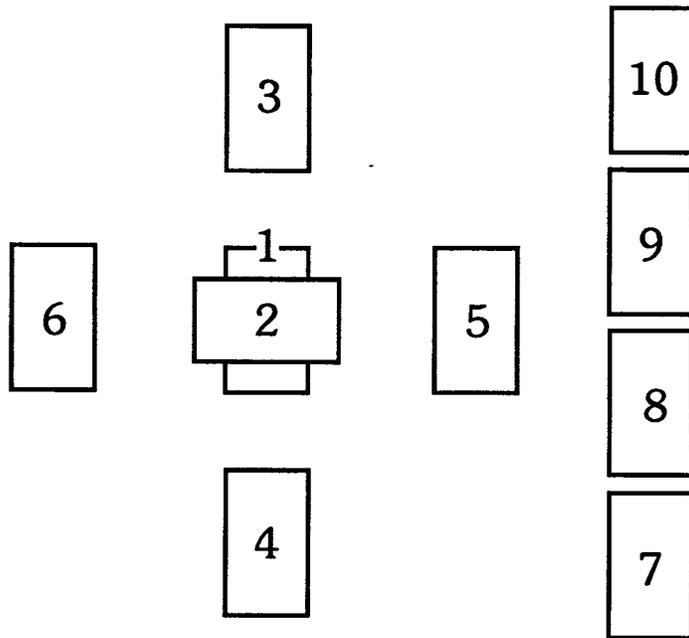
Once the Significator is selected, the diviner should place it on the table, face upwards. The rest of the deck should be shuffled and cut three times, always keeping the cards face down.

CARD 1: Turn up the top or first card of the deck and place it over the Significator. *This covers him.* The first card portrays the general influence that is effecting the Querent or the matter of the question.

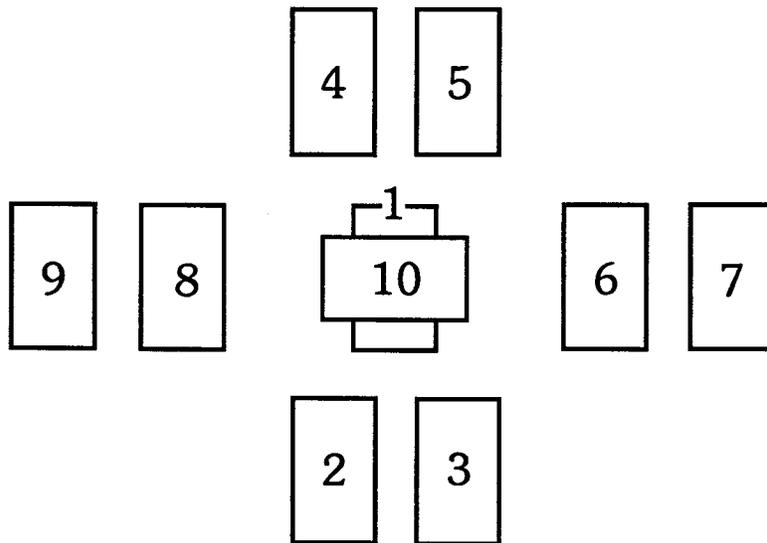
CARD 2: Turn up the second card and lay it across the first. *This crosses him.* The second card shows the character of the obstacles in the matter. If the card is favorable, this may indicate that the obstacles can be overcome. It may also indicate that something which is normally considered good will not be good in this particular situation.

¹³² The more complex method, known as the *Opening of the Key*, was taught in the Second Order.

¹³³ The Philosophus may use the Outer Wand of Double Power or the Tarot Wand. Both of these implements are described in our book *Secrets of a Golden Dawn Temple*.



The Celtic Cross Spread



The Cicero Spread

CARD 3: Turn up the third card and place it above the Significator. *This crowns him.* The Third card can represent either the Querent's goal in the matter or the best that can be attained under the circumstances (but has not yet come to pass).

CARD 4: Turn up the fourth card and place it below the Significator. *This is beneath him.* The fourth card portrays the foundation of the matter—that which as already occurred and which the Significator has made his own.

CARD 5: Turn up the fifth card and place it either to the right or left of the Significator, away from the direction the Significator is facing. *This is behind him.* (Note: if the card does not "face" any particular direction, the diviner must decide ahead of time which direction will be viewed as "facing." Often the card on the right side of the Significator will be viewed as the one "behind." This card portrays the influence on the matter that has just passed, or is in the process of passing.

CARD 6: Turn up the sixth card and place it on the side that the Significator is facing (opposite Card 5). *This is before him.* The sixth card shows the influence on the matter that is just beginning to occur and which will be operating in the immediate future.

The cards are now arranged in the form of a cross, with the Significator in the center, underneath Card 1. The next four cards are placed consecutively one card above the other in an ascending line to the right of the cross.

CARD 7: This card represents the Significator or Querent *himself*. It portrays the position or attitude of the Significator in the unfolding circumstances.

CARD 8: This card indicates *his house*—the Querent's environment and the inclinations involved that have an effect on the matter. (For example: responsibilities, career, position in life, influence of family or friends, etc.)

CARD 9: This card represents the Querent's *hopes or fears* in the matter.

CARD 10: This card portrays the *end result or final outcome* which is brought about by the influences of all the previous cards in the reading. The tenth card should be regarded as especially significant to the entire reading.

The Ten Card Spread (The Cicero Spread)

After a preliminary meditation the cards should be shuffled thoroughly. The diviner should take the first ten cards from the deck and spread them out in accordance with the diagram.

CARD 1: This represents the *person asking the question* as well as the primary influences surrounding him or her. A Court card here might refer to the Querent or to some dominant person in his/her life.

CARDS 2 and 3: These cards represent the *subconscious mind* of the person asking the question. They give information on the hidden influences which effect, but are not detected by the Querent. These cards may have a strong yet concealed influence that can effect the entire reading.

CARDS 4 and 5: These cards represent the *conscious mind* of the Querent. They give information on the current thoughts and immediate feelings of the Querent toward the nature of the question.

CARDS 6 and 7: These cards shed light on the Querent's *past*. They indicate past events or influences which relate to the current question or problem.

CARDS 8 and 9: These cards represent the *final outcome*, or *potential future events or influences*.

CARD 10: This is the *cross-over card from the past to the future*. It reveals the psychological implications upon the Querent, as well as the actions he/she will take in making whatever decision may be necessary. It may also indicate forces operating beyond the control of the Querent, to which s/he must adapt.

The Fifteen Card Spread

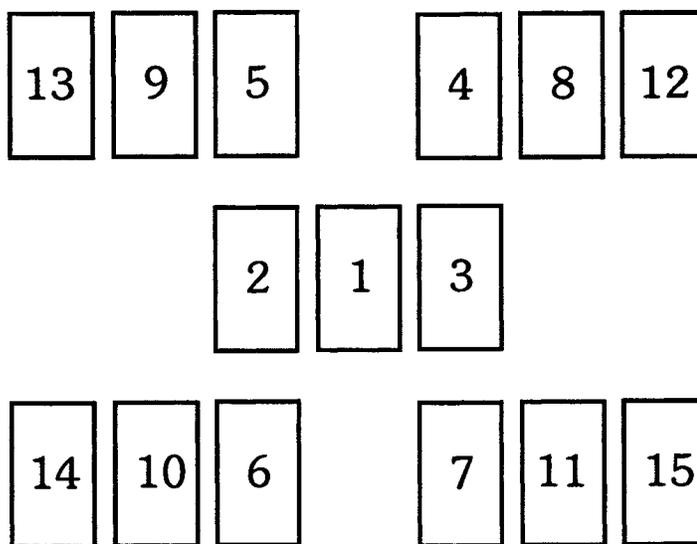
After a preliminary meditation the cards should be shuffled thoroughly. The diviner should take the first fifteen cards from the deck and spread them out in accordance with the diagram.

CARD 1: This card represents the Querent, the *nature of the question or problem*, and the main influences which surround him/her.

CARDS 2 and 3: Along with Card 1, these are the primary cards of the spread. They describe the *nature of the circumstances and the personality* of the Querent.

CARDS 4, 8, and 12: These cards show *potential future events and influences*. They show what direction the Querent's life will naturally take, unless alternate steps are employed to change the course of events.

CARDS 5, 9, and 13: These cards represent an *alternative course of action* that the Querent may choose to take.



The Fifteen Card Spread

CARDS 6, 10, and 14: These cards indicate the *psychological basis and implications of the situation*. They assist the Querent in making whatever decision is needed.

CARDS 7, 11, and 15: These cards show forces at work that are beyond the Querent's control (*destiny or karma*). The Querent must be able to adapt and learn from them.✧

ADDITIONAL READING

The Tattwas of the Eastern School¹³⁴

(Note: This paper was officially issued to all members of the Philosophus grade since the earliest days of the Order, although it was withdrawn from some branches of the Order later on. Regardie noted that these teachings from the Eastern School did not particularly blend well with the rest of the G.:D.: system: "As to whether it accords with the general content of the rest of the Order system must be left to the discrimination of the individual student. That it has several points of value will be doubted by none, though few will care to subscribe to the paper in its entirety. Personally, I feel it to be definitely an alien system, which touches the Order teaching in but very few places. The mode of skrying in the Spirit-vision using the Tattwas symbols is sound enough, and has been described elsewhere. But other aspects suggest that the two systems are not likely to mix particularly well."¹³⁵

It is our feeling as well that the Tattwas are a completely foreign addition to the Order teachings—introduced early on as a result of the popularity of Tattwas in the London Theosophical groups which were frequented by several Adepts of the G.:D.: at the time. Today, study of the Tattwas within our Order is considered as an elective rather than required grade work. Our students are encouraged to employ the Western Elemental and Sub-Elemental symbols of the Spirit Wheel and the Elemental triangles or the Kerubic sigils rather than the Tattwas. Using the Western forms will provide the student with symbols which are completely integrated with every other aspect of the G.:D.: teachings, from Neophyte studies to advanced Enochian work. These Western symbols also correspond to the Golden Dawn's attribution of color to the Elements, whereas the Eastern Tattwas do not.

We have included this paper for those students who choose to study the Tattwa system.—CC & STC)✧

¹³⁴ From Regardie's *The Golden Dawn*.

¹³⁵ *Ibid.* page 514.

General Observation. There are five Tattwas or Principles:

1. *Akasa*—Ether.
2. *Vayu*—the Aerial principle.
3. *Tejas*—the Principle of Light and Heat.
4. *Apas*—Watery Principle.
5. *Prithivi*—the Earthly Principle.

But the first Cause of these is the Great Controller of all things, the One Light, the Formless. From Him first came into appearance Ether; thence the Air, the motion producing Ether waves which causes Light and Heat, and so on in the above order.

The Yogi comes to know the principle of these five Tattwas, their Sukshma Sharira, but how? Further on you will see how. The Astrologer who has no knowledge of the Swara is as worthless as a man without a wife. It is the Soul itself; it is the Swara, the Great Controller of all, who creates, preserves, and destroys, and causes whatsoever is in this World. Experience and Tradition both say no knowledge is more precious than this knowledge of the Swara. None else lays bare the workings of the machinery of this world, or the secret workings of this world.

By the power of Swara may be destroyed an enemy. Power, wealth, and pleasure, all these can be commanded by Swara. The beginner in our Science must be pure and calm in mind and in thought, virtuous in actions, and having unmixed faith in his spiritual teacher. He must be strong in his determination, and grateful.

Swara in the Body. Ten manifestations of this Swara are in the body. But before the Neophyte is told this, he must gain a thorough knowledge of the nervous system. This is very important, and according to his knowledge of this science, the Neophyte gains success. To give a rough outline of the parts we have chiefly to deal with in our endeavor to explain the elementary treatise: There are ten principal nerves, this includes the tubes, etc. It is in the ten manifestations of Swara that the ten so-called Vayus move. We mean by this ten forces which perform ten different functions. The three most important nerves are the following, as the beginner has only to deal with these:

1. *Ida*—the left bronchus.
2. *Pingala*—the right bronchus.
3. *Sushumna*—in the middle.



The ten Vayus are:

1. *Prana*, in the breast.
2. *Apana*, about the excretory organs.
3. *Samana*, in the navel.
4. *Undana*, middle of the throat.
5. *Vyana*, pervading the whole body.
6. *Kurmana*, the eyes, helping them open.
7. *Kirkala*, in the stomach, producing hunger.
8. *Nag*, whence comes vomiting.
9. *Devadatta*, causes yawning.
10. *Dhananjaya*, that which doth not leave the body after death.

These ten vayus, or forces, have their play in the ten principal nerves, not one in each. They are the regulators of the body of man. If they go on working properly, a man remains perfectly healthy; if not, different kinds of diseases spring up.

A Yogi keeps them always working, and consequently diseases never come to him. The key to all these nerves lies in the working of the Prana Vayu, or vital principle drawing the Air through the Ida, the Pingala, and the Sushumna. When the Air is drawn through the Ida it is felt coming out or going in through the left nostril. When through the Pingala, in the right nostril. When through the Sushumna it is felt through both nostrils simultaneously. The Air is drawn or felt through either or both of the nostrils at certain appointed times. Whenever in any given time, the Breath goes in and comes out of the wrong nostril it is a sure sign some sort of disease is coming on.

The Ida is sometimes called the Chandra Nadi, or the Moon Nerve. The Pingala, the Surya Nadi or Sun nerve. These are called, the former, the Chandra Swara and the latter the Surya Swara.

The reason is that when the breath is in the Ida it gives coolness to the body, and that when in the Pingala it gives heat to the body. The ancient Magi used to say the place of the Moon in the human body was in Ida, and the Sun in Pingala.

The Course of the Breath. The Lunar month, it is well known, is divided into two parts, the fortnight of the Waxing and the fortnight of the Waning. On the first fortnight, or the Bright Fortnight, just at Sunrise of the first day the Breath must come into the left nostril and must be so for three days successively. At the beginning of the 4th day the Breath must come through the right nostril and must do so for the three succeeding days, when again the 7th day must begin with the Moon breath, and so on in the same order. Thus we have said that such and such days begin with such and such a breath.

But how long is our breath to remain in one nostril? For five Gharis, or 2 hours. Thus when the first day of the Bright fortnight begins with the Moon Breath, after five Gharis, the Sun Breath must set in, and this again must change into the Moon Breath after the same interval of time. So on for every day.

Again, the first day of the dark fortnight must begin with the Sun Breath, and proceed in the same way, changing after five Gharis and the three succeeding

days. It will be seen that all the days of the month have been divided into the Ida and the Pingala. In the Sushumna, the Swara flows only when it changes, either in its natural course or in certain other conditions to be afterwards mentioned. This is the course of Nature. But a Yogi commands Nature. He turns everything into his own way. Rules for this will be given in the proper place.

Course of the Tattwas

For five Gharis, as we have above said, the breath flows through our nostrils. In these 5 Gharis, or two hour periods, the Tattwas have their course. In the first we have Akasa, in the second Vayu, in the third Tejas, in the fourth Apas, in the fifth Prithivi. Thus in one night and day, or 60 Gharis, we have twelve courses of these 5 Tattwas each remaining one Ghari and returning again in two hours. There are again further five subdivisions of each Tattwa in a Ghari. Thus, Akasa is subdivided into Akas-Akasa; Akas-Vayu; Akas-Tejas; Akas-Apas; Akas-Prithivi—and similarly with the other four.

How to know which of the Tattwas is at a certain time in course, not merely by a mathematical calculation but with the certainty of an eye witness, is of the greatest importance in the practical part of this science. We shall come to it further on.

The Ida. When the Breath is in Ida, that is in the left Nostril, then only is it well to perform the following actions. Stable works such as erecting a building, or the construction of a well or tank, going on a distant journey, entering a new house, collection of things, giving gifts, marriage, making jewels or clothes, taking medicines and tonics, seeing a superior or master for any purpose of trade, amassing of wealth, sowing of seed in a field, negotiations, commencement of trade, seeing of friends, works of charity and faith, going home, buying of animals, doing work for the benefit of others, placing money on security, singing, dancing, taking up abode in any village or city, drinking or making water at the time of sorrow, pain, fever, etc. All these acts should be done when the Swara is in Ida. It must however be kept in mind that the Tattwas Vayu and Tejas are to be excluded from these actions, likewise Akasa.

During the Tattwas Prithivi and Apas only, are these actions to be done. In a fever, the Yogi keeps his Chandra Swara going, and brings the Apas or Water Tattwa in course, so the fever is all over in a very short time. How mastery is gained over the Tattwas will come further on.

The Pingala. In the Surya Swara only, are the following actions to be done. Reading and teaching hard and difficult subjects of knowledge, sexual intercourse, shipping, hunting, mounting a hill or fort, riding a donkey, camel or horse, swimming over a powerful stream or river, writing, painting, buying and selling, fighting with swords or hands, seeing a king, bathing, eating, shaving, bleeding, sleeping—and such like. All these secure success and health, as the case may be, if done in the Surya Swara.

The Sushumna. When the Breath comes not out of both nostrils at the same time, it is flowing in the Sushumna. Nothing ought to be done under these conditions, for everything turns out badly. The same is the case when the Breath is now

in one and now in the other nostril. When this is the case, sit down and meditate upon or over the Sacred Hansa. This joining of the Breath is the only time for Sandha, meditation.

NOTE: Zanoni¹³⁶ secured success in gaming for Cetosa and overcame the effects of the poisoned wine of the Prince di D—— as follows. In the first place, he changed his breath to the right nostril, and threw an envelope of the Akasa Tattwa over his antagonist, who consequently became all empty, the money in gaming flowing towards the Surya Swara. In the latter case he brought the Water, Apas, Tattwa into course, directed it with the full force of his trained will towards the poisoned wine, and consequently the burning heat of the poison was counteracted for a very long time, and before it could recover strength enough to act on the system, it was there no longer.—S.R.M.D.)

The Tattwas

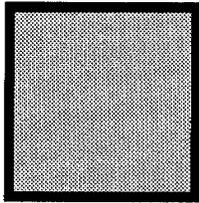
To each of the five Tattwas a special color has been assigned. Akasa— Black; dark or no color really. Vayu—Green (blue by some). Tejas—Red. Apas, White or really all colors. Prithivi—Yellow. It is by these colors that a practical man finds on the spur of the moment which Tattwa is at the time in course. Besides, these Tattwas have different shapes and tastes. These figures are seen by taking a bright mirror and letting the breath fall upon it, as it comes out of the Nose. The divided part takes one of the following forms according to the Tattwa then in course. Prithivi—a figure having four Angles. Apas, a half moon, or crescent. Tejas, triangular. Vayu, spherical. Akasa, oval like a human ear. To sum up their qualities:

Prithivi—moves always in the middle of the paths of Air and Water. Apas—downwards, straight through the nose. Tejas—upwards. Vayu— obliquely towards the right or left arm, as the case may be. Akasa—transversely always.

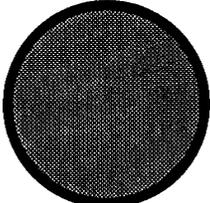
<i>Tattwa</i>	<i>Color</i>	<i>Form</i>	<i>Taste</i>	<i>Distance of Breath below Nose</i>	<i>Natural Principle</i>
Prithivi	Yellow	Having Angles	4 Sweet	12 fingers	Bulky
Apas	White or all colors	Half Moon	Astringent	16 fingers	Cold
Vayu	Green or Blue	Sphere	Acid	8 fingers	Always in motion
Tejas	Red	Triangle	Hot tastes such as pepper, etc.	4 fingers	Hot
Akasa	Black, Dark, or no color	Human ear, oval, egg	Bitter	Upwards	Universally pervading

¹³⁶ A main character in a novel by Edward Bulwer Lytton.

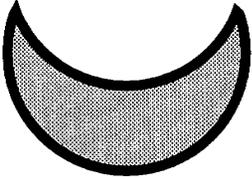
Tattwa Symbols



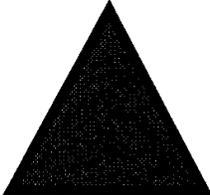
PRITHIVI
EARTH
yellow



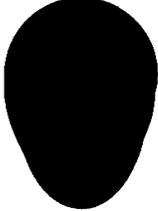
VAYU
AIR
blue



APAS
WATER
silver



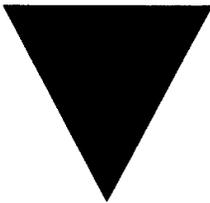
TEJAS
FIRE
red



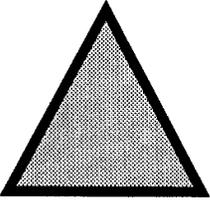
AKASA
SPIRIT
black

568

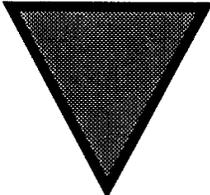
Western Elemental Symbols for Skrying



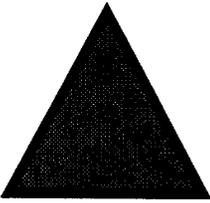
EARTH
black



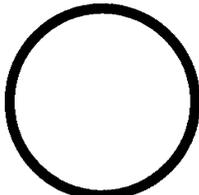
AIR
yellow



WATER
blue



FIRE
red



SPIRIT
white

Tests of the Tattwas. For practice, let a man take five little bullets or counters colored: red, yellow, green or blue, white or silver, and black. And place or carry them in his pocket. Now let him close his eyes and take one of them out of his pocket. The color of the bullet will be that of the Tattwa then in course. Whilst still keeping the eyes closed, let him see if the color of the bullet floats before them.

He must not suppose he will be correct all at once. By and by the confusion will disappear, and colors well-defined, staying for the proper length of time, will begin to come before him, and the color of the bullet will be the same as that seen before his eyes. And then he will have gained the power of knowing which of the Tattwas is in course, and can at pleasure find them.

There is a particular method of concentrating the mind and practicing the eyes for this purpose, which will come with practice.

Let him ask any of his friends to imagine one of the five colors, say a flower. He will only have to shut his eyes to find the Tattwa then in course, and he can astonish his friends by naming the color. Again, if a man sitting amongst his friends finds the Vayu Tattwa set in, let him be sure that those of his friends who are in perfect health and in a normal state both of body and mind, wish to go away. Let him ask them to say frankly, and they will answer "yes."

In what way other Tattwas affect both the body and mind of man will be stated in another place. Some higher secrets are purposely reserved for those who safely and honestly pass the elementary stage. When the man has reached the stage of finding at will any of the Tattwas, let him not imagine he has become perfect.

If he goes on practicing, his inward sight becomes keener, and he will recognize the five subdivisions of the Tattwas. On and on let him go with his meditation, and innumerable shades of color will be recognized according to the different proportions of the Tattwas. Whilst during these intervals he is trying to distinguish from all external things; and sitting in an easy chair, let him fix his eyes on any particular part of the blue sky, and go on looking at it without allowing them to twinkle. At first he will see the waves of the water, this is the watery vapor in the atmosphere which surrounds the whole world. Some days later, as the eyes become practiced, he will see different sorts of buildings and so on in the Air, and many other wonderful things as well. When the Neophyte reaches this stage of practice, he is sure of gaining success.

After this he will see different sorts of mixed colors of Tattwas in the sky, which will after a constant and resolute practice show themselves in their proper and respective colors.

To test the truth of this, the Neophyte during the practice should occasionally close his eyes and compare the color floating in the sky with that which he sees inwardly. When both are the same the operation is right. Other tests we have given before, and other wonders resulting from this will of themselves present themselves to the Yogi. This practice is to be done in the daytime.

For the night, let the student rise about two o'clock in the morning, when everything is calm, when there is no noise, and when the cold light of the stars breathe holiness, and a calm rapture enters into the Soul of man. Let him wash his hands, feet, the crown of his head, and the nape of his neck with cold water. Let

him put his shin bones on the ground, and let the back of his thighs touch his calves, and let him put his hands upon his knees, the fingers pointing towards the body. Let him now fix his eyes on the tip of his nose. To avoid this tediousness, he must always, especially during the meditation, meditate upon his breath, coming in and going out.

Besides the above, this has many other advantages given elsewhere. It may here be said that by constant practice of this meditation over his breath, the man is to develop two distinct syllables in his thought. It is evident that when a man draws his breath in, a sound is produced which is imitated in Han. When out, the sound Sa. By constant practice, the going in and coming out of the breath is so much connected with these sounds that without any effort the mind understands Han-sa with the production of these sounds. Thus we see that one full breath makes Han-Sa, this is the Name of the Ruler of the Universe, together with his powers. They are exerted in the working out of natural phenomena. At this stage of perfection, the Yogi should commence as follows:

Getting up at two or three in the morning, and washing himself in the aforementioned manner, let him know and fix his mind upon the Tattwa then in course. If the Tattwa in course be then Prithivi, let him think of it as something having 4 angles, a good yellow color, sweet smelling, small in body, and taking away all diseases. Let him at the same time repeat the word LAM. It is very easy to imagine such a thing.

If it be the Apas Tattwa, let him imagine something of the shape and brightness of the half moon, putting down heat and thirst, and that he is immersed in the ocean of Water. Let him at that time repeat the word VAM.

If the Tattwa be Tejas, let him imagine it as something triangular in shape, shedding a red glare, consuming food and drink, burning away everything, and thus making itself unbearable. At the same time let him repeat RAM.

If the Tattwa be Vayu, let him imagine it as something of a spherical shape, of a color Green, or Blue, like the green leaves of a tree after rain, and carrying him with a mighty power away from the ground and flying in space like the birds. And let him repeat the syllable PAM.

If the Tattwa be Akasa, let him imagine it as having no shape but giving forth a brilliant light, and let him repeat the syllable HAM.

By diligent practice, these syllables uttered by the tongue of a Yogi become inseparable from the Tattwas. When he repeats any of these, the special Tattwa appears with as much force as he may will, and thus it is that a Yogi can cause whatever he likes; lightning, rain, wind, and so forth.

Cure of Diseases

Every disease causes the breath to flow out of the wrong nostril, and the wrong Tattwa to come into course. When the breath therefore is restored to the proper nostril, and the proper Tattwa has been brought into course, let not anyone expect that all that is necessary has been done. If the disease be obstinate and the attack a very violent one, the man will have to persevere in battle a very long time before he conquers.

If a beginner cannot succeed very soon, let him aid the power of his breath by a suitable medicine, and Swara will be restored very soon.

It may be noticed that the Chandra Swara is generally the best for all diseases. Its flow is an indication of the soundness of Health. In cold, cough, and other diseases, this breath ought to flow.

Of the Tattwas as well as of the Swaras, no one causes pain if it goes on properly. In this state it ought not generally to be meddled with. But when anyone gains an undue predominance and causes diseases, it ought to be at once changed. Experience shows that the Apas and the Prithivi Tattwas are the only ones generally good for health, and indeed, the fact that during the course of the Apas Tattwa the breath is felt 16 fingers breadth below the nose, and during the Prithivi 12 fingers, argues at those times a more sound and powerful working of the functions of the body, than when it is felt only 8, or 4, or no finger-breadth below the nose.

Akasa therefore is the worst for health, and in a state of ill-health, a man will generally find in course, either Akasa, Vayu, or Tejas.

Let him therefore, when need be, proceed in the following manner. After having changed his Breath, from the wrong nostril to the proper one, generally the Left, and pressing the opposite side by a cushion so that it may not change again, let the man sit in an easy chair and bind his left thigh a little above the knee joint with his handkerchief. In a short time, whose length, varies inversely as the deficiency of practice, and directly as the violence of the disease, he will perceive that the Tattwa changes to the one immediately below it and so on; and then the next, and so forth. If he be an acute observer of the conditions of his body, he will perceive that slowly his mind is becoming more and more easy. Let him tighten his bandage still more if need be. When at last he reaches the Prithivi Tattwa, he will find in the state of his health a great change for the better. Let him preserve in this state, or, still better, the Apas Tattwa for some time, and return to it occasionally for some days, even after the attacks of the disease have ceased. He will no doubt be cured.

Forecast of Futurity

Although a Yogi obtains the power of knowing everything that is, has been, or is to be, beyond the reach of the senses, yet generally he becomes indifferent to such knowledge, forgetting himself, as he does, in his eternal presence before the Light which breathes beauty into all we see in the world. We shall therefore represent him here revealing if not all his knowledge of futurity, only on questions being put to him by others. But our Neophytes may as well put the questions themselves, and then answer them according to the laws here laid down.

When a man comes and says to the Yogi that he has a question to ask, let him:

(a) see which of the Tattwas is in course. If the Tattwa be Prithivi, the question is about some root, something belonging to the vegetable kingdom, or something in which the Earthy nature is predominant.

(b) If it be Apas, it is about some Life, birth, death, etc.

(c) If Tejas, the question is of metals, gain, or loss, etc.

(d) If Akasa, he means to ask nothing.

(e) If Vayu, about some journey.

These are but elementary things. The practical Yogi who can distinguish between the mixture of the Tattwas can name the particular things.

Now let him see through which of his nostrils the Breath is flowing, which is the fortnight then in course of passing, which the days, and what direction of himself, the enquirer.

If the breath comes through the Left nostril, to secure complete success in the work which makes the subject of the question, and which will be of the sort specified under Ida, he must have the following coincidences. The fortnight must be bright, that is of the Waxing Moon. The day must be even; 2, 4, 6, and so on; the direction must be East or North. If these things coincide the man will get what he wants.

Again, if the Surya and Swara coincide with the dark fortnight, the day odd, the direction South and West, the same result may be predicted but not so thoroughly. The action will be of the sort prescribed under Pingala.

According as any of these do not coincide, will the success be more or less imperfect. It must be remembered that the breath at the time must not be flowing through the wrong nostril. This has many bad consequences; we only just touch the subject.

Of the Wrong Swara. If at the commencement of the day the wrong Swara arises, the Luna for the Solar, and vice versa, a man may expect something wrong. If it happens the first day, there is sure to be some sort of mental uneasiness. If the second, some loss of wealth. If the third, a journey will come. If the fourth, some dear object will be destroyed. If the fifth, loss of kingdom. If the sixth, loss of everything. If the seventh illness and pain sure to come. If the eighth, death.

If the Sun breath flows in the morning and at noon and the Moon in the evening, a sad discomforture will be the result, the reverse being a sign of Victory.

If a man, going to travel, raises his foot which coincides in direction with the empty nostril at the time being, he will not get what he desires from his travels.✧



Ritual Work for the Philosophus

Continue the Fourfold breath technique as taught in the Neophyte grade. Add to this the following visualizations:

Inhale	—	YHVH
Full Hold	—	ADONAI
Exhale	—	EHEIEH
Empty Hold	—	AGLA

The Philosophus should construct all of the following talismanic emblems to aid in meditation and ritual. These emblems should be painted green on red.

- The sigil of Elemental Fire
- The sigil of Venus
- The sigil of Aries
- The sigil of Leo
- The sigil of Sagittarius

The following symbols should be painted black on white:

- The number seven
- The letter Qoph
- The letter Tzaddi
- The letter Peh
- The name YHVH Tzabaoth in Hebrew
- The heptagram and heptangle

MEDITATION

for the 3 = 8 grade of Practicus¹³⁷

Let the Philosophus meditate upon the symbol of the Fire Triangle in all its aspects.

Let him contemplate the symbol of the Planet VENUS until he realizes the Universal Love which would express itself in perfect service to all mankind and which embraces Nature both visible and invisible.

Let him identify himself with the powers of FIRE, consecrating himself wholly until the Burnt Sacrifice is consummated and the Christ is conceived by the Spirit.

Let him meditate upon the Triplicity of Fire—its attributes and correspondences.✧

DEVOTION

It is a fact that a powerful emotion will cause very intense mental concentration and focus. For example, a person in the beginning stages of emotional love often becomes completely obsessed with the object of his/her desire—sometimes

¹³⁷ From Regardie's *The Golden Dawn*.

neglecting all other responsibilities in the process. Fear, another potent emotion, often evokes the same response in those persons who seem wholly consumed and preoccupied by their phobias. All strongly felt emotions (whether love, hate, envy, etc.) can induce a high degree of concentration.

Emotion is therefore a tool that the initiate can use to deliberately focus the mind solely upon one idea. Desire and deep conviction are the necessary creative catalysts in this process. The aspirant must discover something that will arouse within him/her a deeply inspiring emotional reaction. This could include a poem, a work of art, a Biblical or literary passage, a place, a memory, or even a relationship.

No matter what the inspiring image is, the initiate should think upon it and examine it carefully. The image can be summed up within a single glyph or symbol that will serve as an emblem of that which awakens the emotion; the *Symbol of Devotion*. This symbol of Devotion can easily be expanded to contain or even become the ultimate goal of the Great Work undertaken by the aspirant. The Symbol of Devotion which summarizes one's spiritual goal can be either drawn or painted as a sacred object, or it can be preserved abstractly within the canvas of the mind.

Whatever Symbol of Devotion is used, the initiate should bestow great attention to it until it becomes such a potent force that simply gazing at it or thinking about it is all that is necessary to inspire a profound feeling of devotional passion. When this occurs, the symbol becomes an integral part of the aspirant's psyche, growing stronger each time it is recalled.

It is a good practice to employ the Symbol of Devotion to consecrate the most routine activities of daily life to the service of the Divine. Thus even the most ordinary act is accomplished for the sake of the completion of the Great Work. This eventually results in the dedication of one's life to the Divine and to make every act a sacred act. The totality of the initiate's being becomes highly focused in one persistent act of devotion to the Divine Light.

If the aspirant so desires, the Symbol of Devotion can be mentally linked to the deity of his/her choice. (This deity can be derived from any pantheon or tradition.) In this way the image of the deity is firmly connected to the spiritual emotion, making the essence of the deity come to spiritual fruition in the mind of the initiate. Thus any conscious act which invokes the deity becomes an invocation to complete the Great Work.✧

SACRED GROUND

Initiation is a twofold process which entails both the elevation of the Lower Self to the Higher and the invocation of the Higher Self into the Lower vehicle. This exercise involves the consecration of the initiate's Malkuth in order to sublimate it to the Higher awareness of Kether—to render the kingdom sacred for the descent of Spirit.

To begin this exercise, first remove your shoes so that your feet are bare. Remain seated and begin the method of rhythmic breathing. Once this breathing pattern has been established, visualize flames covering the floor beneath your feet. (Note: you may choose to heighten this visualization by first applying a small amount of analgesic cream used for arthritis to the soles or ankles of your feet, so long as you are not allergic to these substances. (Regardie often employed an oriental medication called *Tiger Balm* for such purposes.)

Visualize the red flames both around and through your feet.

Invoke the divine names of Malkuth (for Earth) and Netzach (for Fire) while maintaining the image of sacred ground. For Malkuth, intone: "ADONAI HA-ARETZ. SANDALPHON. ASHIM." For Netzach vibrate "YHVH TZABAOTH. HANIEL. ELOHIM." Continue the exercise for approximately fifteen minutes once or twice daily while in the grade of Philosophus.✧

The 29th Path of Qoph

The *Sepher Yetzirah* calls the 29th Path (from Malkuth to Netzach) the Corporeal Intelligence, because it forms the very body which is so formed beneath the whole Order of the Worlds and the increment of them. It is therefore a path of organization and formation. Case describes the "Corporeal Intelligence" as "body consciousness" representing that stage of incarnation in which the physical body is organized into a form that the Soul may inhabit. This path is ultimately concerned with the acts of reproduction and physical evolution. It is a sexual path, full of passions, reflexes and instincts. The process of journeying upon the paths of the Tree can have a definite effect on the physical body as well as the psychic body. The physical temple of the body is gradually refined as the Divine Light enters into it, and as the Lower Self becomes steadily aware of the Higher.

The occult meaning of the letter Qoph is "sleep," referring to the subconscious state. This is also indicated by the literal meaning of the letter Qoph, which is "the back of the head." In addition, this is also a path of the lower astral, where the student must face and overcome the phantoms and illusions reflected back from the material plane. This is a harsh, probationary path of Water, where the student must confront and conquer the "creations of the created," meaning the phantasms which dwell in the darkest parts of his/her own mind, as well as the ghosts of humanity's collective subconscious. The 29th Path can in fact be a frightening one to traverse, but to the initiate who successfully crosses it, great insight into the inner workings of the astral realm is gained. The Dark is not to be feared, but accepted as the counterpart of the Light.

The 18th Key of the Tarot *The Moon*, is attributed to this path. The Magical Title of this card is "The Ruler of Flux and Reflux, the Child of the Sons of the Mighty." The path of The Moon is known as "The Victory of the Material." Venus

acting through Pisces upon the Cosmic Elements. It refers to the deceptive effect of the apparent power of Material Forces, due to the proximity of the Material plane. In other words this path exposes the individual to the allure and pleasure (Venus) that the physical world holds over the psyche (Cosmic elements) using watery Pisces energy. It is up to the initiate to confront and understand this seduction in order to master it and not be mastered by it.

Symbols included within the Tarot card of The Moon are: The orb of the Moon waxing on the side of Chesed (Mercy), four Hebrew Yods falling from Luna like drops of rain, two wild dogs cavorting by moonlight, two towers marking the Path of Qoph in the background, a crayfish in the foreground pulling itself out of the Water onto the path to dry land. The crayfish climbing onto land represents the initiate, starting up the path of evolution from a low-level consciousness to a high-level consciousness (from mundane to spiritual). It seeks the path of growth, which leads out of darkness and into the Light. In its progression, the crayfish must pass by the fierce dogs who are the representatives of the Anubian guards of the path. The crayfish, like the initiate, must overcome all fear and confront what ever phantoms await, for eventually the sun will rise.✧

A JOURNEY ON THE 29TH PATH OF QOPH¹³⁸

For this ritual the Philosophus will need the robe, nemyss, red sandals, the Calvary Cross of Twelve Squares, and the Outer Wand of Double Power. The temple is to be arranged as in the Opening of the 4 = 7 grade. Upon the altar should be the Tarot Trump of THE MOON. A comfortable place to sit and meditate should be arranged West of the pillars.

After a period of relaxation has passed, go to the Northeast and say: *"HEKAS, HEKAS, ESTE BEBELOI! Far from this sacred place be the profane!"*

Go to the East. With the black end of the wand, perform the Lesser Banishing Ritual of the pentagram.

Go to the West of the altar. With the Wand of Double Power, trace a large letter Qoph over the tarot card with the white end of the wand. Visualize it in Red-violet. Intone the name of the letter thrice. Give the Neophyte Signs toward the card. Put the wand aside, and take the Calvary Cross in your right hand.

With all your powers of concentration, look upon the card and comprehend it, consider all its meaning and symbolism. Give the Sign of the Philosophus. At this point you may sit comfortably if you wish, but maintain a disassociation from the

¹³⁸ From our book *Secret of a Golden Dawn Temple*.

surrounding room. Behind the darkness of your closed eyelids, you begin to formulate the astral temple of the Sephirah Malkuth, as the journey begins:

Astrally, you give the Sign of the Zelator. The now familiar temple of Malkuth formulates around you. The central flame burns brightly with a renewed passion upon the central altar.

As before, you intone the names which call forth the inhabitants of this temple, *Adonai ha-Aretz*, *Sandalphon*, *Ashim*, and finally, *Malkuth*. Sandalphon appears as in your previous journeys and you exchange the usual Signs. She asks "Why have you come to the bridal chamber of Kalah in the realm of the Active World?" This time you hold up the Calvary Cross of 12 Squares for the Archangel to see. She leads you to a curtain in the Southeast of the temple upon which is painted the Tarot card of The Moon. She traces the symbol of Pisces and the veil fades into mist. In its place is a door carved from Mother of Pearl upon which is the Hebrew letter Qoph in red-violet. Giving the Sign of the Philosophus, you hold out the Cross and trace the letter Qoph before the door, which dissolves.

A great sea stretches before you blanketed by a thick fog. You are uncertain how to cross this expanse of Water until you notice a white shape rising from the deep. A large scallop shell breaks the surface of the Water at your feet. You step down into it and sit down. Sandalphon is not coming with you, but she gives you a talisman carved from cuttlebone. On one side of it is the symbol of two fish joined by a rope—the sigil of Pisces. On the other side is the representation of a crayfish. Biding the Archangel farewell, you set out upon your journey, drifting across the Waters. The temple of Malkuth is soon lost from sight in the mist.

The Water gently rocks the shell as you glide along. Not being able to see in any direction, you look down and are amazed at the variety of life just under the surface of the Waters. Your sight seems greatly intensified; you see unicellular life forms such as protozoans or single-celled animals, feeding on microscopic food particles and reproducing by cell division. They are eaten by larger multi-celled creatures which are in turn devoured by small jellyfish and crustaceans. Fish hungrily snap up these tasty invertebrates. It is all quite fascinating to you. Nearby the fin of a dolphin cuts through the surface. The animal seems to be following you, or perhaps it is leading your unusual vessel.

Ahead of you the mist parts and you see land. As you glide toward the shore, you see two great stone towers. The portal unto dry land is guarded by the twin Anubian Guards whom you have seen before on the 32nd Path. You stand and face them as your craft pulls into shore. Just as before, they cross their weapons and bar your approach with a snarl. "In what signs and symbols ye come?" they demand.

Standing in the Sign of the Philosophus you state, "In the divine name of *YHVH Tzabaoth*, in the word *Kaph Cheth*, and in the symbol of the Calvary Cross of 12 Squares." The figures step back and allow you to pass. You give the Sign of the Enterer followed by the Sign of Silence and enter the realm of Qoph.

The path leads through a thick, humid jungle of scale-covered trees, giant cycads, huge ferns, and dense thickets of horsetails or scouring rushes. Strange

animal sounds can be heard intermittently through the forest. A small yet colorful feathered animal with claws and teeth glides through the treetops, catching a huge dragonfly in mid-flight. In a clearing ahead, you see two large animals locked in mortal combat. A large carnosaur kicks at the belly of a smaller crested plant-eater with deadly clawed feet. The wounded animal bellows in pain as the final blows are inflicted. The victor hungrily tears meat from the not-quite-dead victim, and turns its bloodied head to inspect you with a cold, dull eye. Hunger brings its attention back to the meal at hand. Relieved, you continue through the forest.

Farther up the trail you nearly stumble into a pit of tar. A giant lumbering haired beast has already expired in the black pool. Its body is torn at by a pack of wolves who snap at one another over the possession of choice bits of flesh. Some of the animals have themselves become mired in the tar. The fearful cries of the unfortunates who lay exhausted in the pool are ignored by the rest of the hungry pack.

The jungle opens out into a swamp which makes travel difficult and precarious. It is dark and eerie in this place. Vapors from rotting vegetation rise to the surface of the fetid Waters and cause strange phosphorescent lights and movements. It is easy to see why bogs of this type were thought to be haunted by the Spirits of the dead. The swamp gases play about you, forming phantom shapes and faces against the dark canopy of the trees. In the middle of the marsh stands a large black stone carved into the shape of some terrifying ancient deity. From the scattered bones around the stone, you deduce that humans were once sacrificed here to avoid the wrath of an angry god who might withhold food-animals and plants from hungry tribes. The ghosts of the sacrificed seem to linger here in the iridescent gasses. Without fear, but nonetheless anxious to leave this dreadful place, you press on.

Eventually, the swamp feeds into a river, and the ground on either side of it becomes more firm. The path leads along the river bank amid tall rushes and cattails.

Feeling that you are being watched, you turn toward the river and see the unnerving form of a large crocodile eyeing you curiously. This is the Water god, Sebek, whom the Egyptians worshiped and feared. On the shore near him is an altar upon which a goat has been sacrificed and offered—to persuade the god not to wander about the canals of Egypt searching for hapless victims. For the moment, he is appeased. You are thankful when the road finally leads away from the river.

Beyond the marshlands, the trail takes you up a hill at the top of which is a lion with two heads, one at either end of its body. The menacing beast sits squarely in your path. "Thou canst not enter the realm of Nature and witness the act of Creation unless thou canst tell us our names." The heads warn.

"Thou art the god SEF and the god TUAU. Thou art the twin gods of Yesterday and Tomorrow."

"In what signs and symbols do ye come?" they ask.

You answer with the Sign of the Philosophus and say, "In the divine name YHVH *Tzabaoth*, in the word *Kaph Cheth*, and in this symbol of the Four Rivers." You hold out the Calvary Cross. The creature steps out of your way and you continue up the hill.

At the summit, you look out over a barren landscape. This was the world that existed before the present one. This was the Aeon of time when god begot god, before the stars were positioned. This was the time when Tem, the god of the setting sun produced from his own body by masturbation, his two children—Shu, the god of Air and Tefnut, the goddess of the rains. From the mating of these two gods came the births of Nut and Geb.

The form of Nut fills the sky above you. Her skin is dark and bespangled with stars. Her arms are projected over her head. Her legs are straight with feet together. She is the goddess of the starry heavens, mistress and mother of the gods, and coverer of the sky. Upon her head is a vase of Water, for she is the Water of the firmament, and the starry ocean above.

