

SELF-INITIATION

into the

GOLDEN DAWN TRADITION

A Complete
Curriculum
of Study
for Both the
Solitary
Magician
and the
Working
Magical
Group



CHIC CICERO
SANDRA TABATHA CICERO

The Overrated and Overpriced Book Company

in conjunction with the

GH Sun Master

*is pleased to present
the somewhat over padded
and certainly overrated*

Cicero's Self Initiation into the Golden Dawn Tradition

Although this book is widely promoted as “*the*” work, for those wishing begin the process of self initiation into the Golden Dawn Tradition. The simple fact is this in only because it is the *only* book available on the subject.

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.

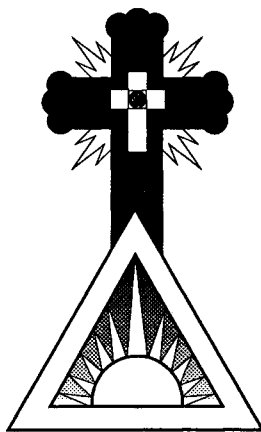
- Let's face it, the Cicero's are tool crazy, it is easy to understand when you find out that Chic is a carpenter and Tabby is an Artist. However a mere mortal who doesn't possess the relevant skills (or the equipment and cash for that matter) to create an entire temple full of tools, may find it useful 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.

Llewellyn's Golden Dawn Series

SELF-INITIATION

into the Golden Dawn Tradition



A Complete Curriculum of Study
for Both the Solitary Magician
and the Working Magical Group

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Sandra Tabatha Cicero

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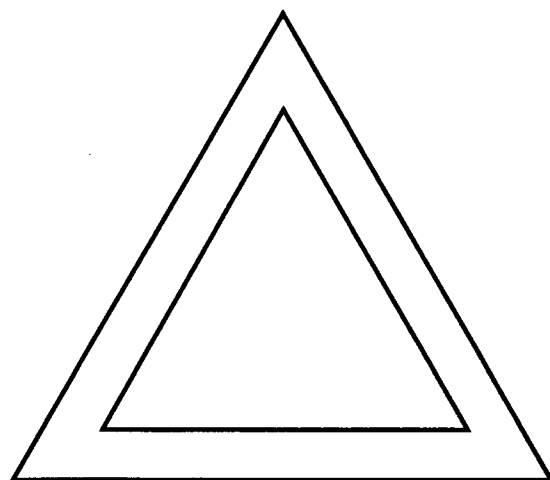
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Introduction



Initiation means “to begin” or embark upon something new. It is the beginning of a new phase or outlook on life; the passage into a distinctly new type of existence. The characteristics of this event are marked by an expansion of the mind to include an awareness of higher levels of consciousness. Initiation represents spiritual growth; the commencement of a new life committed to an entirely new set of principles from those of mundane society. Initiation is the precursor of immortality. Humankind has the potential for immortality, but only obtains it when men and women align themselves with that immortal spiritual essence that underlies all aspects of the manifest universe; that same spiritual essence which is too often ignored by the great majority of humanity. Obtaining that rare and splendid essence is the supreme objective of that part of the Western Esoteric Tradition known as *magic*. The goal of all magical processes is the purification of the natural human being—that is, the extraction of the pure gold of spiritual *Selfhood* from the husk of the outer personality.

Magic is a spiritual science. It is a specialized system of discipline which has a spiritual rather than material goal. This is a personal science that is based upon the fundamental knowledge of the true human being which lies beneath the illusion of the outer, secular human. Ceremonial magic incorporates a process of memorization and ritual which results in the direct stimulation of the *Will* and the exaltation of the *Imagination*. The final objective of all this is the purification of the lower personality and the realization of an elevated state of consciousness, wherein the magician’s ego enters into a union with his/her own Higher Self and ultimately with the Divine. Every action, idea and utterance in any ceremony is designed to bring about this final conclusion. Each and every detail of the ritual itself, including banishings, circumambulations, evocations and invocations, serves to remind the operator of this single goal. “*For the assault on the Holy City, every sense and every faculty is deliberately mobilized, and the whole individual soul of the operator must enter into the act.*”¹ Every impression, by means of a Hermetic and Qabalistic system of associated ideas, is made the beginning of a sequence of related thoughts which culminate in the ultimate aim of the ceremony. When emblem after emblem has infiltrated the mind of the magician, and the ritual act has stimulated his/her emotions to a fever pitch, then the absolute moment of

¹ Israel Regardie, *The Tree of Life*, pg. 107.

spiritual ecstasy is attained. A clear and open channel is created between the mind and the soul, concluding in an increased concentration of magical abilities and the exaltation of the true and divine nature of the magician.