Her consort Geb, the green god of Earth lays upon the dry and barren ground, propped up on one elbow. With one arm he reaches toward his heavenly lover, who comes to him. The goddess bends her great body into a semicircle which covers the reclining form of the Earth god. Sky and Earth become locked in an intimate and passionate embrace which seems to last indefinitely.

Ra, the mighty Sun god is angered by this great coupling. How will the Solar boat be carried across the sky if the Heavens are eternally mating with the Earth? He orders their father, Shu, to separate the amorous pair. The Air god does so, stepping between the lovers and lifting Nut off of Geb. Her body then forms the arch of the heavens, her arms and legs become the four pillars of the sky and the cardinal points. The raising up of Nut from the embrace of Geb is the first act of creation—the Earth is now separate from the Waters above it. The sun is now set between the Earth and the sky by the reconciling element of Air. The sky, now pregnant, is able to give birth to Osiris, Isis, and other gods and goddesses. Overhead, you witness the process of birth, as the Constellations and Planets are produced from the belly of Nut. The fertile Geb is enabled to cover the Earth with trees, plants, animals and humans. The landscape before you, barren before the great mating, springs to new life with herbs, grains and wildflowers. Before your very eyes, the vegetation thrives and produces fruit.

The path leads on toward a temple surrounded by a colonnade of lotus-topped pillars. The temple itself is built from bricks of pure emerald overgrown with vines. The surrounding courtyard is lush with all manner of plants and wildflowers. A large disc-shaped brazier in front of the building contains a roaring Fire.

A tap on your shoulder causes you to turn around. A short and stout being with a huge bearded face, large ears and shaggy hair sticks his tongue out and throws an armful of flowers at you. The god, Bes, dressed in animal skins and wearing a tiara of feathers, lets out a huge belly laugh at his jest. He is the god of joy, pleasure and amusement. He welcomes you to the courtyard with a comic dance which is deliberately clumsy and you cannot help but laugh at his antics. In the dance, he humorously mimics your journey through the prehistoric jungle and the fetid swamp—snapping at your backside like Sebek the crocodile. At the end of his dance, the god takes a seat and begins to play a soft melody on a harp, for the goddess of Nature is about to make her appearance.

The beauty of Hathor, the Lady of love, music and dance captivates you as she descends the steps of the temple. The dark skin of her breasts and arms is soft and all-inviting. Her full lips and high cheek bones are accentuated by the slender curve of her neck. She wears a green half-tunic and the crown of cow's horns surmounted by the Solar disc. She is known as the great power of Nature which is perpetually conceiving and creating, rearing and nurturing all things great and small. She is the mother of her father and the daughter of her son. A train of attendant gods follow her every move, for she is known as the mother of every god and goddess. Plants bear seeds in every patch of Earth where her foot has touched. Antelope drop their young at her passing.

Within an instant, the goddess transforms into a great cow. The child Horus comes forth to suckle from her. When he has had his fill, Hathor changes again, into her previous form, but with the head of a cow. Horus falls asleep in the lap of his nursemaid. She gestures at a small shrine in one corner of the garden, indicating that you should investigate.

Upon closer inspection, you notice two nude figures before the door of the grotto. On one side is Min, the god of the Moon and the bestower of fertility in men. His strong body testifies to his sexual powers. The other figure is Qetesh, a moon goddess whose voluptuousness and powers of love relate her to Hathor. A dish of lettuce, considered to be an aphrodisiac by the Egyptians, is placed in offering before each of the figures. You approach and present the signs of a Philosopher and the symbol of the Cross, but in order to enter the shrine, you must honor one of the Lunar deities with a kiss.

Past the entrance into the building it is dark. Before you is a still pool of Water. Beyond that is hill with two forbidding towers. Two black dogs snap and bay at the ghostly face of the Moon, hanging low in the darkening sky. The Lunar energies have stirred the wild animal passions within them. A lowly crayfish starts up the path of evolution which leads between the two higher animal forms. The creature must thread its way carefully through the terrors of the night, that it may live to see the glory of the morning sun. You realize that this is also the path of the initiate, who must face the demons in the back of his/her mind—illusions created in the race consciousness as well as personal illusions and phobias. Like the crayfish, the initiate must be prepared to move up the path of evolution. Although the journey is fraught with unpleasantness, the end result is growth and beauty.

You leave the shrine of the Moon and walk down into the garden of Hathor. She is again as you saw her in the beginning with human features. Beside her is Sandalphon, ready to accompany you on the journey back. You bid farewell to the company of gods and return down the path to the river. Swiftly you pass the fetid swamp and the ancient jungle. The twin Anubis guards watch motionlessly from the shore as you and the Archangel sail away on the white scallop across the expanse of the sea. The temple of Malkuth soon appears in the ocean mist. You enter and take a few moments to warm yourself by the hearth as Sandalphon seals the portal of Qoph. After standing awhile at the altar to take in its spiritual Fire, you salute the Archangel with the Neophyte Sign. She in turn gives the Sign of Silence.

At this point bring your astral body back to the physical temple around you. Do not hurry.

Perform the LBRP with the black end of the wand. Declare the temple duly closed.✧

The 28th Path of Tzaddi

The Sepher Yetzirah calls the 28th Path (from Yesod to Netzach) the Natural Intelligence, because through it is consummated and perfected the Nature of every existing thing beneath the Sun. This points to the coarse powers of Nature attributed to Netzach. This path is a reflection of the Airy Sign Aquarius, the Water-bearer, unto which is attributed to the Countenance of Man, the ADAM who restored the world. For the initiate, the path that runs between Yesod and Netzach represents the hope of rebuilding the Garden of Eden by the deliberate changing of consciousness through the act of meditation.

Meditation is a combination of knowledge and imagination, and it is through the awakening of the centers of consciousness in the body (with meditation) that the initiate "perfects his/her own nature." Case describes meditation as "an unbroken flow of knowledge in a particular object." The "fish-hook" of Tzaddi is cast into the ocean stream of the subconscious mind to catch a bit of divine truth. It is a period of inner quest and searching. The process of meditation is both the procedure and the goal of spiritual attainment, for the act itself results in a change of energy from one form to another. The initiate on this upper astral path is exploring the very basic mysteries behind creation, life and death. However, the aspirant on the 28th Path must take care not to become "bewitched" by the glimmers and illusions which commence in the sphere of Yesod. This path contains the hopes, dreams and visions of humankind infused with the fertile life force of Netzach. The only way back to a restored Eden is to function in accordance with the universal Will.

The 17th Key of the Tarot *The Star*, is attributed to this path. The Magical Title of this card is "The Daughter of the Firmament; the Dweller between the Waters." The path of The Star is known as "The Victory of Fundamental Strength." Venus acting through Aquarius upon Luna. This is a path of hope that shows the initiate that imagination combined with emotive force (Venus) has great power in the astral realm (Luna) through the Airy energies of Aquarius.

Symbols included within the Tarot card of The Star are: a great feminine figure pouring two vases of Water which form a river at her feet, a large star overhead with seven principle rays and fourteen secondary rays, seven smaller stars, the Tree of Life, the Tree of the Knowledge of Good and Evil, and the ibis of Thoth. The Water that the goddess pours out is pure fluid consciousness—the Waters of Life which receive an everlasting supply of creative energy from Venus. This fluid consciousness is the universal consciousness or wellspring of the imagination which feeds the meditative faculties of humanity, and provides the initiate with an endless stream of spiritual wealth.✧

A JOURNEY ON THE 28TH PATH OF TZADDI¹³⁹

For this ritual the Philosophus will need the robe, nemyss, red sandals, the Pyramid of the Elements, and the Outer Wand of Double Power. The temple is to be arranged as in the second part of the 4 = 7 grade. Upon the altar should be the Tarot Trump of THE STAR. A comfortable place to sit and meditate should be arranged West of the pillars.

After a period of relaxation has passed, go to the Northeast and say: "*HEKAS, HEKAS, ESTE BEBELOI! Far from this sacred place be the profane!*"

Go to the East. With the black end of the wand, perform the Lesser Banishing Ritual of the pentagram.

Go the West of the altar. With the white end of the Wand of Double Power, trace a large letter Tzaddi over the Tarot card. Visualize it in violet. Intone the name of the letter thrice. Give the Neophyte Signs toward the card. Put the wand aside, and take the Pyramid in your right hand.

With all your powers of concentration, look upon the card and comprehend it, consider all its meaning and symbolism. Give the Sign of the Philosophus. At this point you may sit comfortably if you wish, but maintain a disassociation from the surrounding room. Behind the darkness of your closed eyelids, you begin to formulate the astral temple of the Sephirah Malkuth as the journey begins:

Astrally, you give the Sign of the Zelator. The now familiar temple of Malkuth formulates around you. The altar flame lends its comforting warmth to the chamber.

As before, you intone the names which call forth the inhabitants of this temple, *Adonai ha-Aretz, Sandalphon, Ashim*, and finally, *Malkuth*. Sandalphon appears as she has in all your previous journeys and you exchange the usual Signs. You hold up the Truncated Pyramid for her to see, and she takes you quickly through the Eastern portal of Tau. Soon you are at the entrance to the temple of Yesod. You enter without the Archangel, giving the Neophyte Signs.

The nine violet walls of the chamber along with the enneangle carved into the floor is a sight which never fails to heighten your sense of awareness. The thick scent of jasmine hangs in the Air, bringing with it the tingling sensation of the Kundalini along the nerves of your spine. The phases of the moon carved in quartz and ebony seem to float eerily in the ceiling above the incense. The four kerubic statues around the silver altar and its central flame again bring an etheric feeling of awe and timelessness.

¹³⁹ From our book *Secret of a Golden Dawn Temple*.

As before, you vibrate the divine name of *Shaddai El Chai*, the Archangel *Gabriel*, the order of the *Kerubim*, and finally, the name of the temple itself, *Yesod*.

The beautiful Gabriel takes shape in the clouds of incense. The same dark hair, green eyes and fine-boned features are there, but this time the robes of violet and yellow cover a female form—the Archangel has chosen to emphasize her feminine aspects. She speaks:

“Behold around you, the realm of Foundation—the sphere of the art of magic. You have entered the current of the astral Light. By what Sign hast thou entered into the temple of Flux and Reflux?

You answer by giving the Sign of the Theoricus.

“Why have you come to the chamber of change and alteration?” she asks. You hold up the Pyramid of the Four Elements.

The Archangel anoints you with perfume as you again step into the sandals of a Firm Foundation which provide you a better footing in the astral plane. Gabriel then takes you to a curtain in the Southeast upon which is depicted the Tarot card of The Star. She traces the sigil of Aquarius and the veil evaporates, disclosing a door of glass, upon which is a panel of violet stained glass shaped in the form of the letter Tzaddi. Before it, you hold up the Pyramid and trace the letter of the fishhook. The door opens and the journey on the 28th Path of The Star begins.

The scenery along this trail is the most lush and beautiful of any you have yet encountered. Not only is the sight of it beautiful, but the whole atmosphere of the landscape is one of overwhelming peace and promise. It is ideal—the perfect Garden of Eden. Gabriel walks swiftly, but you are in no hurry and pause frequently to admire some singularly lovely flower or butterfly, or listen to a songbird. The guide stops often to let you catch up to her.

The path ahead leads between two olive trees where a single figure stands guard with no weapon at all. He is not nearly as menacing as the portal guardians of other paths have been. Nevertheless, he blocks your entrance.

“Thou canst not enter the Garden of Perfected Nature, unless thou canst tell me my name.” he states.

“SAA, god of feeling and intelligence is Thy name. Thou art the god that causes men and women to perceive, to feel, to understand and to become wise through experience,” you reply.

“In what signs and symbols do ye come?”

Giving the Sign of Philosophus you answer, “In the divine name *YHVH Tzabaoth*, in the word *Kaph Cheth* and in this symbol of the Pyramid of the Four Elements.”

The god traces the sigil of Aquarius in the Air before you and lets you pass, but not without a word of warning. “Respect the garden for its beauty, but also for its thorns which are felt but rarely seen.” With that enigmatic word of caution, you continue up the path. Gabriel indicates that this is as far as she will take you.

In the main part of this paradise, there is a cool spring of pure running Water which trickles through a grove of lilacs. Unhurried, you sit down on a large rock which overhangs the stream. A long blade of grass provides you with something to hold between your teeth. You lazily chew the stem, tasting the strong green

fluid. The Water beside the stone reflects your face back at you. After a short while you notice three large yellow butterflies carrying a lily between them. They hover close enough for you to smell the sweet odor of the flower. "Come closer," they whisper, "Come and drink the nectar of the Garden of Paradise. Live here with us in eternal happiness!" The smell of the honey-liquid within the flower is intoxicating and inviting. You can imagine how sweet it would taste. But something holds you back. You are suddenly aware of the sandals of Yesod on your feet. The thought of the Firm Foundation suddenly thrusts itself into your mind. If you drink the fluid, you could become immortal and live in the Garden of Eden forever. But at what price? This way to immortality seems too easy. What good is it to become immortal if you have not yet learned the lessons of this incarnation? It is very tempting, but in the end, you refuse to drink.

Turning away, you glance down into the stream beneath your feet. To your surprise, the face that is reflected back at you is not your own. The triangular head of Sebek the crocodile, complete with a toothy grin, has stealthily glided into position below you. Instinctively, you give the Attacking Sign at him, followed by the Sign of Silence. The scaly head disappears under the Water.

The sound of laughter makes you look up. The butterflies have become sylphs who are amused that you almost fell for their illusion. The flower that they hold is a carnivorous pitcher plant. In a cloud of fairy dust, they vanish.

The glamour gone, you stand up and realize that you almost did not complete this journey. Much time as passed, and it is late evening. Luckily, the Moon is high and full, with no clouds to obscure the light it provides. Looking around for the trail, you spot it and continue up the 28th path, this time with more respect and fewer misconceptions.

The road winds through thick vegetation and eventually into a grassy meadow. There stands a great and beautiful goddess with long golden hair and milky skin. She is nude save for the symbol of the seven-pointed star at her brow. In each hand she grasps a vase, one gray and one black. Water from both vases pour out upon the ground at her feet, forming the headwaters of a great river. She is Isis, the mighty goddess. But she is also Hathor and Nephthys, the dark-skinned beauty. In fact she is all goddesses, but perhaps she is best described by the title *Aima Elohim*, the great Supernal Mother. The vases contain the essences of Chokmah and Binah, respectively, pouring out upon the Earth to restore the decimated garden of Eden. A large heptagonal star surrounded by fourteen secondary rays sits in the sky above her head. This is the dog star, Sirius, as well as *Sept* or *Sothis*, the Star of Hathor, which is known as the second sun in heaven. The seven Planets of the ancients appear as smaller stars which encircle the Sept star like a halo.

To the right (Geburah) side of the figure is the Tree of the knowledge of Good and Evil, which symbolizes the mixed state of the human condition after the expulsion from the Garden of eternal happiness, pleasure and pain, love and anger, harmony and disorder. An Ibis, the bird of Thoth perches itself on the forbidding tree as if to emphasize that only through the willpower of the magician can the garden be restored—through the proper use of knowledge in accordance with the universal will.

To the left (Chesed) side of the figure is the Tree of Life, the map which humankind may follow to reconstruct the Garden of Eden within the Personality of each individual through meditation and spiritual intuition.

You give the Sign and Words of a Philosophus, hold out the truncated pyramid and ask for guidance and inspiration from the great goddess. She says nothing and scarcely seems to notice you, but continues to pour Water into the river. For a brief moment you are perplexed, but decide to take a different approach. Seating yourself in the grass at the edge of the river, you begin to focus on the large star in the sky. You concentrate on the number of rays, seven primary plus fourteen secondary—a total of twenty-one. Closing your eyes, you begin to mentally intone the divine name of Kether, *Eheieh*, meditating only upon the quiet vibration of the name, and shutting out all else.

After vibrating the name for a period of time, the voice of goddess enters your mind. You listen as she speaks:

“Dost thou imagine that thou hast come to this place of thine own accord searching for Wisdom? Nothing is farther from the Truth. I have sought *Thee* out. I have brought thee here as a fish on the hook of Tzaddi cast into the shadowy ocean—to bring thee into the Light. I seek thee as a bride seeks the groom. I seek thee as a reflection of mine own face in a mirror.

“I am the gate which looks out upon the world and back in at myself. I lead humanity from falsity into Truth—from the separateness of the outer into the wholeness and holiness of the Inner. This I work through *Inner* vision and hearing. The eyes and ears of the body are concerned only with the veneer of reality. The senses of the Soul perceive far more that is Truth. The seeds of Truth and Wisdom are sown in silence and grow in silence and mystery. Not in confusion and noise is the work of Nature perfected, but in the calm meditation that seeks out thine own true self. Here shalt thou find me reflected. Herein lies the return to the Garden. Herein also is the universe resolved into its ultimate elements under the presidency of the divine ETH.”

When the goddess is done speaking, you open your eyes. She stands there as before, pouring out the essence of the Supernals into the river. As the Water from the vases mix with that of the river, quartz crystals are formed, as though energy is transforming from a fluid into a solid form. This metamorphosis of energy reminds you of your own transformation—from a secular individual into an initiate of the Hermetic mysteries.

The vision of the star re-enters your thoughts. You are reminded of the story of Lucifer, not the devil of the Dark Ages, but the beautiful Angel whose name means “Light Bearer” identified with the Planet Venus—the Morning and Evening Star. Venus, the physical chakra of the Sephirah, Netzach, hangs in the sky with the other stars.

You sit on the river bank a long time, basking in the rays of starlight, filled with inspiration and creativity. The stars multiply into a galaxy. Each constellation presents itself to you, one after another. Soon the fingers of morning begin to grasp the Eastern edge of the sky, pushing the stars ever higher above the horizon. As dawn breaks over the Garden, you know it is time to leave.

Backtracking the way you came, you soon arrive at the twin olive trees guarded by the god Saa. Gabriel is there waiting for you. Together you return to the temple of Yesod where you return the violet sandals to their place at the foot of the altar. She then guides you back to the temple of Malkuth. Sandalphon seems particularly pleased to see you after this journey and welcomes you with an embrace worthy of an Archangel. She then closes the portal of Tzaddi. As always you take a few moments of silent communion over the altar flame with Sandalphon. After this journey, such moments of silence seem pregnant with conversation. Finally, bidding her farewell, you salute with the Projection Sign. She in turn gives the Sign of Silence.

At this point bring your astral body back to the physical temple around you. Do not hurry.

Perform the LBRP with the black end of the wand. Declare the temple duly closed.✧

The 27th Path of Peh

The *Sepher Yetzirah* calls the 27th Path the Exciting Intelligence, because by it is created the Intellect of all created Beings under the Highest Heaven. It is therefore a reflection of the sphere of Mars and the path connecting Netzach with Hod. The "Exciting Intelligence" refers to the power of this path to arouse sudden change. The Hebrew letter Peh means mouth, which alludes to the power of speech and vibration. This is the first of the reciprocal paths (straddling all three pillars) that the initiate encounters while scaling the paths of the Tree.

This most difficult path involves the abrupt and complete destruction (purification) of old "realities." It signifies sudden illumination or realization. The Higher Forces are brought in through this harsh path in order to exhaust the Lower Personality and literally force spiritual growth to take place.

The 16th Key of the Tarot *The Tower*, is attributed to this path. The Magical Title of this card is "The Lord of the Hosts of the Mighty." The path of The Tower is known as "The Victory over Splendor." Venus acting through Mars upon Mercury. This gives some indication of the conflict between heart and mind that occurs on this path. Emotion and Desire (Venus) struggle to strike a balance with Intellect (Mercury) using fiery Martial force. This balance must be accomplished before any real spiritual progress can take place.

Symbols included within the Tarot card of The Tower are: a stone tower struck by a lightning bolt in the shape of the Mars sigil, two figures falling headlong from the blasted crown of the tower, the Tree of Life and the Tree of the Qlipsoth. The Tower symbolizes the "I" consciousness or Personality awareness. It represents those beliefs which each person has built up through life since childhood—those beliefs that were programmed into the child by parents, teachers, institutions and peers. The Tower is built in this fashion, one brick, one belief at a

time, and is fortified in adulthood like a tower under siege. This tower is protected by the Lower Personality from attack by other belief systems which are in disagreement with it. Thus it becomes a closed armory, firmly shut against free flow of expression from the outside as well as from the inside.

The Tower struck by lightning represents the Ego awareness collapsing under an inflow of force which exposes something of the essence of the Higher Self. Thus the old "realities" so cherished by the Lower Personality are changed forever—destroyed for all intents and purposes. Once the Tower has been shattered, it must be re-examined. Some remnants of the old Tower may then be re-integrated, while others are discarded. It is up to the initiate to decide.✧

A JOURNEY ON THE 27TH PATH OF PEH¹⁴⁰

For this ritual the Philosophus will need the robe, nemyss, red sandals and the Outer Wand of Double Power. The temple is to be arranged as in the Third part of the 4 = 7 grade. Upon the altar should be the Tarot Trump of THE TOWER. A comfortable place to sit and meditate should be arranged West of the pillars.

After a period of relaxation has passed, go to the Northeast and say, "HEKAS, HEKAS, ESTE BEBELOI! Far from this sacred place be the profane!"

Go to the East. With the black end of the wand, perform the Lesser Banishing Ritual of the pentagram.

Go the West of the altar. With the white end of the Wand of Double Power, trace a large letter Peh over the Tarot card. Visualize it in Red. Intone the name of the letter twice. Give the Neophyte Signs toward the card. Put the wand aside, and take the Calvary Cross in your right hand.

With all your powers of concentration, look upon the card and comprehend it, consider all its meaning and symbolism. Give the Sign of the Philosophus. At this point you may sit comfortably if you wish, but maintain a disassociation from the surrounding room. Behind the darkness of your closed eyelids, you begin to formulate the astral temple of the Sephirah Malkuth, as the journey begins:

Astrally, you give the Sign of the Zelator. The ten-sided chamber of Malkuth appears around you. As on previous journeys, you intone the names which call forth the inhabitants of this temple, *Adonai ha-Aretz*, *Sandalphon*, *Ashim*, and finally, *Malkuth*. Sandalphon comes forth and you exchange the usual Signs. When she asks why you have come this time, you hold up the Calvary Cross of 10

¹⁴⁰ From our book *Secret of a Golden Dawn Temple*.

Squares for her to see. Swiftly, the Archangel leads you through the portal of Shin in the Northeast of the temple and up the 31st Path to the temple of Hod. Leaving Sandalphon, you enter the Water temple giving the Neophyte Signs.

A great eight-sided room surrounds you. The walls are draped in curtains of orange silk and the floor is covered with glittering Fire opals. The scent of storax is heavy in the Air. In each corner of the room is a statue of the god of Knowledge, given various names and appearances throughout history: Tahuti-Toth, Enki, Hermes, Mercury, Nabu, Turms, Odin and Cilans. A statue of an hermaphrodite, Hapi, god of the Nile occupies a small shrine in one part of the temple. The ceiling above you is dominated by a large blue sigil of Mercury. Within the circle of the sigil is the image of a cup. Your attention is drawn to the center of the room where eight alternating columns of Water and Fire enclose a small inner sanctuary. There is a blue altar in the middle of this sacred chamber, covered by an apron, upon which is a disc of opal containing the temple flame. In addition, there is a chalice of Water and the Book of Knowledge with the figure of an octagram gracing its cover.

To announce your presence in the temple and call forth its inhabitants, you vibrate the divine name *Elohim Tzabaoth* and the name of the Archangel, *Michael*. You then call upon the order of Angels known as the *Beni Elohim*. Finally, you intone the name of the temple itself, Hod.

Almost immediately, the great flaming being of Michael appears, just as you remember him from the Path of Shin, clothed in a Fireball of red and orange flames with fingers of flame running the entire length of his body. His vaporous wings form a halo of pure heat around his head, and he carries a large sword, for he is the Prince of Light and the Leader of the Heavenly Hosts. He speaks:

"Behold the Vision of Splendour and the reflection of Mercy! By what sign does thou enter herein?"

You answer by giving the Sign of the Practicus.

"Why hast thou come to this temple of the Perfect and Absolute Intelligence?"

You hold up the Calvary Cross of Ten Squares for the Archangel to see. Satisfied, he changes into a form that is easier for you to approach. The halo of flames vanishes and in its place is a suit of armour, Roman in design, which makes Michael look more like a winged human warrior than a being of living flame. His sword has become a long spear.

The Archangel takes you to the right side of the chamber and draws back a portion of the orange drapery to reveal another curtain with the image of The Tower painted upon it. He traces the symbol of Mars and the veil fades into mist. In its place is a door carved from ruby, upon which is the Hebrew letter Peh. Giving the Sign of the Philosophus, you hold out the Cross and trace the form of the letter Peh before the door, which dissolves. Together, you and your guide start down the path.

It is sunrise, and the Solar disc is just beginning to mark its ascent to your left. You pass low rolling hills dotted with grazing sheep. The grazing is sparse, however, because the land is similar to a high plains desert with meager amounts

of rainfall. Joshua trees, cactus and desert scrub seem to be the norm here, and the arid odor of pepper is in the Air.

Eventually, the landscape begins to change, becoming more rocky and mountainous. Even the hardy desert scrub seems unable to get a foothold between the impartial granite slabs of this harsh place. Devoid of even the most durable of Nature's flora, the region looks as though it might just as well be a martian landscape. The trail seems treacherous, full of potholes and sharp, loose stones that cause you to misstep often. Michael says not a word as he walks effortlessly in front of you, but his protective presence is reassuring.

Just ahead of you, behind a craggy hillside, a wondrous image presents itself to your eyes—a great crown which sparkles with many jewels. As you get closer, you see before you an enormously high stone tower with a shining crown at its summit. The mighty fortress looks impenetrable and there are no windows. The path you are traveling leads straight to the entrance of the structure, where two well-worn battering rams have ended their days of combat only to be implanted in the ground as columns—their carved horns and ram-faces chipped and broken in many places. Before these crude pillars two figures hold watch over the entrance. Michael sends you on ahead. From here on you must face whatever awaits you alone, and act upon your own decisions. As you near the tower, you begin to make out the features of the two guardians.

The form on the right has a muscular form covered by a red tunic. The piercing eyes of a hawk glare at you from under a nemyss surmounted by the double crown of Egypt. In one hand the swarthy being holds a club, and in the other an iron-tipped spear.

The left-hand figure is feminine, also dark in limb, who holds a lotus staff and ankh. She too, wears a tunic of red linen.

At your approach, the figures cross their implements, spear to staff, and block your advance. "Thou canst not enter the Tower of the Vibration of the Word unless thou canst tell us our names," they command.

You turn to the hawk-headed figure and say, "Thou art *Horus*, god of battles, Slayer of Set and the enemies of Ra. *Heru* the Piecer, Son of the Sun." To the left-hand figure you answer, "Thou art *Nephtys*, sister of Isis, lady of the invisible, dark goddess of death and life."

"In what signs and symbols do ye come?" They question.

Your answer is given in the Sign of the Philosophus. "In the divine name *Elohim Tzabaoth*. In the word *Kaph Cheth*. And in this symbol of the Sephirothic Cross."

The figures step back and allow you to pass. A solid oak door stands in your way. You project at it with the Attacking Sign and it opens inward. Giving the Sign of Silence, you enter.

Once inside the damp, musky building, you feel a bit closed-in. The tower has been badly neglected and is in need of repair. Cobwebs and dust are everywhere. The floorboards are rotten and crumble under your weight. Before you is a stone staircase that looks as though it leads to the crown of the tower. Perhaps there is something of value in this dingy old tower that you need to explore. With renewed confidence you begin the ascent to the top. The stairs are slippery with

mold, so you must watch your step. As you climb, you pass armaments of all kinds: cannons, gunpowder, shields, lances, broadswords and more. Apparently, the tower has been under siege for some time, but it is well-fortified and armed to the teeth.

Nearing the top of the fortress, you hear sounds of music, dancing and laughter. Who, you wonder, could call such a place as this home? Your Will and curiosity drive you forward. Thrusting open a crumbling door at the top of the stairs, you gaze out onto a richly dressed group of nobles in silken robes and jeweled headpieces. They sit atop the crown of the tower under the shade a raised cloth. They are bloated and immobile from sheer gluttony. A few undernourished servants in rags do their best to minister to the needs and amusements of the group—playing flutes, dancing and bringing food. The only reward of these attendants is disregard at best. The more unfortunate servants receive a kick or fist. The wealthy barons and dukes argue with one another over luxurious trinkets which fall unnoticed to the fall when some new bauble grabs their attention. In front of this opulent group are enormous quantities of food and drink, so much food in fact that some of it appears to be spoiling. Yet tethered to a stone away from the food is a small monkey weak from hunger, with nothing to eat. The pitiful animal, kept only for amusement has obviously been forgotten like the other court toys. This makes you angry. How dare these people be so neglectful and selfish?

Your presence has startled them. They stare at you with absolute astonishment. It is as if they have never seen anyone besides themselves in their domain. They seem to consider you an intruder. Frightened, they sound an alarm. From the door behind you and another opening behind the nobles, armored guards come running with raised swords. What you wouldn't give to have Michael by your side now!

Before any hands are able to grasp you, there is another sudden commotion. The aristocrats are now frantic because the sun has abruptly disappeared behind a great black cloud. Without warning there is a huge explosion of light and stone. A great bolt of lightning has struck the tower! At the same moment, you hear a roaring vibration of sound as if all the Angelic choirs above the Firmament suddenly opened their mouths and uttered the true name of Tetragrammaton. Within an instant there are no longer bricks beneath your feet and you are sailing through the Air. For a moment you are certain that this must be the end of your journey. As you fall, you yell out, "ADONAI! I am free from the bonds of Darkness!"

Hands are suddenly there to grasp you. Michael, hearing your cry of willing sacrifice, has taken wing to keep you from falling into the void and sharing the fate of the Dukes of Edom. For the Lords of Chaos there is no rescue. From the Archangel's strong arms you watch as the nobles and the tower's crown are swept away in the darkness—into the waiting mouth of Moloch—and the nothingness from whence they came. Fascinated, you can do nothing but watch. A voice enters your mind, and you listen quietly as you learned to do on the Path of Tzaddi:

"I am the Logos and the mouth that utter it. I beget life and I consume life. I am the Alpha and the Omega. All things which I create return unto me. Do not be misled by this apparent demolition, for I destroy only to rebuild into a greater design. The Soul of the humankind evolves from this destruction, always growing and fading, changing yet living. Through this destruction is the Soul preserved, that

it may at length become One with the Source. Let those who would be free from the bonds of darkness learn to separate the spiritual from the material. Temper the Water of the Intellect with the Fire of Emotion. The Fire of Spirit moves and descends into the Fire of Form. Those who feel this divine Fire within their Souls shall ascend to live eternally within the new tower which I alone shall build. The Logos shall be my building stone and the vibration of the Word shall be my mortar.”

You are lying on the ground, but you did not feel the landing. Michael is standing above you smiling. The Archangel offers you his hand and pulls you to your feet. Remembering everything that has happened, you stare at the tower in amazement.

The mighty crown which surmounted the structure has been utterly destroyed. Not one of its bricks remain. The entire upper portion of masonry has been knocked away. Three gaping holes have been blown into the wall revealing that the Fire inside the fortress rages on. The openings resemble three blazing roses.

Squeezing your shoulder in a gesture of affection, Michael informs you that you have done well on this difficult test. What you rebuild out of the ashes of the Tower struck by Lightning will be far greater than anything you can now imagine. It is up to you to create a better, more balanced structure—discarding pieces of the old tower which are obsolete, while keeping those pieces which are usable. The new tower of the Personality must be built in the image of the Higher Design, using knowledge and compassion, never the one without the other. But for the moment you must return to the temple of Hod.

The landscape becomes less rugged and the road widens as you leave the desolate region of the old tower. The desert vegetation returns to view. You feel revitalized by having survived the ordeal of the Tower. Michael walks beside you now, as if he is more confident of your abilities.

A noise off to the right brings your attention to an apple tree beside the path that you had not noticed earlier. The monkey from the tower sits amid the branches, happily munching on a piece of fruit. It is as if the ape of Thoth has been nourished by the blasting of the old fortress.

Once again you find yourself back at the Water temple. You are reluctant to leave this place of learning, but you know that what you have accomplished today will take time to fully comprehend. Michael takes you down the path of Shin to the temple of Malkuth. As you say goodbye to the Archangel, he transforms back into his true flaming appearance—the Light of God in the center of the ball of flame.

Sandalphon quickly seals the portal of the 31st Path behind you. She fetches a chalice to give you a long cool drink from the fountain. The Ashim are quite noticeable in the temple after your journey on the Path of Peh. They resemble Yods of flame dancing above the altar. You enjoy their company awhile before leaving. Finally, you bid goodbye to the inhabitants of the temple and salute with the Projection Sign. Sandalphon gives the Sign of Silence.

At this point bring your astral body back to the physical temple around you. Do not hurry.

Perform the LBRP with the black end of the wand. Declare the temple duly closed.✧

AN INVOCATION OF THE ELEMENT OF FIRE

For the grade of Philosophus

For this ritual the Philosophus will need a black Outer Order robe, black and white striped nemyss, and the Outer Wand of Double Power. A red candle and one or more of the talismanic emblems mentioned on page 573 should be placed on the altar. The temple is to be arranged in accordance with the Philosophus Hall (as in the final part of the initiation ceremony).

Relax for a few moments and perform the Fourfold Breath.

Go to the Northeast and say, "HEKAS, HEKAS, ESTE BEBELOI!"

With the black end of the wand, perform the Lesser Banishing Ritual of the Pentagram.

(Say the following invocation:) And when after all the phantoms are banished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the universe. Hear thou, the Voice of Fire!

Go clockwise to the East. With the white end of the wand, trace the lesser invoking pentagram. Thrust the wand through the center of the figure and vibrate, "ADONAI!" Draw the same figure and intone the same name in all four quarters going from East to South, West and North. Return to the South. Say:

In the divine name YHVH TZABAOth, I open this temple in the Element of Fire. May the Archangel MICHAEL look with favor upon this ceremony! May the Angel ARIEL and the ruler SERAPH be also in attendance! I have gained admission to this temple through the Cross of the Hegemon's Badge. Hear me! I am one who has received the Mystic Title of Pharos Illuminans and the symbols of ASCH and PHRATH. As an Illuminating Tower of Light, I invoke the powers of Fire to bear witness to my spiritual endeavor. Grant me the knowledge of the Element of Fire and the divine realm, so that I may obtain greater understanding of hidden things and thereby advance in the Great Work.

Circumambulate the temple three times, saluting with the Neophyte Signs when passing the East.

Go to the West and face East. Give the Adoration to the Lord of the Universe:

*Holy art Thou, Lord of the Universe!
Holy art Thou, Whom Nature hath not formed!
Holy art Thou, the Vast and the Mighty One!
Lord of the Light, and of the Darkness!*

Go to the South and give the Philosophus Sign. Recite the Prayer of the Salamanders:

Immortal, Eternal, Ineffable and Uncreated Father of all, borne upon the Chariot of Worlds which ever roll in ceaseless motion. Ruler over the Ethereal Vastness where the Throne of Thy Power is raised, from the summit of which Thine Eyes behold all and Thy Pure and Holy Ears hear all—help us, Thy children, whom Thou hast loved since the birth of the Ages of Time! Thy Majesty, Golden, Vast and Eternal, shineth above the Heaven of Stars. Above them art Thou exalted.

O Thou Flashing Fire, there Thou illuminatest all things with Thine Insupportable Glory, whence flow the Ceaseless Streams of Splendour which nourisheth Thine Infinite Spirit. This Infinite Spirit nourisheth all and maketh that inexhaustible Treasure of Generation which ever encompasseth Thee—replete with the numberless forms wherewith Thou hast filled it from the Beginning.

From this Spirit arise those most holy kings who are around Thy Throne and who compose Thy Court.

O Universal Father, One and Alone! Father alike of Immortals and Mortals. Thou hast specially created Powers similar unto Thy Thought Eternal and unto Thy Venerable Essence. Thou hast established them above the Angels who announce Thy Will to the world.

Lastly, Thou hast created us as a third Order in our Elemental Empire.

There our continual exercise is to praise and to adore Thy Desires: there we ceaselessly burn with Eternal Aspirations unto Thee, O Father! O Mother of Mothers! O Archetype Eternal of Maternity and Love! O Son, the Flower of all Sons! Form of all Forms! Soul, Spirit, Harmony and Numeral of all things! Amen!

Give the Philosophus Sign. Go to the West of the altar. With the white end of the wand, trace the lesser invoking pentagram over the red candle. Place the wand aside.

Take a few moments to feel the heat of the candle flame. As you partake of the Element, meditate on the talismanic emblem you have chosen. Take as much time as you need for the meditation.

Perform the Reverse Circumambulation. Go to the East and say:

I now release any Spirits that may have been imprisoned by this ceremony. Depart in peace to your abodes and habitations. Go with the blessings of YHVH TZABAOH!

Perform the LBRP with the black end of the wand. Then say: "*I now declare this temple duly closed.*" ✨

Suggested Reading

Egyptian Religion by E.A. Wallis Budge

(Write a report on the book. Examine the parallels between the religion of the ancient Egyptians and Judaeo-Christian beliefs.)

Egyptian Magic by Florence Farr

Awakening Osiris by Normandi Ellis

Meditation and Kabbalah by Aryeh Kaplan

(An excellent book which explores the meditative techniques, mantras and mandalas of the ancient Qabalists. Write a report on the book. Explore and put into practice some of the techniques given.)

Sefer Yetzirah, The Book of Creation by Aryeh Kaplan

Psychology & Kabbalah by Z'en ben Shimon Halevi

(Write a report on the book.)

The Book of Tokens by Paul Foster Case

(A potent little book of Tarot Meditations. Perform one meditation daily in conjunction with the Qabalistic Cross and the Adoration to the Lord of the Universe, or with the daily meditations given in Chapter One.)

The Equilibration of Jehovah by M. Isidora Forrest

(Published in *The Golden Dawn Journal, Book 2: Qabalah*. If possible, perform this ritual with a group of competent magicians, priests and priestesses. Record your impressions and take note of how the fiery energy of Jehovah is transformed during the ceremony.)

The Restoration and Alchemy by Steven Marshall.

(Published in *The Golden Dawn Journal, Book 2: Qabalah*)

The Gnostics and Their Remains by C. W. King

The Gnostic Gospels by Elaine Pagels

The Varieties of Religious Experience by William James

Religions, Values, and Peak Experiences by Abraham H. Maslow

Up from Eden: A Transpersonal View of Human Evolution by Ken Wilber

Some Final Suggestions

- Obtain a black-and-white 8.5 x 11 copy of the Tarot card *The Moon* and paint it, or draw your own version of the card.
- Obtain a black-and-white 8.5 x 11 copy of the Tarot card *The Star* and paint it, or draw your own version of the card.
- Make colored drawings of Osiris, Horus and Isis. Devise your own meditation for incorporating these figures.
- Make colored drawings of Isis, Nephthys and Hathor. Devise your own meditation for incorporating these figures.
- Draw your personal impression of a Salamander.
- Practice divination by Pyromancy. (See the introduction of *The Golden Dawn Journal, Book 1: Divination.*)
- Take periodic observations of the Planet Venus (at both dawn and dusk) Also take note what Zodiacal Sign the Planet is in.
- Take note of where Venus falls in your own Zodiacal chart. Write a brief report on how you think you are affected by the Planet's position in your natal chart.
- Take note of any Planets that are located in Fire Signs in your own Zodiacal chart. Write a brief report on how you think you are affected by them.
- Prepare your own mixture of perfumed oils, herbal baths, magic inks or herbal teas for the Sephirah of Venus, using your ingenuity and the source book *The Complete Book of Incense, Oils and Brews* by Scott Cunningham.
- Perform Tarot divinations twice daily while in the grade of Philosophus.
- Take a trip to a foundry or metal smith. Meditate on the importance of the Fire Element to human invention and interaction.
- Gaze into a camp fire or lighted hearth. Meditate on the importance of the Fire Element to all aspects of Life on this Planet.
- Find out how you can become personally involved in Fire prevention and responsible management of this potent Element.

Examinations

(Answers for all exams are given in the back of this book.)

QUIZ 0 (*The Ritual*)

1. What is the Grand Word of the grade of Philosophus?
2. What is the Mystic Number of the Philosophus grade?
3. What is the password of the Philosophus grade derived from the Mystic Number?
4. What is the Battery of knocks attributed to the Philosophus grade?
5. What is the Grip of the Philosophus grade?
6. What is the Sign of the Philosophus grade?
7. What is the Elemental symbol given to the Philosophus?
8. List the name of the Element attributed to this grade (in English and in Hebrew.)
9. Which direction is associated with this Element?
10. What is the Mystic Title conferred upon a Philosophus?
11. What does the Mystic Title mean?
12. Which Sephirah is associated with this grade?
13. List the Divine (Atziluthic) Name of this Sephirah.
14. Name the Great Archangel of the Element of this grade.
15. Name the Kerubic Sign of this Element.
16. What are the Three Great Secret Names of God borne upon the Enochian Banners of the Quarter?
17. Name the Great Enochian King of the Quarter.
18. How are the Cross and triangle arranged on the altar?
19. What does the arrangement of the Cross and triangle symbolize?
20. What does "4 = 7" signify?
21. What is the Admission Badge to the 29th Path?
22. What is the Admission Badge to the 28th Path?
23. What is the Admission Badge to the 27th Path?
24. What is the Admission Badge to the temple of the 7th Sephirah of Netzach?
25. The Admission Badge is identical to the lamen of which officer?
26. The distinct sections of a ritual are called "points." Each grade ritual has at least three points: an opening, a closing, and at least one middle point between the opening and the closing. How many middle points are there in the Philosophus Ritual?
27. Briefly describe what happens in each of the middle points of this ritual.
28. During the Philosophus oath, what gesture does the candidate make in swearing his/her oath the Powers of the Element?
29. List the names of the gods encountered by the candidate on the 29th Path.
30. On the 29th Path, what type of Water is associated with the godform in the Northeast? What aspect of time is associated with this figure?

31. What type of Water is associated with the godform in the Southeast? What aspect of time is associated with this figure?
32. What type of Water is associated with the godform in the West? What aspect of time is associated with this figure?
33. Describe the 18th Key of the Tarot.
34. Describe the 17th Key of the Tarot.
35. Describe the 16th Key of the Tarot.
36. In addition to the Tarot Keys and the Admission Badges, what diagrams are displayed in this grade?
37. What additional symbol is given to the Philosophus?

QUIZ—SECTIONS 1, 2, and 3 (*Qabalah, Shem ha-Mephoresh, The Correspondences of Netzach*)

1. How is the word "Azoth" formed?
2. What is Azoth?
3. List the 3 Negative Veils. Give both English and Hebrew spellings.
4. Which Veil indicates the "Limitless?"
5. Which Veil indicates the "Limitless Light?"
6. Which Veil is sometimes referred as the feminine/negative aspect of God that takes in Light?
7. Which Veil can be described as an empty circle surrounded by a circle of Light?
8. What is the Hebrew word for "contraction?"
9. What is the Hebrew name of the "archetypal man?"
10. Which Veil indicates "Nothing?"
11. On the archetypal man, which side is the Pillar of Mercy located on?
12. What is Tohu?
13. What Lurianic phrase is used to signify the Fall of Eden or the Death of the Kings?
14. What Hebrew word means "faces?"
15. List the five "faces." Give both English and Hebrew spellings.
16. What "face" is known as "short-faced?"
17. What "face" is known as "long-faced?"
18. What "face" is attributed to the second letter Heh of YHVH?
19. What "face" is attributed to Chokmah?
20. What "face" is attributed to Heh Final? What are two additional names given to this face?
21. What Hebrew phrase means "Ancient of Days?" Give both English and Hebrew spellings.
22. What Sephirah is associated with the "Ancient of Days?"
23. What Hebrew phrase means "the Holy Ancient One?"
24. What Sephirah is associated with "the Holy Ancient One?"
25. What name means "the Lesser Countenance?" What Sephirah/Sephiroth does it correspond to?