To accomplish these lofty goals in the tradition of the Golden Dawn, memorization of certain materials known collectively as "Knowledge Lectures" is very important. The Hermetic Art is a true science and would-be magicians must commit the rudimentary knowledge of the system to memory, just as if s/he were a student entering a school of medicine or engineering. Physicians and engineers require years of training to achieve their career goals. This training naturally includes much memorization of materials that are important to the specific trade. Training and study are no less imperative for the magician who seeks to journey between the astral realms and explore the inner workings of the human mind. Magic is real. It is not something that should be toyed with by "dabblers" who know next to nothing about the subject, but assume that it would be fun to "make something happen." Surgeons who practice medicine without a license often end up in jail. Superficial occultists who occasionally manage to open psychic doors without knowing what to do next sometimes end up in mental hospitals.

This is what makes the Golden Dawn's curriculum of study so important to any student of the Western Magical Tradition. Memorization of a large amount of information is required. This material is fundamental to building a solid foundation of knowledge that will steadily become second-nature to the magician, enabling him/her to perceive more clearly the astral influences that permeate the physical world—influences which the average person cannot perceive. The conscious commitment to learn the symbolic (magical) alphabet of the unconscious mind results in the cultivation of psychic reflexes which aid the magician and make all ceremonial work flow more smoothly. But more importantly than this, the memorization of magical data changes the very structure of the psyche, which is gradually infiltrated by holy symbols that speak on a subconscious level to the Divine Being in each of us. The mind of the magician is steadily purified by this process as an increasing percentage of mundane thoughts are supplanted or transformed by spiritual thoughts.

Initiation is the preliminary step in the realm of magic. A true initiation is the inner and hidden essence which pushes the student to seek the Path of Knowledge with a tenacity that cannot be denied. This initial step is the enfolding of the Divine Light; the gentle nurturing of the spark of consciousness within the Inner Self. Attaining this point of growth requires peace of mind, awareness of one's subconscious impulses, persistent hard work and a certain degree of self-sacrifice. When the secret recesses of the Inner Self have been reached, communication with the universal Power is then possible. And by the single act of one student tapping into this Divine Power, the whole of humanity is enriched.

The word "mystery" plays an important role in the drama of initiation. It is derived from the Greek word *mysteria*, meaning "that which is reserved for initiates only." Several magical groups and secret societies have a tradition of tracing their ancestral roots back to the mystery cults and religions that flourished in the ancient world. Many people were drawn to these mystery religions because of the

sense of spiritual vitality and rapture they provided through elaborate induction ceremonies. To be an *initiate* means that one is accepted into an inner circle whose teachings and rituals are meaningful only to other members of the group who share this common experience. It confers a sense of status and belonging, and of having been uplifted through the disclosure of divinely inspired wisdom. The candidate seeking admittance must first prove him/her self worthy of inclusion into the group or magical tradition. The ritual of initiation is meant to purify and prepare the candidate to receive the secrets and teachings of that tradition or current. A new initiate does not receive the total volume of knowledge immediately, but in gradual stages. This process of spiritual evolution begins at the bottom of a hierarchical ladder, each step of which is accompanied by an additional initiation ceremony and further study.

Initiation is also a wonderfully fulfilling experience. A candidate entering the temple for the first time is in a heightened state of awareness; adrenaline is pumping through the body, the senses are amplified—the whole being of the candidate is poised and ready to receive an influx of energy. All of this is brought about by the conscious decision to be initiated. We have seen some candidates moved to tears or fainting with joy from the energy of an initiation ceremony. This is the power of the decision to begin a spiritual Path.²

“Long hast thou dwelt in Darkness, Quit the Night and Seek the Day.” This one sentence from the Neophyte Ritual of the Golden Dawn encompasses the primary goal and aspiration of the student of the Mysteries; to exchange the mundane for the Divine. That goal is based upon a journey of self-discovery and spiritual attainment. It is not just the awareness of the Divine, but also the bringing forth of divinity into daily life. The very name of the Order—*The Golden Dawn*—alludes to the shining brilliance of the Eternal and Divine Light, breaking through the confines of Darkness to herald the birth of a new day in the evolution of humankind. The aim of all the rituals and practical magical work of the Golden Dawn is to create a spiritual bond between the magician and the Immortal Self.