26. What name means "the Greater Countenance?" What Sephirah/Sephiroth does it correspond to?
27. What is the name given to the Supernal Father and Mother united?
28. What Hebrew word means "Redemption?"
29. List the Secret names of the Four Qabalistic Worlds. Give both English and Hebrew spellings.
30. Why is the letter Tau important with regard to the Four Qabalistic Worlds?
31. What is the Hebrew name for the Seven Palaces?
32. What Sephiroth are assigned to the 1st Palace?
33. What Sephiroth are assigned to the 7th Palace?
34. What is so important about the Seven Palaces?
35. Air is reflected from _____ through _____ to _____.
36. Water is reflected from _____ through _____ to _____.
37. The formation of the Macrocosmic Hexagram is from the _____ on each side of the _____.
38. What is the name of the Serpent of Brass?
39. What does the name Shem ha-Mephoresh mean? What does it refer to?
40. Where does the Shem ha-Mephoresh originate from (How was it formed)?
41. In assigning the decanates of the Zodiac to the names of the Shem ha-Mephoresh, the Golden Dawn system assigns the first Decan to which Zodiacal Sign?
42. What additional titles are sometimes used to describe the Shem ha-Mephoresh?
43. How many letters appear in each divine name of the Shem ha-Mephoresh?
44. How are Angelic names formed from the Shem ha-Mephoresh?
45. What do the Angels of the Shem ha-Mephoresh rule over?
46. Which suffix to the divine names indicates Mercy and beneficence?
47. Which suffix to the divine names indicates Severity and judgment?
48. Which is the only Hebrew letter not used in the Shem ha-Mephoresh?
49. What is the literal meaning of Netzach?
50. What is the Divine (Atziluthic) Name of Netzach?
51. What is the Archangelic (Briatic) Name of Netzach?
52. What is the Angelic Choir of Netzach?
53. What House of Assiah is associated with Netzach?
54. What is the Spiritual Experience of Netzach?
55. What is the Briatic Color of Netzach?
56. What Tarot cards are attributed to Netzach?
57. What is the Magical Image of Netzach?
58. List some incenses that are associated with Netzach.
59. What are the symbols of Netzach?
60. What is the Lineal figure of Netzach?
61. What is the Virtue associated with Netzach?
62. What is the Vice associated with Netzach?
63. What part of the human anatomy is attributed to Netzach?

QUIZ—PARTS 4, 5, and 6

(Correspondences of Fire, Venus and The Qlippoth)

1. Describe the energy of Fire.
2. What is the Hebrew name for Fire? Give both English and Hebrew spellings?
3. What is the Outer Divine Name of Fire? Give both English and Hebrew spellings.
4. What is the Hebrew name for the Cardinal Point of the South? Give both English and Hebrew spellings.
5. What is the name of the Archangel of Fire? Give both English and Hebrew spellings.
6. What is the name of the Angel of Fire? Give both English and Hebrew spellings.
7. What is the name of the Ruler of Fire? Give both English and Hebrew spellings.
8. What is the name of the King of Fire?
9. What is the name of Order of Elementals associated with Fire?
10. What is the name of the Kerub of Fire?
11. What is the name of the Egyptian goddess of war and the destructive heat of late summer?
12. What is the name of the Assyro-Babylonian Fire god who was invoked during sacrifices?
13. What is the name of the Egyptian god associated with Fire and Heat who is also a form of Horus?
14. What is the name of the Egyptian Fire goddess with the head of a cat?
15. What is the name of the Assyro-Babylonian Fire god who invoked by sorcerers to destroy their enemies?
16. What is the name of the Egyptian god who was known as the "smiter of the rebel?"
17. What is the name of the Egyptian phoenix?
18. What is the name of the Egyptian war god who is often portrayed with the head of a bull?
19. What is the name of the Egyptian god of metalsmithing?
20. What is the name of the Greek Titan who stole Fire from the gods?
21. What is the name of the Greek god of terrestrial Fire?
22. What is the name of the Greek goddess of the Hearth Fire?
23. List some of the things that are ruled by the Planet Venus.
24. List some of the things that the days and hours of Venus are used for in magic.
25. What is the Hebrew name for Venus?
26. The ancients described Venus as the ruler of the period of life dominated by _____ from the ages ____ to ____.
27. Describe the symbol of Venus on the Tree of Life.
28. What is the name of the Archangel of Venus?

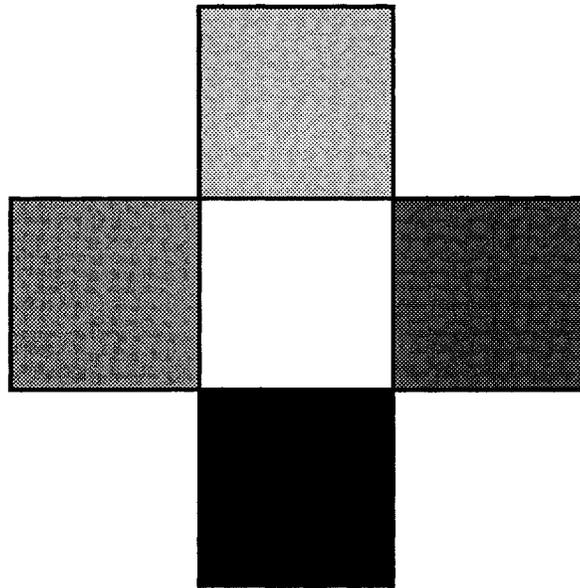
29. What day is associated with Venus?
30. What is the name of the Planetary Intelligence of Venus?
31. What is the name of the Planetary Spirit of Venus?
32. What is the name of the Olympic Planetary Spirit of Venus?
33. What is the metal of Venus?
34. Name some of the gemstones associated with Venus.
35. Name some of the trees associated with Venus.
36. Name some of the herbs/plants associated with Venus.
37. Name some of the animals associated with Venus.
38. What is the name of the Egyptian god of marriage and merriment?
39. What is the name of the Assyro-Babylonian goddess of love and war?
40. What is the name of the Egyptian goddess of love, dance and music?
41. What is the name of the Assyro-Babylonian goddess who was the courtesan to the gods?
42. What is the name of the Egyptian goddess whose special instrument was the sistrum?
43. What is the name of the Egyptian goddess of love who is often portrayed as a nude woman standing on a lion?
44. What is the name of the Greek goddess of love?
45. What is the name of the Greek goddess of marriage?
46. What is the name of the Greek goddess of lust and prostitutes?
47. What is the name of the Teutonic goddess of love?
48. What Greek god is known as "the deliverer of men from their cares?"
49. What Planet complements Venus on the Macrocosmic Hexagram? List some characteristics that the two Planets share.
50. What event resulted in the creation of the Qlipoth?
51. What are the Qlipoth?
52. Why is Malkuth said to be "fallen?"
53. What number is especially referred to the Qlipoth?
54. What are the names of the Negative Qlippotic Veils?
55. What are the names of the Qlipoth of the Sephiroth?
56. What are the names of the Qlipoth of the Zodiacal Signs?
57. What creature represents the synthesis of all the Zodiacal Qlipoth?
58. What creature represents the synthesis of all the Sephirotic Qlipoth?

QUIZ—SECTIONS 7, 8, 9 and 10 (*Alchemy, Admission Badges and Diagrams, The Greek Alphabet, Tarot Divination*)

1. What is one great difference between chemical and Alchemical processes?
2. How can the entire process of Alchemy be explained Qabalistically?
3. What Alchemical implement is used for continuous distillation?
4. What Alchemical implement resembles a dancing bear?
5. What Alchemical implement may be hermetically sealed?
6. What Alchemical implement is known as the Philosophical Furnace?
7. What Alchemical implement resembles a long-necked goose?

8. What is the Alchemical name for a steam bath?
9. What is the Alchemical name for a modern water bath?
10. Describe the Alchemical symbol of sulfur on the Tree.
11. Describe the Alchemical symbol of salt on the Tree.
12. Describe the Alchemical symbol of mercury on the Tree.
13. What three symbols are the emblems of the Planets derived from?
14. The _____ is a symbol of corrosion.
15. The Planet _____ is the only one which unites these 3 forms in one symbol.
16. True or False. The corrosion of metals is usually of the complementary color to that which they naturally approximate.
17. Describe the Admission Badge to the Path of Qoph.
18. Describe the Admission Badge to the Path of Tzaddi.
19. Describe the Admission Badge to the Path of Peh.
20. Describe the Admission Badge to the temple of Netzach.
21. Briefly describe the diagram of the Fall of Eden.
22. In terms of the various parts of the Self (i.e., Higher Self, Lower Self, etc.) what does the diagram of the Fall represent?
23. What does the diagram of the Fall represent from a Macrocosmic viewpoint?
24. What does the diagram of the Fall represent from a Microcosmic viewpoint?
25. What was the Tarot card spread that was originally recommended to First Order students in the early days of the Golden Dawn?
26. What is the name of the Great Angel who is set over the operations of the Tarot?
27. List the letters of the Greek alphabet along with their names (in English), their numerical values and their English letter equivalents.

CHAPTER SIX



The Portal



The Portal grade does not bring the initiate to any one Sefhirah as in the previous grade initiations, although it may be considered as an outer court of Tiphareth. Moreover, this grade is especially referred to the Veil of Paroketh which falls in the Path of Samekh between Yesod and Tiphareth. This time the initiate is brought back squarely to the Middle Pillar and the Way of Balance. The Portal is very much a compendium of the earlier grades as well as a completion of them. This is also the final grade in this course of *self-initiation*. The Portal grade in particular is concerned with the process of inner alchemy—of separating and examining the parts of one's own psychological and spiritual working—in order to balance and merge them again into a more unified whole which makes true spiritual attainment possible.

The previous grade entailed the Alchemical processes of *analysis* and *dissolution* wherein the candidate was forced to examine his/her own chaotic inner workings. This included a kind of Alchemic "exorcism" if you will, of inner conflicts and the purging of any excess psychic "baggage." If the aspirant has honestly and diligently pursued the work of introspection and psychic balance that is the *core work* of the Golden Dawn at this level, then it is assumed that the candidate who has successfully completed the Philosophus grade is ready to begin the Alchemical process of *assimilation* wherein the purified portions of the aspirant's Elemental self are exalted by an infusion of the Light-giving Spirit and recombined into a balanced "whole" which is greater than the sum of its parts. This is the second half of the *solve et coagula* formula, where the sublimated Elements begin to coagulate into a more balanced psyche which is consecrated to the work of the Divine Will. This not only makes a higher level of spiritual growth possible, it is in fact the goal of the Alchemists—the procurement of the Philosopher's Stone.

The Element encountered in this grade is the fifth and final Element of Spirit. It is the guiding spiritual essence within the aspirant's psyche which transcends all of the Qabalistic Worlds. Spirit is the crowning Element which forms the uppermost point of the pentagram, ruling above the Elements of Fire, Water, Air and Earth, and announcing the dominion of the Divine Light over (and permeating throughout) the manifest Kingdom. It is the cornerstone of the magical tradition. Until the initiate receives an influx of this highest Element and makes an initial contact with the Higher and Divine Self (sometimes referred to as the Holy Guardian Angel or HGA), all magical workings undertaken will be undermined to a lesser or greater extent due to the fact that they will be under the governance of the ego rather than the guidance of the Angel or spiritual Self.

The Portal grade equilibrates all the various portions of the Elemental Self which are symbolically sacrificed upon the altar and submitted to the service of the Higher and Divine Genius. In addition, this grade not only emphasizes the *Quintessence* or Philosophic Mercury, it takes the Alchemical process one step further by focusing on specific Alchemic symbolism to drive the point home. Thus the Portal grade clearly represents a definite stage in the Spagyric Art. The Second and Third Adepts in this ritual bear wands which are surmounted by the Alchemical symbols of sulfur and salt respectively. The Chief Adept (who replaces the Hierophant in this ritual) bears a wand surmounted by a pentagram, to represent collectively the three Alchemic Principles of sulfur, salt and mercury. This points out that the Spirit or Quintessence is more than the union of the four Elements, it is that which contains the three hidden Alchemical Principles. After taking this initiation, it is the duty of the aspirant to expand upon these Three Principles, to separate them from their base, and to engage and comprehend them fully within the consciousness.

There are a number of unique aspects to the ceremony of the Portal. Whereas all of the Outer Order grades represent what in the strictest interpretation of the Golden Dawn calls the "First Degree," the Portal is referred to the "Second Degree." This is also the first time throughout all of the initiations that the candidate is formally presented with the white pillar. Up until this point the initiate has been working with the black pillar which represents the Outer Order. A primary theme in the Portal Ceremony is the candidate's coming out of Darkness into the Light. Only after the Darkness of the black pillar (i.e., the initiate's lower personality symbolized in the Elemental grades) has been explored and synthesized can the white pillar be safely approached.

There is also a curious mixture of both Outer Order and Inner Order officers present in this grade. This is because in the traditional scheme of the Golden Dawn, the Portal grade occupies a position "between the worlds," so to speak, between the Golden Dawn and the R.R. et A.C. It partakes of both, and yet is a part of neither. As already stated, the Hierophant has been replaced by the Chief Adept in this ceremony. (In the earlier grades the Inner Order was represented by the Dais officers, and the Hierophant acted as an intermediate between the Inner and the Outer. Here there is no need for an intermediate officer—the Inner Order officers are full participants in this rite.) The Hieres and the Hegemon are all that remain of the Outer Order initiatory team. These officers are in charge of the secondary Elements of Air and Earth while the 2nd and 3rd Adepts are in charge of the primary Elements of Fire and Water. (These four officers also correspond to the four pillars which were established within the aspirant's sphere of sensation in the Neophyte Ceremony.) The Chief Adept is in charge of the crowning Element of Spirit. (This officer corresponds to the white triangle of Supernal Light that was established in the Neophyte's aura.) Whereas the Neophyte grade was the *Alpha* stage of the initiatory process, the Portal is the *Omega* stage, crowning and completing the operation.

The four previous grades referred to the Sub-Elements of Malkuth in Assiah. The Portal grade emphasizes Yesod of Yesod in Assiah.

The Portal Sash

The plain white sash is a symbol of the initiate's attainment to the Second Degree. It fits over the candidate's right shoulder (crossing the black sash). While the black sash symbolized the watery current of the black pillar, the white sash alludes to the fiery current of the white pillar.

The Portal Implements

The Portal grade employs wands and lamens that are unique to this grade. The wand and sword of the Hegemon and the Hieres are the same as in all of the previous grades, however the wands of the remaining officers and all of the Lamens needed are different. These are described in detail later in this chapter.¹⁴¹

The Portal ceremony can be summarized as follows: After the standard (self-initiatory) rite of opening, the temple is in darkness, reminiscent of the darkness of Edom. Light is then brought into the temple from behind the Veil. By the word *Paroketh*, the Veil is opened and the four Elements are invoked into the four quarters of the temple (and into the cross of the Elements). The fifth Element of Spirit is invoked last to complete the other four. After an Adoration to the Lord of the Universe, the Veil is then closed.

The next part of the ceremony is called the *Ritual of the Cross and the Four Elements*. The candidate swears further oaths and must prove that s/he has grasped the secrets (signs and words) of *all* the preceding Elemental grades. The aspirant then circumambulates the hall with each respective Element (of the four lesser Elements) while vibrating the appropriate Elemental names and making the appropriate signs and figures. (Thus the candidate re-establishes the four Elements of the cross within his/her sphere of sensation and equilibrates them.) The symbolism of certain diagrams is also explained, including: The Cross of Four Triangles, the Circle and Point, the symbol of Malkuth, the Great Hermetic Arcanum, the Vision of Nebuchadnezzar, V.I.T.R.I.O.L., and the Seraphim in the Vision of Isaiah.

The next part of the ritual is known as the *Rite of the Pentagram and the Five Paths*. Here the candidate attempts to traverse five paths which lead to higher levels of the Tree of Life (the 21st, 24th, 25th, 26th, and 23rd Paths).

The aspirant attempts the Path of Kaph but is barred from undertaking it. The Path of Nun is then partially traversed and the Tarot card of the Death and a diagram of Typhon are revealed.

The aspirant then attempts the Path of Mem but is barred from venturing upon it. The Path of Ayin is then partially traversed and the Tarot card of the Devil and a diagram of Pan are unveiled.

The candidate, wearing the Cross of the Four Elements, advances to the Veil by the balanced Path of Samekh. In the word *Paroketh*, the initiate rends the Veil and offers up the Elemental portions of him/her self upon the white altar by burning a small portion of the Elemental symbols in a small cauldron. This signals the aspirant's willingness to consecrate his/her life to the service of the Divine.

¹⁴¹ The construction of these implements is described in our book *Secrets of a Golden Dawn Temple*.

Also burned is the candidate's magical motto. (A new motto will be employed after this grade.)

The aspirant is then formally presented with the white pillar and the sash of the grade. The Secrets of the Portal grade are revealed, along with the crowning Element of Spirit and the Enochian Tablet of Union. Two forms of the Temperance Card from the Tarot (the 25th Path) are shown. The importance of striking a balance between opposing forces is stressed. Certain symbols are explained further, including the Hierophant's Lamén, the Banner of the East, and the Chief Adept's Lamén. Finally the powers of the Elements are released.

Five officers are stationed in the Portal Hall in the form of a cross with the altar just below the "crossbar" (the station of the Hegemon). The Outer Order officers who represent Earth and Air (Hiereus and Hegemon) form the "shaft" of the cross in the West and center of the Hall respectively. The Chief Adept's station is at the top of this shaft in the East (Tiphareth), indicating that within the candidate's psyche, Spirit must be firmly grounded in Earth, while the reconciling Element of Air is ever at the point of balance. The 2nd Adept, who represents the Element of Fire and the white pillar is stationed in the South (Netzach), while the 3rd Adept who symbolizes the powers of Water and the black pillar is stationed in the North (Hod). (These officers too, are balanced by the Hegemon and the Element of Air in Yesod.) It is important to keep in mind however, that some of these officers are *not* stationed by their respective Element. The Hiereus is stationed in the West (Malkuth), but must move to the North when necessary to work with the Element of Earth. Likewise the 3rd Adept is stationed in the North (Hod), but must move to the West whenever a working of the Element of Water is called for. During key parts of the ritual the Elemental officers move to form a cross around the altar—each officer on the side of the altar that corresponds to the appropriate Element. When the Chief Adept (Spirit) joins the other four, s/he takes up a position just West of the altar—stepping between the altar and the 3rd Adept. Thus standing, they form the Greek Cross of Five Squares (or the Cross of the Elements).✧

The Godforms of the Portal Grade

As mentioned in Chapter Two, the various "traditional" godforms that exist in the grades beyond that of Neophyte are not set and carved in stone. Therefore the godforms that we have chosen to represent the various Elements in the Portal grade are *not* the only possible ones that may be used. The godforms listed below, however, correspond with the Elemental Deities first hinted at in the Theoricus Ceremony given in Chapter Three.

SERAPIS: The godform of the Hiereus and the deity associated with Elemental Earth. Serapis has a man's body and the head of a bull. The skin of the god is black and he wears the Solar disk and a uraeus between his crescent horns. His tunic is white bordered with black and his pectoral collar is banded red, yellow and blue. His nemyss is striped black and white and his wristbands are banded black and white. He bears either the Crook of Mercy and the Scourge of Severity or the

sword of the Hiereus. Serapis is seated upon a throne of black ornamented with white, and stands upon a pavement of black and white squares.

NUET: The godform of the Hegemon and the deity associated with Elemental Air. Nuet has the head and body of a golden-skinned woman. Upon her head she wears the crescent horns and solar disk surmounted by a vase of Water. In one hand she bears an ankh, and in the other either a yellow Lotus Wand or the miter-headed wand of the Hegemon. The goddess wears a tunic of violet ornamented with yellow stars. Her pectoral collar is banded black, red, and blue. Her nemyss is striped yellow and violet and her wristbands are banded yellow and violet. Nuet is seated on a throne of yellow ornamented with violet, and stands upon a pavement of black and white squares.

TEFNUT: The godform of the 3rd Adept and the deity associated with Elemental Water. Tefnut has the body of a woman and the head of a lioness. Upon her head she wears the Solar disk encircled by a serpent. Her skin is blue and she wears an orange tunic. Her pectoral collar is banded yellow, black and red. The Goddess wears a nemyss striped blue and orange and her wristbands are banded blue and orange. In one hand she bears an ankh, and in the other either a blue Lotus Wand or the salt-headed wand of the 3rd Adept. Tefnut is seated on a throne of blue ornamented in orange, and stands upon a pavement of black and white squares.

MAU: The godform of the 2nd Adept and the deity associated with Elemental Fire. Mau has the body of a man and the head of a male cat. Upon his head he wears the Solar disk encircled by a serpent. His skin is red and his tunic is green. His pectoral collar is banded blue, yellow and black. The god wears a nemyss striped red and green, and his wristbands are banded red and green. In one hand he bears an ankh, and in the other either a red Lotus Wand or the Sulphur-headed wand of the 2nd Adept. Mau is seated on a throne of red ornamented with green, and stands upon a pavement of black and white squares.

OSIRIS: The godform of the Chief Adept and the deity associated with Elemental Spirit. Osiris has a human head, and wears a nemyss striped white and yellow, surmounted by the white *Stenu* crown of the Upper Regions. He is mummy-wrapped in white except for his head and hands. His pectoral collar is banded white, red, blue, yellow, black. His wristbands are banded yellow and white. Osiris bears a white Djed Wand or a white pentagram-headed scepter of the Chief Adept. The god sits upon a Throne of white ornamented in yellow, which stands upon a white pavement.✧

THE PORTAL CEREMONY

Temple setup: The aspirant will need to set up the Hall beforehand in accordance with the temple diagram. The black cubical altar is placed in the center of the room. Upon it should be placed rose petals, several incense sticks (preferably sticks that are solid incense, so that they can be easily broken up), a cup of Water and a platter of salt (in the East, South, West and North respectively) around the symbol of a five-squared Greek Cross. A hook suspended from the ceiling by a string, should be positioned over the center of the black altar.

In the Eastern part of the Hall is the Veil of Paroketh¹⁴² behind which is a white altar and the two pillars. On the white altar should be placed the Tablet of Union, the Lamens of the Hierophant, a brazier or small cauldron containing charcoal, matches, a small pentacle, a plain white votive candle, a container of powdered incense, and a piece of paper whereon is written the aspirant's motto. All four Elemental Tablets are placed in their respective quarters.

The Hebrew letter Samekh is shown on a large plaque in the East, hanging above the center of Paroketh. Also in the East, but occupying a lower position to the left and right of Samekh are the letters Mem, Ayin, Nun and Kaph. Tau is in the West. The Banner of the East is before the Veil, while the Banner of the West is located near the station of the Hiereus.

Place the lamens and implements in accordance with the temple diagram, in the positions of the officer-forms. The station of the Chief Adept is behind the Veil, while the stations of Second and Third Adept are in front of Paroketh, to the right and left respectively. The Hegemon is just East of the altar and the Hiereus is stationed in the West.

As in the previous rituals, all of the Elemental candles should be placed around the circumference of the room, with a white candle in the East. (Note: At the beginning of this ritual all candles except for the white Spirit candle are to be unlit.)

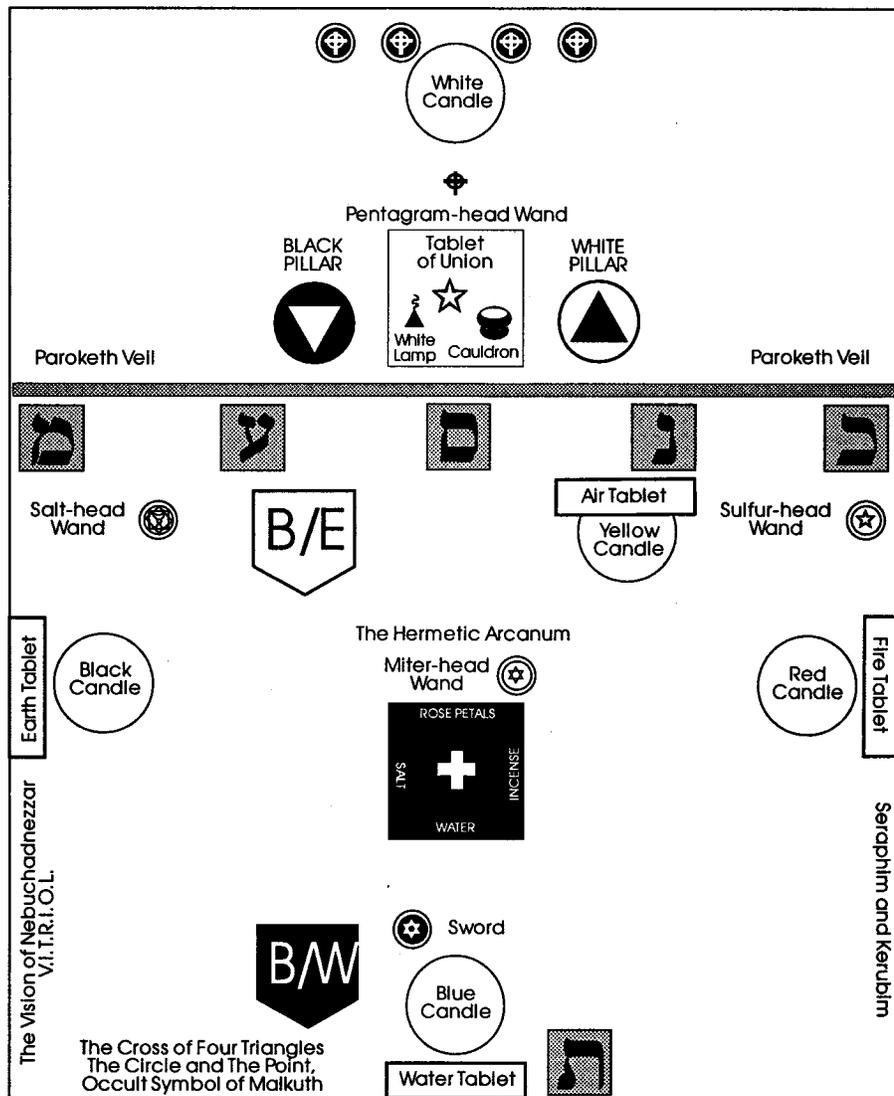
Have the following diagrams close at hand. In the West: The Maltese Cross, the Circle and the Point, and the symbol of Malkuth. In the East near the throne of Hegemon: The Great Hermetic Arcanum, the two forms of the Temperance card. In the North: The Tarot card of the Devil, Pan, the Vision of Nebuchadnezzar, and the diagram of Vitriol. In the South: the Death card, Typhon, and the Seraphim and Kerubim.

(Note: For a later segment of the ritual, the aspirant will need the Hiereus Lamens Admission Badge and a white sash which fits over the right shoulder. Leave the white sash in the Eastern part of the Hall.)

Ritual preparations: The aspirant should fast for a period of twelve hours prior to the ritual. A ritual bath is required after which the aspirant may put on the black Tau robe, back sash, and red slippers.

The aspirant must meditate for a certain length of time on the symbol of the Spirit wheel in white. Next s/he must spend a period of time (20—30 minutes)

¹⁴² See *Secrets of a Golden Dawn Temple*.



The Portal Temple for Self-Initiation: First Setup

in a darkened room or antechamber to the temple seated in quiet meditation. No hoodwink is required. The Admission Badge for the 29th Path, the Greek Cross of Five Squares, should be worn around the neck. A small white candle is to be the only source of light in the room. During this time, darkness and silence are to be maintained. After this period of time has passed, the aspirant may then enter the temple and begin the ritual.

Upon entering the temple, imagine that you are leaving your physical body outside as a sentinel to guard the temple, so that your spiritual self has the freedom to accept initiation.

PART 0: The Opening

Enter the Temple with the Admission Badge about your neck. Salute the Banner of the East with the Neophyte Signs. Take off the cross and place it on top of the altar. Walk deosil to the East. With the Hieres' sword perform the LBRP.

Give one knock with the pommel of the sword against the floor or side of the chair and say "HEKAS, HEKAS, ESTE BEBELOI!"

Put the sword aside and go to the West of the temple, facing East. Kneel down and invoke the godform of Thmê as in the previous initiation. Vibrate strongly:

THMÊ! THMÊ! THMÊ! Thou daughter and eye of RA! Lady of Heaven, Queen of Earth and mistress of the Underworld! Great Lady of all the gods and goddesses. Thou whose name is MAAT! Lady of Truth! Goddess of Justice and Order! Mediator between Darkness and Light, Chaos and Order! THMÊ! THMÊ! THMÊ! Thou who assesseth the heart of every man and woman in the Hall of Judgment before Ousiri and the assembly of the gods. Thou who art the eye and heart of balance! THMÊ! THMÊ! THMÊ! I invoke thee!

Visualize the familiar image of the goddess Thmê before you, with human head and yellow-gold skin. However this time, you see the goddess in different attire. For the first time, she now appears to you in her advanced form, wearing a yellow and violet striped nemyss and a yellow linen gown. About her nemyss is bound a violet headband from which a white Shu feather stands. Her pectoral collar is banded red, yellow and blue. Her left wristband is banded yellow and red, while her right wristband is yellow and blue. She carries a yellow Phoenix Wand. Above her head is the white glowing outline of the cross and triangle, symbolic of the outer magical current of the Golden Dawn.

Slowly and with feeling, perform the Qabalistic Cross, drawing the Light down from the Kether of the universe into the Kether at the crown of your head as you

continue the QC. Strongly visualize the cross of Light you have formed in the center of your body. Trace within your heart the Hebrew letters of the name THMÊ in glowing white. Project a white ray of thought from your heart toward the image of Thmê you have created before you. See the figure breathe in life as your thought-ray animates it. Address the form:

THMÊ! Beautiful One of the Feather of Truth! I beseech thee to act upon my behalf in this my quest for the Light Divine! Guide me, O thou who art none other but my own Higher Self. Aid me and escort me in the Portal before the Veil of Paroketh! I am a true and willing Seeker of Light and Knowledge. Act as my overseer and reconciler as the Elements of this Hall are equilibrated within me. Guide me through the rites of the Pentagram and the Five Paths. Speak for me amidst the assembly of the gods and the guardians of this sacred Hall. My intentions are honest. I am ready to undergo test and trial. I am willing to be examined by the Elemental gods! I wish to be purified and consecrated to the Light. Grant that my heart is made MAAT! Grant that my Will is made MAAT! Merciful THMÊ! Let me be judged aright! Grant that this humble aspirant before you be not turned away from that resplendent Light which resides in the East. Permit me to tread the paths that lead to the edge of the Veil —and beyond! Award me a vision of the mysteries which lie past the curtain of Paroketh! Permit me safe return to that Middle Column from which I have digressed in exploration. Grant me the harmony and guidance of the Fifth Element; the crowning jewel of Life! Let me penetrate the Threshold in the path of the Enterer!

Thmê speaks to you in your own mind.

The Light shineth in Darkness, yet the Darkness comprehendeth it not. Waiting, I awaited upon YHVH, and he bent down unto me and heard my cry. And he brought me up out of the tumultuous pit, out of the mire of clay, and he set my feet upon a rock, he directed my steps. I am the representative of your Higher and Holy Self. It is only through my arbitration that thou canst even approach the Curtain of the Sanctuary. In this Hall I am thy tongue, thy heart and thy mind. Fear not, for I shall guide thee through the abode of the Elements, and the paths of tribulation, and I shall keep thee safe. Fear not, for I shall lead thee through the Veil of Paroketh. I shall speak for thee in this assembly of the gods before the powers of Eth and the current of the Light.

Visualize the goddess Thmê as she parts the Veil of Paroketh to communicate in silence with the energies in the East. The Veil closes behind her. She speaks on your behalf to the divine guardians of the Hall, though this time you can neither see nor hear them. After a few moments Thmê returns and salutes with the Signs toward the West and says silently:

Thou mayest proceed, O aspirant; thou art MAAT.

Thmê goes clockwise to the West, where she traces the figure of the cross and triangle with the Phoenix Wand. As she does so, you vibrate the Coptic name of "OSIR-HAPI" (Sarapis) (Au-oo-sar-hap-hee). The dark form of the god takes shape before you. He holds the Crook and Scourge. Visualize the figure strongly.

Thmê goes to the station of the Hegemon (East of the altar) and traces the figures of the cross and triangle. As she does so vibrate the Coptic name of "NUET" (Nau-oo-eh). The figure of the Sky goddess begins to formulate. She holds a yellow Phoenix Wand.

Thmê goes to the station of the 3rd Adept in the Northeast and traces the figure of a circled cross (like the lamén of the Hierophant). As she does so vibrate the Coptic name of "TEFNUT" (Tef-nau-oo-eh). The figure of the lioness-headed goddess dressed in blue and orange begins to formulate. She holds a blue Lotus Wand.

Thmê goes to the station of the 2nd Adept in the Southeast and traces the figure of a circled cross. As she does so, vibrate the Coptic name of "MAU" (Mau-oo). The figure of the cat-headed god dressed in red and green begins to formulate. He holds a red Phoenix Wand.

Thmê goes behind the Veil to the station of the Chief Adept and traces the figure of the circled cross. As she does so vibrate the Coptic name of "OSIRIS" (Ou-see-ree). The mighty figure of Osiris forms in the East. Thmê returns to stand West of the altar.

Still in the West, give the Projection Sign of a Neophyte and remain in the position of the Sign. Visualize a small but brilliant white Light coming from behind the Veil. It lingers for a few moments in front of the Curtain and is then withdrawn. As the Light vanishes behind the Veil, give the Sign of Silence. Say:

The Light shineth in Darkness, but the Darkness comprehendeth it not. The Dukes of Edom ruled in Chaos, Lords of unbalanced force. Yet upon the altar is the symbol of equated forces of the four Elements. Banished be the Power of the Dukes of Edom and let the Power of the Cross be established.

The white Light again appears in the East. Slowly and deliberately, it traces the figure of a cross.

In the West Thmê leads you to the station of Hieréus. The godform of Sarapis traces in the air before you the symbol of Malkuth and hands you his implement. Picking up the Hieréus' sword, you take on the office of Hieréus that the godform has bestowed upon you, and advance to the East.

With the sword, perform the LBRP. (During the final recital of the Qabalistic Cross, imagine all the astral godforms in the Hall repeating the words with you.)

Return to the West and face East. Make the Zelator Sign and give one knock with the hilt of the sword. Step out of the office of Hiereus and return the officer-form to the dominion of Sarapis. Thmê then leads you to the station of Hegemon. The godform of Nuet traces in the air before you the figure of a hexagram within a circle and hands you her scepter. Picking up the Hegemon's Wand, you take on the office of Hegemon that the goddess has bestowed upon you. Make the Sign of the Theoricus and give a knock. Step out of the office of Hegemon and return the officer-form to the dominion of Nuet.

Thmê brings you to the station of the 3rd Adept. The godform of Tefnut traces in the air before you the figure of a cup within an octagram and hands you her scepter. Picking up the 3rd Adept's Wand, you take on the office that the goddess has bestowed upon you. Make the Sign of the Practicus and give a knock. Step out of the office of the 3rd Adept and return the officer-form to the dominion of Tefnut.

Thmê brings you to the station of the 2nd Adept. The godform of Mau traces in the air before you the figure of a triangle within a pentagram and hands you his scepter. Picking up the 2nd Adept's Wand, you take on the office that the god has bestowed upon you. Make the Sign of the Philosophus and give a knock. Step out of the office of 2nd Adept and return the officer-form to the dominion of Mau. Return to West of the altar and say:

The cross upon the altar is also a cross of corrosion, corruption, disintegration and death. Therefore, doth it fall in the paths of Death and the Devil, unless in Hod, the Glory triumpheth over matter and the corruptible putteth on incorruption, thus attaining unto the beauty of Tiphareth, unless in Netzach, Death is swallowed up in Victory and the Transformer becometh into pure Alchemic Gold. "Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of God."

The additional mystic symbol I received in the Philosophus grade was PHRATH, the fourth river of Eden. TAU. RESH. PEH. To this may be added—

*Kaph (knock)
Tau (knock)
Resh (knock)
Peh (knock)*

The whole Word is Paroketh, which is the Veil of the Tabernacle. (Make the Sign of the Rending or Opening of the Veil.)

From behind the Veil, you hear a knock followed by the deep voice of the god, Osiris, who declares:

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

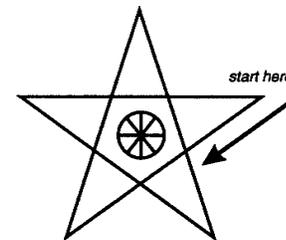
The Tablet of Union



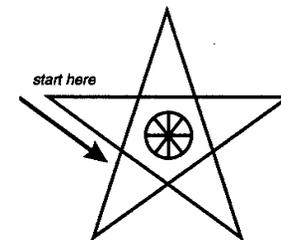
Invoking Spirit Passive



Invoking Spirit Active



Banishing Spirit Passive



Banishing Spirit Active

The Pentagrams of Spirit

In and by that Word, I permit the Portal of the Vault of the Adepti to be opened.

Draw aside the curtains and strongly visualize the godform of Osiris. The god rises and traces in the Air before you the symbol of the circled cross and hands you his scepter. Pick up the Chief Adept's Wand, the white candle and the pentacle, as you take on the office that the godform has bestowed upon you. Turn to face West and visualize all the astral godforms in their respective positions. Say:

Let us establish the dominion of the mystic ETH over the four Elements.

Take the rose Petals and place them before the Tablet of the East. Imagine the officer/godform of Hegemon standing behind you in the Sign of Theoricus. Give a knock, then trace with the wand a large circle in front of the Tablet. Draw the invoking pentagram of Spirit Active. As you do so vibrate "EXARP" (Ex-ar-pay). Trace the sigil of Spirit in the center and intone "EHEIEH" (Eh-heh-yay). Give the Sign of Rending of the Veil. Then trace the invoking pentagram of Air. As you do so vibrate the name "ORO IBAH AOZPI" (Or-oh Ee-bah-hay Ah-oh-zohd-pee). Draw the sigil of Aquarius in the center and intone "YHVH." Give the Sign of Theoricus. Light the yellow candle from the flame of the white candle. Take the rose petals back to the black altar and place them on the yellow arm of the Greek Cross. The officer/godform of Hegemon remains East of the altar facing West.

Take the incense sticks and place them before the Tablet of the South. Imagine the astral officer/godform of the 2nd Adept standing behind you in the Sign of Philosophus. Give a knock, then trace with the wand a large circle in front of the Tablet. Then draw the invoking pentagram of Spirit Active. As you do so vibrate "BITOM" (Bay-ee-toh-em). Trace the sigil of Spirit in the center and intone "EHEIEH" (Eh-heh-yay). Give the Sign of Rending of the Veil. Then trace the invoking pentagram of Fire. As you do so vibrate the name "OIP TEAA PEDOCE" (Oh-ee-pay Teh-ah-ah Pay-doh-kay). Draw the sigil of Leo in the center and intone "ELOHIM." Give the Sign of Philosophus. Light the red candle from the flame of the white candle. Take the incense sticks back to the black altar and place them on the red arm of the Greek Cross. The officer/godform of the 2nd Adept remains South of the altar facing North.

Take the Cup of Water and place it before the Tablet of the West. Imagine the officer/godform of the 3rd Adept standing behind you in the Sign of Practicus. Give a knock, then trace with the wand a large circle in front of the Tablet. Then draw the invoking pentagram of Spirit Passive. As you do so vibrate "HCOMA" (Hay-coh-mah). Trace the sigil of Spirit in the center and intone "AGLA" (Ah-gah-lah). Give the Sign of Rending of the Veil. Then trace the invoking pentagram of Water. As you do so vibrate the name "EMP ARSEL GAIOL" (Em-pay Ar-sell Gah-ee-ohl). Draw the sigil of the Eagle in the center and intone "Aleph Lamed, AL." Give the Sign of Practicus. Light the blue candle from the flame of the white candle. Take the

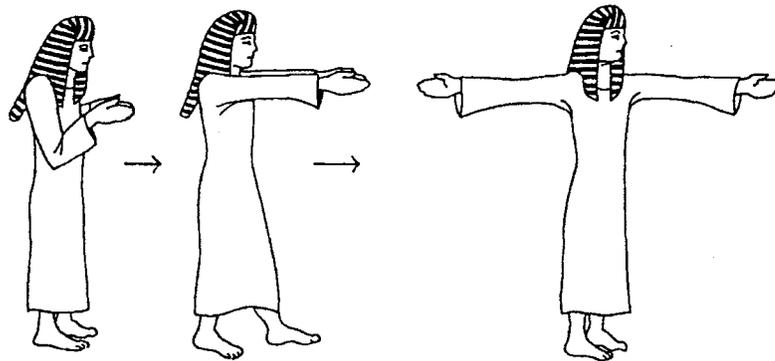
Cup back to the black altar and place it on the blue arm of the Greek Cross. The officer/godform of the 3rd Adept remains far West of the altar facing East.

Take the salt and place it before the Tablet of the North. Imagine the officer/godform of the Hieres standing behind you in the Sign of Zelator. Give a knock, then trace with the wand a large circle in front of the Tablet. Then draw the invoking pentagram of Spirit Passive. As you do so vibrate "NANTA" (Eh-nah-en-tah). Trace the sigil of Spirit in the center and intone "AGLA" (Ah-gah-lah). Give the Sign of Rending of the Veil. Then trace the invoking pentagram of Earth. As you do so vibrate the name "EMOR DIAL HECTEGA" (Ee-mor Dee-ahl Heck-tay-gah). Draw the sigil of Taurus in the center and intone "ADONAI." Give the Sign of Zelator. Light the black candle from the flame of the white candle. Take the salt back to the black altar and place it on the black arm of the Greek Cross. The officer/godform of the Hieres remains North of the altar facing South.

Complete the circle by returning to the East, then go to the West of the altar facing East. Say "In the Great Name YOD HEH VAV HEH!"

Give the Neophyte Signs toward the altar. Then give the Signs of Zelator, Theoricus, Practicus and Philosophus. Trace a circle over the Greek Cross followed by the invoking pentagram of Spirit Active. Vibrate, "EXARP" and "EHEIEH." Next trace the invoking pentagram of Spirit Passive and vibrate "HCOMA" and "AGLA." Trace again the figure of the invoking pentagram of Spirit Passive and vibrate "NANTA" and "AGLA." Finally draw the invoking pentagram of Spirit Active and intone, "BITOM" and "EHEIEH." Give the Sign of the Rending of the Veil.

Perform the Qabalistic Cross. Then go to the East of the altar facing West. Lay the pentacle upon the central white portion of the cross. Hold the wand and white candle high and say:



The Rending of the Veil

May the Cross of the four Elements become truly purified and planted in Incorruption. Wherefore in the name of YHVH and in the concealed name of Yeheshuah, do I add the power of the pentagram constituting the glorified Body of Osiris, the Sign of the Microcosmos.

After a brief pause, pick up the pentacle and hang it on the hook above the cross. Return to the West of the altar and raise the white candle and the scepter high and intone the following Enochian invocation:

*OL SONUF VAORSAGI GOHO IAD BALATA. ELEXARPEH. COMANANU. TABITOM. ZODAKARA, EKE ZODAKARE OD ZODAMERANU. ODO KIKLE QAA PIAPE PIA MOEL OD VEOAN.*¹⁴³ *(Oh-ell son-oof vay-oh-ar-sah-gee go-ho ee-ah-dah bahl-tah. El-ex-ar-pay-hay. Coh-mah-nah-noo. Tah-bee-toh-em. Zohd-ah-kah-rah eh-kah zohd-ah-kah-ray oh-dah zohd-ah-mehr-ah-noo. Oh-doh kee-klay kah-ah pee-ah-pay pee-ah-moh-el oh-dah vay-oh-ah-noo.)*

Return to the station of the Chief Adept. Visualize the 2nd and 3rd Adepts standing by the pillars. Also imagine the Hiereus and the Hegemon at the North and South of the black altar, facing East. Say: "Let us adore the Lord and King of Hosts." Perform the Adoration to the Lord of the Universe.

Holy art Thou, Lord of the Universe. (Projection Sign)
Holy art Thou, Whom Nature hath not formed. (Projection Sign)
Holy art Thou, the Vast and the mighty One. (Projection Sign)
Lord of the Light and of the Darkness. (Sign of Silence)

(Say:) By the Word Paroketh and in the Sign of the Rending of the Veil, I declare that the Portal of the Vault of the Adepts has been opened.

Give the Battery of knocks with the scepter. ווה ׀ (4—1). Visualize the officer/godform of the 2nd Adept repeating the Battery of knocks: 4—1. Visualize the officer/godform of the 3rd Adept repeating the Battery of knocks: 4—1. Visualize the officer/godform of the Hiereus repeating the Battery of knocks: 4—1. Visualize the officer/godform of the Hegemon repeating the Battery of knocks: 4—1.

Circumambulate the temple once, then step out of the office of Chief Adept and return control of the officer-form to Osiris. Replace the scepter and the white candle. Draw the curtains closed, concealing Osiris once more behind the Veil. Shade all the Elemental candles with the glass covers and replace the Elements by their respective astral officer/godforms. The goddess Thmê then leads you to the West of the Temple where she will remain for much of the ritual. Take the Greek Cross with you.

¹⁴³ This translates as "I reign over you, says the God of Justice. (Three Angelic Names.) Move, therefore, move and appear. Open the mysteries of creation: balance, righteousness and truth."

PART 1: The Ritual of the Cross and Four Elements

Visualize all of the astral officer/godforms at their respective stations. At this point, the temple has been opened under the guidance of the Guardians of the Hall, with your very active participation. You have already done much to equilibrate the Elements within your sphere of sensation under the guidance of Spirit. At this point you must now take a few moments to re-establish yourself as a candidate who seeks for entrance into this Hall. Perform the Qabalistic Cross to maintain a psychic balance of all the Elements within your aura. Restore the persona of the aspirant within you.