The purposes for which the G. . D. . was formed were twofold; first, through study, teaching, and organization, to serve as guardian of the Western Esoteric Tradition, and second, to initiate, educate, and nurture those individuals called to carry on the *Great Work* (that is, to become more than human, and to achieve union with the Divine). For those individuals who are called to the Western Esoteric Mysteries, the Golden Dawn system presents itself as a vital, consistent, and secure method for spiritual enhancement.

The fundamental practices and techniques of the Golden Dawn’s system of psychic development are threefold; the first is initiation (astral and physical), the second is assimilation of Qabalistic and Hermetic knowledge (the basic alphabet of the magical language), and the third is personal ritual work. All three are

² For one of my initiation ceremonies, I had undertaken a three-day fast and frequent meditations beforehand. During the ritual, the smell of the incense, the symbols, the sounds, the speeches of the officers, and every single aspect of the ceremony was so powerful and overwhelming to me that at a moment of supreme realization and influx of energy, my knees began to fail me and I had to be supported by one of the officers as the ritual continued. It was without a doubt one of the turning points in my life.—STC

prerequisites for advancement into the Golden Dawn Tradition. Initiation by itself is pointless without the repeated practice of ritual techniques and individual ceremonial work. Likewise, performance of advanced Golden Dawn rituals, such as the consecration of Elemental weapons without the knowledge of certain fundamentals such as the Hebrew Alphabet, is similar to constructing a building without first pouring a foundation—the project is likely to collapse. All three aspects of the G.:D.: system must be undertaken equally in order for the system to work the way that it was intended to work.

There is no need for us to present a history of the Hermetic Order of the Golden Dawn here, since that subject has already been covered at length by various authors. *The Magicians of the Golden Dawn* by Ellic Howe, *The Golden Dawn: Twilight of the Magicians* by R. A. Gilbert, *Sword of Wisdom* by Ithell Colquhoun, and *Ritual Magic in England* by Francis King should all be consulted for the light that they shed on the history of the G.:D.: and its various offshoots. The history of the modern incarnation of the Hermetic Order of the Golden Dawn has been succinctly covered in the Epilogue of our book *Secrets of a Golden Dawn Temple*. This book will concentrate instead upon the techniques that are essential for the solitary student to be able to initiate him/her self into the Golden Dawn's current of magic from Neophyte through the Portal grade, providing a complete curriculum of study for the Outer Order grades.

Self-initiation into the G.:D.: current of magic has been a subject of much speculation and discussion. However very little practical information has been presented upon the subject. Israel Regardie was a vocal champion of the idea that a student could initiate him/her self through the grades of the Golden Dawn. He put forth the opinion that by repeated performance of such rituals as the Opening by Watchtower and the Middle Pillar Exercise, the aspiring magician could effectively be considered an initiate of the G.:D.: current. (Note: These rituals are provided in Chapter Six of this book.) However, he also stated that this hinged upon the student's own persistence, hard work and determination. The responsibility for spiritual progress is placed squarely on the shoulders of the student. There is only one person to blame if indolence keeps spiritual growth from occurring.

The need for *Self-initiation* is born out of the fact that it is not always possible for prospective students to live in an area that is close to an officially recognized initiatory temple. Especially here in the U.S., students have often had to spend a lot of money on transportation to an official temple in order to receive an initiation. Since there is a total of no less than seven initiation ceremonies required to become an Adeptus Minor, it is easy to see how expensive the process of traveling to a temple can become. This has led to various magical groups offering correspondence courses and astral initiation by proxy. However, these too are often highly expensive undertakings which do not address the solitary student's basic need to monitor his/her own psychic growth in a meaningful and spiritually fulfilling manner. (Some groups even bestow instant Adepthood with virtually no Outer Order training whatsoever; for a fee, almost anyone can get a certificate proclaiming one to be an Adeptus Minor [or even an Adeptus Exemptus!]. The spiritual value of grades obtained in such a manner is, of course, highly questionable.)

It was Israel Regardie's wish that students of the Golden Dawn tradition quietly and patiently continue the Order work and goals as instituted by Mathers and Westcott, without a lot of hoopla or fanfare. Regardie was a man of strong convictions who was adamantly opposed to several of the factors which historically tear magical groups of all traditions apart and shift the focus of such groups away from spiritual concerns—including schisms, egotistic pontificating or self-aggrandizement on the part of group leaders, the idea of soliciting money in return for grade initiations, and pointless bickering between this group and that group. And for all that Israel Regardie has done to singlehandedly keep the G.:D.: tradition alive and available to all, some people now claim that Regardie had no lineage to the Golden Dawn, in the same manner that some Wiccans have tried to denounce Gerald Gardner after all he had done for Wicca. There are even some individuals, who after supposedly self-initiating themselves into high degrees, now claim that self-initiation is not possible for others—that the prospective student must go to them for a *proper* initiation. Not all magical groups or fraternities manage to maintain their high spiritual ideals under the onslaught of such integrity-killers as ego or profit-making.

Another problem with correspondence courses is that although they offer genuinely good material, it is often presented in a manner that is unrelated to the original Order teachings. Some groups add Thelema, Eastern esoteric practices, Odinism, or other elements which are totally unconnected to the established teachings of the Golden Dawn. This often results in a hybrid curriculum which no longer resembles that of the Golden Dawn, either in content or in essence.

Although most of the Golden Dawn's curriculum from Neophyte through the sub-grade of Zelator Adeptus Minor has already been published, there is no reason for Neophytes to be instructed to perform Inner Order rituals such as the Banishing Ritual of the Hexagram and the Rose Cross Ritual.³ This problem originated from the fragmentary presentation of the Outer Order grade work given in Israel Regardie's *The Golden Dawn*. The Knowledge Lectures presented by Regardie are in reality little more than a student's lecture notes, which were originally supplemented by oral Order teachings. To "flesh out" the Outer Order curriculum as presented in *The Golden Dawn*, many magical correspondence groups have taken what was traditionally the Inner Order curriculum (study work and rituals) and transferred it to the grades of the First Order. The end result is Neophytes and Zelators being asked by their instructors to perform unnecessary busywork, complex Second Order studies,⁴ and advanced work such as the construction of the Elemental weapons,⁵ or the painting of several Trees of Life in the various Qabalistic color

³ The Hexagram Ritual and the Rose Cross Ritual were traditionally taught in the Second Order, the R.R. et A.C., not in the First Order of the Golden Dawn.

⁴ Such as Enochian. While I was in the Practicus grade, I once informed Regardie that I was taking up the study of the Enochian Alphabet. Regardie told me in no uncertain terms to "cease and desist." He was adamant in his belief that Outer Order students should leave Enochian alone.—STC

⁵ The construction of these tools (Earth Pentacle, Air Dagger, Water Cup and Fire Wand) is part of the gradework of a Neophyte Adeptus Minor. That is why they are referred to as the tools of a Z.A.M.—(Zelator Adeptus Minor). They are never used in the Outer Order. A student who makes these tools during the Elemental grades will often express the desire to remake them in the Adept grade, due to

scales—work which is traditionally undertaken by the Adeptus Minor as part of his/her gradework.⁶ By overloading the Outer Order student with Inner Order work, a curious thing often happens—the student is overwhelmed and eventually drops out. Moreover, there is certainly ample Order material to be found which is suitable for the Neophyte and Elemental grades, without having to loot the Inner Order curriculum and deprive the Adeptus Minor of his/her proper gradework.⁷

It is not that we condemn such practices or that we wish to brow-beat students into refraining from work that is “beyond their grade” (a phrase which often reeks of egotism and suggests that the teacher might be trying to conceal his/her own lack of knowledge). The point we are trying to make is that by adopting Second Order study work into the First Order curriculum, the student is no longer following the traditional teachings of the Golden Dawn in the manner in which they were intended to work. The First Order of the Golden Dawn was and is a solid foundation where the student gathers the tools, building materials and information necessary to: (1) receive an influx of Divine Light, (2) establish an alignment upon the Tree of Life and correspondingly imprint the Tree within the psyche, (3) stabilize the unbalanced portions of the psyche through Elemental equilibration, and (4) create the groundwork and solid substructure necessary for further magical work in the Adept grades. Teachings taken from the higher grades and given to Outer Order members often obscure the original goal of the Golden Dawn—that is to carefully and steadily build a firm bedrock of knowledge that will ground the student and insure that s/he will grow to be a psychically balanced and knowledgeable Adept who is then fully capable of safely performing advanced Elemental, Planetary, Zodiacal and Sephirotic workings. Many Neophytes and Zelators are simply not ready to take on Adept-level work in which the Golden Dawn system’s built-in psychic safeguards are disregarded or abandoned.