Place the Greek Cross around your neck. Give the Battery of knocks: 4—1. Stand in the Western part of the Hall facing East. The officer/godforms of Hiereus and Hegemon bar your advance. Say:

This candidate seeks for entrance. I vow it to be true that I (state magical motto) have been a member of the 4 = 7 grade of Philosophus for the space of seven months, and have passed the fivefold examination prescribed for study. Having accomplished this, I am now eligible to approach the Portal of the Vault of Adepti.

The goddess Nuet speaks to you:

The realm of Chaos and of ancient Night, ere ever the Aeons were, when there was neither Heaven or Earth, nor was there any Sea, when naught was, save the Shape un luminous, formless and void.

The god Sarapis speaks to you:

To and fro in the Deeps, swayed the coils of the Dragon with eight Heads and eleven Horns. Eleven were the curses of Mount Ebal, eleven the Rulers of the Qlippoth, and at their head were the Dual Contending Forces.

The two officer/godforms lower their weapons and step back. Go clockwise to the East of the altar and say:

Then breathed forth THO-OTH out of the Unutterable Abyss the Word! Then stood forth THO-OTH in the Sign of the Enterer, on the Threshold of the Hall of Time as Time was born of the Eternal. (Give the Projection Sign and stay in that position.) So stood THO-OTH in the Power of the Word, giving forth Light, while the Aeons that were unbegotten unfolded before him. (Pause and then say:) And ELOHIM said "Let there be Light."

Imagine a bright Light coming from behind the Veil. Then reach through the curtain and take up the white candle. Give the Sign of Silence. Visualize the officer/godform of the 3rd Adept leading you clockwise to the West. Take up the Banner of the West. Say:

I stand within this sacred hall as one who has received the title of Honoured Frater (Soror) Pharos Illuminans. I stand amid this company of gods assembled here to open the Portal of the Vault of the Adepti which admits me to the Second Degree and brings me to the Inner Threshold.

But because of the increased influence that such advancement necessarily confers, and because of the increased power for good or for evil that will follow if, with steadfast will and aspiration, I take this step in essence as well as in form, it is necessary that I make further pledges which, as in the Previous Degree, contain nothing contrary to my civil, moral or religious duties.

You hear the voice of the god Mau:

Are you willing to take these pledges?

(You answer:) *I am willing to take these pledges.*

Holding both the white candle and the Banner of the West in your right hand, imagine your left hand placed in that of the officer/godform of the 3rd Adept, who is the symbol of the black pillar which rules the grades of the Outer Order. Visualizing your hand thus, touch the corresponding emblem of the black sash of restriction upon your breast. Raise the banner and candle on high and say:

I Frater (Soror) _____ pledge never to flaunt or parade the secrets of this ceremony to those who are not true seekers of the Light. I shall not abase my mystical knowledge in such a mundane manner.

Secondly, I solemnly promise to use whatever practical knowledge I may now or at any future time possess, for a good end alone.

Thirdly, I promise to regard all the knowledge imparted to me as a trust, given into my hands, not for my selfish advantage, but for the service of all mankind, that the ancient tradition of initiation be kept pure and undefiled, and the Light be not lost for those that seek it in this path.

Lastly, I solemnly promise to exercise brotherly love, charity and forbearance toward all true Seekers of the Divine Light.

Then realizing the cross about your neck, lift the banner and candle in your right hand on high and say:

May the Powers of the Elements bear witness to my pledges.

Replace the banner, but keep the white candle. Visualize the officer/godform of the 3rd Adept returning to her station. Say:

The symbol of the first grade of Neophyte is 0 = 0. To the first 0 is attached a circle—to the second, a square. The union of the circle and the square hath many meanings, one of which I must accomplish in my own being, ere I can advance further. For if in the mystic sphere of Truth, the way of initiation may be trodden alone, yet in another sphere, it hath a threefold aspect. Part that can be given to humanity from without—part that can be attained by humanity ourselves—and part that can only come from the Divine. Thus far in my studies I have been given intellectual teaching, and I won my grades in tests of what was taught. Here I must prove that I have truly attained thus far of my own strength, and after, I may progress by the Higher Soul within me.

Again you hear the voice of Mau as he speaks to you.

Round your neck, you wear the symbol of the Cross of Four Elements, equilibrated and equated. Establish it firmly in the sphere of your own being and advance with courage.

The officer/godforms of the Hieres and Hegemon bar your advance as in the Zelator grade. Sarapis demands the 1 = 10 signs and words from you:

Give me the Sign of the grade of Zelator. (You give it.)

Give me the Grip or Token.

You exchange the Outer Order Grip with the bull-headed god.

Give me the Grand Word of the 1 = 10 grade.

You give it: "Adonai Ha Aretz."

Give me the Mystic Number of the 1 = 10 grade.

You give it: "55."

What is the Password formed from the Mystic Number?

You answer: "Nun-Heh."

What is the Mystic Title of the 1 = 10 grade?

You give it: "*Periclinus de Faustus.*"

What symbol did you receive in that grade?

You give it: "*Aretz.*"

The astral officer/godforms step back and allow you to advance. Sarapis traces the symbol of Malkuth in the air before you. Taking on the office of Hiereus that Sarapis has bestowed upon you, take up the sword of the Hiereus and go (with the white candle) to the Earth Tablet. The godform of Sarapis stands in the North in the Sign of the Zelator. Trace with the sword the figure of a cross over the platter of salt. Leave the sword in the North and circumambulate the Hall one time slowly with the candle and the salt while vibrating the divine names of Earth:

Adonai ha-Aretz. Emor Dial Hectega. Uriel. Ic Zod Heh Hal.

Upon returning to the North, trace with the sword the invoking Earth pentagram over the salt. Remove the glass cover from the Elemental (Earth) lamp to reveal its light. Place the platter of salt on the Northern side of the black altar. Step out of the office of Hiereus and return the officer-form to the dominion of Sarapis.

The officer/godform of Sarapis takes you clockwise to the West and gestures at the diagrams there. Observe the diagram of the Maltese Cross and say:

The Cross of Four Triangles called the Maltese Cross, is a symbol of the four Elements in balanced disposition. It is here given in the colors of the King's scale, and is also assigned to the four Sephiroth ruling the grades of the Outer—Earth to Malkuth, Air to Yesod, Water to Hod and Fire to Netzach.

It is again, the cross which heads the Praemonstrator's Wand, who represents the Sephirah Chesed, the fourth Sephirah. Four is also the number of Jupiter, whose path unites Chesed to Netzach. The cross is therefore a fit emblem for a Philosophus of the grade of $4 = 7$.

Turn your attention to the diagram of the Circle and Point. Say:

In this diagram are represented the circle, the point, the line, the cross, the square and the cube. For the circle is the Abyss, the nothingness, the AIN. The point is Kether. Now, the point has no dimension, but in moving, it traces the line. This gives the first number—unity—yet therein, lies duality unmanifest, for two points mark its ends. The movement of the line maketh the plane or square. The motion of the point at angles to its first direction and intersecting it maketh the cross. So therefore, are the square and the cross but one symbol, deriving from the circle and the point.

Direct your attention to the diagram of Malkuth. Say:

In this diagram is shown the occult symbol of Malkuth, the tenth Sephirah. It is in four parts, corresponding to the Maltese Cross. They are Fire of Earth, Water of Earth, Air of Earth, Earth of Earth, as is indicated by the symbol. They correspond to the four grades of the First Order, which in one sense, quittance not Malkuth, being the grades of the four lowest Sephiroth of Malkuth in Assiah. Upon them is surcharged a white hexagram in a circle. The six and the four make ten, the number of Malkuth on the Tree. The hexagram is also the sign of the Macrocosm—of Tiphareth, and of the six upper Sephiroth, wherefore here it is white—Spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts.

Six are the middle points of the planes bounding a cube, which derives from the square, and from the cross, if the center point moves outwards.

In these numbers and figures are hid many revelations. The whole number of Malkuth is 496—which is again a perfect number. Malkuth must then be equated and perfected by the six ruling the four—and the link between six and four is the number of the pentagram.

The officer/godform of Hieres goes to the East. The god Mau speaks to you:

Having achieved entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark path of the astral plane. Go therefore, to the Tablet of the East.

Go sunwise to the East where the astral officer/godforms of Hieres and Hegemon again bar your approach. The goddess Nuet demands the 2 = 9 signs and words from you:

Give me the Sign of the grade of Theoricus. (You give it.)

Give me the Grip or Token.

You exchange the Outer Order Grip with the sky goddess.

Give me the Grand Word of the 2 = 9 grade.

You give it: "Shaddai El Chai."

Give me the Mystic Number of the 2 = 9 grade.

You give it: "45."

What is the Password formed from the Mystic Number?

You answer: "Mem-Heh."

What is the Mystic Title of the 2 = 9 grade?

You give it: "Poraios de Rejectis."

What symbol did you receive in that grade?

You give it: "Ruach."

The officer/godforms step back and allow you to advance. Nuet traces the symbol of the hexagram within a circle in the air before you. Taking on the office of Hegemon that Nuet has bestowed upon you, take up the Hegemon's Wand and go (with the white candle) to the Air Tablet. The godform of Nuet stands in the East in the Sign of the Theoricus. Trace with the wand the figure of a cross over the rose petals. Leave the wand in the East and circumambulate the Hall one time slowly with the candle and the rose petals while vibrating the divine names of Air:

Shaddai El Chai. Raphael. Oro Ibah Aozpi. Bataivah.

Upon returning to the East, trace with the wand the invoking Air pentagram over the rose petals. Remove the glass cover from the Elemental (Air) lamp to reveal its light. Place the rose petals on the Eastern side of the black altar. Step out of the office of Hegemon and return the officer-form to the dominion of Nuet.

The godform of Nuet takes you to her station East of the altar (in Yesod) where she directs your attention to the diagram of the Great Hermetic Arcanum. Observe the diagram and say:

This symbol represents the Great Hermetic Arcanum. The feet of the figure rest upon the Earth and the Sea. In the Hands are represented the hot and moist natures, symbolized by the torch and the horn of Water. These are further strengthened by the Solar and fiery emblems of the king and the Lion, and the Lunar and the watery emblems of the Queen and Dolphin. Above the whole figure rise the wings of the aerial nature, the Reconciler between the Fire and the Water. This symbol can be compared with the Angel described in the 10th Chapter of the Apocalypse of St. John:—"And I saw another mighty Angel come down from Heaven clothed with a cloud; and a rainbow was upon his head, and his feet were as pillars of Fire, and he set his right foot upon the sea and his left foot upon the Earth, and he cried with a loud voice as when a lion roareth,¹⁴⁴ and when he cried, seven thunders uttered their voices.¹⁴⁵ The Dragon issuing from the cave represents volcanic Fires."

¹⁴⁴ In the Order symbolism, this refers to Teth; the Green Lion and the Path of Leo above Tiphareth.

¹⁴⁵ The Seven Aeons represented under the regimen of the Planets.

The sky goddess leads you sunwise to Sarapis in the North. The godform of Nuet then returns to the South. The Earth god directs your attention to the diagram of Nebuchadnezzar's Vision in the Northern part of the Hall. Observing the diagram you say:

This is the Image of the Vision of Nebuchadnezzar, described in the second chapter of the Book of Daniel: "Thou, O King, sawest and beheld a great image. This Great Image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This Image's head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs of iron and his feet part of iron and part of clay. Thou sawest till that a stone was cut without hands, which smote the Image upon its feet, which were part of iron and part of clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the Image became a great mountain and filled the whole Earth." Thou, O King, art a King of Kings, for the God in heaven hath given—(Perform the Qabalistic Cross) Unto Thee, the Kingdom, the Power and the Glory!

The God Sarapis speaks to you:

Thou art this head of Gold! Thou art this head of Gold! Thy head represents in thee the dominion of the Divine ruling over the rest of the body.

You continue:

The silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the Stone made without hands is the eternal Stone of the Wise, which will become the Mountain of Initiation, whereby the whole Earth shall be filled with knowledge of God.

Turn your attention to the diagram of the V.I.T.R.I.O.L. Say:

This tablet shows the symbolic manner in which certain names have been used by our ancient brethren. The initials of this sentence make the Latin word, VITRIOLUM or Sulfuric acid. Furthermore, the words VITRIOL, SULFUR and MERCURY each consist of seven letters answering to the Alchemic powers of the seven Planets. The initials of the following sentence in Latin make the word S.A.L.T.— salt, and further, the four words of the sentence answers to the four Elements, SUBTILIS—Air, AQUA—

Water, LUX—Fire, and TERRA—Earth. And the four words yield twenty letters, that is, the product of four, the number of the Elements, multiplied by five, the number of the pentagram.

The words FIAT LUX, meaning "Let there be Light," consist of seven letters. The letters of FIAT form the initials of: FLATIS—Air, AQUA—Water, IGNUS—Fire, and TERRA—Earth. Which four names again yield twenty letters as in the previous case. And the word LUX is formed from the angles of the cross, L.V.X.

Sarapis leads you sunwise to the officer/godform of the Hegemon in the South. The goddess Nuet directs your attention to the diagram of the Seraphim and the Kerubim. Observe the diagram and say:

The Seraphim in the Vision of Isaiah¹⁴⁶ are described as having six wings:—"With twain He covered his face, and with twain he covered his feet, and with twain did he fly." That is, his synthesis is to be found in the hexagram and in the idea of the Seven, more especially dominating the Planetary region.

But the Kerubim of Ezekiel have each four faces—those of the Lion, the Bull, the Man and the Eagle counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the Spirit; and with two of the wings they covered their bodies and two were stretched upwards one to another. So the synthesis of the Kerubim is found in the revolving cross, in the pentagram, and in the idea of one Spirit dominating four Elements.

But the Kerubim of St. John's vision in the Apocalypse are uncompounded, having single heads, but they have six wings and thus unite the powers of the seven with the four. And their cry is similar to that of the Seraphim of Isaiah:—"Holy, Holy, Holy."

The astral officer/godforms of Hiereus and Hegemon return to their stations. The figures of the 2nd and 3rd Adepts bar your advance in the Southwest. The goddess Tefnut demands the 3 = 8 Signs and words from you:

Give me the Sign of the grade of Practicus. (You give it.)

Give me the Grip or Token.

You exchange the Outer Order Grip with the Water goddess.

Give me the Grand Word of the 3 = 8 grade.

¹⁴⁶ Isaiah 6:2.

You give it: "*Elohim Tzabaoth.*"

Give me the Mystic Number of the 3 = 8 grade.

You give it: "36."

What is the Password formed from the Mystic Number? Tefnut asks.

You answer: "*Eloah.*"

What is the Mystic Title of the 3 = 8 grade?

You give it: "*Monocris de Astris.*"

What symbol did you receive in that grade?

You give it: "*Maim.*"

The officer/godforms step back and allow you to advance. Tefnut traces the symbol of a Cup within an octagon in the air before you. Taking on the office of 3rd Adept that Tefnut has bestowed upon you, take up the 3rd Adept's Wand and go (with the white candle) to the Water Tablet. The godform of Tefnut stands in the West in the Sign of the Practicus. Trace with the wand the figure of a cross over the Cup of Water. Leave the wand in the West and circumambulate the Hall one time slowly with the candle and the Cup while vibrating the divine names of Water:

Elohim Tzabaoth. Gabriel. Emp Arsel Gaiol. Raagiosel.

Upon returning to the West, trace with the wand the invoking Water pentagram over the Cup. Remove the glass cover from the Elemental (Water) lamp to reveal its light. Place the Cup on the Western side of the black altar. Step out of the office of 3rd Adept and return the officer-form to the dominion of Tefnut.

The figures of the 2nd and 3rd Adepts bar your advance in the Northwest. The god Mau demands the 4 = 7 Signs and words from you:

Give me the Sign of the grade of Philosophus. (You give it.)

Give me the Grip or Token.

You exchange the Outer Order Grip with the Fire god.

Give me the Grand Word of the 4 = 7 grade.

You give it: "*YHVH Tzabaoth.*"

Give me the Mystic Number of the 4 = 7 grade.

You give it: "28."

What is the Password formed from the Mystic Number? —Mau asks.

You answer: "*Kaph Cheth.*"

What is the Mystic Title of the 4 = 7 grade?

You give it: "*Pharos Illuminans.*"

What symbols did you receive in that grade?

You give it: "*Asch and Phrath.*"

The officer/godforms step back and allow you to advance. Mau traces the symbol of a triangle within a pentagram in the air before you. Taking on the office of 2nd Adept that Mau has bestowed upon you, take up the 2nd Adept's Wand and go (with the white candle) to the Fire Tablet. The godform of Mau stands in the South in the Sign of the Philosophus. Trace with the wand the figure of a cross over the incense sticks. Leave the wand in the South and circumambulate the Hall one time slowly with the candle and the incense sticks while vibrating the divine names of Fire:

YHVH Tzabaoth. Michael. Oip Teaa Pedoce. Edelperna.

Upon returning to the South, trace with the wand the invoking Fire pentagram over the incense sticks. Remove the glass cover from the Elemental (Fire) lamp to reveal its light. Place the incense sticks on the Southern side of the black altar. Step out of the office of 2nd Adept and return the officer-form to the dominion of Mau. Go to the West of the altar, facing East.

Visualize the four astral officer/godforms surrounding the altar on all sides—facing it: Sarapis in the North as Hieruus stands in the Sign of Zelator, Nuet in the East as Hegemon stands in the Sign of Theoricus, behind you in the West, Tefnut as 3rd Adept stands in the Sign of Practicus, Mau in the South as 2nd Adept stands in the Sign of Philosophus.

Take the cross from around your neck and place it in the center of the Elements upon the altar. Place the white candle on the center of the cross, beneath the pentacle. Surrounded by the officer/godforms standing in the grade Signs, you give the Sign of the Enterer and remain in the position during the following speech:

From the center outwards, so moveth the point as it traceth the line and the cross. Equated and equilibrated lie here the four Elements of the body of Osiris slain.

May the corrosive cross return upon itself, from without inward, from the four quarters to the center, and become by sacrifice and transmutation, an offering acceptable, a body glorified. (Give a knock.)

The goddess Thmê appears at your side and speaks to you:

You have passed the hour of cloud and of night. You have disassembled, examined and reassembled the four Elements of your Inner Self. You must now animate these pieces of the body of Osiris with the vitalizing power of Spirit. Prepare this Hall for the Rite of the Pentagram and prepare thyself for advancement through the Veil and the indwelling guidance of ETH.

Take the four Elements from the black altar and place them on the white altar, passing them one by one through the Veil. The goddess Thmê leads you out into the antechamber where you spend a few moments rehearsing the Fourfold Breath and meditating on the equilibrated Elements of the Greek Cross. Perform the Qabalistic Cross to once again equilibrate the Elemental energies within your aura.

PART 2: The Rite of the Pentagram and the Five Paths

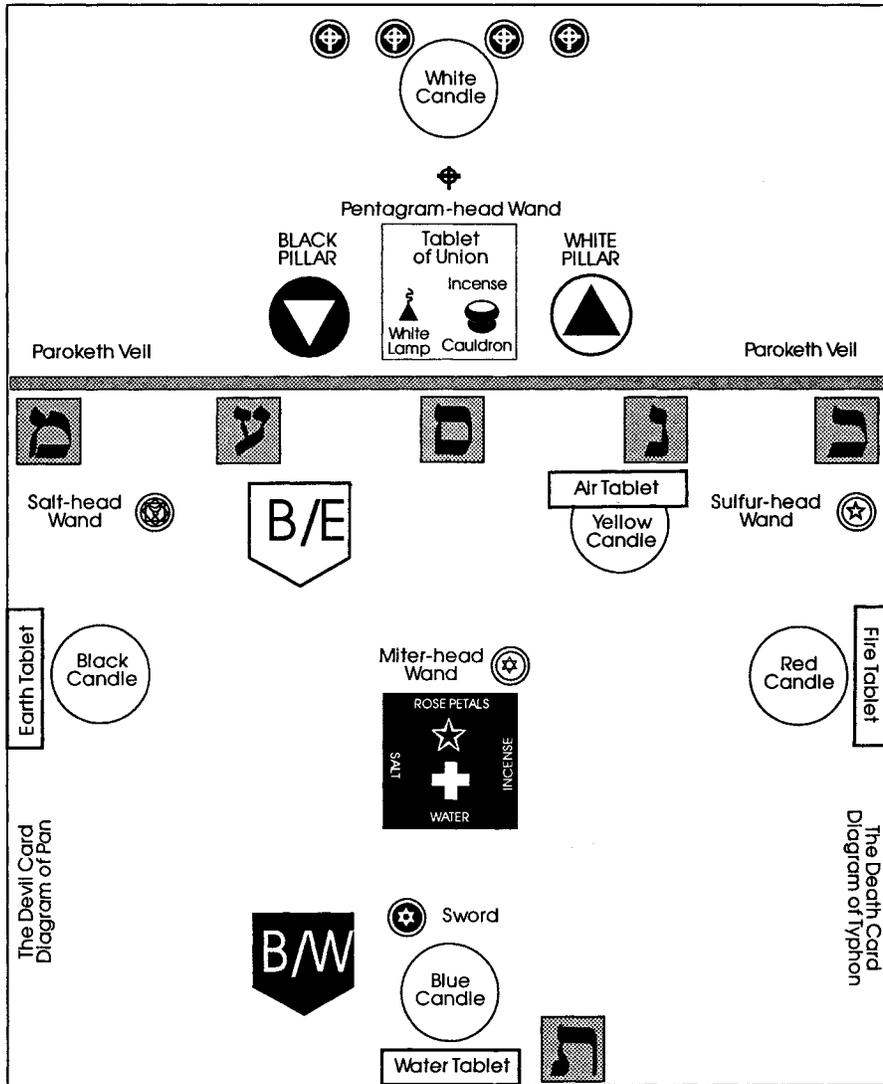
Spend a few additional moments in relaxed meditation in the antechamber. Take up the Hiereus Lamén Admission Badge. When finished, stand just outside the temple door and give four knocks, one for each Element. Briefly visualize all of the astral officer/godforms at their respective stations. Again visualize a small bright Light coming through the Veil. The Light lingers for a moment in front of Paroketh, then traces the figure of a pentagram and is withdrawn.

Imagine Thmê at the entrance facing you. The goddess motions for you to enter. You give the Battery of knocks (4—1) and then perform the Qabalistic Cross. The goddess Thmê performs it with you. For much of the ceremony she will remain near the entrance.

The officer/godform of Hiereus leads you to the West and directs your attention to the diagram of Malkuth. You hear the voice of Sarapis as you contemplate the diagram:

Herein has been established the Equated Cross, which is the ruler over the Kingdom of Matter. This symbol may be found even upon the crowns of the Kings of this Earth.

The god gestures at the Tau Portal. You pick it up and say:



The Portal Temple for Self-Initiation: Second Setup

The letter Tau leads from the airy quarter of Malkuth into Yesod. Air is uppermost in the symbol as in the Planet Earth where the atmosphere is furthest from the core. Moreover, the letter Tau signifieth the cross, the impact of Spirit upon matter.

The Lamén of the Hieréus is my Badge of Admission, for he is the ruler in Malkuth, and the guardian against the Underworld. The Hieréus is also Lord of the Path of Tau, the link between the First and Second Degrees, and also between the Outer and the Inner.

This Path of Tau, dark and full of mystery, under the presidency of Saturn and the Tarot Key of The Universe leads, as I learned in the 2 = 9 grade, through the astral plane. Therefore, in the ritual of the 32nd Path I passed by the four Kerubic stations, as a fore-shadowing of the Rites of the Cross, the full completion of the Elemental grades which I have now accomplished.

Sarapis speaks:

Having traversed the Path of Tau, the darkness of the astral plane and of the black pillar, stand firm in Yesod, that the black pillar may become the white.

Replace the Portal of Tau in the West. The officer/godform of Hieréus leads you to the station of the Hegemon. Nuét directs your attention to the Portals in the East. Say:

Before me in the East, are the Five Portals of the 21st, 24th, 25th, 26th and 23rd Paths. Five will divide the number of the letter of each of them, as it will divide without remainder that of every path from Yod, the 20th, to Tau, the 32nd.

The Five paths here visible are assigned to MEM—Water; AYIN—Capricornus, an Earthy Sign; SAMEKH—Sagittarius, a Fiery Sign; NUN—Scorpio, a Watery Sign, but in its highest aspect also a Ruler of Fire; and Kaph—Jupiter, which Planet is akin to Spirit, and rules especially Aspiration. Thus both in number and in significance these Planets jointly set forth the eternal symbol of the pentagram.

Nuét speaks:

This symbol of the pentagram must now be established—wherefore advancing by the Kerubic Path of Aquarius approach the highest in Netzach.

Advance to the station of the 2nd Adept, before the Portals of Kaph and Nun. The god Mau questions you:

Wherefore do you stand at the base of the white pillar, being but the Lord (Lady) of the First Degree?

You answer: *"I seek the Path of Kaph, the Path of Aspiration."*

The officer/godform of Hiereus gives a knock. Sarapis speaks:

Beware! Temerity is not courage, Lord(Lady) of the First Degree. Remember the warning of the Tower struck by Lightning that was revealed in the highest path you have yet adventured. As a house built upon the sand cannot endure, so without the strength of Geburah, the height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the wheel.

Mau speaks:

The Portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This path is governed by the Wheel of Life and Death, and hard it is to be freed from that Wheel.

You reply, *"Let me seek then the Path of Nun."*

Mau answers:

It is open to you unto the limit of your strength.

He leads you to the West where the officer/godform of the Hiereus bars your advance.

Sarapis gives a knock and says:

In the Power of Typhon the Destroyer, and the Death the Transformer, stand!

Mau speaks:

Thus far and no farther is it permitted to penetrate into the Path of Nun. The mysteries may now be partially revealed.

He leads you to the Tarot Key of Death in the South. Observe the diagram and say:

The 13th Key of Tarot represents the figure of a Skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the Scythe of Death the fresh vegetation which springs from corrupting bodies buried therein—fragments of which—such as hands, heads and feet appear above the soil. Bones also are strewn upon the surface. One of the heads wears a

kingly crown; another is apparently that of a person of little note, showing that Death is the equalizer of all conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the letter Heh, the pentagram—the concealed Spirit of Life and the four Elements—the originator of all living form. The Sign of Scorpio especially alludes to stagnant and foetid Water—that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death through death into life, is symbolized by the grass which springs from and is nourished by putrefying and corrupting carcasses; the herbage, in its turn affords food to animals and man, which again when dead, nourisheth vegetable life and bring to growth and perfection the living herbage. This is further shown by the figure itself putrefying and decaying as it reaps the grass of the field. “As for man, his days are as grass, as a flower of the field, so he flourisheth.” The top of the scythe forms the Tau Cross of Life, showing that what destroys also renews.

The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal Fire as opposed to the Celestial—the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris—which later yet rises again in Horus. The Scorpion, Serpent of Evil, delineated before the figure of Death in the more ancient form of the Key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him, is the symbol of the Nameless One, representing the Seed and its germ, not yet differentiated into Life, therefore incapable of definition. The Scorpion is the emblem of ruthless destruction; the Snake is the mixed and deceptive nature, serving alike for good and evil; the Eagle is the Higher and Divine Nature, yet to be found herein, the Alchemical Eagle of distillation, the Renewer of life. As it is said:—“Thy youth shall be renewed like the Eagles.” Great indeed, and many are the mysteries of this terrible Key.”

The figures of the 2nd Adept and the Hieres direct your attention to the diagram of Typhon. Observing the diagram you say:

This drawing represents the symbolic figure of Typhon, the Destroyer. The eleven circles represent the eleven Averse Sephiroth. He stands upon Earth and Ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing Elemental Forces in the higher regions of the Air, and confusion of mind and madness in man. The eyes are the devouring flames of lust and violence—the breath is storm, devastation and rage, alike in the universe which is the greater world, and in man who is the lesser. The arms and the hands are the swift executors of evil works, the bringers of pestilence and disease. The heart is

malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolized by the numerous and twining serpents.

The 24th Path of the Sepher Yetzirah to which the Tarot Key of Death is referred is the Imaginative Intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the hidden law, thus from chaos is produced harmony, just as a beautiful flower is produced from decaying matter.

Mau speaks:

Return now to Yesod, for here no more may be spoken.

Go clockwise to the station of Hegemon where the godform of Nuet confronts you and says:

Approach now the station of Hod by the Path of Resh, the Sun.

Advance to the station of the 3rd Adept, before the Portals of Mem and Ayin. The goddess Tefnut speaks to you:

Already the sash of the black pillar is upon you—already you have passed the dark Path of Tau. What more do you seek of me, Lord(Lady) of the 1st Degree?

You answer, *"I seek the Path of Mem, the Path of Sacrifice."*

The officer/godform of Hiereus gives a knock. Sarapis speaks:

Be warned, O, vainglorious one. Samson broke down the two pillars and perished. Having but one pillar, can you bear up the might of Geburah, can you attain strength without the Life of Tiphareth?

Tefnut speaks:

The Portal of Mem is barred. Yet it is well to be willing for the Sacrifice itself, if as yet, not fully prepared. For in the Path of Mem rules the Hanged man, the power of the Great Waters. Can your tears prevail against the Tide of the Sea, your might against the waves of the storm, your love against the sorrows of all the world?

You reply, *"Let me seek then the Path of Ayin."*

Tefnut answers:

It is open to you unto the limit of your strength.

She leads you sunwise to the North where the officer/godform of the Hieres bars your advance. Sarapis gives a knock and says:

By the Power of Pan and the Goat of Mendes, stand!

Tefnut speaks:

Thus far and no farther are you permitted to penetrate the Path of Ayin. The mysteries may now be partially revealed.

She leads you to the Tarot Key of the Devil in the North. Observe the diagram and say:

The 15th Key of the Tarot represents a goat-headed, satyr-like Demon whose legs are hairy—his feet and claws, standing upon a cubical altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of Water. The left hand points downwards to show that it is the infernal and burning, not the celestial and lifegiving flame which is kindled in his torch—just as when the Sun is in Capricornus, to which cold and earthy Sign this Key corresponds, Solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical altar represents the universe—right and left of it, bound thereto by a cord attached to a circle which typifies the center of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and Egyptian Goat of Mendes (the symbol of Khem). In certain aspects, this Key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the Key fitly balances the symbol of Death on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figures. Beneath his feet are pentagrams on which he tramples (whence comes their title of Wizard's foot) and his head is covered with the evil and reversed pentagram. As his hands bear the torch and horn—the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialized Elemental Forces of nature; and the whole would be an evil symbol, were it not for the pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All-Powerful One (Blessed be He) which controlling law is typified by the con-

trolling pentagram of Light surmounting the whole. This Key is an emblem of tremendous force; many and universal are its mysteries.

The god Sarapis directs your attention to the diagram of Pan. Observe the diagram and say:

This drawing represents the symbolic figure of Pan, the Greek god of Nature. He stands upon the cube of the universe, holding in his right hand the pastoral staff of rural authority, and in his left the seven-reeded pipe symbolical of the harmony of the Planetary spheres. The nine circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol on the Tree of Life. The ruddy face is the heat of the Earth—the horns are the rays—the body contains the Elements and the cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the Earth.

The 26th Path of the Sepher Yetzirah, to which the Tarot Key of the Devil is referred, is called the Renovating Intelligence, because, by it, God the Holy One reneweth all the changing forms which are renewed by the creation of the world.

Tefnut speaks:

Return again to Yesod, for here no more may be spoken.

Go to the West of the altar facing East. Visualize the officer/godforms of 2nd and 3rd Adepts back at their stations, right and left of the Veil. The officer/godform of Hegemon is at your right side, while the Hieres is on your left.

Sarapis speaks to you:

In guardianship and not in enmity, have I barred your venturing, O Philosophus. Now may it be revealed how in the Lamens of the Hieres is hidden the Key which you seek.

Observe the Admission Badge and say:

The triangle in the circle is the high symbol of the Holy Trinity, and the first three Sephiroth, and of Binah wherein is the sphere of Saturn, Ruler of the Path Tau. Therefore it is worn by the Hieres, and when I entered the Hall of the Neophytes in the 0 = 0 grade, I beheld the sword that barred and the symbol which overcometh the barrier.

The lamens in its more special attribution to the Hieres, has the following meanings. In the circle are the four Sephiroth of Tiphareth, Netzach, Hod and Yesod. The first three mark the angles of the triangle inscribed within,

while the sides are the Paths of Nun, Ayin and Peh, respectively. In the center is marked the letter Samekh indicating the 25th Path.

While the wheel revolves, the hub is still. Ever shall I seek the center, looking from without to within. This is the Key of my path.

Nuet directs your attention to the Portals in the East and says:

Five paths are before you—four have you attempted and each was guarded by a symbol sinister and dread.

(Say:) In the 1 = 10 grade it was revealed that above Malkuth were the Paths Qoph, Shin, Tau,—Qesheth, the Bow of promise. From the many colored Bow, is loosed in Yesod, the Arrow of Sagittarius—Samekh, soaring upward to cleave open the Veil unto the Sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the Sign Sagittarius, Jupiter, Ruler of Kaph is Lord. Thus, by this straight and narrow way only, is advance between the dangers that have threatened me possible.

Tefnut speaks:

But Sagittarius, the Archer, is a bi-corporate Sign—the Centaur, the Man and the Horse combined. Recall what was said in the 3 = 8 grade of Practicus.

You continue:

“Also there is the vision of the Fire flashing Courser of Light, or also a child borne aloft upon the shoulders of the Celestial Steed, fiery or clothed with gold, or naked and shooting from the bow, shafts of Light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a lion.”

For thus will I cleave upward by the Path of Sagittarius, through the Sixth Sephirah into the Path of Teth, answering to Leo, the Lion—the reconciling path between Mercy and Severity, Chesed and Geburah, beneath whose center hangs the glorious Sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, I shall advance, like the arrow from the center of Qesheth, the Bow. And as this Sign of Sagittarius lieth between the Sign of Scorpio—Death and Capricornus the devil, so had Jesus to pass through the Wilderness, tempted by Satan.

Pause and then observe the symbols upon the altar and say:

Before me upon the altar, lie the four Elements of my purified body, and over them is the symbol of the pentagram, while beneath in the midst is

the Spirit within them. I am willing in service and in sacrifice to offer the purified Elements of my body.

Bind the Greek Cross once more around your neck, and take the white candle in your right hand. Stretch forth the light over the four Elements and pause for a moment of meditation, prayer or personal dedication.

Go to the East of the altar. Visualize all of the astral officer/godforms doing likewise. (Mau as 2nd Adept is to your right, Tefnut as 3rd is on your left. Nuet as Hegemon is behind Mau. Sarapis as Hiereus is behind Tefnut.)

Mau speaks:

Honoured Philosophus, what was the additional symbol given you in the 4 = 7?

(You reply:) *"Phrath. O Hidden Warden of the Portal of the Vault, here is one who cometh in the Word Phrath."*

Osiris speaks to you from behind the Veil:

If you would rend the Veil, then complete the Word.

Say: *"I will complete the Word."*

Osiris asks:

What know you of the Word?

You answer:

TAU—the letter of Saturn, ruling the path of Malkuth to Yesod, linked to Earth. RESH—the letter of Sol, of the path joining Yesod to Hod, and it is also the letter linked with rule over Air as the Sun ruleth the Air in Tiphareth. PEH—the letter of Mars, of the path joining Hod to Netzach, which is also a letter linked to Water, as Mars ruleth Water, and to Fire, as Mars ruleth Fire in Geburah.

Mars in Peh, linketh the base of the black pillar to the base of the white pillar, and the converse of Mars is Jupiter—for Jupiter is Lord of Fire, but in Chesed he ruleth Water, balancing Mars in Geburah. The letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path Peh to Chesed, and is the highest path now visible unto me. It is the path of aspiration and its Planet Jupiter rules also in Sagittarius.

Mau speaks:

Take the Light of the Highest for Guide and complete the word.

Say the following words and perform the appropriate gestures:

"Peh" (Knock and give the Sign of Water.)

"Resh" (Knock and give the Sign of Air.)

"Kaph" (Knock and give the Sign of Fire.)

"Tau" (Knock and give the Sign of Earth.)

"Paroketh" (Perform the Qabalistic Cross, vibrating the words.)

(Say:) In the Word Paroketh, in the Power of the cross and the pentagram, I claim to behold the Portal of the Vault of the Adepti. It is the Word of the Veil, the Veil of the Tabernacle, of the temple, before the Holy of Holies, the Veil which was rent asunder. It is the Veil of the four Elements of the Body of Man, which was offered upon the cross for the service of Man.

Osiris speaks:

In the Word Phrath, in the Spirit of service and sacrifice draw nigh.

Mau speaks:

Give the Sign of the Rending of the Veil, and thus standing, you form the Tau Cross.

You give the Sign, physically Opening the Veil as you do so. Revealed before you the god Osiris also stands in the Sign of Tau with scepter and white lamp. Pause in this position for a few moments of meditation. Then light the charcoal in the cauldron. When ready say:

Freely and of full purpose and with understanding I offer myself upon the altar of the Spirit.

In the letter TAU.

Sprinkle some salt into the cauldron and give the Sign of Earth.

In the letter HEH.

Sprinkle some powered incense into the cauldron and trace over it the invoking pentagram of Earth.

In the letter RESH.

Sprinkle some rose petals into the cauldron and give the Sign of Air.

In the letter VAV.

Sprinkle some powered incense into the cauldron and trace over it the invoking pentagram of Air.

In the letter PEH.

Sprinkle some Water into the cauldron and give the Sign of Water.

In the letter HEH.

Sprinkle some powered incense into the cauldron and trace over it the invoking pentagram of Water.

In the letter KAPH.

Break off some pieces of the incense sticks and place them into the cauldron. Give the Sign of Fire.

In the letter YOD.

Sprinkle some powered incense into the cauldron and trace over it the invoking pentagram of Fire.

In the letter SHIN.

Place the paper (upon which is written your motto) into the cauldron.

Imagine the god Osiris tracing before you the symbol of the circled cross. Take up the Chief Adept's Wand and trace the invoking pentagrams of Spirit Active and Passive over the cauldron. Visualize Osiris doing likewise. Touch the head of the wand to your breast and say:

May this offering be as the offering of Abel, which ascended unto God.

Return the office of Chief Adept back to the godform of Osiris and put the pentagram-headed wand aside.

Osiris speaks to you:

Stretch out your hand to touch the black pillar, (*done*) the pillar of the FIRST DEGREE, wherein all was as yet in the darkness of the Path Tau. This was a period of restriction and of groping, as was shown by the black sash, the Sign of the First Degree. Among its symbols were

the cross, upon which meditate, that the mysteries of growth and change may become revealed.

Stretch out now your hand to touch the white pillar, (*done*) the pillar of the SECOND DEGREE, wherein is the Fire of the Path Samekh. Its token is the white sash. Standing thus you are in the point of equilibrium, master of both, Lord(Lady) of the Second Degree, Lord(Lady) of the Paths of the Portal of the Vault of the Adepti—wherefore, in recognition of your achievement, I confer upon you the white sash of probation.

At this, put on the white sash, and say:

Standing thus in the Path of Samekh, I am in the point of equilibrium, Master of both pillars, Lord(Lady) of the Second Degree, Lord(Lady) of the Paths of the Portal of the Vault of the Adepti.

Osiris continues:

The grip of this Degree is the Grip of the First Order, but given with the left hand, and represents the Sephirah Chesed, and the white pillar.

Visualize yourself exchanging the grip with the godform. The godform gives the Sign of the Rending of the Veil and says:

The Sign of the Opening or Rending of the Veil symbolizes the rending asunder of a curtain. The answering Sign, the Closing of the Veil, is a complete reversal of the first.

He demonstrates the Sign. You also give the Sign. Osiris continues:

The Password is PAROKETH, which is the Veil of the Tabernacle, and it is exchanged by letters.

You repeat this:

The Password is PAROKETH, which is Veil of the Tabernacle, and it is exchanged by letters: PEH. RESH. KAPH. TAU.

The godform continues:

Further, I give you the Word ETH which crowns the Pyramid of the Four Elements in the 4 = 7 grade, and is one symbol of the Spirit which converts the cross into the pentagram. Wherefore upon the white altar is this Tablet which is called the Tablet of Union, and binds together the four Tablets into one under the presidency of Spirit.

(Say:) From this day forward I shall strive ever to be worthy of the eternal ETH, the crown of the pyramid and the transmuter of the cross into the pentagram. The Element of Spirit shall be within me a securing force, like that of the Tablet of Union, binding the four Elements into One under the governance of Spirit.

Thus far by work of the intellect, and aid of the sacred rites have I come. I must now labor to establish the pentagram within myself. That it be the pentagram of Good, upright and balanced, not the evil and reversed pentagram of the Goat of Mendes. I shall strive to make myself truly a Microcosm reflecting the Macrocosm whose symbolic hexagram of Tiphareth presides above me.

Osiris speaks:

This Degree is in one sense attributed to YESOD, base of the path of probation, Sagittarius.

(Say:) In YESOD is the sphere of Luna, who in her fullness reflects the Sun of Tiphareth. The number given to the Moon in the 2 = 9 grade is nine, but in a more esoteric sense the number of Luna is Five, the number of the pentagram and the Microcosm.

If need be, pause for reflection or meditation. Then take the Elements and place them before their respective Tablets. Place the white candle and the Tablet of Union on the black altar. Also place the two forms of the Temperance Key upon the altar. Then go to the West of the altar facing East. Visualize the four Elemental officer/godforms surrounding the black altar forming a cross as before.

When ready, observe the Tarot Keys before you and say:

This drawing represents the more ancient form of the 14th Key of Tarot, for which the later and more usual form was soon substituted, as better representing the natural symbolism of the Path Sagittarius. The earlier figure was considered not so much a representation of this path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning.

The more ancient form shows a female figure crowned with the crown of five rays, symbolizing the five Principles of Nature, the concealed Spirit and the four Elements of Earth, Air, Water and Fire. About her head is a halo of Light. On her breast is the Sun of Tiphareth. The five-rayed crown further alludes to the Five Sephiroth Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and smoke. The Lion represents the

Fire in Netzach—the Blood of the Lion; and the Eagle represents the Water in Hod, the Gluten of the Eagle—whose reconciliation is made by the Air in Yesod, uniting with the volatilized Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist, are symbolic of the Paths of Scorpio and Capricornus as shown by the Scorpion and the Goat in the background. In her right hand, she bears the Torch of Solar Fire elevating and volatilizing the Water in Hod by the Fiery influence of Geburah, while with her left hand, she pours from a vase the Waters of Chesed to temperate and calm the Fires of Netzach.

This later form is the usual figure of Temperance, symbolizing in a more restricted form than the preceding, the peculiar properties of this path. It represents an Angel with the Solar emblem of Tiphareth on her brow, and wings of the aerial and volatilizing nature, pouring together the fluidic Fire and the Fiery Water—thus combining, harmonizing and temperating those opposing Elements. One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an irruption. The other foot is in the Water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude.

The whole figure is a representation of that straight and narrow way of which it is said “few there be that find it” which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing force, is indeed difficult, and many are the temptations to turn aside either to the right or to the left—wherein are but to be found the menacing symbols of Death and the Devil.

The 25th Path of the Sepher Yetzirah to which the Tarot Key of Temperance is referred, is called the Intelligence of Probation, and it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or to the other.

Take up the cup from the West and the red lamp from the South. Return to the altar and stand in the Sign of the Tau Cross, holding the cup in the left hand and the lamp in the right. Say:

Only in and by the reconciliation of opposing forces is the pathway made to true occult knowledge and practical power. Good alone is mighty and Truth alone shall prevail. Evil is but weakness and the power of evil magic exists but in the contest of unbalanced forces, which in the end, will destroy and ruin him who hath subjugated himself thereto. As it is said, “Stoop not down, for a precipice lieth beneath the Earth—a descent of seven steps; and therein, is established the throne of an evil and fatal force.

Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthly dross of matter. Stoop not down, for its splendor is but seeming, it is but the habitation of the Sons of the Unhappy."

Replace the cup and the lamp and restore them to their Tablets. Visualize all the astral officer/godforms returning to their stations. Go to the East of the Hall facing the Veil. Say:

As a Lord (Lady) of the Paths of the Portal of the Vault of the Adepti, and a initiate of the Second Degree, it is fitting that I should have the knowledge of certain emblems to complete my understanding of the Powers of the officers of the First Order. Both refer in natural succession of numbers to the six following the five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye or it may be after long waiting, yet ever the liquid must be prepared to the point of saturation.

Observe the Hierophant's lamens and say:

The Hierophant's lamens is a synthesis of Tiphareth, to which the Calvary Cross of Six Squares, forming the cube opened out, is fitly referred. The two colors, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water, for the reconciling yellow unites with blue in green, which is the complementary color to red, and with red in orange which is the complementary color to blue. The small inner circle placed upon the cross alludes to the rose that is conjoined therewith in the symbolism of the rose and cross.