We are not implying that the curriculum of the Golden Dawn has remained stagnant and unchanged for one hundred years, extolling the weary cry of “Tradition! Tradition!” Nothing could be further from the truth. The teachings of the Golden Dawn have evolved, are evolving, and will continue to evolve as modern Adepts add to the Golden Dawn’s pool of knowledge. *The Golden Dawn Companion* by R. A. Gilbert provides good examples of how something as essential as the Neophyte obligation has changed over the years to better serve the needs of

added insights gained through initiatory experience. However, some of our temples still suggest that students construct these tools in the Elemental grades. Our advice to students who wish to make these implements in the Outer grades is this: paint all names and sigils on the implement except for the magical motto, which can be added after completion of the Portal grade—when the initiate traditionally changes his/her motto. It would be problematic to have a Second Order Implement with an Outer Order motto inscribed on it.

⁶ This is part of the grade work for the *Hodos Chamelionis*, an Adeptus Minor who is on the Path of the Chameleon—or the Path of Mixed Colors.

⁷ Our position on this matter is as follows: We never dissuade any responsible student from taking on study work or performing rituals that are beyond their grade, particularly if the student is already magically advanced and balanced—however, we do not encourage it either. We simply do not promote Second Order work in the First Order as Outer Order gradework. (Our one exception is the Middle Pillar exercise which Regardie advocated as a highly important exercise for maintaining psychic balance.)—CC & STC.

initiates. The teachings of the modern day *Hermetic Order of the Golden Dawn*, established by Israel Regardie, have also evolved and adapted to meet the needs of today's students; and new information on Egyptian magic, Coptic magic and more, continues to be discovered by archeologists and magicians—information that was simply not available in MacGregor Mathers' day.

One such modern change in Golden Dawn instruction is the teaching of Geomancy in the Earth grade of Zelator, rather than in the Water grade of Practicus where it was taught a century ago.⁸ Another change is the re-introduction of basic Astrology into the Outer Order. The formal teaching of Astrology was at one time dropped from the Order, since it was then felt that the student could find ample information on the subject from sources outside the Golden Dawn. Although such reasoning is quite true, we have nonetheless seen fit to add this basic information back into the Outer Order curriculum, because it becomes all too easy for students to skip over information that they are not presented with up front.

Oftentimes students come into our Order with previous knowledge of advanced ritual work from the back of Regardie's *The Golden Dawn*. Inevitably they advance through the grades and discover that through the discipline of the traditional Outer Order curriculum, they experience completely new insights concerning the Golden Dawn that they never imagined beforehand.

This brings us to the idea of "legitimacy." Does a student who is working alone need to be a member of a legitimate initiatory temple of the Hermetic Order of the Golden Dawn? The answer is no. Whether or not one is a member of an officially recognized temple has no bearing on his/her spiritual and magical growth. With the Golden Dawn's curriculum and most of its important papers already published, the tools for advancement into the G.:D.: current are already at the aspirant's fingertips. It is possible today for the student to become his/her own initiator. Any individual or group that claims sole ownership of the Hermetic Tradition or claims to be the official "Grand High Muckety-Muck of the World" is doing occult students a great disservice by blowing off a good deal of hot air. The same is true for anyone who claims to know magical "secrets" that can only be bought for a high price. The student needs to use discretion and put some measure of trust in his/her own latent spiritual abilities. Questions of the legitimacy or heredity of a magical group can in fact get in the way of spiritual progress if a student becomes more interested in buying or otherwise obtaining a magical merit badge from a recognized group, rather than securing union with one's Holy Guardian Angel. Empty gestures and hollow proclamations of high degrees and titles mean little or nothing to one's own Higher Self. The intent and determination to achieve union with the Divine is the only important consideration in advancing to the path of an initiate. And to do this, one need not be a member of any recognized magical group.

What is a *magical tradition* or *current*? This is a concept which may hold different meanings for different people. Here we will refer to the *current* of the Golden Dawn as a specific stream of energy that has empowered the Western

⁸ The practice of Geomancy or "Earth Divination" is more appropriate to the grade of Zelator.

Magical Tradition since ancient times. This magical current has surfaced at various times and places in history as different magical groups with similar ideas, teachings, techniques and goals. As we have already stated, anyone can tap into this current by studying and applying oneself to the magical work of the current. An *egregore* is a specialized aspect of a current. The word *egregore* comes from a Greek word meaning "watcher." Whereas the current can be likened to a large river, the *egregore* is like a small adjoining stream. The current is the raw power—something of a blind force—compared to the *egregore*, which is a more interactive and personal force. When we speak of a *group egregore*, we are talking about the distinctive energy of a specific group of magicians who are working together. The single current can sustain several different group *egregores*.