Observe the Banner of the East and say:

The field of the Banner of the East is white, the color of Light and purity. As in the previous case, the Calvary Cross of Six Squares is the number six of Tiphareth, the yellow cross of the Solar gold, and the cubical stone bearing in its center the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic hexagram, the red triangle of Fire and the blue triangle of Water—the Ruach Elohim and the Waters of Creation. The six angles of the hexagram described upon the Tree of Life will yield the Planets referred to it: DAATH—Saturn, CHESED—Jupiter, GEBURAH—Mars, NETZACH—Venus, HOD—Mercury, YESOD—Luna, while in the center is the Sun of Tiphareth.

Return to face the officer/godform of the Chief Adept. Observe the lamens of the officer and say:

The Chief Adept's lamen is no symbol of the Golden Dawn, nor of the Second Degree. It is the symbol of red rose and the cross of gold, uniting the powers of the four and the five and of the six within itself, but to learn its full meaning, it is needful that I discover further hidden truths to which the teachings of the Golden Dawn are but one of the Veils.

Additional wisdom can be earned no more by excellence in intellectual learning alone, although that is also required. All true knowledge cometh of grace, not of right. It is granted not upon demand, but at the discretion of the Higher Powers.

PART 3: The Closing

Spend as much time as you need to meditate on any of the knowledge given to you during the course of this ritual. Then visualize all the astral officer/godforms at their stations. When ready, give the following consecutive grade Signs: Neophyte. Zelator. Theoricus. Practicus. Philosophus. The Rending of the Veil. The Closing of the Veil.

Imagine the figure of Osiris tracing the symbol of the circled cross in the Air before you, bestowing upon you the office of Chief Adept. Stepping into the office, take up the pentagram-headed scepter. Say:

PEH. RESH. KAPH. TAU. The whole Word is PAROKETH, which is the Veil of the Tabernacle. In and by that Word, I declare the Portal of the Vault of the Adepti duly closed.

Draw the curtain closed. Go West of the altar facing East. Say:

In the Power of the name YOD HEH VAV HEH, and in the might of the concealed name YEHESHUAH, in the symbol of the Tablet of Union and by the word ETH, Spirits of the five Elements, adore your Creator.

With scepter in hand, go to the Tablet of the North and make the banishing pentagrams of Earth while saying the appropriate names and giving the correct Signs. (Nanta—Aglā, Emor Dial Hectega—Adonai.)

Go to the Tablet of the East and make the banishing pentagrams of Air. (Exarp—Eheieh, Oro Ibah Aozpi—YHVH.)

Go to the Tablet of the West and make the banishing pentagrams of Water. (Hcoma—Aglā, Emp Arsel Gaiol—Al.)

Go to the Tablet of the South and make the banishing pentagrams of Fire. (*Bitom—Eheieh, Oip Teaa Pedoce—Elohim.*)

Return to the West of the black altar and say:

*Depart in peace unto your habitations. May there be peace between us,
and be ye ready to come when you are called.*

Make the banishing pentagrams of Spirit over the Tablet of Union, saying the appropriate names. (*Exarp—Eheieh, Hcoma—Agla, Nanta—Agla, Bitom—Eheieh.*)

Give the Sign of the Closing of the Veil. Still facing East perform the Qabalistic Cross in English: "*Unto Thee Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the Ages, AMEN.*" Give a knock.

Return the office of Chief Adept to the dominion of Osiris in the Eastern part of the Hall.

The goddess Thmê comes to your side. She leads you to the station of the Hieres where she traces the figure of the cross and triangle in the Air. The godform of Sarapis salutes with the Projection Sign—Thmê answers with the Sign of Silence. Sarapis slowly fades from view. In this manner, Thmê releases the other godforms in the Hall: Nuet, Tefnut, Mau, and Osiris. All the astral entities in the Hall begin to fade from view.

Thmê herself is the last godform to dissolve. You thank the goddess for guiding you in the Portal of the Vault of the Adepti. Trace the figures of the cross and triangle before her. She salutes you with the Projection Sign. You answer with the Sign of Silence. Withdraw the white ray which had activated the goddess back into your heart center. Perform the Qabalistic Cross one last time to equilibrate all energies within your sphere of sensation.

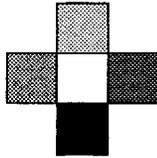
Take up the sword and perform the Lesser Banishing Ritual of the Pentagram. Then go to the East and say:

*In the names of YEHESHUAH and YEHOVASHAH, I now declare this
temple closed.*

Give the Battery of knocks: 4—1. Give the Sign of the Closing of the Veil before exiting the Temple.✧

The Sixth Knowledge Lecture

SECTION 1: On the Work to be Undertaken in the Portal



Traditionally speaking, there was no Sixth Knowledge Lecture for Order members of the Portal grade. Initiates were given a manuscript entitled "On the Work to be Undertaken between Portal and 5 = 6"¹⁴⁷ which outlined what gradework was expected of them. An adaptation of this manuscript is incorporated here. The Portal work described in the paper includes: a thesis on the ritual, a meditation on the crosses, a complete diagram of the Tree of Life, the practice of control of the aura, the Tree of Life in the aura, Tattwas, Astrology and divination. In addition there was no written examination for the Portal grade, since after taking the Philosophus examination, the aspirant has "passed the fivefold examination prescribed for admission to the Second Order." Some of our temples require an additional sixth examination for Portal initiates, while others only require them if the student has not fully absorbed the material of the Outer Order.✧

The Thesis

Initiates in the Portal grade are required to review all of the initiation ceremonies and experiences gathered in the preceding grades and reflect upon them. A Thesis of at least twenty (single-spaced) pages which summarizes these experiences is required. The information given below describes how to go about writing the thesis:

The Thesis. Read the initiation rituals. Build them up in the imagination. Compare the Opening and Closing in the various grades. Note the general underlying scheme for each Elemental grade—and note where the differences occur. Follow the careers of the various Officers. Note at what grade an officer disappears.

Make a precis of ritual, so that the general scheme becomes apparent. Draw up a separate outline for each officer.

Note the positions of the various officers—what mathematical shapes they make among themselves from time to time as they take up their places in the Temple. It may be a triangle, a cross, a pentagram, etc.

Read the speeches carefully, and read them often aloud. Note that some speeches are designed to create atmosphere by their archaic form and should be read rhythmically and sonorously, while others are informative and should be read in such a way as to make their points clear.

Examples of archaic passages are challenges of the gods: "Thou canst not pass the Gate of the Western Heaven unless thou canst tell me my name." And the speeches of the Kabiri in the grades of Practicus and Philosophus. Information is given in speeches about Tarot Keys and diagrams.

¹⁴⁷ Regardie's *The Golden Dawn*, pages 87-94. In the sixth edition of that book, this paper is mistakenly grouped together with the Fifth Knowledge Lecture. Please note that in Regardie's book the meditation for the Portal Grade on page 94 is followed by a section entitled "Concerning the Tree of Life." This separate paper is part of the gradework of an Adeptus Minor and it, too, is not a part of the Fifth Knowledge Lecture (or of the Portal work.)

Note the technique for traversing the various paths—the words, and the badges with which the path is entered, the length of the circumambulation and the special symbolism described therein.

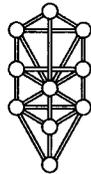
Let all these things soak into your mind, make notes as ideas occur to you. Finally, and most importantly, take into consideration your own personal feelings, experiences and perceptions of what took place in each of your initiations and during the months spent in each particular grade.✧

The Crosses



Make a list and drawings of the crosses which you have used as Admission Badges throughout the grades, from the Swastika of the Zelator to the Five-Squared Cross worn about the neck in the Portal grade. In addition, read all information about them in the rituals and the Knowledge Lectures and write a brief paper on them.✧

A Drawing of the Tree of Life



This should be done fairly large in order that the writing and symbols should be clear. It is essential to show the deity names, names of Archangels and Angels in Hebrew in the Sephiroth, and to number the paths and give their attributions. Apart from this, the Tree should be your personal synthesis of the Golden Dawn symbolism as it applies to the Tree of Life. The drawing may be colored.✧

Control of the Aura



If the initiate is not already familiar with the parts of the human body such as the nervous system, respiratory system, and digestive system, obtain a simple text book such as *Gray's Anatomy*, so that before starting to work on the subtle body, the student may know something about the physical body.

The physical body is interpenetrated by a subtle body or aura which also surrounds the physical body like an egg of Light. You should now begin to practice controlling this aura or *sphere of sensation*. This includes attempting to keep all emotional reactions under conscious control. Instead of automatically liking this and disliking that, the student should strive to understand the mechanism which underlies these feelings. For assistance in this, the study of human psychology is recommended. (See the list of books recommended at the end of this chapter.)

Having built up some idea of the mechanism of the mental processes, try to make yourself negative or positive at will towards people or ideas. If you are likely to meet someone who always makes you argumentative and irritable, decide that your aura is closed to their power of irritating you and that your mind will not be disturbed by what they say. Being able to listen without comment to someone whose views you disagree with is good practice which helps to control

your emotions. In this way, you can also come to understand just how much of your dislike is due to prejudice or personal factors, and how much is due to your regard for abstract truth.

Practice opening your aura to other people or ideas in an endeavor to see things from another point of view.

The practice of deep breathing (like the practices recommended in Chapter Three) is also of help in establishing balance and controlling nervousness. One such practice is to expand the chest to its fullest extent and then expand the diaphragm below the ribs as well and finally let the breath out slowly and steadily on a vowel sound such as "ah" or "oh."

If you are nervous, you will find that your breathing is shallow and that your muscles are tense. You tend to clench your hands and tighten up the abdominal muscles. To cure this, take a deep breath to full capacity, hold it while tensing and relaxing alternately the abdominal muscles. Practice the tensing and relaxing of the muscles three times and then relax completely into a chair. Allow your muscles to go limp and let your breath out to the last gasp. Do the whole process three times, if necessary. It is designed to stimulate the solar plexus which is the heart of the nervous system (which governs emotion).

Another good exercise is to say the deity names aloud. Take a deep breath and say them softly, smoothly and slowly, imagining all the while that your voice travels out to the confines of the Universe. This can be done in conjunction with the Pentagram Ritual.✧

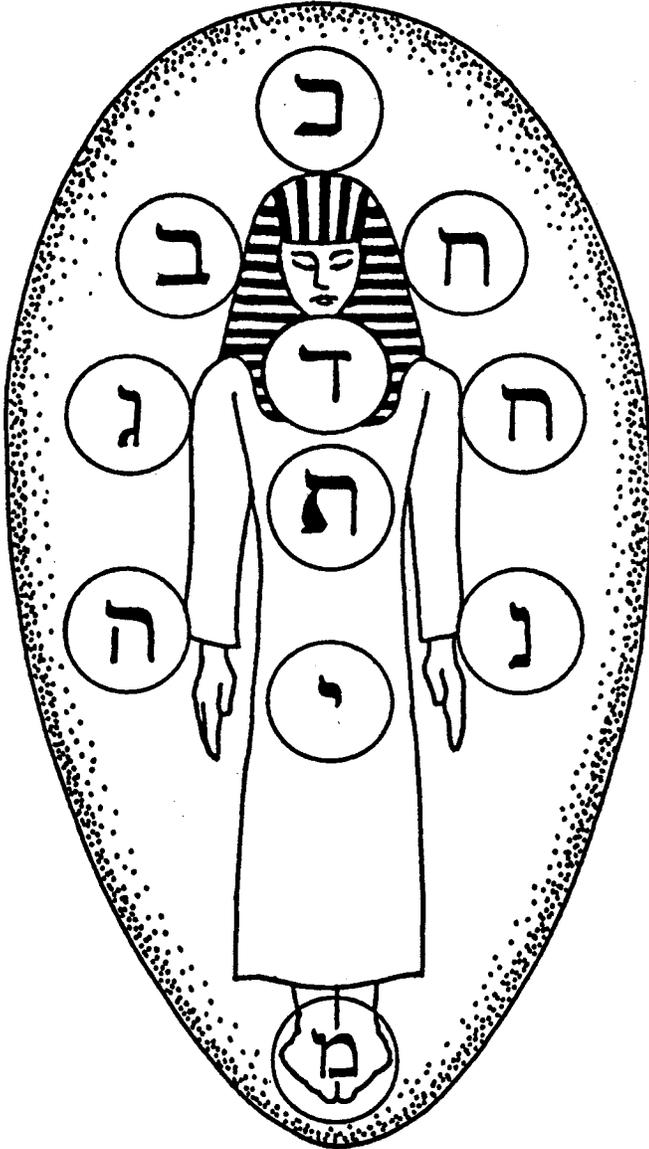
The Tree of Life in the Aura



In the aura which interpenetrates and surrounds the physical body, the magician regularly builds up a replica of the Tree of Life. The Pillar of Severity is on the magician's right side, the Pillar of Mercy is on the left, and the Pillar of Mildness is in the center of the body. The astral construction of the Middle Pillar within the initiate's body should be practiced regularly as part of a lifelong spiritual routine.

THE EXERCISE OF THE MIDDLE PILLAR

(This exercise can be performed either standing, sitting, or lying down.) After a few minutes of relaxation, imagine a sphere of white Light just above your head. Vibrate the name "EHEIEH" (I am). Keep vibrating this word until it is the only thought in your conscious mind. Then imagine a shaft of light descending from your Kether center to your Daath center at the nape of the neck.



The Tree of Life in the Aura

Form a sphere of Light at the Daath center. Vibrate the name "YHVH ELOHIM" (the Lord God). Intone the name until it is the only thing in your conscious mind.

Bring a shaft of Light down from the Daath center to the Tiphareth center around your heart. Form a sphere of Light there. Vibrate the name "YHVH ELOAH VE-DAATH" (Lord God of Knowledge) several times until it fills your consciousness.

See the shaft of Light descending from Tiphareth into the Yesod center in the genital region. Imagine a sphere of Light formed there. Intone the name "SHADDAI EL CHAI" (Almighty Living God) several times as before.

Visualize the shaft of Light descending from Yesod into your Malkuth center at the feet and ankles. Vibrate the name "ADONAI HA ARETZ" (Lord of Earth) a number of times as before.

Imagine the Middle Pillar complete. Then circulate the Light you have brought down through the Middle Pillar around the outside of your body to strengthen your aura. Using the cycles of breathing, bring the Light up the right side of the body and down the left, from Malkuth to Kether and back again. After performing this for a short period of time, imagine the ribbon of Light descending down the front of your body and rising up your back.

Still employing rhythmic breathing, visualize the shaft of Light rising up the Middle Pillar in the center of your body. When it reaches Kether, imagine a shower of Light surrounding the outside of your body as it descends to Malkuth again. Circulate the Light in this manner for some time. Then see the Light rise again in a ribbon that spirals round the outside of your body.

Finally focus some of the energy back into your Tiphareth center, the seat of equilibrium and balance.

You may decide to end the exercise with the Qabalistic Cross to indicate that you have called down the Light of your Kether and balanced it in your aura. Then let your imagination dwell on the aura and see it oval and clear, pulsating with the glow from Tiphareth. (Note: this simple exercise of Middle Pillar is the basis for many complex formulas of magic.)

If you are called to see anyone who is ill, depressed, or who has a depressing effect on you, you should perform this exercise beforehand. You may also imagine that your aura is hardened at the edge, so that the person is unable to penetrate it and deplete you of vitality.

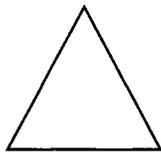
It is better at first to keep your aura to yourself, rather than try to flow out towards other. Unless you are particularly vital and well-balanced, you will only waste energy. Modes of healing should be tabled for the time being. Such methods have a

technique of their own and require trained and balanced minds and bodies to carry them out. The initiate is advised to “get right” with him/her self before interfering in any way with others.

When you have practiced the exercise of the Middle Pillar for some time and can visualize easily, you can establish the other Sephiroth within your aura by vibrating the deity names.

The exercise of the Middle Pillar can be done as an alternative to the Pentagram Ritual as a preparation for meditation.✧

Tattwas and Triangles



As already stated in Chapter Five, we feel that the Tattwas are a foreign addition to the Order teachings, which have little in common with the rest of the Golden Dawn system. Study of the Tattwas within our Order today is considered as an elective. Rather than using the Tattwas, we encourage our students to employ the symbols of the Spirit Wheel and the Elemental triangles. These forms will provide the student with completely integrated Golden Dawn symbols for skrying and meditative work. Students are examined on their ability to skry with the Western Elemental symbols, just as in Mather’s day when Inner Order members were examined in their proficiency to produce Tattwa visions. (Thus most skrying work takes place in the Adept grades.) In the Portal grade, however, the student is free to choose between which emblems to skry with—the Elemental symbols of the West (the triangles) or of those of the East—the Tattwas. (Both forms are shown in Chapter Five.) Here we will provide only the most basic techniques for skrying with the emblems.

This technique can be described as a form of auto-hypnosis which employs symbols as doorways into controlled astral visions. They are lucid, significant and conscious visions wherein the practitioner maintains all powers of Will, choice and judgment. Creating visions in this fashion also enables the aspirant to tap into the deepest levels of the universal consciousness.

These symbols are designed to assist you in your researches into the Soul of Nature. They should never be allowed to become uncontrolled day-dreams. The method taught should be strictly adhered to—a definite time, preferably in the morning, should be set aside for this practice, once a week. The exercise should not be attempted when one is tired or preoccupied. Notes of the pictures and symbols seen should be kept together in a book.

The student should construct all of the Elemental symbols and have a set of them for working. The Elemental symbol should be made about 2.5 or 3 inches in height and painted in the appropriate colors on 3 x 5 note cards. (Compound Elements, which indicate the Sub-Element *such as Air of Water*, are depicted by painting a smaller emblem, symbolic of the Sub-Element in the center of the larger, primary Element. There are five primary Elements and twenty-five Sub-Elements.)

The method for using the symbols is as follows: Have one of the symbol cards and a white sheet of paper handy. Perform the LBRP. Then be seated in a relaxed and calm attitude. Take one of the symbol cards in your hand and gaze at it intently, until the mind is completely focused on the symbol and nothing else. If the symbol is Watery, feel the fluid around you. If it is Fiery, feel the heat against your skin.

Quickly transfer your attention from the symbol to the white sheet of paper. An optical effect will produce an exact image of the symbol on the paper, but in the complementary or flashing color to the original. When this happens close your eyes and visualize the symbol as a large door. Mentally project yourself through this symbol-door with the Sign of the Enterer. (You may wish to rise and give the Sign physically as well, before sitting down to continue the vision.) Then visualize the door behind you.

Maintaining your abstraction from your physical surroundings and, still concentrating on the symbol and its related ideas, seek out a perception of a scene or view on the Element's plane. There should be landscapes, objects, entities, and a strong sense of being *within* the Element.

At this point, vibrate the highest divine names associated with the Element several times. The vision should become more dynamic and clear. Keep close to the doorway until an Elemental "guide" appears or is felt to be near. This being should be tested with every means at the aspirant's disposal to insure that it is indeed a true guide. Give the grade sign of the Element and see if the being can return it. You may trace the appropriate pentagram before the figure. Also ask the being clearly if it comes to act as your guide in the name of the appropriate divine name. If the guide is found to be true, you may let it lead you anywhere through the vision and ask questions of it.

For the *Sub-Elements* the same methods should be applied. After the primary Elemental names, the divine names of the secondary Element should be vibrated and its grade sign given. You may find yourself being escorted from one guide to another.

Always treat these beings with courtesy. Pay respect to the superior Orders, the Archangels, Angels and Rulers. To those of lower rank, bear yourself as an equal, and those lower still such as Elementals, should be treated politely but firmly. Always imagine yourself taller than the being confronting you.

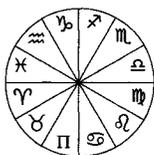
At the end of the vision, thank your guide and bid him/her farewell. Retrace your steps to the door and pass through it with the Sign of the Enterer. Return to your physical consciousness and stand up, firmly giving the Sign of Silence.

It is wise not to practice this procedure too often. Once every few days is plenty. Also avoid skrying if you are tired or ill. If at any time during the visions you encounter something inappropriate or inconsistent with the vision, repeat the appropriate names, signs and symbols. Always strive to avoid deluding yourself—test everything in the vision and take nothing for granted.

(For more information on skrying techniques, the advanced student may refer to manuscripts printed in Regardie's *The Golden Dawn*. These include:

“Clairvoyance” pg. 456-466, and “Of Skrying and Traveling in the Spirit Vision” pg. 467-476.)✧

Astrology



From the Order Lectures, the student should be able to set up a true birth horoscope for any place and any time. The student should continue to draw up horoscopes for several people (both known and unknown to the initiate). Focus on the accurate interpretation of a horoscope is of utmost importance to this practice.

Horary Astrology

The Order requires only that the initiate be able to set up an accurate horoscope and know how to work out the aspects. Also required is the knowledge of how to make a simple assessment of the favorable and unfavorable factors in a horary figure.

Whereas Natal Astrology focuses on the birth time of a person, Horary Astrology deals with *the birth time of a question*. This clearly marks Horary Astrology (the Astrology of the Hours) as a form of divination. The methods of Horary Astrology are quite archaic, having been developed much earlier than Natal Astrology. Through the ages, this type of Astrology has cultivated a strict set of rules designed to aid in objective divination by *providing an answer to a specific question*. The Astrologer becomes the diviner and medium between a sharply focused question and the answer embodied in the Zodiacal chart that is drawn up at that moment of intense focus. Very briefly, the ancient rules of Horary Astrology can be summarized as follows:

The *birth time* of a particular question is essential to the reading. By this is meant the actual time when the question reaches the awareness of the Astrologer. This is when the focus of the question is brought by the Querent to the diviner for an answer. Communication must be personal and direct. Frivolous questions are not suitable for this type of Astrology, and the question must be specific. The question must also be presented in its own time. (If the Querent impulsively telephones the diviner with a focused inquiry, then the question will have been “born” naturally, not within the context of a predetermined appointment.) To reiterate, *the birth time occurs when the diviner completely comprehends the question*.

Once the birth time of the question has been determined, several rules are traditionally applied to ascertain whether or not the chart is valid for further interpretation:

1. *Void-of-Course Moon*. (A Planet is said to be void-of-course if it forms no complete aspect before leaving the Sign in which it is positioned at birth. Such a Planet is said to be without a purpose or objective.) Luna is very important in Horary Astrology. If Luna will not make an aspect with any other Planet in the horoscope before leaving its Sign, the horary chart is null and void. Such a chart would basically indicate that nothing good or bad will come of the matter. If the Void-of-Course Moon makes a favorable aspect to the Part of Fortune (a synthesis

of Sol, Luna and Ascendant positions) it would indicate success and benefit. If it forms an unfavorable aspect to the Part of Fortune it would indicate loss.

2. *Position of the Ascendant.* If the Ascendant lies between twenty-seven degrees of one Sign and three degrees of another, then the chart is invalid. In such cases, the question is considered either to close to the final outcome or premature. (Some Astrologers make an exception if the normally "void" Horary Ascendant forms an exact conjunction with a planet in the Natal chart.)

3. *Via Combusta (the Fiery Way).* Ancient Astrologers called the area between fifteen degrees Libra and fifteen degrees Scorpio "the Fiery Way." If Luna lies within this section of the chart, the horoscope is invalidated.¹⁴⁸

4. *Saturn in the Seventh House.* In horary Astrology, the Ascendant represents the Querent, while the seventh house symbolizes the diviner. The placement of Saturn in the seventh house indicates that the diviner is: not objective, in error, has misunderstood the question, or is unable to come up with an answer. It sheds doubt on the validity or productivity of the Reading.¹⁴⁹

If none of the above rules apply, the analysis of the chart may continue. *The house of the question must then be determined.* (The meanings of the houses are basically the same as in Natal Astrology, as are the Planets and Signs. Remember however, that Horary Astrology is more specific—less generalized.)

The ruler of the house in question is considered a vitally important part of the chart. The Horary answer is based upon the aspect relationships formed between that particular house ruler and the rest of the Planets. In addition to this, Luna and its aspects (until it leaves its Sign) portrays the development of the matter and its ultimate resolution.

Another rule to keep in mind is that any Planet or angle degree which shares the same number of degrees as Luna's nodal axis (regardless of which Sign the Planet or nodal axis is in) will promote a "fateful" influence on the matter in question. Whether this influence is favorable or unfavorable depends upon the Planet in question.

In any of the divinatory arts, the question of *time* is an important factor. In horary Astrology, the time of a *recent past event* is made by determining the number of degrees between the Planet last passed (the Moon's last conjunction) and Luna's actual location (in degrees) in the chart. The number of degrees, not the Sign, is what is important here. The subtracted difference between these two degree numbers is relevant. Then using the placement of Luna in conjunction with the chart below, the diviner is able to ascertain the time frame involved:

¹⁴⁸ We feel that this particular rule seems rather like the one in Geomancy where the Diviner is told to destroy the chart if Rubeus or Cauda Draconis show up in the First House. Apply it if you wish to be traditional.

¹⁴⁹ In many cases the Querent and the Diviner may be one and the same. Follow the same advice as in the previous footnote.

	CARDINAL SIGN	KERUBIC SIGN	MUTABLE SIGN
ANGULAR	days	months	weeks
SUCCEDENT	weeks	years	months
CADENT	months	many years or unknown	years

Example: If the difference between Luna and its most recent "passed" Planet is four degrees and Luna was positioned in a Kerubic Sign in an Angular house, the timing in question was four months earlier.

The same table may be used to estimate the timing of future events. Example: Let's say that Luna is in eight degrees of Libra in the eleventh house. If another planet such as Jupiter is in fourteen degrees of Cancer, then we can see that a square aspect between Luna and Jupiter will occur six degrees "into the future" ($14-8=6$). Since Luna is in a Cardinal Sign and a Succedent house, this means that the square will occur in six weeks.

Electional Astrology

This type of Astrology concerns the planning of the "birth time" of a *desired event* before it occurs. It is a form of "planning ahead" which utilizes Astrological knowledge to determine beforehand the most favorable time to begin an idea or event, in order to obtain a desired outcome. This type of Astrology is very important to the ceremonial magician, who often uses it to plan the most favorable time to perform a specific ritual or magical working.

In Electional Astrology, like Horary Astrology, the Moon is of crucial importance. Its position must be strengthened in an Election chart for any pre-planned event. The void-of-course Moon should always be avoided in planning any event.

Synastry

(From the Greek "syn" meaning "with, together, along with.") This is the technique and practice of chart comparison in Astrology. Its focus is the relationship that exists between two natal charts when they are compared. It is used to evaluate the interaction between two people. Many kinds of human relationships can be explored through synastry, including marriages, business relationships and friendships.

Imagine synastry as two natal charts placed one top of the other and held up to the light, so that both can be seen at the same time and compared. The Planets of one chart will form aspects with the Planets of the other. The charts interact, create stresses and bring added comforts.

Begin by comparing the positions of Sol and Luna in the two charts: trines created between the charts will indicate support, while squares and oppositions mean strained relations. Conjunctions will imply a unity of focus but perhaps not enough tension to allow for combined growth. However, even if there are numerous unfavorable aspects between two charts, a trine of the Suns will make compatibility possible if not probable. The Sol/Luna combination of both horoscopes

must be examined together with emphasis placed upon the support or stress points formed by the cross-aspects between the charts.

Synastry allows for wide orbs and places particular emphasis on Elemental qualities. In addition, the closer the aspect, the more prominent will be the relationship factors obtained by interpretation.

If the Suns or Moons do not form aspects with each other, the Astrologer must turn his/her attention to the individual Sol/Luna blends and Elemental harmonies. Then examine the house positions of one individual's Sun and Moon in the other person's chart. Next, the positions of the remaining planets are compared by Sign, aspect and house. The relationship of the Mercuries will portray where the minds of the two individuals meet. The relationship of the Venuses points to emotional compatibility. The Mars' relationship will depict energy or sex. The Jupiters will portray hopes and enthusiasm. The Saturns will show alignment of ambitions. The Uranus' factors will point to where one individual will cooperate in the other's self-concept and self-awareness. The Neptunes will portray fantasies and possible deceptions. The Plutos will indicate major points of blended perspective. (If a Planet of one horoscope falls on the South Node of the other, the first person will tend to dominate and exploit the latter.)

The last step in synastry is to compare the aspects made between the Planets from one chart to the other. These aspect relationships become active networks of one individual's needs and tensions interacting with those of the other person. In ideal relationships, tension must be present to sustain growth and attraction, while ease must exist to affirm comfort and fulfillment.

Composite

Two charts may also be compared by the construction of a composite chart. To make such a *relationship horoscope*, the Planetary positions, Midheaven and Ascendant points in both charts are converted to degree positions. Then the positions of each of the pairs (two Ascendants, two Midheavens, etc.) are added together and divided by two. The resulting composite points arrived at are the *synthesis* of the two charts. (The composite House alignment is determined by the composite Midheaven and the table of houses for the latitude marking the locale of the relationship.) In a composite chart, the Zodiacal Signs are not significant, whereas the aspects and house positions are of utmost importance.

Astrology in all its forms is a complex and fascinating subject. The student is well advised to seek out a couple of good books on the subject to flesh out the "bare bones" of the system provided here. The various forms of Astrology presented here should *all* be practiced at least once a week while in the Portal grade.✧

Divination



The Portal initiate should strive as much as possible to develop the faculty of intuition through the use of Horary and Natal Astrology, Geomancy and Tarot. It is best to attempt only questions in which you are not emotionally involved, because methods of divination can be a fruitful source of self-deception to those who are psychic but not self-aware. It is only natural to advertise your successful intuitions and disregard your unsuccessful ones. If you are given to having intuitions, you must learn to assess them honestly. Failure, too, is a part of the learning process. Have the courage to say, "I was right about this, but wrong about that." ☆

Self-Exploration



The time spent in the Portal should be given to the study of the whole makeup of the initiate. All of these methods are designed to assist the student in his/her progression along the road to self-knowledge. You are to realize the different layers of your being—some of which you have been symbolically led through in the Outer grades—"Which in one sense quittance not Malkuth"—the Kingdom of *yourself*.

This line of thought, coupled with the study of the rituals, may lead you to realize what it was you gathered together in the first point of the Portal Ritual, and what it is you are trying to perfect on the altar of the Spirit.

The traditional period of time spent in the Portal grade is nine months, for this grade has a correspondence to the nine months of gestation before birth. As the unborn child, stage by stage, grows through the ancestral history of the race, so the initiate in the Portal, by a single circumambulation for each, recalls the past grades. And at the end of the first point of the ritual the initiate regards the Elemental grade symbols upon the altar as parts of the aspirant's body and mind, and contemplates them as coming together—the unity of his/her spiritual self.

In the second point, the initiate sacrifices his/her name—the symbol of the old idea of "self"—in order that the idea of a new self and a new consciousness may be attained.

This has a correspondence in the birth of a child. It emerges from the membranes and placenta which hitherto have been its body and source and finds itself not "dead" after the dread change, but translated to a larger consciousness. Thus the Portal foreshadows the kind of change and development necessary for understanding the higher teachings. The symbolism of birth gives us the courage to believe that even now, our personal growth is evolving to a stage where our physical bodies will share the same fate as the placenta, which "dies" at our spiritual birth.

But tradition, as embodied in the Golden Dawn and shown somewhat less directly in the organized religions, teaches that this development can be assisted by conscious effort—in fact, there comes a time when this effort must be made through the present body and mind. And realizing that we are indeed in a path of Darkness groping for Light, we must feel our way to an understanding of the meaning of Life—and the reason for death.

To those who feel the call to make this effort, comes the teachings of the Golden Dawn with a series of pictures, symbolic of the growth of the Soul to new life. The meditations given with each grade are designed to lead the mind towards ideas which will assist in self-knowledge—universal impersonal ideas which each must find in his/her own way—“*the secrets which cannot be told save to those who know them already.*”

The aspirant is led to look backwards. First the initiate must acknowledge the debt to evolution through which has been perfected the instrument of the mind. Then, through meditation, the aspirant is led to see him/her self as not only self-conscious; as one who receives impressions—as one who criticizes and watches—one whose will is interfered with—one who is misunderstood—one to whom others are “persons” or masks (from the Latin *persona*, a mask)—but, standing outside himself, the initiate now becomes one who endeavors to sense how his/her mask appears to others; as one who impresses, one who is criticized and watched, one who interferes with the will of others, one who misunderstands.

The aspirant may recall earlier periods in life when his/her convictions were sure, judgments were harsh and unjust, and actions were shameful. The initiate may view this past life in that picture as dispassionately as an entity operating in the give and take of life—something growing out and as outside the category of blame as is the bitterness of unripe fruit.

As the knowledge of the aspirant’s place and relative importance in the Universe matures, s/he will attain strength to be self-honest—ashamed of nothing that is found within the mind—one watching the antics of the lower personality with tolerant amusement—yet always learning.

The aspirant will reflect on words, and the power of words. The initiate will catch him/her self weaving them—twisting their meaning—deceiving self and others with them. S/he will at time come under obsession to them—s/he will see how they fix and make possible the recall of events and emotions, and with this knowledge s/he will become aware of how words affect other people.

As the aspirant begins to realize the tremendous miracle of words, the magic, both good and evil, of human communication by words, s/he will begin to grasp why the Order reiterates the importance of silence. The true magician must understand all the tools of magic, and in periods of silence, s/he must contemplate words as one of them.

As the initiate thus traverses the long road to dispassionate self-knowledge, and no longer has to waste energy in doing battle for and indulging wounded feelings in defense of a totally false idea of self, s/he is led to meditate on the varied symbols of the cross, and from this to contemplate the Crucified One, known variously in the Western Esoteric Traditions as Osiris or Jesus Christ.

The Life and sayings of Christ given in the Portal Meditation should be studied and pictured in the mind.

The mind must be taught to die to useless churnings over past times and vain apprehensions about future things. This is difficult, for human fantasies die hard, but once the effort is made, however transient the result, it becomes easier

with time to replace wasteful thoughts with those that cluster around a powerful symbol of eternal truth.

Definite times should be set aside for Meditation wherein ideas may be formulated as far as possible. Before going to sleep, the aspirant should do the Pentagram Ritual and impress on the mind that s/he must recall on waking any teaching that has been obtained in dream or vision. This may be assisted, if on waking, s/he calls to mind the Sun rising, thinly veiled in clouds.

The previous ceremonies and gradework shall be as true initiations for the aspirant only in so far as s/he has prepared the self to receive them. Like words, these ceremonies are as symbols, the communication of whose essence depends on the understanding and experience of the recipient.✧

REGRESSION EXERCISE

Perform the LBRP. Sit in a comfortable position or lie down, eyes closed. Spend a few minutes inducing relaxation and rhythmic breathing. Visualize yourself within your present surroundings.

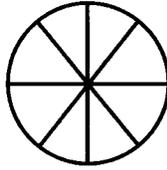
As you continue the Fourfold breath, see yourself going backwards in time. As you inhale to the count of four, think of last spring. Hold the breath for four counts and think of last Winter. Exhale to the count of four and imagine last Fall. On the empty hold to the count of four, think of last summer. Continue the exercise in this fashion going backwards into time, from Spring to Winter, Fall and Summer. Ever backwards, keeping pace with the Fourfold breath.

You may decide to go back in time in five year intervals: five years, ten years, fifteen years, twenty years, etc. At any one of these intervals, stop and visualize yourself at that particular point in time. Observe how you looked, how your surroundings looked, the people around you at that time, how you felt about yourself, your view of the world. Examine significant events that occurred which shaped your view of the world and of yourself.

When ready to end the exercise, use the Fourfold breath to visualize time moving forward again. (Inhale—Spring, full hold—Summer, exhale—Fall, Empty hold—winter.) Move time forward again until you arrive at the present. End the exercise with the LBRP. Always record your observations.

You should practice this exercise several times, deciding beforehand what time in the past you wish to examine further. If you become quite proficient in this technique, you can go back one year at a time, all the way back to birth.✧

SECTION 2: Correspondences of Spirit



Spirit is the Fifth Element which crowns and completes the other four. The word "Spirit" comes from the Latin word *spiritus* meaning "breath." Spirit symbolizes the eternal and divine part of the psyche and the Infinite mind. It is the Element of ultimate transcendence and divine essence. Spirit is androgynous and ever-present. The color given for Spirit is white. The "direction" assigned to Spirit is in the center (although it permeates through everything).

Hebrew names especially connected with the Element of Spirit are *Eth* (essence), *Yeheshuah* (the Pentagramaton), *Ruach* (breath) and *Eheieh* (I am). Greek words for the Divine Soul is *Nous*, and *Pneuma* (Spirit). Godforms associated with the Element of Spirit include Inanna, Osiris, Dionysus, Mithras, Christ and all of the dying and resurrected gods and goddesses. Great Mother goddess such as Isis, who is the synthesis of all types of universal consciousness, can also be applied to the Element of Spirit. The Hebrew letter Shin in white is also attributed, as are the images of the sphinx, the circle, the cross and the Christian Holy Ghost.

In the Enochian system the Tablet of Union is attributed to the Element of Spirit. This Tablet binds together the four other Elemental Tablets under the presidency of Spirit and the divine names *Exarp* (Air), *Hcoma* (Water), *Nanta* (Earth) and *Bitom* (Fire).

NETER: The Egyptian word which means roughly "God" or "Lord." The Hieroglyph for this word was an axe-head fastened to a long handle by thongs of leather or string. There is no exact translation of the word, although it was often used by the Egyptians to indicate something which is "divine." The word Neter includes ideas of "renewal" and "perpetual." It can be described as an active principle which creates things in regular recurrence, to renew its own perpetual self-existence, with the power to renew life indefinitely.

OSIRIS: Originally an Egyptian vegetation god, the son of Geb and Nuet who died with the harvest only to be reborn in the Spring, Osiris later became the god of the Dead and of Resurrection. In early legend he was also a Water god who represented the fertility brought by the Nile. In certain texts he is simply referred to as "God," something which was not done with other deities. And no other Egyptian god was equal to the exalted position of Osiris, or thought to possess his specific characteristics.

Legend has it that Osiris instituted the cult of the gods, built the first towns and temples and laid down the law governing religious worship. He was given the title "Onnophris" or "un-nefer" (Greek and Egyptian respectively), which some claim means "the good one." As the story goes, the evil brother of Osiris, Set, who represented everything which opposed Osiris, eventually plotted to kill him. Set entombed the body of Osiris within a chest and flung it into the waters. The chest later ended up on a shore where a tree trunk grew around it. The tree was later cut down and used as a column of a king's house. The chest containing the body of Osiris was eventually recovered by his wife, Isis, but Set found it and dismembered the body into fourteen pieces, which he scattered. Isis patiently

searched for the remnants and reconstituted the body, except for the phallus. Isis, aided by Thoth, Anubis and Horus, was able to restore the dead god to life.

From early times Osiris represented to the Egyptians a being that was both a man and a god; someone who by virtue of his suffering and death, humans could identify with—more so than the other gods. But he also offered the hope of resurrection after death—that humans, too, could triumph over death and attain everlasting life. Thus Osiris became the god of the Underworld, with the power to bestow eternal life upon the dead, who after passing the ordeal of the judgment (the Weighing of the Soul) were allowed to live in the Underworld. Osiris became known as *Osiris Khenti Amentu* or “Lord of the Westerners,” that is, the dead who dwell in the direction where sun sets.

Eventually Osiris was thought to be even more powerful than Ra, the Sun god—taking on the powers of a cosmic Being and the creator of all. He is represented standing or sitting on a throne, dressed in mummy wrappings. He wears the *Atef* crown which is a high white miter or cone flanked by two ostrich feathers. His hands which are folded across his breast, hold the crook and scourge. Another symbol which is associated with Osiris is the *Djed*, which was said to symbolize the god’s spinal column.✧



Djed

SECTION 3: Wands, Lamens and Admission Badges

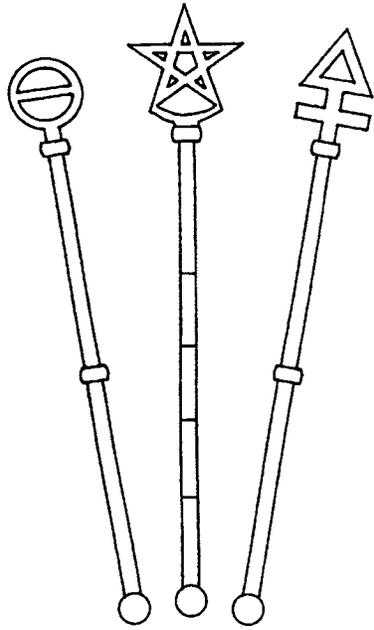
The Wands

The implements of the Hieres and the Hegemon remain the same as they were in the Outer grades.

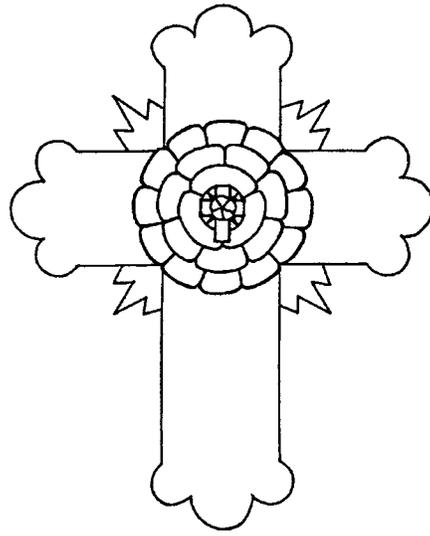
The Third Adept’s Wand: The blue salt-headed wand is the scepter of the Third Adept in the Portal Temple of the Order. The Third Adept in this particular ceremony always represents the feminine qualities of moisture and receptivity. (There is valid speculation within the Order as to the correctness of the symbolism concerning this particular wand—whether or not the symbol of mercury should actually replace the salt symbol as the wand-head. However we shall not enter into this discussion here. What we have provided is a description of the Third Adept’s Wand as portrayed in the original Order documents.)

Of these three Alchemic essentials, salt is the physical vehicle of manifestation for the other two. (The phrase “salt of the Earth” takes on new meaning in this regard.) Sulfur characterizes each thing in a particular way—mercury gives animation—but salt provides the matrix. Salt is the receptive Body—the material substance. Salt is in a continual state of evolution, taking on a new Body as the old Body is steadily cast away. This is a process of purification which arises out of separation. To cleanse is purification, but the work of purification is more than a degree of cleansing. That which is pure is freed from that which is impure. The purification of the salt in its triune parts: the *Body, Soul* and *Spirit*, is an important step in the initiate’s spiritual evolution.

The Second Adept’s Wand: The red sulfur-headed wand is the scepter of the Second Adept in the Portal Temple. The Second Adept in this ceremony represents



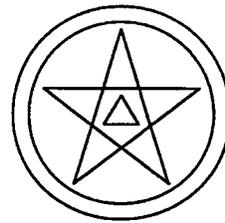
The Portal Wands



The Chief Adept's Lamina



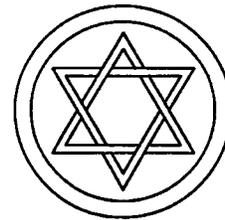
The Third Adept's Lamina



The Second Adept's Lamina



The Hieres' Lamina



The Hegemon's Lamina

the qualities of heat and the active male principle. That is why the most Fiery of the three Alchemic principles is attributed to this particular officer.

Sulfur is that which gathers together and fashions all that is of the Earth. The nature of Sulfur is both tangible and intangible. Within its tangible aspect sulfur is an oil which is to be found in all substances. Its intangible aspect is that of consciousness—to be found in all substances in varying degrees. Sulfur corresponds to the superconsciousness or the cosmic consciousness. It is the desire for positive action and vital heat.

The Chief Adept's Wand: The pentagram-headed wand is the scepter of the Chief Adept in the Portal Temple of the Order. The pentagram represents the four Elements of nature crowned by the fifth—Spirit. As far back as the days of the Egyptians, the five-pointed star has signified “rising upward towards the point of origin.” In the Portal ceremony it is wielded by the Chief Adept to instill these ideas deeply within the psyche of the candidate, who in this ritual symbolically receives the fifth and final Element. This wand also represents the Three Alchemic Principles combined.

The shaft of the scepter is painted in the five Elemental colors of the pentagram: Spirit—white (the longest section on the wand), Fire—red, Air—yellow, Water—blue, and Earth—black.

The Lamens

The Second and Third Adepts wear lamens that symbolize their specific Elemental affiliation. The Hieres and the Hegemon wears lamens that are adorned with hexagrams—references to the Macrocosm and to the Perfected Human Being.

The Hegemon's Lamen in the Portal Hall reveals her important duties as the keeper of the balance within the temple. The lamen depicts the opposing red and blue triangles of Fire and Water conjoined and in perfect equilibrium—the Macrocosmic Hexagram. This lamen is not unlike a simplified Banner of the East (minus the crosses), showing the Hegemon's importance in bringing the candidate throughout all the grades to the Antechamber of the Light of L.V.X. In the Portal Ritual, she is also the officer who performs all of the workings of Elemental Air. She therefore indicates that Air is the Reconciler between the Forces of Fire and Water, and that only through perfect balance of these two extremes is the Portal to the Light traversed.