As indicated earlier, there are two forms of initiation: astral and physical. The first type occurs on the subtle planes of the astral and is not always perceived by the initiate until after the fact, although s/he can also sometimes be aware of it as it is occurring. This type of initiation is conferred upon a person directly by spiritual archetypes within the psyche. A physical initiation is just what it sounds like—an actual ceremony carried out by officers in a physical temple. Some might think that the astral initiation is the only kind that matters—the physical one being only an outward reflection of an inner process. This is simply not the case. A physical initiation reaffirms the candidate's spiritual intent and Will by the act of submitting him/her self to the process of the initiation ceremony. It is a physical proclamation to the manifest universe of one's desire to follow the path of an initiate of the Mysteries. Depending upon the candidate, it is sometimes unlikely that an astral initiation would ever occur without the physical initiation and the skill of the participating initiator. What is clear, however, is that one form of initiation, astral or physical, almost always precedes or occurs simultaneously with the other form. Both are important.

Any discussion of initiation into the G.:D.: tradition must include a description of the various grades or levels of initiation. The grades of the Golden Dawn correspond to the Sephiroth on the Qabalistic Tree of Life. These grades are further divided into three separate groups known as the First, Second and Third Orders. The list of the grades (from lowest to highest) is as follows:

<i>Grade</i>	<i>Corresponding Sephirah</i>	<i>Element</i>
Neophyte 0 ^o =0 [□]	—	—
Zelator 1 ^o =10 [□]	Malkuth	Earth
Theoricus 2 ^o =9 [□]	Yesod	Air
Practicus 3 ^o =8 [□]	Hod	Water
Philosophus 4 ^o =7 [□]	Netzach	Fire
Adeptus Minor 5 ^o =6 [□]	Tiphareth	—
Adeptus Major 6 ^o =5 [□]	Geburah	—
Adeptus Exemptus 7 ^o =4 [□]	Chesed	—
Magister Templi 8 ^o =3 [□]	Binah	—
Magus 9 ^o =2 [□]	Chokmah	—
Ipsissimus 10 ^o =1 [□]	Kether	—

The First Order consists of the grades from Neophyte through Philosophus. The grade of Neophyte is a probationary period which is not assigned a Sephirah on the Tree of Life. The grades from Zelator through Philosophus are known as the Elemental grades and are each attributed to one of the four Elements (Fire, Water, Air, Earth). Advancement through the grades of the First or Outer Order is designed to convey to the student an understanding of the four Elemental principles of nature. But, more importantly, the student must learn to realize and balance these four Elements as indispensable ingredients of his/her own psychological and spiritual make-up. We once read a criticism of the Golden Dawn by an author who claimed that the G. D. :. taught its members to try to control the Elements in the outer world rather than controlling the Elements within. He couldn't have been more wrong. Equilibrating the Elemental components within is the primary goal of the Outer grades. The key objective of the First Order could be summed up in the phrase "learn to balance."

The Portal grade is another probationary period between the First and Second Orders. During this initiation, the candidate is introduced to the fifth and final Element of Spirit, thus completing the component parts of his/her Elemental constitution. The Portal is the final initiation ceremony that we will present in this book. Although Israel Regardie suggested that the Outer Order ceremonies could be converted over into self-initiation rituals, he was convinced that to do so with the Adeptus Minor Ceremony was impossible. (See *The Complete Golden Dawn System of Magic*, page 10.) Initiation into the Second Order grades (starting with Adeptus Minor) still requires an authentic initiator and a physical Vault of the Adepti. However we agree with Regardie in his belief that continued and persistent repetition of the Opening by Watchtower Ceremony over a long period of time can result in the acceptance of the performer as an Adept in the astral realms.