The Hieres' Lamen in the Portal is identical to one of the diagrams shown in this grade: “Below, is shown the Occult Symbol of Malkuth, the tenth Sephirah. It is in four parts, corresponding to the Maltese Cross. They are Fire of Earth, Water of Earth, Air of Earth, Earth of Earth, as indicated by the symbol. They correspond to the four grades of the First Order, which in one sense, quittance not Malkuth, being the grades of the four lowest Sephiroth of Malkuth in Assiah. Upon them, is surcharged a white hexagram in a circle. The six and the four make ten, the number of Malkuth on the Tree. The hexagram is also the Sign of the Macrocosm—of Tiphareth, and of the six upper Sephiroth, wherefore it is white—Spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts....Remember that the whole number of Malkuth is 496—which again is a perfect number.

Malkuth must then be equated and perfected by the six ruling the four: and the link between six and four is the number of the pentagram.”

The Hieres is the officer who sits in the lowest point of Malkuth in the Hall at the border of the Qlippotic Realm, enthroned upon matter and robed in Darkness. In the Portal, he is the Officer in charge of the workings of Elemental Earth. His lamén in this grade primarily shows that Spirit must always govern matter (represented by the four Sub-Elemental colors of Malkuth). If Spirit does not crown matter, the result is chaos and evil, symbolized by the Qlippoth.

The Third Adept's Lamén portrays the forces of Water, and she thus oversees all the workings of Water in the Portal grade. Her lamén is painted in the flashing colors of Elemental Water, blue and orange. She represents the powers of the black (feminine) pillar in this grade. The lamén shows a octagram in the center of which is a Water cup drawn in the style of the Stolistes Badge. The octagram is formed from two squares superimposed one over the other at an angle. It thus refers not only to the sphere of Hod, but also to that of Chesed (i.e., the two watery Sephiroth).

The Second Adept's Lamén depicts the Powers of Fire, and he is in charge therefore of all the workings of Fire in the Portal grade. He represents the powers of the white (masculine) pillar in the Portal Ceremony. His lamén is painted in the flashing colors of Elemental Fire, red and green. Upon it are shown an upright Fire triangle within a pentagram. The pentagram refers to the sphere of Geburah, the fiery Sephirah.

The Chief Adept's Lamén differs from the others in that it is in the shape of a Rose Cross, which more properly belongs to, and foreshadows the Rosicrucian symbolism of the Second Order.

This outer form of the Rose Cross Lamén is a symbol which unites the numbers four, five, and six. (The four arms of the cross, the number of Tiphareth (six), to which the Rose Cross is attributed, and the five Elements represented by the four arms of the cross plus the circle of Spirit.)

The cross is a complex symbol whose main meanings include that of “conjunction” of opposing forces. The cross represents the mystic center of the cosmos—the place of junction for the forces of the universe. Consequently, the cross affirms the primary relationship between the two worlds of the celestial and the Earth-bound (Spirit and Matter). It represents the Spirit or Divine Light, brought into the physical world of manifestation—Life (the human body) symbolized by the four Elements which are the components of Life.

The rose is primarily a symbol of completion, total achievement and perfection. It also alludes to the mystic center, and the heart. The rose is a yonic symbol associated with regeneration, productivity and purity. Because the flower unfolds when it blossoms, it is a worthy symbol of spiritual growth. To the Greeks it was a symbol of sunrise. The rose is the sacred flower of Venus, goddess of love, attributed to the seventh Sephirah. (Seven is described as the most blessed of all the numbers, and it is also the number assigned to the act of initiation into the mysteries.)

The golden cross and red rose together refer to the synthesis of all these ideas. The red rose also alludes to the compassion and sacrifice of the Slain and

Resurrected One. The golden cross alludes to the spiritual gold concealed within human nature.✧

The Admission Badges

The Greek Cross of Five Squares is the Admission Badge to the Ritual of the Cross and the four Elements in the Portal grade. It symbolizes the equated forces of the four Elements ruled by the fifth Element of ETH or Spirit. In addition, the number five alludes to the powers of the pentagram—this cross could well be described as a pentagram in the shape of a cross.

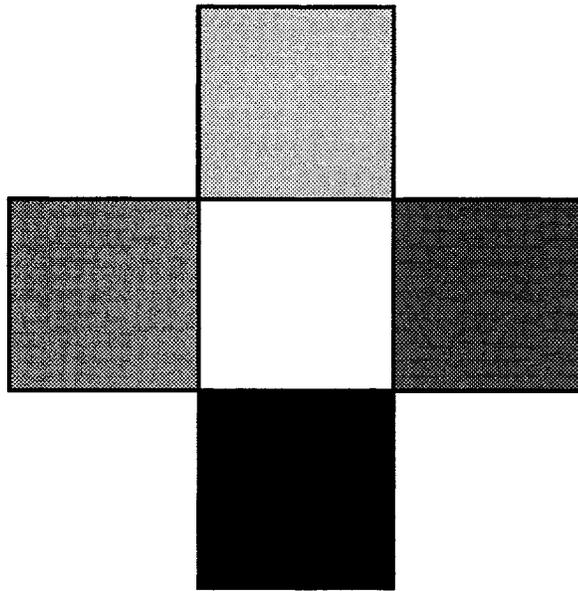
It is also described in the Portal Ceremony as: “a cross of corrosion, corruption, disintegration and death. Therefore doth it fall in the paths of Death and the Devil, unless in Hod, the Glory triumpheth over matter and the Corruptible putteth on Incorruption, thus attaining unto the beauty of Tiphareth; unless in Netzach, Death is swallowed up in Victory and the Transformer becometh the Transmuter into Pure Alchemic Gold. ‘Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of God.’”

This refers to some very basic Alchemic principles. In the science of Alchemy, purification arises out of separation, out of the various processes that transpire during the work with separation. Dissolution, also known as separation, is a form of decomposition—a breaking up. This is a crucial part of Alchemic purification. That which is not essential is separated from that which is. That which is pure is freed from the impure. There is a natural and hidden Fire within humanity that brings forth a cleansing process through heat, putrefaction and distillation—until the Pure Essence is revealed. Only that which has endured the Trial by Fire has been purified. Only that which complies with the Trial of devotion and love, is pure.

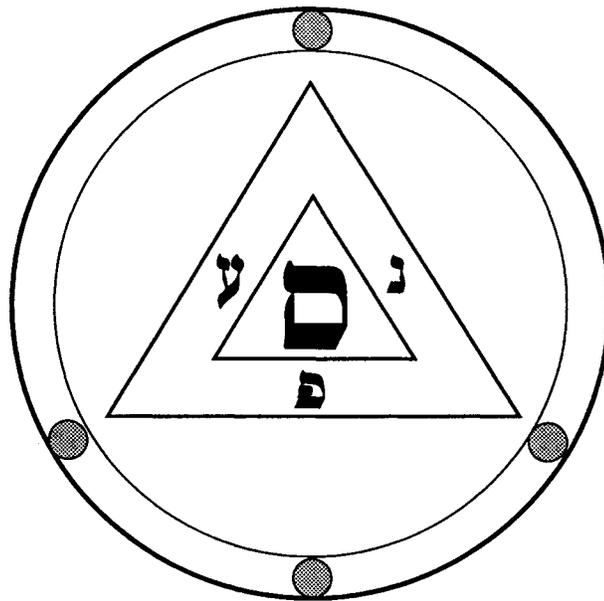
This cross is given to the candidate as a symbol of his/her various component “parts.” The candidate symbolically examines and scrutinizes these separate parts, an act which represents the process of decomposition. The different Elements must be carefully equilibrated—any imbalance must be sacrificed. (Although we are discussing symbolic ritual acts, these processes must also occur in the psyche of the individual.) Until the initiate has prepared the psyche through separation and purification, he/she cannot receive the *Eth*, the philosophical Mercury, (Spirit) whereby through knowledge and understanding the lesser is transmuted into the greater. Only then can the true and indissolvable Stone of the Wise, be found within as a source of strength and inspiration.

The Badge of the Hieres’ Lamen: This Badge is described earlier in this chapter thus: “The triangle in the circle is the high symbol of the Holy Trinity, and the first three Sephiroth, and of Binah wherein is the sphere of Saturn, Ruler of the Path Tau. Therefore it is worn by the Hieres, and when I entered the Hall of the Neophytes in the 0 = 0 grade, I beheld the sword that barred and the symbol which overcometh the barrier.

The lamen in its more special attribution to the Hieres, has the following meanings. In the circle are the four Sephiroth of Tiphareth, Netzach, Hod and Yesod. The first three mark the angles of the triangle inscribed within, while the sides are



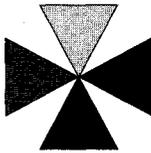
The Greek Cross of Five Squares



The Badge of the Hieres' Lamens

the Paths of Nun, Ayin and Peh, respectively. In the center is marked the letter Samekh indicating the 25th Path. While the Wheel revolves, the hub is still. Ever shall I seek the center, looking from without to within. *This is the Key of my path.*"✧

SECTION 4: Ritual Diagrams



The Portal Ceremony includes the explanations of several diagrams. Some of these are described quite adequately within the text of the ritual itself (including: the Cross of Four Triangles, the Circle and Point, the Occult symbol of Malkuth, the Diagram of V.I.T.R.I.O.L. and the Tablet of Union¹⁵⁰). The other diagrams require a bit more explanation.

The Great Hermetic Arcanum: This diagram is from the *Musaeum Hermeticum*, a 17th century alchemical book. Briefly described in the Portal ceremony, this diagram not only contains symbolism of the three alchemical principles, but also the seven mystical numbers as well. The central point (the face) in the diagram refers to the synthesis of the whole inherent within the monad. The duad is symbolized by the Queen of Luna and the King of Sol (the two gender archetypes as well as the two great contending forces of the Universe.) The triad is portrayed in the triangle of Spiritus, Anima and Corpus (Spirit, Soul and Body) as well as in the smaller triad of the Three Alchemical Principles. The number four is depicted by the four Elements (two of which are shown by their Kerubic animals) in the corners of the drawing. The number five is represented by the five parts of the initiate (hands, feet and head) which are each associated with one of the five Elements in the diagram. The number six is symbolized by the two triangles in the drawing. The heptad is shown by the heptagram of the Planets.¹⁵¹

The face of the figure is contained with a triangle formed from sulfur, mercury and salt. At the base is salt, which is identified with the planet Saturn of the heptagram, pointing downward at a cube, the emblem of the body (corpus). Sulfur is placed on the Mars angle, pointing toward a torch-bearing hand on the side of the Soul (anima). Alchemical Mercury is located on the angle of the Planet Mercury, which points to a hand holding a sack or matrix on the side of Spirit (spiritus). The greater triangle of Body, Soul and Spirit, represent the Macrocosm, whereas the lesser triangle containing the face is the Microcosm.

The image of the sun is situated on the side of anima-Soul, because it is sometimes considered as male, active and fiery. The salamander above affirms this. The female principle, Spirit, is shown alongside the image of Luna, above which is the eagle of Scorpio (the Water Element). On the side of Sol and Jupiter is a King. On the side of Luna and Venus is a goddess riding a dolphin.

Sol and Luna (or Anima and Spiritus) are the male and female principles, which are separated in nature. Through the Spagyric Art the two are united and the resulting offspring is the Philosopher's Stone—the hermaphrodite—male and

¹⁵⁰ For more information about all the Enochian Tablets, refer to our book, *Secrets of a Golden Dawn Temple*.

¹⁵¹ Refer to Adam McLean's book, *The Alchemical Mandala*.

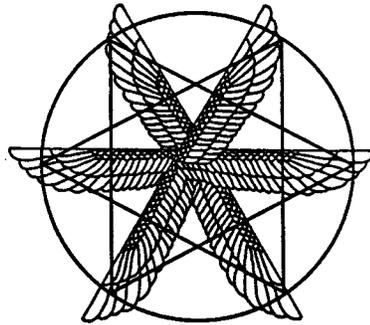


*The Great Hermetic Arcanum
(from the Musaeum Hermeticum)*

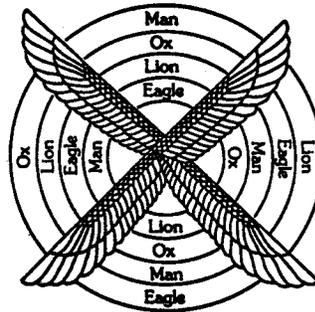


The Vision of Nebuchadnezzar

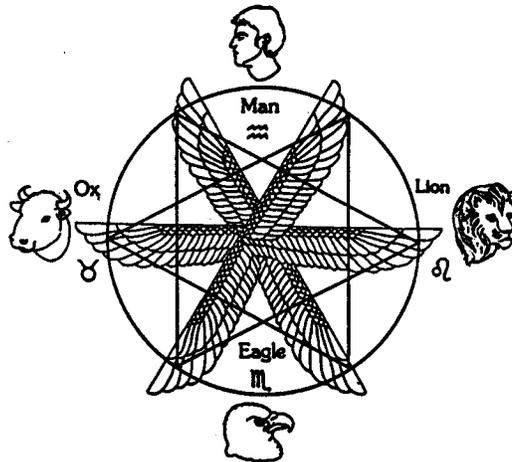
The Seraphim
of Isaiah



The Kerubim
and Wheels of Ezekiel



The Kerubim
of the Apocalypse



The Seraphim and the Kerubim

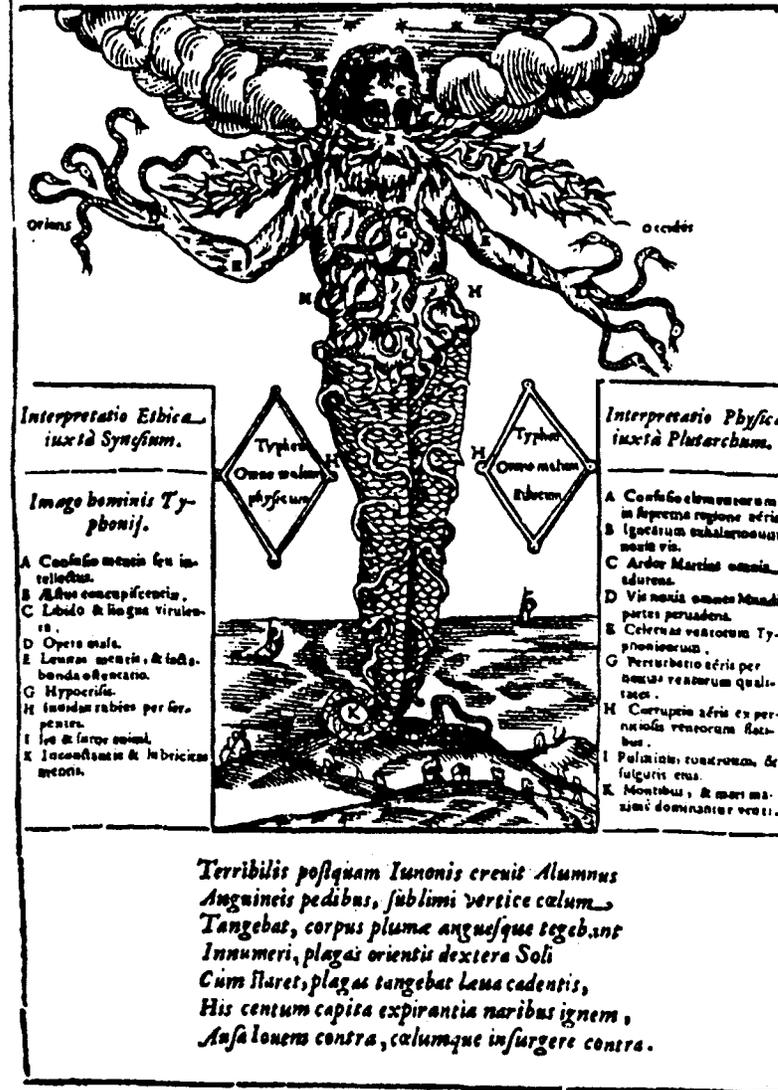


Iouis siue Panos Hieroglyphica representatio.

- A Facies rubicunda, caloris vis in Mundo.
- B Radiorum cœlestium in sublunaria virc.
- C Elementa masculina. (rus.)
- D Potestas in annū omnesq; revolutiones.
- E Virtute eius omnia fulciuntur.
- F Dominium in firmamentum, seu fixarum stellarum sphaeram.
- G Terra (elementum sœm.) hispida plantis, facis, arboribusque.
- H Aquæ & liquoris fons (elem. sœm.) irrigatione sœcundans terram.
- I Agri, segetes, aliaque vegetabilia.
- K Harmonia 7. Planetarum.
- L Aspera & inæqualia montes indicant.
- M Vis sœcundatiua.
- N Stabile fundamentum.
- O Vis ventorum, & celeritas in agendo.

Pan
(from Athanasius Kircher's *Œdipus Ægyptiacus*)

IMAGO TYPHONIS IVXTA APOLLODORVM.



Interpretatio Ethica iuxta Synesium.

Imago hominis Typhonij.

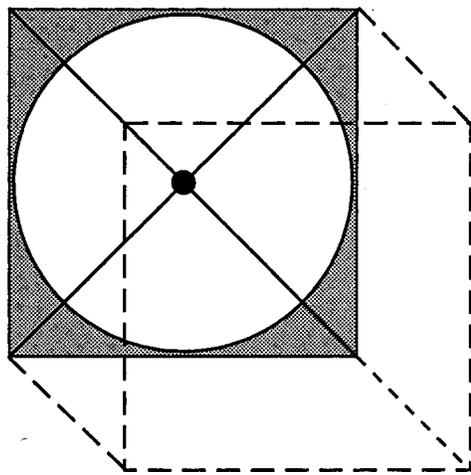
- A Cogitatio mentis seu intellectus.
- B Affectus concupiscentia.
- C Libido & lingua virulenta.
- D Opera mala.
- E Leuitas mentis, & indubanda officinatio.
- G Hypocritis.
- H Insensibilis rabies per se peccata.
- I Ira & furor animal.
- K Inconstancia & inbreuitas mentis.

Interpretatio Physica iuxta Plutarchum.

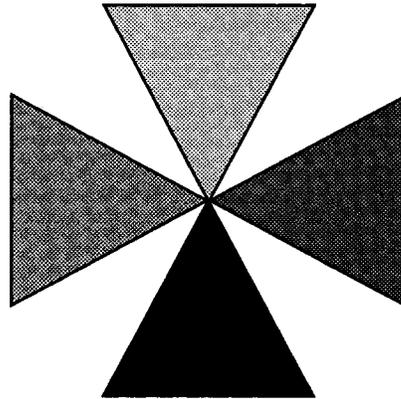
- A Confusio elementorum in Suprema regione aeris.
- B Ignis qui exhalationem nostram vis.
- C Ardo Martis omnia edurens.
- D Vis noua omnes mundi partes perueniens.
- E Celeritas ventorum Typhoniorum.
- G Perturbatio aeris per noua ventorum qualitates.
- H Corruptio aeris ex perniciosa ventorum flatibus.
- I Pulchritudo tonitruum de fulguris eras.
- K Montibus, & mari maximè dominantur venti.

*Terribilis postquam Iunonis creuit Alumnus
Anguineis pedibus, sublimi vertice calum
Tangebatur, corpus pluma anguesque tegebant
Innumeri, plagas orientis dextera Soli
Cum ilaret, plagas tangebatur leua cadentis,
His centum capita expirantia naribus ignem,
Asa Ionem contra, calumque insurgere contra.*

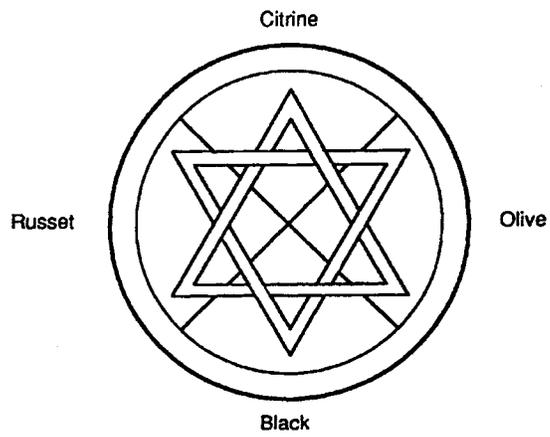
Typhon
(from Athanasius Kircher's *Œdipus Ægyptiacus*)



The Circle and Point



The Cross of Four Triangles



The Occult Symbol of Malkuth

Visita Interiora Terrae Rectificando
Invenies Occultam Lapidem Veram Medicinam
V.I.T.R.I.O.L.U.M.

1. 2. 3. 4. 5. 6. 7.
V. 1. T. R. I. O. L.
S. U. L. P. H. U. R.
M. E. R. C. U. R. Y.

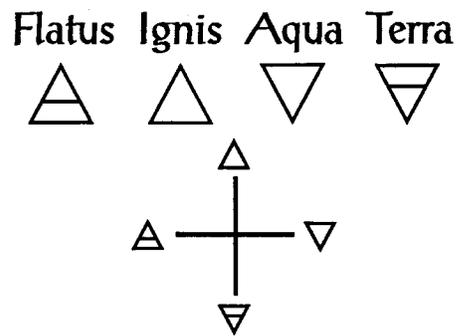
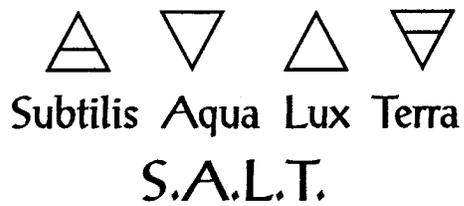


Diagram of V.I.T.R.I.O.L.

female, Soul and Spirit merged into one. This is indicated by the feet of the figure, one in the Water and one on dry land.

In the circle which surrounds the figure, a Latin sentence of seven words is shown: *Visita Interiora Terrae Rectifando Invenies Occultum Lapidem*, "visit the interior of the Earth, in rectifying you will discover the hidden stone." Each word of the sentence relates to an Alchemical process. The first letters of all of these words form the word *Vitriol*. Within seven smaller circles are depicted various allegorical scenes of the Alchemical process from putrefaction to resurrection.

To obtain this type of perfection, the Alchemist attempts to "fix that which is volatile." (The fixed volatile is represented at the top of the diagram by the two wings tied together.) In practical Alchemy, the "volatile" is the evaporating Mercury, while the "fixed" is the Mercury remaining at the bottom of the container. During condensation, the volatile will drip from the top of the vessel to the bottom. The goal of this process of sublimation is to separate the (fixed) male and the (volatile) female portions of the Mercury. Then the two portions are each purified before they are joined in ultimate union.

The Vision of Nebuchadnezzar: In the early days of the Order a variation of this diagram was briefly described in the Philosophus grade. The Portal diagram is based upon a description given in the Book of Daniel (2:31-38). Nebuchadnezzar was a king of Babylon whose name meant "Nebo chief protector." Nebo was the Babylonian king of Wisdom (the Lord of Brightness). As a king, Nebuchadnezzar symbolizes the human will backed up by intellect, which brings about human judgment. The human will supported by intellect is very powerful up to a point (the metal body), until it realizes it's own weaknesses and limitations (the feet, part of iron and part of clay). These represent the limitations of the unpurified base material before the alchemical process is begun.

The kings' vision portrays a great figure composed of different substances which are the planetary metals used in Alchemy. These metals describe the different psychic aspects of the initiate. These are the base materials that the aspirant must analyze, separate and sublimate (*solve et coagula*) unto the highest state of purity. The Stone cut without hands is the goal of the process—Philosophers Stone—unto which all else is like the chaff of grain blown by the wind.

The Seraphim and Kerubim: This diagram portrays various descriptions of Angelic beings from three different Biblical passages. The first passage is from Isaiah Chapter 6:1-3 where the prophet describes a vision:

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain did he fly. And one cried unto another, and said, Holy, Holy, Holy, is the Lord of hosts: the whole Earth is full of his glory.

The six wings refer to the hexagram and the idea of the number seven (the synthesis of the six ancient Planets plus the luminary of the Sun) which dominates the heavens.

The next passage concerns the Kerubim in the vision of the Prophet Ezekiel (Ezekiel, Chapter 1).

Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces and every one had four wings....Their wings were joined one to another; they turned not when they went, they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the right side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined to another, and two covered their bodies....Now as I beheld the living creatures, behold one wheel upon the Earth by the living creatures....And when the living creatures went, the wheel went by them: and when the living creatures were lifted up from the Earth, the wheels were lifted up. Whithersoever the Spirit was to go, they went, thither was their Spirit to go; and the wheels were lifted up over against them: for the Spirit of the living creatures was in the wheels....And under the firmament were their wings straight, the one toward the other: every one had two which covered on this side, and two which covered that side on their bodies."

Here the Kerubim are seen to be the powers of the four Elements under the name Tetragrammaton and the form of the cross (joined one to another) The wheel of the Spirit adds the fifth and final Element (ETH) which is the guiding principle of the whole, thus completing the pentagram.

The final description of the Kerubim is from John's vision (Revelations 4:7-8).

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying Holy, Holy, Holy, Lord God Almighty, which was, is, and is to come.

Here the Kerubim are seen as single-headed, but having six wings. They thus unite the powers of the number seven (the planets) with the number four (the Elements).

Typhon: The diagram is taken from Athanasius Kircher's *Œdipus Ægyptiacus*. Typhon is also called Set. He is the Evil One, the unclean one, the enemy and murderer of Osiris. Typhon later became known as the dragon of ignorance, destruction and perversion.

The harsh sand storms and dry desert winds of Egypt were said to have been created by Apophis-Typhon, the maker of the blistering heat, drought and the sting of the scorpion. Typhon was reputed to rule when the Sun entered the Sign of Scorpio. Typhon was also believed to cause blindness by means of the wind-swept dessert sands.

To initiates, Typhon represents the devourer of Souls and the lower world which "swallows" the spiritual side of the individual, whose essence is divine, but must be born (reborn) into the manifest Universe (a descent into a lower imperfect world). Defeating Typhon means freedom from the cycle of rebirth into the physical world (continuous devouring by Typhon) and ultimate union with the godhead.

Pan: The drawing of Pan employed in this grade is from a diagram called "The Hieroglyphical Representation of Jupiter or Pan" from Athanasius Kircher's *Edipus Aegyptiacus*. The Greek god of nature was considered the leader of the sacred dances which he was said to have created to represent the circular orbits of the Planets. The god Pan is a composite of man and goat, an archetype of natural energy. He is also associated with the Planet Saturn (ruler of Capricorn) and his pipes represent the harmony of the Planetary bodies. Later, the Graeco-Egyptians considered Pan a form of Jupiter. The god was also regarded as the power of the Sun and the ruler of the lower worlds. (Review information on Pan given in Chapter Three.)✧



Ritual Work for the Portal Grade

Continue the Fourfold breath technique as taught in the Neophyte grade. Add to this the following visualizations:

Inhale	—	Yod
Full Hold	—	Heh
Exhale	—	Vav
Empty Hold	—	Heh

The Portal initiate should construct all of the following talismanic emblems to aid in meditation and ritual. These emblems should be painted black on white:

- The sigil of the Spirit wheel
- A pentagram
- The number five
- The letter Shin
- The letter Samekh
- The name ETH in Hebrew
- The name PAROKETH in Hebrew
- The name YEHESHUAH in Hebrew
- A drawing containing all forms of the cross as depicted in the Admission Badges of the Elemental grades.

MEDITATION

for the Portal grade¹⁵²

Let the Aspirant meditate upon the cross in its various forms and aspects as shown in the Admission Badges throughout the grades.

Let him consider the necessity and prevalence of sacrifice throughout nature and religion.

Let him realize the saying of the Master, 'Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.'

'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.'

Let him endeavor to realize his own place and relative importance in the Universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the Sun as thinly veiled in clouds.☼

¹⁵² From Regardie's *The Golden Dawn*.

Development of the Will

The development of the Will is one of the most important tasks faced by a magician. It is a principal factor in the attainment of spiritual progress.

A practical and most effective method for training the Will is to consciously set up specific goals for a predetermined period of time, and if diverted from keeping these goals, to withhold something that gives enjoyment. This method is based on a type of behavior modification therapy. Keep in mind that there is nothing moralistic in this procedure. The student who undertakes this practice is not "avoiding (bad) vices in favor of (good) virtues."

The point is to strengthen the Will, which in and of itself is neither good nor bad. This exercise is a disciplinary vow that a certain habitual action will be denied by the aspirant. In order to perform this technique properly, the student should deliberately set a goal which is not in any way connected with a "bad" habit, such as smoking, swearing or drinking. An impersonal and guilt-free attitude of detachment should be maintained. The aspirant should select a personal idiosyncrasy such as tapping the foot to music, saying a certain word, or crossing the legs when sitting. This will help insure that the student does not make a senseless virtue out of the discipline exercise.

One of the most effective ways to reinforce the Will is to dispense a mild electric shock. (One can usually find a small device which will deliver a slight shock in any store that sells supplies for stage magic.) The shock is very light, but can be quite surprising. If this device is employed immediately following the broken vow, a mental connection is made which will become a fixed and potent reminder which sets up a continual alertness on the part of the Will. It is important to carry the device with you at all times so that the disciplinary action can be delivered immediately after the transgression. By doing this the student will reinforce the connection between the unwanted action and the electric shock. It is through this discipline that the Will obtains its training and effectiveness. All violations of the oath should be rapidly "punished" in order to make an enduring impression on the student's mind. This can be done either by administering a light shock as described above, or by denying oneself something that is pleasurable.

This technique accomplishes two things. Firstly, a constant vigilance is established which generates a potent Will-power. Second, the mind itself is placed gradually under the control of the aspirant's Will. This in turn helps the student's faculty of concentration immensely.✧

THE PRACTICE OF THE DIVINE ESSENCE

For this exercise the student should review and practice all of the relaxation and body-awareness exercises prescribed earlier.

To perform this exercise, lie down in a comfortable position. Once relaxed, reflect on the fact that the entire surface of your body is covered by millions of tiny pores. In truth, every muscle and organ in the body is composed of cells which have minute areas of space between them.

Imagine the pores on the skin of your face (nose, cheeks and brow) are stretched wide open. (This should only take a matter of seconds if you have performed the previous exercises regularly.) Then proceed to visualize the skin on the scalp and back of the head in the same fashion. Continue on to the skin of the neck, shoulders, arms, chest, abdomen, hips, thighs, legs and feet. Imagine the surrounding membrane of every part of the body, including the internal organs permeated by a series of pores loosely weaved together by a net-like substance.

Once you have obtained a feeling of the opening of all the pores in your body, return to reflect upon your head. Imagine the brain, also has become full of open pores—somewhat sponge-like. Apply this visualization to every part in the body—the bones, muscles and soft organs—all becoming like sponges.

When this visualization is complete, imagine that the surrounding atmosphere is able to easily penetrate through your body, as if the air itself flowed right through the pores and holes of your body. The air saturates you, entering into every pore. Imagine that when you inhale, the air enters your body through the bottom of your feet; when you exhale, the air leaves your porous body from the top of your head. Experiment with similar visualizations, pushing the inhalations and exhalations of air through your body in various directions.

A relationship exists between the Elements of Air and Spirit. Therefore imagine that the air cascading through your body is the air of the Divine Spirit—the Ruach Elohim. It is the Divine which exists everywhere, surrounding you on all sides—omnipotent and infinite. This Spirit is without limitation or opposition. It is eternal Truth, Wisdom and Love. It is Light and Life. This is what you should imagine flowing freely through every pore of your body and mind.

This exercise is designed to bring the student to a high level of divine-consciousness. Every aspect of mystical experience and knowledge may be brought fully into play during this meditation. Although it is an extension of the aspirant's earlier work, this meditation is designed to bring about a true realization concerning the infinity of the eternal Spirit and the complete fulfillment of the Divine within.✧

A GUIDED VISUALIZATION FOR THE PORTAL¹⁵³

After taking a ritual bath and performing a rite of relaxation, put on the regalia of the First Order and the crossed black and white sashes. Two candles, one black and the other white should be placed upon the altar, North and South respectively.

Close your eyes and continue breathing in the exercise of the Fourfold Breath. See yourself leaving your personal temple behind. The room slowly fades from your view.

Imagine yourself standing in a great arched stone doorway. Before you is a magnificent temple with marble pillars, an immense stone altar, black-and-white tiled floor, an assembly of Egyptian gods and goddesses and Kerubic guardians. Anubis. Horus. Thme. Osiris. This is a place you are very familiar and comfortable with. It is the Hall of the goddess, Thme, the Hall of Two Truths. This is where your admission into the mysteries first took place, and your journey on the path of initiation began. For many months you have worked in this temple, learning its secrets and studying its foundation. Now it is time to journey beyond the confines of this temple and explore what lies ahead. Near the doorway in which you are standing there is one enormous black pillar. Figures and hieroglyphs are carved into its smooth obsidian surface. A red stained glass pyramid burns brightly upon its summit. You reach out your hand to touch this pillar, the symbol of the temple you are leaving behind. You know that once you leave this temple, the touch of the black pillar will never feel the same as it does now. The assembly of gods seem curiously elated at your parting, as if they understand more about your impending journey than you do. Saluting them with the Signs of a Neophyte, you turn and step out of the archway into a mist-covered landscape.

This is the strangest terrain you have ever encountered. It is neither day nor night. There are no trees nor plants of any kind. No rocks or hills. There is little of anything except a gray haze and fog-enshrouded ground. This is a complete detachment from anything you have yet experienced.

You look around for a guide, for caution tells you not to proceed until one appears. You withdraw for a while into a quiet meditation, imagining yourself as the child-god, Harpocrates, seated upon a Lotus flower. At length you are aroused from this meditation by an unimpressive figure in a simple brown robe. You test the authenticity of the guide by vibrating the divine name of *Eheieh*. You then exchange the Neophyte Signs. Your guide then leads you into the mist.

You continue walking for some time, uncertain of your direction, or if a path even exists under your feet. If only there were something, some marker or symbol to give you a clue as to where you are going. But again there is nothing. You might be walking in a circle for all you know. It is as though you and your guide exist in a state of limbo.

You ask the guide where you are going. He indicates that at this point in your spiritual development, it is up to you to decide where your path truly lies.

¹⁵³ From our book *Secrets of a Golden Dawn Temple*.

You must find a way out of the fog. Taking the advice of your guide, you reach into yourself to find the knowledge you accumulated as an initiate. This knowledge will aid you now. But knowledge is not enough, you must begin to put that knowledge to wise and practical use. You are not even certain of the direction you are facing, therefore you close your eyes and ask for the guidance of the Divine Light. Behind the darkness of your closed eyelids, you see an Angelic hand appear, a flaming Yod held in its palm. Turning your body until the hand is directly in front of you, then you open your eyes. You now know what direction is East.

You invoke the four Elements, saying the proper words and saluting each quarter with the Sign of the Rending of the Veil. As you salute the North, mountains, hills and lush forests appear around you. As you salute the East, a cool gust of wind rushes over you and clouds begin to form. As you open the Veil toward the West, vast oceans and pristine rivers are created. As you make the Sign toward the South, a bolt of lightning strikes a tree starting a small brush Fire that clears away dead vegetation.

A rich landscape has been formed around you where once there was nothing. You pause a moment to perform the Qabalistic Cross. Your guide gives a nod of approval. The two of you continue on in the direction of the Eastern wind. A wheel appears off in the sky ahead, but you are too far away to see it clearly.

It is not long before a dreadful sight appears on the right-hand side of the path you are traveling. In a field is a skeleton swinging a scythe back and forth, cutting the long stems of wild grass. Beneath its bony feet are human body parts protruding from the Earth, which are nourishing the fresh vegetation. The skeleton stops swinging his implement and gives you a long eyeless stare. A deadly scorpion picks over the bones for food, and a poisonous serpent curls around the scrawny legs of the reaper. Off in the distance beyond the figure is the colossal form of Typhon, spewing smoke and ash from his mouth like some infernal volcano.

This is the image of transformation, which most people fear intensely. It is a frightening image because many individuals fear change of any kind. Change is however, a natural occurrence in the cycle of the universe. Change of consciousness is necessary for spiritual evolution. You notice a white eagle soaring above the head of the skeleton, a symbol of purity and transmutation. You give the Sign of the Enterer at the figure. It answers with the Sign of Silence. You and your guide proceed on the Eastern path.

The landscape continues as before, unchanged in its richness. Far ahead of you, there appears to be a large tree in the shape of the letter Tau. A figure is hanging from it, but you are too far away to see any details.

To the left of the path another strange sight is evident. A hairy creature with a goat's head, huge bat-like wings and clawed feet stands on top of a cubical black stone. To the rock are chained two smaller horned creatures who dance and mimic the larger being. The great demon spits and laughs at you as it flaps its leathery wings and rocks back and forth upon the altar, trampling protective pentagrams underfoot. The figure hurdles a stream of obscenities at you and tells you to return from whence you came.

However you are aware of the humor of this situation. The figure of the devil is truly a comedy of errors, a conglomerate of various animal parts put together as an illusion to mislead you. The Devil is a boogiemer, a creation built up from humanity's own fears and corruption and projected outwards into the form of a demon—a scapegoat for all evil acts committed by human beings. This illusion, like all illusions placed as obstacles to your spiritual growth, must be dealt with, exposed, and seen for what it truly is, or else you will remain like the two smaller creatures, held in bondage by their own misconceptions. You must see beyond the limited vision of your two physical eyes. The greater sight of the inner vision is called for. The figure of the devil does not alarm you, in fact it provokes you into laughter.

The apparition of the Devil vanishes without a trace. Off in the forest beyond, you see the figure of gentle Pan, Greek god of nature, much maligned by Christianity, which turned the peace-loving god into a monster. Pan is grateful that you have shattered the false illusionary form of the devil. With a flick of his goat's tail, he smiles and slips quietly into the woods. Soon after, you hear the sweet sound of music from his hollow-reed pipes.

Continuing on in the direction of the East, you and your guide eventually find yourselves in the middle of a great valley where a clear river divides the land. A mighty volcano spews ash into the distant sky, but even that impressive sight cannot draw your eyes away from the gigantic form of an Angel who straddles the river, one foot resting on dry land, and the other foot in the Water. The eyes of the Angel are closed, and you get the impression that she does not need eyes to see you with. Soft reddish hair frames her face and falls in long locks against her blue robe. Her wings are like two prismatic crescents which rise vapor-like into the air beyond. A single golden square adorns her azure garment, and the brilliant orb of the sun graces her brow. In her slender hands she holds two vases, one containing Water, and the other containing Fire. She mixes the two primal Elements together, creating steam and liquid gold.

The Angel then releases the two vases which remain floating in the air, completely unsupported. The mixing of the Elements continues as before, the Fire and Water now form an infinity sign as they flow from one vessel into the other. Her hands free, the Angel makes the Sign of the Philosophus. Without warning, a fierce lion appears from behind a bush, ready to spring at you. Somehow you realize that what is about to occur is necessary, and you resist the urge to banish. The great cat lunges at you and knocks you off your feet. The beast delivers a painful bite to your left hip then simply walks away and begins licking its paw. The sting of the wound is intense. The sight of blood on your hand causes you to enter a trance-like state:

Flames are all around you, engulfing your entire body. The pain of the wound increases as you feel the purging Fire burning away the impurities of your personality—all the untruths, jealousies, cruelties and injustices you have ever committed against others and against your own Higher Self. All these evils are brought to the surface like a boil. They arise out of your skin to surround your body like the foul smoke of a rubbish-fire. The stench of your own naked evils is enough to gag you, and you suddenly feel exposed and ashamed.

The Angel then makes the Sign of the Practicus, forming a cup over her heart with her hands. As she does so, you become aware of a pure white eagle flying low, skimming across the surface of the river. As you lay exhausted on the ground, the great bird circles above you and finally lands, sinking its sharp talons into your right hip.

The pain is almost a relief. A sudden rainstorm appears. Heavy drops of Water wash over your face and into your mouth. The foul black cloud is washed away without a trace by the redeeming rain. The bird of prey is not at all bothered by the downpour. It regards you with stern eyes, but it seems to be saying, "mercy, forgiveness, peace."

The rain stops as suddenly as it began and the bird takes to flight. The sun appears from behind a cloud and its rays form the most perfect rainbow you have ever seen in the East. A wondrous feeling of freedom overtakes you. You feel healed and rejuvenated. Standing up to face the Angel, you reach down to touch with both hands, the wounds left by the kerubic creatures. Holding out your hands toward the Angel, you notice that your hands are not bloodied. In the palm of one hand is a small tongue of flame and in the other is a handful of Water.

The Angel makes the sign of the equated cross over you. Bringing both hands together over your heart, you absorb the equilibrated Elements into your Tiphareth center, and a rush of white brilliance reverberates throughout all the spheres and paths of your inner Middle Pillar.

The Angel begins to fade from view, transforming into glistening drops of mist which hang in the air and catch the sun's rays to form flowing prismatic shapes. The shimmering forms gather together into a thin wisp of a veil which extends before you in the East. Your guide, whom you had all but forgotten, takes you by the arm and places you in front of this etheric curtain. Giving the Sign of the Rending of the Veil, you part the curtain.

An immense white pillar, counterpart to the black pillar that you saw earlier looms before you, stretching very nearly to the sky. Its white marble surface is fully etched with sacred scenes and symbols. Its red pyramid capital is almost lost to view in the clouds. You touch this pillar just as you embraced its black twin. An inner part of you rejoices at this union. For a long time you remain in communion with the energies of the pillar of Light.

At length it is time to end this journey. Your guide takes you back along the path, past Pan's forest and the figure of Death swinging his scythe. Finally, you come to the door of the familiar temple in the West. You exchange the Signs of the Opening and the Closing of the Veil with your companion and bid him farewell. Then, giving the Neophyte Signs, you enter the Hall of Dual Manifestation.

The assembly of gods and goddesses seems elated to see you. The temple is the same, but you feel different—changed somehow. It is as though you have reached a different level or plateau in your spiritual development, and your perspective is no longer the same as it was. You spend a brief period of time at the altar flame before deciding to end the meditation.

Finally, you see your own physical temple room and see yourself seated within it. Bring your consciousness slowly back into your physical body, sensing the room around you. After adjusting yourself to your surroundings, you may bring the visualization to its completion.

At the end of the meditation, you may write down any impressions or experiences in a magical diary before closing with the LBRP.✧

Additional Work for the Portal Grade

In our book *Secrets of a Golden Dawn Temple*, Volume Two, there are several rituals written specifically for the Portal grade. They include: the Rite of Self-Purification, the Rite of Self-Consecration, the Rite of Self-Consecration through Sulfur, the Rite of Self-Purification through Salt, a Simple Meditation on the Portal Lamens, and the Purifications of the Elements Within. The student may also begin regular performance of the Supreme Invoking Ritual of the Pentagram (SIRP) and the Supreme Banishing Ritual of the Pentagram (SBRP). Although these last two rituals are traditionally Adept-level, we believe that the Portal initiate may begin to practice them by virtue of the fact that s/he has now been introduced to all five Elements.

The LVX Signs vs. the Portal Signs.

In some of the rituals suggested in this chapter, (the SIRP, the SBRP, the BRH, and Regardie's Opening by Watchtower) call for the initiate to give the LVX Signs after tracing the Spirit pentagrams. This is because traditionally, advanced rituals of this type were performed only by initiates in the grade of Adeptus Minor (or higher). The LVX Signs are the *grade signs* of an Adeptus Minor, not necessarily the grade sign of the Element of Spirit. The Fifth Element is conferred on an initiate in the Portal grade, and therefore the grade signs of Spirit are the Opening and Closing of the Veil, just as the grade sign for Air is that of the Theoricus. It is therefore appropriate for the Portal initiate to freely substitute the Portal Signs for the LVX Signs. We realize, however, that many students have already been performing these rituals with the traditional LVX Signs, and may be reluctant to switch to the Portal Signs. Therefore we have presented the rituals in this course with the traditional LVX Signs, and leave the option open for the individual to choose.✧

Suggested Reading

The Art of True Healing by Israel Regardie
(Deals with the aura and the Middle Pillar from a therapeutic view point. Perform the exercises suggested in the book.)

The Middle Pillar by Israel Regardie

(This book also deals with the Middle Pillar technique. It attempts to link the results of magical training with the terminology of Analytical Psychology.)

The Alchemical Mandala by Adam Mclean

(Describes various Western symbols for contemplation and meditation. Write a report on the book and perform the meditations it describes.)

Three Books of Occult Philosophy by Henry Cornelius Agrippa, edited and annotated by Donald Tyson. (A book which was the source of many of the Order's teachings.)

The Rosicrucians by Christopher McIntosh

(An excellent book on Rosicrucianism.)

The Sacred Magician by William Bloom

(A must-read book that is a diary of a magician who performed the six month long ceremony known as the *Sacred Magic of Abra-Melin the Mage*. A no-nonsense look at the difficulty involved in attaining true knowledge and conversation with one's Holy Guardian Angel.)