The various grades of the Order also correspond (in a general way) to the various stages of an initiate's life. The Outer Order grades fittingly correspond to the aspirant in his/her twenties. The minimum ideal age for Adeptus Minor would be around twenty-five to thirty, because a distinctive change of consciousness occurs when full adulthood is entered. It is difficult to conceive of a twenty-year-old Adept, unless the person is absolutely extraordinary, because at that age the student has simply not lived long enough to have gained the practical experiences of life. The grade of Adeptus Major would be most appropriate for someone from the age of forty to fifty, mature enough to have acquired some of life's scars—an experienced leader, warrior, and magician. Adeptus Exemptus is the highest grade of the Order and is to be ideally conferred upon someone who exemplifies the old and wise master magician—a person who has perfected his/her magical workings in this lifetime.⁹ Keep in mind that these ages are given as suggested archetypal ages. They are not necessarily the actual ages of initiates in those specific grades.

⁹ In the Golden Dawn, the Adeptus Minor grade was divided into the sub-grades of Neophyte Adeptus Minor, Zelator Adeptus Minor, Theoricus Adeptus Minor, Practicus Adeptus Minor, and Philosophus Adeptus Minor. The curriculum for these grades was extensive and required a minimum of six years to complete. (To say nothing of the time required in the grade of 6^o=5^o!) The Stella Matutina simplified the curriculum so that the studies for the higher grades of Adeptus Major and Adeptus

The Third Order consists of the grades from Magister Templi to Ipsissimus. These grades are not attained by living initiates; therefore we need not discuss them here.

The effectiveness of an initiation ceremony depends almost entirely upon the initiator. This is no less true of the self-initiator. In a fully operating temple of the Golden Dawn, an initiating Hierophant is required to have attained the grade of Zelator Adeptus Minor. To have reached that point, s/he will have undergone an extensive period of training in the grade of Neophyte Adeptus Minor and will have passed a series of examinations, written, oral, and practical. The power to confer a successful initiation comes from either having had it awakened internally by another proficient initiator or, in the case of self-initiation, by undertaking a great deal of magical and meditative work.

The goal of initiation is to bring about the illumination of the human soul by the Inner and Divine Light. A true "initiate" is an individual whose Higher Self (or Higher Genius) has merged with the Lower Personality and actually incarnated into the physical body. The Personality is left in charge of the day-to-day routines of living and working, but the Higher Genius is free to look out at the world through the eyes of the initiate. Through this experience, the individual is given a permanent extension of consciousness which is impossible to mistake. Many times a student of the mysteries is drawn to a particular mystical current without knowing it. A series of "coincidences" and synchronicities will often direct (or sometimes shove) a person toward that current through books or through meeting other people who also have a connection with the current. During this time, the student's psychic faculties are still relatively undeveloped, yet the inner spark has been ignited. However, a full initiation, or dawning of the Inner Light, is evident when the entire aura is illuminated.

The Higher Self, also called the *Augoides* or Body of Light, comes into manifestation in the material body when true initiation occurs. But a great deal of preparation is necessary prior to this. Before it is possible for the Higher Genius to manifest in the consciousness, the Lower Personality must be tuned to the same wavelength as that of the Inner Self. The Genius carries out its existence in the higher spiritual realms in the same manner that the Lower Personality carries out its functions in the secular world. The desire of the Higher Self is to maintain equilibrium with the Light Divine, while the ambition of the Lower Self is to maintain an alignment with the mundane world. In order for a spiritual initiation

Exemptus were actually based upon the work previously undertaken in the sub-grades of Adeptus Minor. By re-designing the curriculum, the magicians of the Stella Matutina were able to claim ever higher grades with ever less justification.

Although Regardie preferred the later format, we feel that the original curriculum is the better one. It is less subject to ego exploitation and better aligned to the archetypal energies which correspond to those grades. (It is amusing to consider that since Regardie's death a few years previous to the writing of this book, a plethora of individuals claiming the lofty degree of 7^o=4[□] (and even 8^o=3[□] have suddenly appeared in this country. If these individuals have not merely given themselves honorary degrees then surely, they have discovered H.G. Wells' Time Machine!)

to take place, the Lower Personality must be reoriented and realigned with the aspirations of the Higher Self. This requires a total shift in outlook and a single-minded devotion for the Divine Union. It also requires self-sacrifice on the part of the Lower Personality—the part of the psyche which is ruled by the principles of “me first” and “I want.” To the average secular person, sacrificing the needs of the Lower Personality seems foolish, but the submission of the Lower to the Higher Divine Self truly results in the attainment of something which is far more satisfying and durable than momentary wants and desires.