Books on Psychology

The Spectrum of Consciousness by Ken Wilber

Memories, Dreams, Reflections. by C.G. Jung

Psyche and Symbol by C.G. Jung

A Primer of Jungian Psychology by Calvin S. Hall and Vernon J. Nordby

Selected Writings; An Introduction to Orgonomy by William Reich

Wilhelm Reich: The Evolution of his Work by David Boadella

The Possible Human by Jean Houston

Books on Astrology

The Principles and Practice of Astrology (series) by Noel Tyl

Horary Astrology: The History and Practice of Astro-Divination by Anthony Louis

Work for the Advanced Magician

Traditionally, an initiate remains in the Portal grade for a minimum of nine months. Since the process of spiritual gestation is no less important for the Self-initiated student, we suggest adhering to this time frame. After completing this

course, the student should be well prepared to move on to more advanced studies and rituals. Much of this work is to be found in Israel Regardie's *The Golden Dawn*, including several rituals written by Regardie for Adept-level working. Regardie's Introduction to the First Edition gives an overview of some of the traditionally required gradework for an Adept.¹⁵⁴ The student may at this time begin to explore the more advanced studies of skrying, Enochian, the Tarot divination known as the "Opening of the Key," and many other techniques described in that book.¹⁵⁵

In *Secrets of a Golden Dawn Temple*, Volume Two, there are a number of rituals designed for the Adept-level magician. These include: a Meditation on the Throne of Stolistes, the Consecration of a Tipharetic Talisman, Ritual for Spiritual Development, an Invocation of Hermes-Thoth, Assumption of Godforms, a Guided Meditation, The Rite of Assumption to the Godform of Thme, the Supreme Convocation of the Watchtowers, A Guided Alchemical Journey for the Adept, The Supreme Invocation of Eth, Consecration of a Lunar Talisman, The Opening of the Spheres by Key, the Rite of Assumption to the Godform of Osiris, A Meditation on the Cross of Victory, Charging the Guardians of the Temple, A Meditation on the Miniature Vault Wall, An Invocation of Aries, A Rite of Healing, Invocations of the Powers of the Elements, and an Invocation of Binah.

Chapter Five of *Secrets of a Golden Dawn Temple* (Volume Two), also provides some traditional Adept gradework: the construction and consecration of the four Elemental Weapons, the Lotus Wand, the Magic Sword, and the Rose Cross Lamén.☆

THE LESSER BANISHING RITUAL OF THE HEXAGRAM (BRH)

(This ritual uses the four lesser forms of the hexagram assigned to the quarters in accordance with the Cardinal Signs on the Zodiacal wheel. Thus Aries-Fire is in the East, Cancer-Water is in the North, etc.)

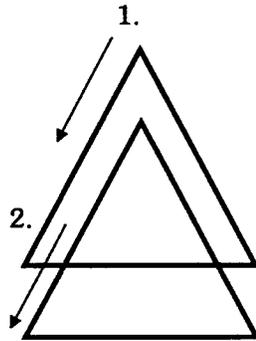
Face East and perform the Qabalistic Cross.

With right index finger or implement, trace the banishing hexagram of Fire toward the East. Thrust through the center of the figure and vibrate the word "ARARITA."

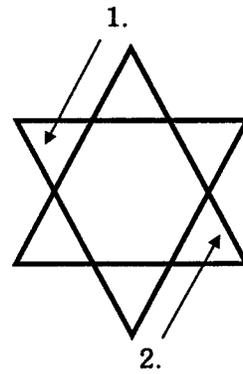
¹⁵⁴ The Grade work listed in the introduction is for the subgrades of Neophyte Adeptus Minor and Zelator Adeptus Minor.

¹⁵⁵ A book describing the Inner Order rituals and advanced workings of the Golden Dawn in more detail will be published sometime in the near future by Adam Forrest.

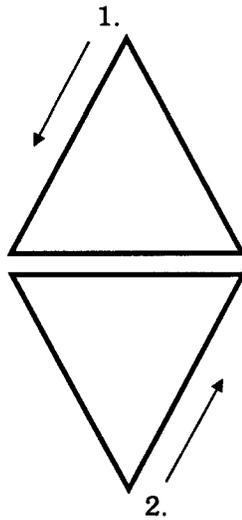
EAST
Banishing Hexagram
of Fire



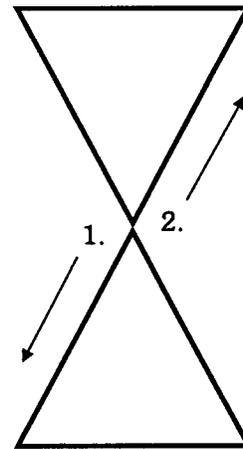
SOUTH
Banishing Hexagram
of Earth



WEST
Banishing Hexagram
of Air



NORTH
Banishing Hexagram
of Water



The Hexagrams for the BRH

Beware using the LVX signs is NOT a correct practice.

Move to the South and trace the banishing hexagram of Earth. Charge the center of the figure as before and vibrate "ARARITA."

Move to the West and draw the banishing hexagram of Air. Energize it by thrusting through the center of the figure and vibrate as before, "ARARITA."

Go to the North and draw the banishing hexagram of Water. Thrust and intone as before, "ARARITA."

Return to the East and perform the Analysis of the Keyword: Extend your arms out in the shape of the Tau Cross. Say with feeling, "I.N.R.I." (Pronounce each letter) "YOD NUN RESH YOD" (Yode-noon-raysh-yode). As the names of the Hebrew letters are pronounced, trace them in the air before you, from right to left. Then say:

*Virgo, Isis, mighty Mother,
Scorpio, Apophis, Destroyer,
Sol, Osiris, Slain and Risen,
Isis, Apophis, Osiris.*

Through the previous oration, gradually raise the arms and lift the head upwards. Vibrate strongly, "IAO."

Return to the stance of the Tau Cross saying, "*The Sign of Osiris Slain.*"

Put your right arm straight up in the air from the shoulder. The left arm should be straight out from the left shoulder so that the position of the two arms together resemble the letter L. Hands are to be open flat with palms forward. Turn your head so that you are looking over your left arm. Say, "*L, the Sign of the Mourning of Isis.*"

Raise the arms overhead to an angle of sixty degrees so that they form the letter V. Keep the arms straight and the palms facing forward. Throw the head back and say, "*V, the Sign of Typhon and Apophis.*"

Cross the arms on the chest to form the letter X. Bow your head and say, "*X, the Sign of Osiris Risen.*"

Say slowly and powerfully, "L.V.X." (Spell out each letter separately and give the sign of each as you do so.) Say, "LUX" (lukes).

Remain in the Sign of Osiris Slain and say, "*The Light...*" (hold arms out in the Tau Cross position for a moment then recross them again on the chest) "*...of the Cross.*"

(Note: This is the end of the Analysis of the Keyword as performed in the Banishing Ritual of the Hexagram [BRH]. However the Analysis of the Keyword is performed slightly different from this in the Rose Cross Ritual.)✧

THE L.V.X. SIGNS

*Sign of Osiris Slain**Mourning of Isis**Apophis and Typhon**Sign of Osiris Risen*

THE OPENING BY WATCHTOWER

(Note: This is a ritual written by Israel Regardie that is based upon the Golden Dawn's SIRP and the Consecration of the Vault of the Adepti.)¹⁵⁶

Preparation of the Hall: The temple is to be arranged in accordance with the Neophyte Hall. The Elemental tablets should be placed in the appropriate quarters. On the center of the altar should be the Tablet of Union with the Elemental weapons around it. (Air Dagger—East, Fire Wand—South, Water Cup—West, Earth Pentacle—North.) The magician should be relaxed and robed in full ceremonial regalia. A black-handled dagger, sword, or Outer Wand of Double Power may be employed for the LBRP and BRH.

¹⁵⁶ Regardie and I discussed the subject of self-initiation several times. We both agreed that at this level of attainment, the magician should perform the Opening by Watchtower daily in order to activate the astral (Yetziratic World) and become a magician who truly walks between the worlds.—CC.

Commence the ritual with five knocks. Go to the Northeast and say in a loud voice, "HEKAS, HEKAS ESTE BEBELOI!"

Go to the East and perform the LBRP. Perform the BRH.

Go to the South side of the altar and take up the Fire Wand. Turn to the Elemental Tablet of Fire in the South and wave the implement three times in front of the Tablet's sigil. Then, holding the wand high, slowly circumambulate the room in a clockwise (deosil) direction saying:

And when, after all the phantoms are banished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.

Upon reaching South, face the Elemental Tablet and wave the wand in front of it again, three times. With the wand, trace a large circle in the air in front of the Tablet and imagine it in brilliant white light. Within this circle draw a large flaming white invoking Spirit Active pentagram and vibrate "BITOM." In the center of the figure, draw the Spirit sigil in bright white light and vibrate "EHEIEH." Give the LVX Signs. Draw another circle. Trace the invoking pentagram of Fire over the one just drawn while vibrating, "OIP TEAA PEDOCE." In the center draw the sigil of Leo and visualize it in red, while intoning "ELOHIM."

Place the wand before the Tablet and give the Sign of Philosophus. Remain in this position and say:

In the Names and Letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watchtower of the South!

Leave the Fire Wand in front of the Tablet. Take up the Water Cup and turn to the West. Wave the cup thrice before the Water Tablet. Hold the cup high while circumambulating slowly deosil around the room and say:

So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud Resounding Sea.

On reaching the West, wave the cup three times again and trace the circle in white light before the Tablet. Draw the invoking Spirit Passive pentagram in white with the cup while vibrating "HCOMA." In the center trace the Spirit sigil in white light and vibrate "AGLA." Give the LVX Signs. Trace another circle. Draw the invoking pentagram of Water over the Spirit pentagram while intoning "EMPEH ARSEL GAIOL." Draw the blue sigil of the Eagle in the center and vibrate, "Aleph Lamed, AL."

Place the cup in front of the Tablet and give the Sign of Practicus. While in this position say:

*In the Names and Letters of the Great Western Quadrangle, I invoke ye,
ye Angels of the Watchtower of the West.*

Leave the Water Cup in front of the Tablet. Go clockwise to the East of the altar and take up the Air Dagger. Turn to the East and wave the implement three times in front of the Air tablet. Begin the slow circumambulation while saying,

*Such a Fire existeth, extending through the rushings of Air—or even a
Fire formless whence cometh the Image of a Voice, or even a flashing
Light, abounding, revolving, whirling forth, crying aloud.*

Stop again in the East and wave the implement thrice in front of the Tablet. Trace the circle and the invoking Spirit Active pentagram in white while vibrating "EXARP." Draw the sigil of Spirit in the center and vibrate, "EHEIEH." Give the LVX Signs. Draw another circle. Trace the invoking pentagram of Air while intoning "ORO IBAH AOZPI." Draw in the center the yellow sigil of Aquarius and vibrate "YHVH."

Place the Dagger in front of the Tablet and give the Sign of Theoricus. Say:

*In the Names and Letters of the Great Eastern Quadrangle, I invoke ye, ye
Angels of the Watchtower of the East.*

Leave the Air Dagger in front of the Tablet. Go clockwise to the North of the altar and take up the Earth Pentacle. Turn to the North and wave the implement thrice in front of the Earth Tablet. Begin the slow circumambulation while saying:

*Stoop not down into that darkly splendid world wherein continually lieth
a faithless depth, and Hades wrapped in gloom, delighting in unintelligi-
ble images, precipitous, winding, a black, ever-rolling Abyss, ever espous-
ing a body, unluminous, formless and void.*

Stop upon reaching the North and wave the implement thrice again in front of the tablet. With the Pentacle trace the circle and the invoking Spirit Passive pentagram in white. Vibrate "NANTA." Trace the white Spirit sigil in the center while intoning "AGLA." Give the LVX Signs. Trace another circle. Draw the invoking pentagram of Earth over the previous figure while vibrating "EMOR DIAL HECTEGA." Draw the black sigil of Taurus in the center and intone "ADONAI." Place the Pentacle in front of the Tablet and give the Sign of Zelator. In this position, say:

*In the Names and Letters of the Great Northern Quadrangle, I invoke ye,
ye Angels of the Watchtowers of the North.*

Leave the Pentacle in front of the Tablet. Move clockwise to the West of the altar and face East. Trace a circle over the Tablet of Union. Then draw each of the Spirit pentagrams in white and vibrate the appropriate words:

EXARP EHEIEH. HCOMA AGLA. NANTA AGLA. BITOM EHEIEH.

Then say:

In the Names and Letters of the mystical Tablet of Union, I invoke ye, ye Divine Forces of the Spirit of Life.

Make the Sign of the Rending of the Veil. Visualize the Veil opening as you step through it.

Remain West of the altar and say the following Enochian oration:

OL SONUF VAORSAGI GOHO IAD BALATA. ELEXARPEH. COMANANU. TABITOM. ZODAKARA, EKA ZODAKARE OD ZODAMERANU. ODO KIKLE QAA PIAPE PIAMOEL OD VAOAN. (Oh-ell son-oof vay-oh-air-sah-jee go-ho ee-ah-dah bahl-tah. El-ex-ar-pay-hay. Co-mah-nah-noo. Tah-bee-toh-em. Zohd-ah-kah-rah eh-kah zohd-ah-kah-ray oh-dah zohd-ah-mehr-ah-noo. Oh-doh kee-klay kah-ah pee-ah-pay pee-ah-moh-el oh-dah vay-oh-ah-noo.)

(Say:) *I invoke ye, ye Angels of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the Universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the eternal gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the Light Divine.*

Go deosil to the Northeast and say:

The visible Sun is the dispenser of Light to the Earth. Let me therefore form a vortex in this chamber that the Invisible Sun of the Spirit may shine therein from above.

Circumambulate the temple three times and give the Projection Sign and the Sign of Silence each time you pass the East. After the third pass, go to the West of the altar and face East. Utter the following adoration:

Holy art Thou, Lord of the Universe. (Projection Sign.)
Holy art Thou, whom Nature hath not formed. (Projection Sign.)
Holy art thou, the Vast and the Mighty One. (Projection Sign.)
Lord of the Light and of the Darkness. (Sign of Silence.)

(This marks the completion of the Opening by Watchtower and the beginning of the actual ritual or meditation at hand. At this point the magician should clearly state his/her intent for performing the ritual. Then the main ritual working [consecration

of a talisman, invocation, rite of healing, etc.] can be proceeded with. When the actual working is completed, the magician may perform the Closing by Watchtower.)

Closing by Watchtower

Circumambulate the temple three times counterclockwise, giving the Sign of the Enterer and the Sign of Silence each time you pass the East. Feel the energy that you have carefully built up throughout the ceremony begin to dissipate.

Banish all the Tablets with the proper pentagrams and using the appropriate Elemental weapons. Then replace the four Elemental implements upon the altar.

Perform the LBRP. Perform the BRH.

(Say:) I now release any spirits that may have been imprisoned by this ceremony. Depart in peace to your abodes and habitations. Go with the blessings of YEHESHUAH YEHOVASHAH.

Knock five times as in the beginning. Say:

I now declare this temple duly closed.☆

THE RITUAL OF THE ROSE CROSS

The room should be clear of any obstructions (the altar should be moved aside). The only implement needed will be a stick of incense or the Rose Cross Wand.¹⁵⁷

Go to the Southeast (SE) corner of the room and face outward. Trace a large cross and circle there with the incense or wand. As you draw the cross, visualize it in a golden light. The circle should be imagined as flaming red. While tracing this symbol, vibrate the name, "YEHESHUAH." On the last syllable, thrust through the center of the circled cross, charging it.

Keep the tip of the implement at the level of the center of the cross and walk to the Southwest (SW) corner of the room. Draw the cross and circle (rose) as before and thrust the implement through the center of the figure intoning, "YEHESHUAH."

Move to the Northwest (NW) and repeat this process.

¹⁵⁷ See *Secrets of a Golden Dawn Temple* for instructions on how to construct this wand.

Move to the Northeast (NE) and repeat.

Return to the SE to complete the circle. Touch the head of the implement to the cross already drawn there, but do not retrace or intone the name.

Now move diagonally across the room toward the NW, but stop in the center of the temple and make the Rose Cross above your head. Intone the name as before. With the implement held straight up in the air, walk to the NW corner of the room. Touch the tip of the implement to the center of the cross already formulated there. Do not retrace the cross or say the name.

Move diagonally across the room again toward the SE but stop in the center of the temple. Trace the Rose Cross below you and vibrate the name. Keep the tip of the implement held down and continue to walk to the SE corner. Touch the tip of the implement to the center of the Rose Cross already traced there. Do not retrace or intone.

Move deosil to the SW and touch the head of the implement to the cross already traced there. Vibrate the name "YEHESHUAH."

Walk diagonally toward the NE but stop in the middle of the room to touch the center of the cross above your head. Intone the name. Continue on to the NE and touch the implement to the center of the cross formulated there.

Move diagonally across the room toward the SW but stop in the middle of the temple to touch the cross below you. Intone the name. Continue on to the SW corner and touch the center of the cross already there.

Move clockwise and link up with all the crosses by touching their centers with the wand (NW, NE and SE). No need to intone as you do so.

Upon returning to the SE, the site of the first cross, touch the center and pause. Then retrace the golden cross over the original, only much larger. Vibrate, "YEHESHUAH." Trace a larger red circle over the original and intone, "YEHOVASHAH."

Walk deosil to the center of the room. Observe all six Rose Crosses surrounding you, all connected by ribbons of light. Return to the East and perform the Analysis of the Keyword:

Extend your arms out in the shape of the Tau Cross. Say with feeling, "I.N.R.I." (Pronounce each letter) "YOD NUN RESH YOD" (Yode-noon-raysh-yode). As the names of the Hebrew letters are pronounced, trace them in the air before you, from right to left.

Return to the stance of the Tau Cross saying, "The Sign of Osiris Slain."

Put your right arm straight up in the air from the shoulder. The left arm should be straight out from the left shoulder so that the position of the two arms together resemble the letter L. Hands are to be open flat with palms forward. Turn your head so that you are looking over your left arm. Say, "*L, the Sign of the Mourning of Isis.*"

Raise the arms overhead to an angle of 60 degrees so that they form the letter V. Keep the arms straight and the palms facing forward. Throw the head back and say, "*V, the Sign of Typhon and Apophis.*"

Cross the arms on the chest to form the letter X. Bow your head and say, "*X, the Sign of Osiris Risen.*"

Say slowly and powerfully, "*L.V.X.*" (Spell out each letter separately and give the sign of each as you do so.) Say, "*LUX*" (Iukes).

Remain in the Sign of Osiris Slain and say, "*The Light...*" (hold arms out in the Tau Cross position for a moment then recross them again on the chest) "*..of the Cross.*"

Then say:

*Virgo, Isis, mighty Mother. Scorpio, Apophis, Destroyer.
Sol, Osiris, Slain and Risen. Isis, Apophis, Osiris.*

Through the previous oration, gradually raise the arms and lift the head upwards. Vibrate strongly, "*IAO.*"

End the Analysis by vibrating the four Tablet of Union names to equilibrate the Light: "*EXARP. HCOMA. NANTA. BITOM.*"¹⁵⁸ Then aspire to the Light and draw it down over your head to your feet. Say, "*Let the Divine Light Descend!*"☆

Invoke Often

The Chaldean Oracles reveal that the magician is to "Invoke often" and "Inflame himself with prayer." This is the best possible advice that we or anyone else could give to the student who has reached the end of this book. The aspirant who has persevered through many months of studying these pages and the rituals described herein will have come to a realization that every aspect of the manifest universe is connected to and directed by the Divine. Every action, no matter how seemingly trivial is endowed by the Divine. Even the aspirant's own ego, which is a steady source of consternation throughout these studies, is determined by the Divine. No part of a divine universe is without meaning or importance.

¹⁵⁸ These names would not be vibrated if the magician were to perform the ritual in the Vault of the Adepti.

For all ceremonial workings, the magician must remember to always invoke the Highest first. It is equally important to invoke one's Higher Self or Holy Guardian Angel when performing the higher workings. This is because the magician's Angel is his/her own *personal link* with the universal Divine. A magician who has not made an initial connecting link to the Angel will never be able to accomplish the complex rituals of high magic. For the purposes of this course, we have clothed the Higher Self in the garb of the goddess Thmê. At this point, however, the aspirant should make an attempt to connect with the Angel without such scripting—discovering the personal nuances of the Angel on one's own. Anyone who attempts such workings under the governance of the Lower personality rather than the Higher Self is almost certain to fail, if not corrupt the magic.

Communication with one's Holy Guardian Angel is not to be found through good deeds or virtues, nor through one's beliefs in religious or occult dogma. No grade certificate or business card given by an occult organization can bestow it. It is only found through patience, perseverance, self-discipline and aspiration. The effort must be made and followed up with self-honesty and sincerity. But above all else *invoke often and inflame thyself with prayer!* There are many prayers and invocations that the magician can look to for inspiration, including the Egyptian Book of the Dead, the Greek Magical Papyri and certain Biblical writings such as the Psalms. Regular meditation—time spent alone in communion with the Godhead is a way to focus the divine presence within the Soul and the psyche.

Daily discipline is required. The magician must also trust the Holy Guardian Angel for guidance in all areas of life, even the most seemingly mundane. Through aspiration, prayer and invocation, the magician will certainly come to an understanding of what it means to find the True Stone of the Wise and to rest "*under the shadow of Thy wings, YHVH.*" ☆



Afterword

by Mitch Henson



In this New Age of neo-pagan revivalism the term “initiation” gets bandied about much too frequently. If one attends the numerous neo-pagan gatherings, one hears a great deal about initiation (hence questionable qualifications). Let us not kid ourselves. Initiation means beginning and perhaps, something more. This is no less true within the Golden Dawn, the O.T.O. or the three degree system of Wicca. A beginning qualifies no one—a beginning is where the work starts. Usually an initiation is seen as a ceremony pulling in specific energies to introduce the candidate to the path he/she has chosen. Sometimes this is done in the form of a dedication, as in Wicca, or by the actual manipulation of the LVX in the Golden Dawn by the Hierophant (the chief initiating Officer).

In Wicca the candidate pledges to dedicate him/herself to the Goddess and the God. This is usually followed by three primary degrees and a great deal of training. In the O.T.O. the candidate participates in a dramatic ritual designed to open the chakras. In the Golden Dawn the candidate is imbued with the divine energy needed to begin the Great Work. Realistically it makes no difference which path one follows. Each system has advantages and disadvantages.

Israel Regardie wrote that by revising the Golden Dawn group initiation rituals for self-initiation, one could become initiated within the structure of the Golden Dawn.

At least one disenfranchised member of the Golden Dawn did just that. When Aleister Crowley left the Order after the revolt of 1900, he formed his own Ordo A.: A.:. It was his opinion that the Golden Dawn failed to provide a structure which took the all too fallible human ego into consideration. He felt that the interaction of personalities distracted the student from accomplishing the Great Work. He also recognized a need for a membership that could exist on a one on one exclusivity relationship between master and student. Since he conceived his Order to be an initiatory body, he rewrote the Golden Dawn Neophyte Ritual for self-initiation. The result was *Liber Pyramidos*. Unfortunately *Pyramidos* was written within the framework of Crowley’s religion, Thelema, and is consistent with those who fully believe in the validity of the Aeon of Horus.

For far too long the initiatory rituals of fraternal/magical organizations have been shrouded in a cloak of secrecy. Having been involved with, at least one such Order, I can attest that whether one is aware of the ritual prior to one’s

advancement or not, it simply makes not a shred of difference as to the validity of the initiatory process. I believe that Crowley even came to this conclusion, because with *Liber Pyramidos* he required the candidate to memorize the full text. This had to be done because it was, and is a ritual of self-initiation which the aspirant had to complete while hoodwinked.

Having stepped up the ladder of O.T.O. degrees to the Fifth Degree, with each ritual more protected than the last, and having moved through the grade rituals of today's *Hermetic Order of the Golden Dawn* without that dark cloak laying over the process, I, for one, would be willing to conclude that the Golden Dawn is far superior within their initiation process. Secrecy is not the motivating factor for advancement within the structure of any group. I'm sorry, but I believe that the road to self-illumination resides in the acquisition of knowledge. The only way one acquires that knowledge is to study the rituals of the organization that one affiliates oneself with. The Neophyte Ritual provides the entire body of magical teaching as adumbrated by the Order. Since it is the intent of the Golden Dawn to teach the processes of magic, it is absolutely necessary that the candidate have full access to the rituals through which he or she receives their initiation.

The book you have just read is based on the original Neophyte and grade rituals of the Hermetic Order of the Golden Dawn. There is no underlaying cloud *Under the Rose*, ostensibly to protect the integrity of the Golden Dawn. The text of this book maintains the integrity of the original group rituals by not insisting on a specific creed, for it is the knowledge and practice of *magic* that the Golden Dawn disseminates.

The reader will note that the knowledge lectures have been fully expanded, updated and organized so as to promote the best possible method one has at one's disposal for learning the material. At the end of each section are fully realized examinations which, if the student is honest with him or herself, will prepare one fully for Adepthood. Though one should never mistake the realization of Adepthood as one's principle goal. The goal is not to become an Adept, for that is just a single bridge that one will cross on the road to self-realization.

With the advent of this volume there should be a great deal less confusion, on the part of the student, about what material is pertinent to the gradework. When Israel Regardie originally issued the Aries Press edition of his seminal work, his intent was to insure the availability of the Golden Dawn technique of initiation and the methods of ceremonial magic as taught by the Order. Organization of the material was not his intent—preservation was. Almost fifty years have elapsed and, to my knowledge, this material has been fully reorganized and expanded here for the first time.

Though Chic and Tabatha Cicero have geared the text of this book as an instruction of self-initiation, it should become very apparent to the reader that this volume can be used with a clear intent to promote group work. It should also become apparent that any single individual or group of individuals have a clear choice in preparing the background for any path they wish to take inside or outside the Golden Dawn, based on the Western Tradition of ceremonial magic. Virtually the entire range of occult teaching available today has been influenced by the teach-

ings of the Golden Dawn in one capacity or another since Regardie originally published this material. This will undoubtedly be truer with the book you are now holding, which is seminal in its own right. It is certainly true that this book is one of the most complete and unique books on the initiation work of the Western Esoteric Tradition. Similar texts seem to be content with somewhat meaningless descriptions of an initiatory process. This one is unique in that it fully presents the work necessary to the student in a complete format within a single volume.

It is unique in that Chic and Tabatha recognize the need for an initiator and provide a means for the aspirant to access the current that will be responsible for a valid initiation. For the first time the student has the means to fully initiate oneself into the 120 current of the Golden Dawn.

It is unique in that it places the initiation rituals in a traditional format as initially conceived by Mathers, Westcott and Woodman, the founders of the original Order. You certainly will not find muddled embellishments and bovine scatology. Clear, concise and no nonsense.

It is unique in that the text, rituals and knowledge lectures are consistent with Israel Regardie's *The Golden Dawn*, the cards produced by Chic and Sandra Tabatha Cicero, the *New Golden Dawn Ritual Tarot* book and *Secrets of a Golden Dawn Temple*.

It is unique in that they make no pretentious claims regarding their range of experience, which is considerable, or nonsense about secret teachings that Israel Regardie was not aware of. The material they present is traditional though flexible.

For the student who plans to continue the Great Work after the material in this volume has been assimilated, Israel Regardie's *The Golden Dawn* will provide the work of the Second Order. The present volume will provide the studies necessary to fully realize a competent level for the student to pursue the more advanced work of the R.R. et A.C. While utilizing the material in both this book and Regardie's, the reader will benefit greatly by supplementing these works with additional material provided in *The Golden Dawn Journal*, an ongoing series of volumes, edited by Chic and Sandra Tabatha Cicero, featuring multiple perspectives on the Golden Dawn by a variety of prominent occult writers.

The book you hold in your hands is unique in that you will not find material rewritten, reevaluated and changed simply to satisfy the ego-oriented urge that seems to be so important to some occult-oriented writers these days.

Now that you have read the text, take the time to go back and work through the material. Begin the greatest adventure of your life—the Knowledge and Conversation of your Holy Guardian Angel. *Scire, Velle, Audere, Tacere.* ✨

APPENDIX I

Examination Answers

Chapter One: Neophyte

Quiz 0 (The Ritual)

1. The Hieres
2. The Censer of Incense
3. The Hierophant
4. Four
5. The Hidden Knowledge
6. Light in Extension
7. The Cross and Triangle, a rose, cup of wine, red lamp, bread and salt.
8. The darkness, ignorance and mortality which has blinded humanity.
9. The threefold bondage of mortality; material inclination which has bound humanity.
10. The altar is an emblem of visible Nature which reflectes the Hermetic axiom "As above, so below."
11. The rise of Light
12. The Hegemon
13. The Stolistes
14. The candidate's condition in a state of Darkness, groping for Light.
15. The two great opposing forces of Light and Dark.
16. Wisdom
17. Names; Images
18. The Egyptian god of Silence.
19. The directing power of the Hidden Knowledge.
20. Seeking guidance in Darkness.
21. The Keryx
22. The Hieres
23. The Hierophant

Quiz—Sections 1, 2, and 3 (Elements, Zodiac, Planets)

- | | | |
|---------------------|------------------------|----------|
| 1. Fire \triangle | 2. Air | 3. Earth |
| Water ∇ | 4. Fire | 5. Water |
| Air \triangle | 6. Fire | 7. Air |
| Earth ∇ | 8. Air | 9. Water |
| 10. Aries γ | Libra ♎ | |
| Taurus ♉ | Scorpio ♏ | |
| Gemini ♊ | Sagittarius ♐ | |
| Cancer ♋ | Capricorn ♑ | |
| Leo ♌ | Aquarius ♒ | |
| Virgo ♍ | Pisces ♓ | |

11. Virgo
12. Zodiacal Signs which are grouped by Element.
13. Quality
14. Libra, Aquarius, Gemini
15. Capricorn, Taurus, Virgo
16. Cardinal Signs
17. Leo, Scorpio, Aquarius, Taurus
18. The Mutable Signs
19. The Kerubic Signs
20. Virgo
21. Gemini
22. Aries
23. Libra
24. Sagittarius
25. Leo
26. Cancer
27. Scorpio
28. Pisces
29. Capricorn
30. Sagittarius
31. Saturn ♄
 Jupiter ♃
 Mars ♂
 Sol ☉
 Venus ♀
 Mercury ☿
 Luna ☾
32. Venus
33. Jupiter
34. Mars
35. Jupiter
36. Sol
37. Saturn
38. a. Pisces
 d. Aries
 g. Sagittarius, Pisces
 j. Leo
- b. Capricorn
 e. Capricorn
 h. Taurus
 k. Pisces
- c. Aries, Scorpio
 f. Capricorn, Aquarius
 i. Taurus, Libra
 l. Taurus
39. Saturn
40. Uranus ♅
 Neptune ♆
 Pluto ♇
41. Caput Draconis—the North Lunar Node.
42. Pluto
43. Uranus
44. Neptune
45. Sol
46. Mars
47. Cauda Draconis—the South Lunar Node.
48. Luna
49. Sol
50. Water
51. Fire
52. Water
53. Earth
54. Earth
55. Air
56. Aquarius
57. Cancer, Scorpio, Pisces
58. Adaptable, versatile, changeable, subtle, intuitive, understanding.
59. Stable, determined, persevering, acumulative, able to concentrate.
60. Active, fervent, independent, enthusiastic, ambitious, initiating.
61. Mercury.
62. Venus.
63. Venus.
64. Venus.
65. Mars.
66. Venus.
67. Mercury.
68. Mars.

Quiz—Sections 4, 5, and 6 (Qabalah, Sephiroth, Hebrew Alphabet)

1. Tradition
2. Dogmatic, Practical, Literal, Unwritten
3. Kether the Crown כתר
 Chokmah Wisdom חכמה
 Binah Understanding בינה
 Chesed Mercy חסד
 Geburah Severity נבירה
 Tiphareth Beauty תפארת
 Netzach Victory נצח
 Hod Splendor הוד
 Yesod Foundation יסוד
 Malkuth the Kingdom מלכות
4. Chokmah 5. Chesed 6. Tiphareth 7. Hod
8. Chokmah 9. Kether 10. Hod 11. Netzach
12. Geburah 13. Yesod 14. Tiphareth 15. Malkuth
16. Tiphareth 17. Geburah 18. Yesod 19. Kether
20. Binah
21. Binah, Geburah, Hod
22. Kether, Tiphareth, Yesod, Malkuth
23. Chokmah, Chesed, Netzach
24. The Pentateuch
25. Teth, Tau
26. Samekh, Shin 27. Cheth 28. Qoph 29. Beth
- 30.

Letter	Power	Value	Final	Name	Meaning
א ב ג ד ה ו ז ח ט י	A	1		Aleph	ox
	B	2		Beth	house
	G, Gh	3		Gimel	camel
	D, Dh	4		Daleth	door
	H	5		Heh	window
	O, U, V	6		Vav	pin, hook
	Z	7		Zayin	sword, armor
	Ch	8		Cheth	fence, enclosure
	T	9		Teth	serpent
	I, Y	10		Yod	hand
כ ל מ נ ס	K, Kh	20—500	ך	Kaph	fist, palm of hand
	L	30		Lamed	ox goad
	M	40—600	ם	Mem	Water
	N	50—700	ן	Nun	fish
S	60		Samekh	prop	

מ מ מ מ מ מ מ מ מ מ	Aa	70		Ayin	eye
	P, Ph	80—800	פ	Peh	mouth
	Tz	90—900	ץ	Tzaddi	fish hook
	Q	100		Qoph	back of the head
	R	200		Resh	head
	S, Sh	300		Shin	tooth
	T, Th	400		Tau	cross

Chapter Two: Zelator

Quiz 0 (The Ritual)

1. Adonai ha-Aretz
2. 55
3. Nun Heh
4. 4-3-3
5. The 6 x 6 step
6. The raising of the right arm to an angle of 45 degrees.
7. Aretz
8. Aretz—Earth
9. North
10. Periclinus de Faustis
11. Wanderer in the Wilderness
12. The Egyptian Zaruator, signifying searcher of Athor, Goddess of Nature.
13. Malkuth
14. Adonai ha-Aretz, Adonai Melekh
15. Uriel
16. Taurus
17. Emor Dial Hectega
18. Ic Zod Heh Hal
19. The Cross is placed within the Triangle.
20. The triangle represents the three Paths which lead to further Grades, while the Cross is the Hidden Knowledge—together they represent Life and Light.
21. The Banner of the West.
22. The first Elemental Grade (the first step onto the Tree of Life), and the tenth Sephirah of Malkuth.
23. The Fylfot Cross, also called the Hermetic Cross, Swastika, and Hammer of Thor.
24. The Dadouchos
25. Two.
26. First part—the candidate encounters the Kerubim from the Garden of Eden.
Second part—the candidate is symbolically shown the mysteries of the ancient Hebraic Tabernacle in the Wilderness.
27. With the left hand, salt is cast to the North.
28. Shin, Tau, Qoph
29. The three Paths which join Malkuth to the other Sephiroth—these letters also make the word Qesheth—a bow or reflection of the rainbow of promise.

30. Samael 31. Metatron 32. Sandalphon 33. Metatron
 34. Samael 35. Sandalphon 36. Metatron
37. a. The Altar of Burnt Offering—which represents the Qlipboth.
 b. The Laver of Brass—which represents the Waters of Creation.
 c. The Altar of Incense—which represents the highest degree of purity.
38. The Table of Shewbread—which represents the Mystery of the Rose of Creation—the twelve Signs of the Zodiac and the twelve simple letters of the Hebrew alphabet.
39. The Seven-branched Candlestick—which represents the seven Planets and the seven Double Letters of the Hebrew Alphabet.

Quiz—Section 1 (The Zodiacal Houses)

1. A 30 degree arc which is one-twelfth of the Zodiacal Wheel.
2. Planets; Zodiacal Signs
3. The Ascendant or Rising Sign
4. Medium Coeli
5. Imum Coeli
6. The Fourth House Cusp
7. The Seventh House Cusp
8. True
9. Second, Sixth, and Tenth
10. Fourth, Eighth, and Twelfth
11. False
12. False
13. False
14. True
15. True
16. First
17. Tenth
18. Eleventh
19. Third
20. Fourth
21. Ninth
22. Twelfth
23. Eighth
24. Seventh
25. Fifth
26. Second
27. Fourth
28. Third & Sixth
29. Ninth
30. Second & Seventh
31. Fifth
32. Twelfth
33. Eleventh
34. True
35. True
36. False
37. True
38. False
39. Eighth
40. Seventh
41. Fourth
42. Two lines (each known as an axis) which are drawn on a Zodiacal chart to help interpret the horoscope.
43. The Horizon
44. The Meridian
45. A free and strong Will—the embodiment of a sowing incarnation.
46. Flexibility and involvement with the future of others—indicates a harvesting incarnation.
47. A Cusp
48. A Decanate

Quiz—Section 2 (Alchemy)

1. The article “al” and the Coptic name of Egypt, “Khem.”
2. Hermes Trismegistus
3. Metalsmiths
4. To cure illness
5. A philosophy
6. Chemistry
7. Nature

8. Sulphur, Mercury, Salt
 9. Separation, Purification, Cohobation
 10. The Quintessence or Philosophic Mercury
 11. To bring all things, including humanity to a preordained state of perfection.
 12. Spiritual purity
 13. Sulphur
 14. Salt
 15. Mercury
- | | | |
|--------------|---|---------|
| 16. Lead | ♄ | Saturn |
| Tin | ♃ | Jupiter |
| Iron | ♂ | Mars |
| Gold | ♁ | Sol |
| Copper/Brass | ♀ | Venus |
| Quicksilver | ☿ | Mercury |
| Silver | ♁ | Luna |
17. Luna Philosophorum
 18. Sol Philosophorum
 19. Red Lion
 20. Death, putrefaction, decay
 21. The King
 22. The Queen
 23. The King
 24. The Green Lion
 25. Prima Materia
 26. Magnum Opus
 27. Sophic Fire; Our Mercury
 28. Philosopher's Stone
 29. The Philosopher's Stone
 30. The idea that the First Matter contains within itself all that is needed for transformation and purification.
 31. Rebis
 32. The fact that transformation is occurring.
 33. The Phoenix
 34. Black
 35. Antimony
 36. Aes Hermetis
 37. Antimony
 38. Amalgam
 39. Aqua Permanens
 40. Azoth
 41. Aquila Philosophorum
 42. Earth
 43. The Raven
 44. Ignis Leonis
 45. Primum Ens
 46. Electrum
 47. Mysterium
 48. Mater Metallorum
 49. Menstruum
 50. Iron or sulphur
 51. Mysterium Magnum
 52. The root of metals which harmonizes with them and is the medium which combines the tinctures.
 53. Philosophic Mercury; Fiery Water; Philosophic Vinegar.
 54. The Philosopher's Stone.
 55. "The separative Art," a term for Alchemy.
 56. The part of a substance which is extracted by a solvent.
 57. The Three Alchemic Principles of Sulphur, Mercury and Salt.

22. Heh, Vav, Zayin, Cheth, Teth, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi, Qoph.
23. The Double letters each have two sounds and a dual set of qualities associated with them.
24. Seven Planets
25. The ancient Elements of Fire, Air and Water.
26. Atziluth אצילות
Briah בריאה
Yetzirah יצירה
Assiah עשיה
27. Briah. 28. Atziluth. 29. Atziluth. 30. Yetzirah.
31. Assiah. 32. Assiah. 33. Assiah. 34. Yetzirah.
35. Atziluth.
36. 1st—Rashith ha-Gilgalim ראשית הגלגלים the First Whirlings
2nd—Mazloth מזלות the Zodiac
3rd—Shabbathai שבתאי Saturn
4th—Tzedek צדק Jupiter
5th—Madim מדים Mars
6th—Shemesh שמש Sol
7th—Nogah נוגה Venus
8th—Kokab כוכב Mercury
9th—Levannah לבנה Luna
10th—Olam Yesodoth עולם יסודות the sphere of the Elements.
37. Kether—Eheieh אהיה
Chokmah—Yah יה
Binah—YHVH Elohim יהוה אלהים
Chesed—El אל
Geburah—Elohim Gibor אלהים גבור
Tiphareth—YHVH Eloah ve-Daath יהוה אלוה ודעת
Netzach—YHVH Tzabaoth יהוה צבאות
Hod—Elohim Tzabaoth אלהים צבאות
Yesod—Shaddai El Chai שדי אלהי
Malkuth—Adonai ha-Aretz אדני הארץ
38. Kether—Metatron מטטרון
Chokmah—Raziel רזיאל
Binah—Tzaphqiel צפקיאל
Chesed—Tzadqiel צדקיאל
Geburah—Kamael כמאל
Tiphareth—Raphael רפאל
Netzach—Haniel האניאל
Hod—Michael מיכאל
Yesod—Gabriel גבריאל
Malkuth—Sandalphon סנדלפון

39. Kether—Chayoth ha-Qadesh חיות הקדש
 Chokmah—Auphanim אופנים
 Binah—Aralim אראלים
 Chesed—Chashmalim חשמלים
 Geburah—Seraphim שרפים
 Tiphareth—Melekim מלכים
 Netzach—Elohim אלהים
 Hod—Beni Elohim בני אלהים
 Yesod—Kerubim כרובים
 Malkuth—Ashim אשים
40. Elohim Gibor 41. Eheieh 42. YHVH Eloah ve-Daath
 43. Elohim Tzabaoth 44. Shaddai El-Chai 45. Metatron
 46. Kamael 47. Raziel 48. Raphael
 49. Gabriel 50. Auphanim 51. Chashmalim
 52. Beni Elohim 53. Ashim 54. Melekim
55. Saturn—Cassiel כסאל
 Jupiter—Sachiel סחאל
 Mars—Zamael זמאל
 Sol—Michael מיכאל
 Venus—Anael אנאל
 Mercury—Raphael רפאל
 Luna—Gabriel נבראל
56. Saturn—Agiel אניאל
 Jupiter—Iophiel יהפאל
 Mars—Graphiel גראפאל
 Sol—Nakhiel נכאל
 Venus—Hagiel הניאל
 Mercury—Tiriאל תיראל
 Luna—Malkah be Tarshism ve-ad Ruachoth Schechalim
 מלכא בתרשיסים ועד רוחות שחלים
57. Saturn—Zazel זאול
 Jupiter—Hismael הסמאל
 Mars—Bartzabel ברצבאל
 Sol—Sorath סורת
 Venus—Qedemel קדמאל
 Mercury—Taphthartharath תפתרתרת
 Luna—Chasmodai חשמודאי
 or—Schad Barshemoth ha-Shartathan שד ברשמעת השרתתן
58. Cassiel. 59. Sachiel.
 60. Iophiel. 61. Graphiel.
 62. Shelachel שלחאל

63. Aries—Malkhidael מלכידאל
 Taurus—Asmodel אסמודאל
 Gemini—Ambriel אמבריאל
 Cancer—Muriel מוריאל
 Leo—Verkhiel ורביאל
 Virgo—Hamaliel המליאל
 Libra—Zuriel זוריאל
 Scorpio—Barkhiel ברביאל
 Sagittarius—Adnakhiel אדנכיהל
 Capricorn—Hanael הנאל
 Aquarius—Kambriel כמבריאל
 Pisces—Amnitziel אמניציאל
64. Muriel. 65. Barkhiel. 66. Amnitziel. 67. Verkhiel.
 68. Zuriel. 69. Malkhidiel. 70. Adnakhiel.

Quiz—Sections 6, and 7 (Earth Correspondences and Geomancy)

1. Kether—Diamond
 Chokmah—Star Ruby, Turquoise
 Binah—Star Sapphire, Pearl
 Chesed—Amethyst, Sapphire
 Geburah—Ruby
 Tiphareth—Topaz, Yellow Diamond
 Netzach—Emerald
 Hod—Opal, especially Fire Opal
 Yesod—Quartz
 Malkuth—Rock Crystal, Salt
2. Aries—Diamond, Red Jasper, Garnet
 Taurus—Emerald, Red Coral, Lapis Lazuli
 Gemini—Pearl, Agate, Alexandrite
 Cancer—Ruby, Amber, Moonstone
 Leo—Sardonyx, Cat's Eye, Chrysolite
 Virgo—Sapphire, Peridot
 Libra—Opal, Malachite, Emerald
 Scorpio—Topaz, Obsidian, Bloodstone
 Sagittarius—Turquoise, Blue Zircon
 Capricorn—Garnet, Jet, Onyx
 Aquarius—Amethyst, Aquamarine
 Pisces—Bloodstone, Pearl.
3. Saturn—Onyx, Jet, Anthracite
 Jupiter—Amethyst, Sapphire, Lapis Lazuli
 Mars—Ruby, Garnet, Bloodstone
 Sol—Topaz, Chrysolite, Helidor, Zircon
 Venus—Emerald, Turquoise, Jade, Serpentine

Mercury—Opal, Fire Opal, Agate, Serpentine
 Luna—Moonstone, Pearl, Quartz, Flourspar

4. Fire—Ruby, Fire Opal
 Water—Aquamarine, Coral, Moonstone
 Air—Topaz, Opal
 Earth—Moss Agate, Rock Salt, Onyx, Galena

5. Aretz ארץ Ophir עפיר
 6. Adonai ha-Aretz אדני הארץ
 7. Tzaphon (North) צפון
 8. Uriel אוריאל
 9. Phorlakh פורלאך
 10. Kerub כרוב

- | | | | |
|------------|------------|----------------|-------------|
| 11. Ghob | 12. Gnomes | 13. Geb | 14. Tammuz |
| 15. Cybele | 16. Gaea | 17. Persephone | 18. Demeter |

19.			
Acquisitio	••	Amissio	•
Sagittarius	••	Taurus	••
	•		••
Albus	••	Rubeus	••
Gemini	••	Scorpio	••
	•		•
Puella	••	Puer	••
Libra	•	Aries	••
	•		•
Laetitia	••	Tristitia	••
Pisces	••	Aquarius	••
	•		•
Caput Draconis	••	Cauda Draconis	••
North Node	•	South Node	••
	••		•
Populus	••	Via	••
Cancer	••	Cancer	•
	••		•
Conjunctio	••	Carcer	••
Virgo	••	Capricorn	••
	••		•
Fortuna Major	••	Fortuna Minor	••
Leo	•	Leo	••

20. The Mothers
 21. The Daughters
 22. The Nephews
 23. Tetragram
 24. By Adding together the two Witnesses.

25. By adding together the final two Nephews.
 26. Part of Fortune
 27. False 28. False 29. True 30. False
 31. The Significator
 32. True 33. True 34. False 35. Dexter
 36. Sinister 37. The Fourth House
 38. The Reconcilor 39. Squilling
 40. The Nephews 41. A Ruler or Genius
 42. Planetary Spirits
 43. The strength of a Planet when it is in a particular Sign.
 44. The strength of a Planet when it is in a particular House.
 45. _____

Quiz—Section 8 (Ritual Images and Diagrams)

1. The Altar of Incense
2. The Laver of Brass
3. Evil Demons of Matter and the Shells of the Dead.
4. The Altar of Burnt Offering
5. The Flaming Sword
6. The Ten Sephiroth together with the Twenty-two Paths.
7. Black, passive, negative, feminine, form
8. White, active, positive, masculine, force
9. The Fylfot Cross
10. 17
11. 25
12. The Sun
13. The Elements and the Twelve Signs of the Zodiac.
14. Hermetic Cross, Hammer of Thor, Swastica and Gammadion.
15. The center of the Universe giving rise to the Celestial Signs and the Elements.
16. The Table of Shewbread depicts the twelve Simple Letters of the Hebrew alphabet connected by a dodekagram which surrounds a pentagram. The twelve circles are the twelve Signs of the Zodiac while the central lamp is an image of the sun. The four Triangles represent the Elements, while five (the pentagram) indicates the great feminine Letter Heh, Malkah, the Bride, ruling in her kingdom Malkuth, crowned with a crown of Twelve Stars. Also shown are the Elemental Archangels and the Kerubim.
17. The Seven-branched Candlestick depicts the Seven Double Letters of the Hebrew Alphabet connected by a heptagram. It is an image of the mystery of the Elohim, the seven Creative ideas. The seven circles are the seven Planets, and they also allude to the seven days of the week and the seven localities.

- | | | | |
|-------------|-----------|--|--|
| 18. Aries | Gad | | |
| Taurus | Ephraim | | |
| Gemini | Manasseh | | |
| Cancer | Issachar | | |
| Leo | Judah | | |
| Virgo | Naphthali | | |
| Libra | Asshur | | |
| Scorpio | Dan | | |
| Sagittarius | Benjamin | | |
| Capricorn | Zebulun | | |
| Aquarius | Rueben | | |
| Pisces | Simeon | | |
19. Ephraim 20. Rueben 21. Judah 22. Dan

Chapter Three: Theoricus

Quiz 0 (The Ritual)

1. Shaddai El Chai
2. 45
3. Mem Heh
4. 3—3—3
5. The General Grip of the First Order.
6. The Sign emulates a figure supporting a great weight.
7. Ruach
8. Air; Ruach
9. East
10. Poraios de Rejectis
11. Brought from Among the Rejected
12. Yesod
13. Shaddai El Chai
14. Raphael
15. Aquarius
16. Oro Ibah Aozpi
17. Bataivah
18. The Cross is within the Triangle, which is apex downward.
19. The cross refers to the four Rivers of paradise, while the Triangle refers to the Three Sephiroth of Netzach, Hod and Yesod.
20. The Second of the Elemental Grades and the Ninth Sephirah of Yesod.
21. The Solid Greek Cubical Cross
22. The Caduceus Admission Badge
23. The Keryx
24. 2
25. The first medial point of the Ritual focuses on the Journey on the Path of Tau where the candidate encounters the Four Kerubim. The second medial point emphasizes the entry into Yesod where the secrets of this grade are revealed.
26. The Candidate holds the Cubical Cross in the right hand in the position of the Zelator Sign.
27. Shin, Tau, Qoph

28. Paths which lead from the Zelator to three other Grades which are beyond.
 29. Human-headed; lion-headed; Eagle-headed; Bull-headed.
 30. Adam; Nuet; Harmachis
 31. Aryeh; Mau; Re
 32. Neshar; Tefnut; Tum
 33. Shor; Serapis; Osiris
 34. The Universe Card—Within an oval formed of 72 circles is a female form crowned with the lunar crescent and holding two wands. A scarf floats around her, and above her is a heptagram. The four Kerubim surround the whole. The card is attributed to Saturn.
 35. A fan, lamp, cup and salt
 36. The Garden of Eden
 37. Gehenna, the Abode of Shells
 38. The Flaming Sword and the Kerubim; the Serpent on the Tree of Life; The Qamea, Seal and sigils of Luna, Luna on the Tree of Life.
 39. The Cross within the Triangle, apex downward. It refers to the Four Rivers of Paradise, while the angles of the Triangle refer to the Three Sephiroth of Netzach, Hod and Yesod.

Quiz—Section 1 (Astrology)

1. Orb
 2. 180°
 3. 60°
 4. Inconjunct
 5. When three Planets are in trine with one another, all in the same triplicity or Element.
 6. Four
 7. Three
 8. Opposition
 9. Platic
 10. Partile
 11. 0°
 12. Opposition
 13. Two
 14. A Conjunction of three or more Planets.
 15. False
 16. True
 17. Conjunction
 18. Six
 19. False
 20. 90°
 21. False
 22. When three Planets are involved, two of which are in Opposition.
 23. Quincunx
 24. Five
 25. 120°
 26. False
 27. True
 28. True
 29. True
 30. When four Planets are involved, with two pairs in Opposition.
 31. Opposition
 32. False
 33. True
 34. 30°
 35. 360°
 36. 30°
 37. A theoretical circle which surrounds the middle of the globe from North to South and is used to measure distance East or West of the Prime Meridian, the 0° mark at Greenwich, England.
 38. Parallels.
 39. Meridians of Longitude.
 40. Greenwich Mean Time.
 41. Sidereal Time.

42. Acceleration on the Interval. It is found by adding or subtracting ten seconds for every hour and one second for every six minutes of interval time.
43. By multiplying the birthplace longitude by four, naming the resulting numbers as hours, minutes and seconds.
44. The Ascendant and the Midheaven.
45. By consulting an Ephemeris to determine the degrees and minutes of the Planets for the date of birth. Within the inner circle of the chart, draw a series of marks opposite the marked positions of the Planets. If two Planets are in aspect to each other, having the correct angle within the accepted orb, join the appropriate markings.
46. Forming or Applying
47. Separating or Waning

Quiz—Section 2 (Alchemy)

- | | | | |
|--------------------|------------------|------------------|------------------|
| 1. Iosis | 2. Xanthosis | 3. Leukosis | 4. Melanosis |
| 5. Albedo | 6. Rubedo | 7. Nigredo | 8. Citrinitas |
| 9. Leukosis | 10. Xanthosis. | 11. Iosis | 12. Melanosis |
| 13. Conjunction | 14. Fermentation | 15. Cibation | 16. Congealation |
| 17. Sublimation | 18. Projection | 19. Putrefaction | 20. Calcination |
| 21. Multiplication | 22. Exaltation | 23. Ligation | 24. Rotation |
25. BLACK: Saturn (lead)
 BLUE: Jupiter (tin)
 PEACOCK'S TAIL: (multi-colored) Mercury (quicksilver)
 WHITE: Luna (silver)
 YELLOW: Venus (copper)
 RED: Mars (iron)
 VIOLET: Sol (gold)
26. Desponsation
27. Distillation
28. Solution

Quiz—Sections 3, 4 and 5 (Spiritual Entities, Qabalah, Yesod)

1. The Foundation
2. A beautiful, strong naked man
3. The Vision of the machinery of the Universe
4. Enneagram
5. Perfumes and sandals
6. Gabriel
7. Shaddai El Chai
8. Kerubim
9. Violet
10. Reproductive organs
11. Levannah
12. The four Nines
13. Independence
14. Idleness
15. Yetzirah
16. True
17. True
18. False
19. False
20. False
21. Nous. Also Daimon and Pneuma.

22. Psyche
 24. Neshamah נשמה, Ruach רוח, Nephesh נפש
 25. Yechidah יחידה, Chiah חיה, Neshamah נשמה
 26. Chiah
 27. Neshamah
 28. Yechidah
 29. Nephesh
 30. Ruach
 31. Nephesh
 32. Nephesh
 33. Neshamah
 34. Neshamah
 35. Ruach
 36. G'uph

Quiz—Section 6 (Correspondences of Air)

1. KETHER Ambergris
 CHOKMAH Musk
 BINAH Myrrh, Civet
 CHESED Cedar
 GEBURAH Tobacco
 TIPHARETH Olibanum
 NETZACH Benzoin, Rose, Red Sandal
 HOD Storax
 YESOD Jasmine, Ginseng
 MALKUTH Dittany of Crete
2. ARIES Dragon's Blood
 TAURUS Storax
 GEMINI Wormwood
 CANCER Onycha
 LEO Olibanum
 VIRGO Narcissus
 LIBRA Galbanum
 SCORPIO Siamese Benzoin, Opoponax
 SAGITTARIUS Lign-Aloes (Wood-Aloe)
 CAPRICORN Musk, Civet
 AQUARIUS Galbanum
 PISCES Ambergris
3. SATURN Assafoetida, Scammony, Sulphur
 JUPITER Saffron
 MARS Pepper, Dragon's Blood
 SOL Olibanum, Cinnamon
 VENUS Sandalwood, Myrtle
 MERCURY Mastic, White Sandal, Mace, Storax
 LUNA Camphor, Aloes
4. FIRE Olibanum
 WATER Onycha, Myrrh
 AIR Galbanum
 EARTH Storax

5. Ruach, רוּחַ
6. Shaddai El Chai, שְׁדֵי אֵל חַי
7. Mizrach, מִזְרַח
8. Raphael, רִפְאֵל
9. Chassan, חַשָּׁן
10. Aral, אֲרָאֵל
11. Paralda
12. Sylphs
13. Anu
14. Enlil; Adad
15. Nuet; Hathor
16. Shu
17. Zeus
18. Hera
19. Boreas—the North Wind
Zephyrus—the West Wind
Eurus—the East Wind
Notus—the South Wind
20. Aeolus
21. Thor

Quiz—Section 7 (Correspondences of Luna)

1. The subconscious mind, cycles and patterns, plant and animal life, tides, and all instinctive process in nature.
2. Voyages, femininity, alternation, change, receptivity, sleep, prophetic dreams, visions, messages, navigation, love, fertility, envoys, and aquisition of merchandise by water.
3. 28-29 days
4. The Second Quarter; the Fourth Quarter.
5. The Third Quarter
6. The First Quarter
7. The Fourth Quarter
8. The Second Quarter
9. The Third Quarter
10. The First Quarter
11. In its increase, it embraces the side of Mercy; in its decrease the side of Severity, and at full, it reflects the Sun of Tiphareth.
12. Levannah
13. Gabriel
14. Monday
15. Malkah be Tarshism ve-ad Ruachoth Schechalim. Shelachiel.
16. Schad Barshemoth ha-Shartathan. Chasmodai.
17. Phul
18. Silver
19. Moonstone, Pearl, Quartz, Fluorspar, Beryl
20. Willow, Bay, Hazel, Papaya, Coconut Palm, Almond
21. Lotus, Opium, Mushroom, Poppy, Gourds, Moonwort
22. Cat, Hare, Dog, Owl
23. Sin
24. Khonsu
25. Hecate
26. Aah-Djehuti
27. Selene
28. Artemis
29. Hecate

30. Saturn. Both are attributed in a similar sense to the concept of the Great Mother and the passage or cycles of time. Isis, Cronos, Hera, Ptah, Rhea, Saturnus, Ea, Ishtar.

Quiz—Sections 8 and 9 (Plants, Admission Badges and Diagrams)

1. Photosynthesis
2. Assimilation
3. Air
4. They die
5. The Creative Mystery of Life, and spiritual enlightenment.
6. The Tree
7. Some herbs are poisonous
8. Color, scent, form, habitat
9. SATURN—Ivy, Yew, Hemlock, Nightshade, Amaranth, Hemp, Aconite
 JUPITER—Hyssop, Fig, Sage, Star Anise, Nutmeg, Sassafras
 MARS—Pine, Wormwood, Ginger, Nettle, Basil, Radish, Holly
 SOL—Sunflower, Acacia, Bay, Marigold, Saffron, Rowan, Peony
 VENUS—Rose, Myrtle, Elder, Geranium, Hyacinth, Thyme, Licorice
 MERCURY—Marjoram, Fennel, Mandrake, Caraway, Dill, Pomegranate
 LUNA—Willow, Moonwort, Lotus, Lemon, Gardenia, Mushroom, Poppy
10. FIRE—Ash, Mustard, Cactus, Pepper, Garlic, Onion, Thistle
 WATER—Most Fruit Trees, Water plants, Lotus, Melon, Orchid
 AIR—Palm, Mistletoe, Dandelion, Mint, Lavender, Goldenrod
 EARTH—Oak, Cypress, Grains, Potato, Turnip, Cotton, Patchouli
11. Nymphs
12. Naiads
13. Dryads
14. Dryads
15. Oreads
16. Napaea, Auloniads, Hylaeorae, Alsauids
17. Hamadryads
18. Sileni
19. Satyrs
20. The Solid Greek Cubical Cross
21. The equilibrated and balanced powers of the Elements through the forces represented by the Hebrew Letters.
22. The Four Elements and the Sun; Aleph, Shin, Mem, Tau, and Resh.
23. Resh—Sol
24. The remaining Planets; Beth, Peh, Gimel, Daleth, and Kaph.
25. Resh and Tau. These letters are on the front side.
26. Cheth, Nun, Qoph; the Water Triplicity.
27. Ayin, Vav, Yod; the Earth Triplicity.
28. Lamed, Tzaddi, Zayin; the Air Triplicity.
29. Heh, Teth, Samekh; the Fire Triplicity.
30. The Caduceus of Hermes.

31. The upper point of the Wand rests upon Kether, and the wings stretch out to Chokmah and Binah. The lower seven Sephiroth are touched by the serpents whose heads rest upon Chesed and Geburah. The wings and top of the wand form the letter Shin. The upper parts of the serpent form the letter Aleph, while the tails enclose Mem.
32. The balanced forces of the Eternal Light working invisibly in the darkness.
33. Nekhebet is the serpent on the left, while Uatchet is the serpent on the right. They are the twin serpents of Egypt and the currents of the Astral Light.

Chapter Four: Practicus

Quiz 0 (The Ritual)

1. Elohim Tzabaoth
2. 36
3. Eloah
4. 1—3—1—3
5. The general Grip of the Outer Order.
6. Holding the hands together while raising the arms till the elbows are level with the shoulders. With thumbs and fore-finger, make a triangle (apex downward over the breast).
7. Maim
8. Water, Maim
9. West
10. Monocris de Astris
11. Unicorn from the Stars
12. Hod
13. Elohim Tzabaoth
14. Gabriel
15. Scorpio
16. EMPEH ARSEL GAIOL
17. Raagiosel
18. The Cross above the Triangle (apex downward).
19. It represents the Spirit of Life rising above the triangle of the Waters and reflecting the Triune therein, as further marked by the Lamps at the angles. The Cup of Water at the junction of the Cross and Triangle represents the maternal letter Mem.
20. The third Elemental Grade and the eighth Sephirah of Hod.
21. The Solid Triangular Pyramid.
22. The Greek Cross of Thirteen Squares.
23. The Cup of Stolistes Lamén.
24. Stolistes
25. Three
26. The First medial point concerns the journey on the Path of Shin where the candidate encounters the Samothracian Kabiri and the various aspects of Fire. The second medial point focuses on the journey on the Path of Resh, where the candidate is again confronted by the Kabiri and shown the various types of Solar energy. In the third medial point the candidate enters the Water Temple of Hod where the mysteries of the Grade are revealed.

27. The Saluting Sign of a Neophyte; sprinkling water toward the Tablet of the West.
28. Axieros—the 1st Kabir. Axiokersos—the 2nd Kabi. Axiokersa—the 3rd Kabir.
29. Axiokersa—the 3rd Kabir; Astral Fire; the sun at Equinox.
30. Axieros—the 1st Kabir; Solar; the Summer sun.
31. Axiokersos—the 2nd Kabir; Terrestrial Fire; the Winter sun.
32. The Judgment Card depicts a mighty angel blowing a trumpet and figures rising from earth, water, and a tomb. It is a glyph of the various forms of Fire, to which Element this card is attributed.
33. The Sun Card portrays two children playing in a garden under the rays of a large sun. The sun embraces the whole of Creation in its rays. The card is attributed to Sol.
34. The Garden of Eden before the Fall; the Qamea and Seals of Mercury.

Quiz—Sections 1, 2, and 3: (Admission Badges, Lineal Figures, Magical Squares, Literal Qabalah)

1. The Solid Triangle or Tetrahedron, whose sides represent various types of Fire.
2. The Greek Cross of 13 Squares has depicted upon it the twelve signs of the Zodiac with the symbol of the Sun in the center.
3. Aud 4. Aur 5. Aub 6. Asch
7. The Cup of Stolistes Lamén partakes to some extent of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life, it embraces nine of the Sephiroth exclusive of Kether. It further represents the Three Elements of Water, Air, and Fire. The Crescent is the Water which is above the Firmament, the Circle is the Firmament, and the triangle is the consuming Fire below.
8. It embraces all of the Sephiroth except Kether. The horns spring from Daath.
9. Aima Elohim.
10. Naher; the “perennial stream.”
11. Hiddikel; Tiphareth. 12. Pison; Geburah.
13. Phrath; Malkuth. 14. Gihon; Chesed.
15. Eve; the Nephesh.
16. Adam; Geburah; Gedulah; The Ruach.
17. The Three basic principles in humanity—the three Qabalistic parts of the Soul.
18. A Rhombus 19. A Vesica 20. A Triangle

21. Saturn Triangle
 Jupiter Square
 Mars Pentagram
 Sol Hexagram
 Venus Heptagram
 Mercury Octogram
 Luna Enneagram
22. Chokmah
 25. The Triangle
 28. The Pentagram
 31. The Hexagram
 34. The Heptagram
23. Kether
 26. The Endekangle
 29. The Pentagram
 32. False
 35. The Octagram
24. Chesed
 27. The Square
 30. The Pentagram
 33. False
36. The names YHVH and Adonai bound together, representing the binding together of the concentrated Positive and Negative Forces of the Elements.
37. The Enneangle
 40. A Hebrew root word meaning talisman or amulet.
 41. Sigillum; sign or signature
 43. Spirit
 45. The Planetary Seal
 47. The Grand Total
 49. $\frac{N^3 + N}{2}$
38. The Dekangle
 42. The Qameoth
 44. Intelligence
 46. The Magic Constant
 48. The Planetary Seal
39. The Dodekangle
 50. A hidden number which controls how the numbers are placed on a Qamea.
 51. $\frac{N^2 + 1}{2}$
52. $N^2 + 1$
 55. The Pythagorean Table
53. Gematria
 57. Temurah
 60. Thashrag
54. Aiq Beker
 58. Notariqon
 61. Tziruph
59. Avgad
 61. Tziruph

Quiz—Sections 4, 5, 6, and 7 (Hod, Water, Mercury, Olympic Planetary Spirits)

1. Splendor
 3. The Vision of Splendour
 5. Names, versicles, apron
 7. Elohim Tzabaoth
 9. Orange
 11. Kokab
 13. Truthfulness
2. Hermaphrodite
 4. An Octogram
 6. Michael
 8. Beni Elohim
 10. The right hip
 12. The four Eights
 14. Dishonesty

- | | | | |
|--|----------------|----------------------------------|---------------|
| 15. Maim; מים | | 16. Elohim Tzaboath; אלהים צבאות | |
| 17. Maarab; מערב | | 18. Gabriel; גבריאל | |
| 19. Taliahad; מליהד | | 20. Tharsis; תרשים | |
| 21. Nichsa | 22. Undines | 23. Apsu | 24. Tiamat |
| 25. Nammu | 26. Ea; Enki | 27. Nanshe | 28. Nanshe |
| 29. Nun | 30. Tefnut | 31. Khnemu | 32. Hapi |
| 33. Poseidon | 34. Amphitrite | 35. Pontus | 36. Oceanus |
| 37. Nereus | 38. Triton | 39. Achelous | 40. Prophecy |
| 41. Manannan | 42. Mimir | 43. Ran | 44. Nixies |
| 45. Education; 5; 14 | | | |
| 46. Rational thinking | | | |
| 47. Active, dexterous, quick, unpredictable and volatile. | | | |
| 48. It embraces all of the Sephiroth except for Kether. The horns spring out from Daath. | | | |
| 49. Science, divination, eloquence, intelligence, skill in business, wonders, apparitions, writings, deceit, theft, and merchandise. | | | |
| 50. Kokab | | 51. Raphael | |
| 52. Wednesday | | 53. Tiriel | |
| 54. Taphthartharath | | 55. Ophiel | |
| 56. Quicksilver | | | |
| 57. Opal, fire opal, agate, serpentine | | | |
| 58. Birch, aspen, mulberry | | | |
| 59. Marjoram, fennel, mandrake, lavender, carraway, dill | | | |
| 60. Jackel, ibis, ape, swallow, twin serpents | | | |
| 61. Jupiter; the aspects of Water and wisdom; Amon-Ra, Maat, Zeus, Poseidon, Athene, Marduk, Adad. | | | |
| 62. Enki | 63. Nabu | 64. Djehoti | 65. Tashmetum |
| 66. Seshat | 67. Hermes | 68. Iris | 69. Athene |
| 70. Athene | 71. Athene | 72. Iris | 73. Asclepius |
| 74. Lug | 75. Odin | 76. Odin | 77. Khnemu |
| 78. Phorcys | 79. Mimir | 80. Ea | 81. Seshat |
| 82. Hermes | 83. Hygieia | | |
| 84. Saturn | Aratron | | |
| Jupiter | Bethor | | |
| Mars | Phalegh | | |
| Sol | Och | | |
| Venus | Hagith | | |
| Mercury | Ophiel | | |
| Phul | Luna | | |

Quiz—Section 8 (The Tarot)

1. 78
2. 22
3. 56
4. Wands Clubs
Cups Hearts
Swords Spades
Pentacles Diamonds
5. Wands Yod
Cups Heh
Swords Vav
Pentacles Heh
6. Wands Atziluth
Cups Briah
Swords Yetzirah
Pentacles Assiah
7. Objective centers of energy
8. Subjective conduits or energy channels
9. To represent the twenty-two Paths on the tree and the Hebrew letters.
10. Elemental, Zodiacal, Planetary
11. The ten Sephiroth and the Twenty-two Paths
12. *Elemental—The 3 Mother Letters*
The Fool (AIR—Aleph)
The Hanged Man (WATER—Mem)
Judgment (FIRE—Shin)

Planetary—The 7 Double Letters
The Magician (MERCURY—Beth)
The High Priestess (LUNA—Gimel)
The Empress (Venus—Daleth)
The Wheel of Fortune (JUPITER—Kaph)
The Tower (MARS—Peh)
The Sun (SOL—Resh)
The Universe (SATURN—Tau)

Zodiacal—The 12 Simple Letters
The Emperor (ARIES—Heh)
The Hierophant (TAURUS—Vav)
The Lovers (GEMINI—Zayin)
The Chariot (CANCER—Cheth)
Strength (LEO—Teth)
The Hermit (VIRGO—Yod)

Justice (LIBRA—Lamed)
 Death (SCORPIO—Nun)
 Temperance (SAGITTARIUS—Samekh)
 The Devil (CAPRICORN—Ayin)
 The Star (AQUARIUS—Tzaddi)
 The Moon (PISCES—Qoph)

13. Air, Aries, Virgo, Aries. $\Upsilon \text{M} \Upsilon \Delta$
 14. Air, Libra, Aries, Virgo, Water. $\nabla \text{M} \Upsilon \ominus \Delta$
- | | |
|-----------------------------|---------------------------|
| 15. The Emperor | 16. The Fool |
| 17. The Hierophant | 18. The High Priestess |
| 19. The Magician | 20. The Empress |
| 21. The Universe | 22. The Lovers |
| 23. Judgment | 24. The Chariot |
| 25. The Sun | 26. Strength |
| 27. The Star | 28. The Hermit |
| 29. The Tower | 30. The Wheel of Fortune |
| 31. Justice | 32. The Devil |
| 33. The Hanged man | 34. Death |
| 35. Temperance | 36. Justice |
| 37. The Star | 38. The Emperor |
| 39. The Hierophant | 40. The Sun |
| 41. The Empress | 42. Death |
| 43. The Lovers | 44. The Hanged Man |
| 45. Temperance | 46. Jupiter; Virgo; Sol |
| 47. Zodiac; Taurus; Jupiter | 48. Venus; Aquarius; Luna |
49. Mercury; Fire; the Cosmic Elements
 50. Saturn; Cancer; Mars
 51. Sephiroth; Four Worlds
 52. Great energy and dynamic power. Masculine power.
 53. Suggests material or worldly affairs, business or money.
 54. Form-building capacity. Feminine Power.
 55. Intellect, communication, mental faculties and sometimes trouble.
- | | |
|----------------------------|--------------------------|
| 56. A Decanate | 57. The Two of Wands |
| 58. The Four of Wands | 59. The Three of Wands |
| 60. The Eight of Wands | 61. The Six of Wands |
| 62. The Two of Cups | 63. The Three of Cups |
| 64. The Five of Cups | 65. The Seven of Cups |
| 66. The Two of Swords | 67. The Three of Swords |
| 68. The Six of Swords | 69. The Nine of Swords |
| 70. The Ten of Swords | 71. The Two of Pentacles |
| 72. The Seven of Pentacles | 73. The Six of Pentacles |
| 74. The Eight of Pentacles | 75. The Ten of Swords |
| 76. The Ten of Cups | 77. The Seven of Wands |

- | | |
|-------------------------------|---------------------------|
| 78. The King of Wands | 79. The Queen of Swords |
| 80. The Prince of Cups | 81. The Princess of Wands |
| 82. The Princess of Pentacles | 83. The King of Cups |
| 84. The Princess of Wands | 85. The Prince of Swords |
| 86. The Queen of Pentacles | 87. The Queen of Swords |

Chapter Five: Philosophus

Quiz 0 (The Ritual)

- | | |
|------------------|----------|
| 1. YHVH Tzabaoth | 2. 28 |
| 3. Kaph Cheth | 4. 3—3—1 |
5. The General Grip of the Outer Order.
 6. Raising the hands to the fore-head, palms outward, with the thumbs and index fingers forming a triangle.
- | | |
|---------------------------------|----------------------------------|
| 7. Asch | 8. Fire, Asch |
| 9. South | 10. Pharos Illuminans |
| 11. Illuminating Tower of Light | 12. Netzach |
| 13. YHVH Tzabaoth | 14. Michael |
| 15. Leo | 16. OIP TEAA PEDOCE |
| 17. Edelperna | 18. The Triangle above the Cross |
19. The Triangle surmounting the Cross upon the Altar represents the Fire of the Spirit surmounting the Cross of Life and of the Waters of Edom.
 20. The Fourth Elemental Grade and the Seventh Sephirah.
 21. The Calvary Cross of Twelve Squares
 22. The Solid Pyramid of the Elements
 23. The Calvary Cross of Ten Squares
 24. The Cross of the Hegemon's Lamén
 25. The Hegemon
 26. Four
 27. In the first medial point, the candidate undertakes a Journey on the Path of Qoph where the various forms of Elemental Water and different aspects of Time are revealed. In the second medial point, a journey on the Path of Tzaddi is undertaken and the different types of celestial water are exposed. In the third medial point the candidate traverses the Path of Peh where the story of the Fall of the Edomite kings (the Fall of Eden) is explained. In the fourth medial point the Candidate enters the Fire Temple of Netzach where the mysteries of the Philosophus Grade are revealed.
 28. The Candidate raises both arms above the head
 29. Osiris, Horus, Isis
 30. Water that is stagnant, silent and still; the Past
 31. Water that is pure, limid and flowing; the Present
 32. Water that is turbid and troubled; the Future

33. The Moon Card shows two dogs frolicking near two towers under the Moonlight. A crayfish crawls up from the water unto the Path which leads to the Horizon. The card is attributed to the Sign of Pisces.
34. The Star Card shows a nude female figure crowned with a heptagram who pours water from two vases, forming a river at her feet. She is the Great Mother pouring forth the Waters of Creation. The card is attributed to Aquarius.
35. The Tower Card shows a stone tower being blown apart by a lighting bolt. The figures falling from the tower are the Edomite Kings. The card is attributed to Mars.
36. The Diagram of Eden after the Fall, and the Qamea and seals of Venus.
37. Phrath

Quiz—Sections 1, 2, and 3 (Qabalah, Shem ha-Mephoresh, Netzach)

1. From the first and last letters of the Greek, Latin and Hebrew alphabets thus:
A and Z, Aleph and Tau, Alpha and Omega.
2. The beginning and the end—the living essence.
3. Ain אין, Ain Soph אין סוף, Ain Soph Aur אין סוף אור
4. Ain Soph
5. Ain Soph Aur
6. Ain Soph
7. Ain Soph
8. Zimzum
9. Adam Kadmon
10. Ain
11. The right-hand side
12. Chaos
13. The Breaking of the Vessels
14. Partzufim
15. Arik Anpin אריך אנפין
Abba אבא
Aima אימא
Zauir Anpin זעיר אנפין
Nukba de-Zauir נקבה זעיר
16. Zauir Anpin
17. Arik Anpin
18. Aima
19. Abba
20. Nukba de-Zauir; Malkah; Kalah
21. Aatik Yomin עתיד ימין
22. Kether
23. Aatik Qadesh
24. Kether
25. Microprosopus; Chesed, Geburah, Tiphareth, Netzach, Hod, Yesod.
26. Macroprosopus; Kether.
27. Elohim.
28. Tikkun.
29. Atziluth—Ab עב. Briah—Seg סג. Yetzirah—Mah מה. Assiah—Ben בנ.
30. In each of the Four Worlds are the Ten Sephiroth of that world, and each Sephirah has its own ten Sephiroth, a total of 400—the number of Tau.

24. Forming friendships, pleasant undertakings, kindness and love, traveling.
 25. Nogah
 26. Emotion, 15, 22
 27. It embraces all ten Sephiroth, and is a fitting symbol for the Isis of Nature.
- | | | |
|-------------|------------|-------------------|
| 28. Anael | 29. Friday | 30. Hagiël |
| 31. Qedemel | 32. Hagith | 33. Copper, Brass |
34. Emerald, turquoise, jade, malachite
 35. Elder, fruit trees
 36. Rose, myrtle, geranium, hyacinth, thyme, licorice
 37. Dove, dolphin, bee, tortoise
- | | | |
|------------|------------|------------|
| 38. Bes | 39. Ishtar | 40. Hathor |
| 41. Ishtar | 42. Hathor | 43. Qetesh |
- | | |
|------------------------|------------------------|
| 44. Aphrodite | 45. Aphrodite Genetrix |
| 46. Aphrodite Pandemos | 47. Freya |
48. Dionysus
49. Mars; both planets are associated with Fire and passion.
 50. The Breaking of the Vessels.
 51. A group of chaotic, destructive and imbalanced forces.
 52. After the fall, Malkuth descended and came to rest upon the Kingdom of Shells.
 53. Eleven
 54. Ain—Qemetiel, Ain Soph—Belial, Ain Soph Aur—Athiel.
- | | |
|------------|---------------------------------------|
| 55. Kether | Thaumiel—Twins of God |
| Chokmah | Ogiel—The Hinderers |
| Binah | Satariel—The Concealers |
| Chesed | Gasheklah—The Smiters, The Breakers |
| Geburah | Golachab—The Burners |
| Tiphareth | Tageriron—The Hagglers, The Disputers |
| Netzach | Oreb Zaraq—The Ravens of Dispersion |
| Hod | Samael—The Liar or Poison of God |
| Yesod | Gamaliel—The Obscene Ones |
| Malkuth | Lilith—Queen of Night and of Demons |
- | | |
|-------------|-------------------------------|
| 56. Aries | Bairiron—The Herd |
| Taurus | Adimiron—The Bloody Ones |
| Gemini | Tzelilimiron—The Clangers |
| Cancer | Shichiron—The Black Ones |
| Leo | Shalhebron—The Flaming Ones |
| Virgo | Tzaphiron—The Bloody Ones |
| Libra | Abiron—The Clayish Ones |
| Scorpio | Necheshthiron—The Brazen Ones |
| Sagittarius | Nachashiron—The Snaky Ones |

enclosed Malkuth and linked it to the kingdom of shells. Leviathan reached as high as Daath on the Tree, but YHVH Elohim placed the Four Letters of the Name and the Flaming Sword between the devastated garden and the Supernal Eden, that it should not be involved in the Fall of Adam.

22. The Fall of Eden represents the Lower Self symbolized by Eve, becoming entranced the power of the awakening psyche, and momentarily suspending its support of the Higher Self, symbolized by Adam.
23. An event in humanity's distant past when the collective unconscious of our primitive race was stimulated and the beginnings of intelligence and self-awareness developed.
24. The stimulation of the psychic Elements within the Mind of the initiate.
25. The Celtic Cross spread
26. Hru

27. Letter	Name	Value	English equivalent
A α	Alpha	1	A (father)
B β	Beta	2	B
Γ γ	Gamma	3	G
Δ δ	Delta	4	D
E ε	Epsilon	5	short e (better)
Z ζ	Zeta	7	Zd (wisdom)
H η	Eta	8	long e (pair)
Θ θ	Theta	9	Th (cathouse)
I ι	Iota	10	I (either feet or fit)
K κ	Kappa	20	K
Λ λ	Lambda	30	L
M μ	Mu	40	M
N ν	Nu	50	N
Ξ ξ	Xi	60	X
O ο	Omicron	70	short o (hot)
Π π	Pi	80	P
Ρ ρ	Rho	100	R, Rh (trilled)
Σ σ	Sigma	200	S (sometimes z)
Τ τ	Tau	300	T
Υ υ	Upsilon	400	U (long or short)
Φ φ	Phi	500	Ph (mophead)
Χ χ	Chi	600	Kh (backhoe)
Ψ ψ	Psi	700	Ps
Ω ω	Omega	800	aw (saw)

APPENDIX II

The Table of Combinations of Tziruph
(Transliterated into English Letters)

ALBTh	K	Y	T	Ch	Z	V	H	D	G	B	A
	M	N	S	O	P	Tz	Q	R	Sh	Th	L
ABGTh	L	K	Y	T	Ch	Z	V	H	D	G	A
	M	N	S	O	P	Tz	Q	R	Sh	Th	B
AGDTh	M	L	K	Y	T	Ch	Z	V	H	D	A
	S	O	P	Tz	O	R	Sh	B	N	Th	G
ADBG	N	M	L	K	Y	T	Ch	Z	V	B	A
	O	P	Tz	Q	R	Sh	Th	H	S	G	D
AHBD	S	N	M	L	K	Y	T	Ch	Z	B	A
	P	Tz	Q	R	Sh	Th	V	O	G	D	H
AVBH	O	S	N	M	L	K	Y	T	Ch	B	A
	Tz	Q	R	Sh	Th	Z	P	G	D	H	V
AZBV	P	O	S	N	M	L	K	Y	T	B	A
	Q	R	Sh	Th	Ch	Tz	G	D	H	V	Z
AChBZ	Tz	P	O	S	N	M	L	K	Y	B	A
	R	Sh	Th	T	Q	G	D	H	V	Z	Ch
ATBCh	Q	Tz	P	O	S	N	M	L	K	B	A
	Sh	Th	Y	R	G	D	H	V	Z	Ch	T
AYBT	R	Q	Tz	P	O	S	N	M	L	B	A
	Th	K	Sh	G	D	H	V	Z	Ch	T	Y
AHBY	Sh	R	Q	Tz	P	O	S	N	M	B	A
	L	Th	G	D	H	V	Z	Ch	T	Y	K
ALBK	Th	Sh	R	Q	Tz	P	O	S	N	B	A
	M	G	D	H	V	Z	Ch	T	Y	K	L
AMBL	N	Th	Sh	R	Q	Tz	P	O	S	B	A
	G	D	H	V	Z	Ch	T	Y	K	L	M
ANBM	S	G	Th	Sh	R	O	Tz	P	O	B	A
	D	H	V	Z	Ch	T	Y	K	L	M	N
ASBN	O	D	G	Th	Sh	R	O	Tz	P	B	A
	H	V	Z	Ch	T	Y	K	L	M	N	S
AOBS	P	H	D	G	Th	Sh	R	O	Tz	B	A
	V	Z	Ch	T	Y	K	L	M	N	S	O

APBO	Tz	V	H	D	G	Th	Sh	R	O	B	A
	Z	Ch	T	Y	K	L	M	N	S	O	P
ATzBP	Q	Z	V	H	D	G	Th	Sh	R	B	A
	Ch	T	Y	K	L	M	N	S	O	P	Tz
AQBTz	R	Ch	Z	V	H	D	G	Th	Sh	B	A
	T	Y	K	L	M	N	S	O	P	Tz	Q
ARBQ	Sh	T	Ch	Z	V	H	D	G	Th	B	A
	Y	K	L	M	N	S	O	P	Tz	Q	R
AShBR	Th	Y	T	Ch	Z	V	H	D	H	B	A
	K	L	M	N	S	O	P	Tz	Q	R	Sh
AThBSh	K	L	M	N	S	O	P	Tz	Q	R	Sh
	L	M	N	S	O	P	Tz	Q	R	Sh	Th
ABGD	Th	L	K	Y	T	Ch	Z	V	H	G	A
	M	N	S	O	P	Tz	Q	R	Sh	D	B
ALBM	K	Y	T	Ch	Z	V	H	D	G	B	A
	N	S	O	P	Tz	Q	R	Sh	Th	M	L



The Right Table of Commutations

Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A
A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B
B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G
G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D
D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H
H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V
V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z
Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch
Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T
T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K	Y
Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L	K
K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M	L
L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N	M
M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S	N
N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O	S
S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P	O
O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz	P
P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q	Tz
Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R	Q
Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh	R
R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th	Sh
Sh	R	Q	Tz	P	O	S	N	M	L	K	Y	T	Ch	Z	V	H	D	G	B	A	Th

The Averse Table of Commutations

A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th
Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh
Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R
R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q
Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz
Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P
P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O
O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S
S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M	N
N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L	M
M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K	L
L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y	K
K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T	Y
Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch	T
T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z	Ch
Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V	Z
Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H	V
V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D	H
H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G	D
D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B	G
G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A	B
B	G	D	H	V	Z	Ch	T	Y	K	L	M	N	S	O	P	Tz	Q	R	Sh	Th	A

The Rational Table of Commutations

ABGCh	L	K	Y	T	Ch	Z	V	H	D	G	A
	M	N	S	O	P	Tz	Q	R	Sh	Ch	B
AGDB	M	L	K	Y	T	Ch	Z	V	H	D	A
	N	S	O	P	Tz	Q	R	Sh	Th	B	G
ADHG	N	M	L	K	Y	T	Ch	Z	V	H	A
	S	O	P	Tz	Q	R	Sh	Th	B	G	D
AHVD	S	N	M	L	K	Y	T	Ch	Z	V	A
	O	P	Tz	Q	R	Sh	Th	B	G	D	H
AVZH	O	S	N	M	L	K	Y	T	Ch	Z	A
	P	Tz	Q	R	Sh	Th	B	G	D	H	V
AZChV	P	O	S	N	M	L	K	Y	T	Ch	A
	Tz	Q	R	Sh	Th	S	G	D	H	V	Z
AChTZ	Tz	P	O	S	N	M	L	K	Y	T	A
	Q	R	Sh	Th	B	G	D	H	V	Z	Ch
ATYCh	Q	Tz	P	O	S	N	M	L	K	Y	A
	R	Sh	Th	B	G	D	H	V	Z	Ch	T
AYKT	R	Q	Tz	P	O	S	N	M	L	K	A
	Sh	Th	B	G	D	H	V	Z	Ch	T	Y
AKLY	Sh	R	Q	Tz	P	O	S	N	M	L	A
	Th	B	G	D	H	V	Z	Ch	T	Y	K
ALMK	Th	Sh	R	Q	Tz	P	O	S	N	M	A
	B	G	D	H	V	Z	Ch	T	Y	K	L
AMNL	B	Th	Sh	R	Q	Tz	P	O	S	N	A
	G	D	H	V	Z	Ch	T	Y	K	L	M
ANSM	G	B	Th	Sh	R	Q	Tz	P	O	S	A
	D	H	V	Z	Ch	T	Y	K	L	M	N
ASON	D	G	B	Th	Sh	R	Q	Tz	P	O	A
	H	V	Z	Ch	T	Y	K	L	M	N	S
AOPS	H	D	G	B	Th	Sh	R	Q	Tz	P	A
	V	Z	Ch	T	Y	K	L	M	N	S	O
APTzO	V	H	D	G	B	Th	Sh	R	Q	Tz	A
	Z	Ch	T	Y	K	L	M	N	S	O	P
ATzOP	Z	V	H	D	G	B	Th	Sh	R	O	A
	Ch	T	Y	K	L	M	N	S	O	P	Tz
AQRTz	Ch	Z	V	H	D	G	B	Th	Sh	R	A
	T	Y	K	L	M	N	S	O	P	Tz	Q
ARShQ	T	Ch	Z	V	H	D	G	B	Th	Sh	A
	Y	K	L	M	N	S	O	P	Tz	Q	R
AShThR	Y	T	Ch	Z	V	H	D	G	B	Th	A
	K	L	M	N	S	O	P	Tz	Q	R	Sh
AThBSh	K	Y	T	Ch	Z	V	H	D	G	B	A
	L	M	N	S	O	P	Tz	Q	R	Sh	Th
ABGD	Th	O	P	S	M	K	T	Z	H	G	A
	Sh	R	Tz	Q	M	L	Y	Ch	V	D	B

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Keeping this in mind the **GH Sun Master** has a few words to impart to the aspiring student:

- This book is contains considerable padding, particularly in the knowledge lectures, there is really no need to learn (as in memorise) the Egyptian names for the elements and a whole stack of other useless correspondents. Have a look for the original knowledge lectures as these are far, far better than the padding in this book.
- The basic ritual for daily work is the LBRP, this is very poorly given in this book, and I would recommend finding one with an expanded set of instructions.
- Although I am sure a student looking to begin self initiation will not like to hear this, it should be noted that it is nearly impossible to transform the full temple initiation with all officers present into a rite for a solitary practitioner. For example it is very difficult to recreate the feeling of being

blindfolded and lead around the temple (it is also not advised that you try this on your own- unless you enjoy starting small fires in your temple space). Does this mean that self initiation into the golden dawn tradition is impossible? Maybe, or maybe you just need to examine the rituals and see what they are attempting to achieve and work from there. As much as I am loath to say it; nothing compares to a full physical temple initiation.

- Let's face it, the Cicero's are tool crazy, it is easy to understand when you find out that Chic is a carpenter and Tabby is an Artist. However a mere mortal who doesn't possess the relevant skills (or the equipment and cash for that matter) to create an entire temple full of tools, may find it useful to decide what is completely necessary.
- I am not altogether keen on the structure of the initiation ceremonies themselves, in practice they are unnecessarily complicated and do not flow correctly. In some cases it seems that stage directions are more important than actual magical work, in these cases I think simplifying what you are doing is best.
- It is my less than humble opinion that the use of "officer forms" is possibly the worst element in this method of self initiation, the argument used to justify this method is of course that the student is not capable of "assuming Godforms" at such an early stage of their magical career. If this is true then one could also argue that the various ceremonies themselves are actually well beyond the reach and ability of the aspiring student.

Although I am sure the reader who has bothered to read all this may think I am giving this book and undue bashing, I actually believe it is still of some use to the student, it should be remembered that within magic the aim is to train individuals not to have students blindly following what one book says. I feel that any student approaching this work should read this book and others on the subject thoroughly and then work from there.