The act of initiation is of prime importance to spiritual growth and personal evolution. As the Personality is gradually taught through magical studies, and moved into an alignment with the Higher Self through purification and ritual work, the Divine Light begins to permeate the aura (the sphere of sensation) of the individual. The seed that an initiation plants within the soul of the magician is a perpetual one that will remain intact throughout many different incarnations, growing stronger as the person rediscovers his/her psychic abilities with each new life cycle. None of this mystical knowledge is ever lost when an initiate undergoes physical death; it is recovered at the appropriate time in the next incarnation, and the process of mystical growth continues from the point where it left off. Spiritual evolution can take many life cycles to fully complete. The ultimate goal of an initiate undergoing this progression lifetime after lifetime is total and perfect union with the Divine Self, which frees him/her from the karmic wheel and the need to incarnate further into a physical body. At this pinnacle of spiritual attainment, the initiate has the choice of remaining in the glory of the Godhead or returning to physical form in order to teach and help other initiates who are “less evolved.”

Spiritual growth is an essential step in human evolution. In the not-so-distant past, animal species that failed to evolve in order to meet the challenges of a changing environment died out. Humanity, too, needs to evolve in order to confront the difficult challenges of a world which is experiencing great ecological threats, a skyrocketing population explosion, and rampant violence committed against human beings in the name of race, religion, and resources. As the primary cause of all these problems, it is humanity’s obligation to evolve spiritually and wisely, in order to correct them. If we as a species fail to evolve in this fashion, then we truly run the risk of extinction.

Failure to achieve an initiation on whatever level in any given spiritual path or current is usually due to the unwillingness of the individual to sacrifice the petty needs and wants of the Lower Personality for that which is Higher. The Personality and its attendant mental archetypes are quite comfortable in the mundane world and will often put up a fight when threatened with change—intensifying their needs and desires in order to distract the initiate from the spiritual path. The Higher Powers who keep guard over certain magical currents can also place obstacles (both mental and physical) directly in the path of the student, not merely to discourage, but to test the mettle of the would-be initiate. (In a materialistic society, the pocketbook of the student is a favorite target of these guardians.) Those students who quickly crumble under the weight of such deterrents will inevitably fail, while those who bear the burden with tenacity and fortitude will triumph in the

end. Indolence can play a role here as well, for the work of an initiate is not easy and requires much dedication and perseverance.

In deciding to write this book, we were faced with certain problems. How does a person initiate him/herself into a current of magic that calls for a complex ceremony performed by a team of competent initiators? How does someone who is not yet a Neophyte satisfactorily perform a ritual that is traditionally executed only by someone who holds the rank of Adept? It seemed like a Catch-22—an impossible scenario. Our solution was to supply the barebones of the rituals and provide step-by-step instruction in the necessary visualizations as they occur in the ceremonies. We revised the rituals so that they could be performed by a solitary individual. We also expanded and emphasized the role of the godform of Thmê (Mêet or Maat) as the Introducer and Mediator between the candidate and the other energies present during the initiation. It seemed only natural that the aspiring student who is working alone and unaided should call upon the reconciling attributions of Thmê to assist in his/her climb up the mountain of initiation. All advanced ritual gestures and techniques are carried out by the student only under the authority and dispensation of the Higher Self, not under the lower will or ego of the student. This is true of every initiation ceremony presented in this book, from Neophyte through the Portal grade; all of them are based upon this premise in order to circumvent, as much as possible, any tendency for ego-inflation (a primary scourge of many an unvigilant magician). Prior to any self-initiation, a dialogue must be established between the student and the godform of Thmê in order to set up a conscious link between the candidate (as the Lower Personality) and the goddess of Truth (as the Higher Self). A series of meditations for establishing this communication is given at the end of this introduction.

In designing these rituals we have tried as much as possible to give the student an initiatory experience that is as complete and fulfilling as any bestowed by an initiating team. We have chosen to retain certain long speeches in the Elemental grade ceremonies, due to the fact that reading them aloud insures that the student will focus on them and not simply skim over them.

One of the things that Israel Regardie was adamant about was that the occult student should seek out a course of psychotherapy as a safeguard against inflation of the ego and other problems that might possibly crop up as a result of the increased activation of the psyche through magical training. We also hold this view, but have found that it is not always possible for students to find a good therapist who is sympathetic to the magical arts. The solitary student is particularly at a disadvantage here, not having a group of temple-mates to consult if problems arise. Therefore we have liberally selected several good psychology books for suggested reading in each grade of this course.

We have already stated that magic is a spiritual science. The curriculum of the Golden Dawn represents, if you will, the academic program of one of the mostly highly acclaimed universities of that science. By the time a student reaches the end of the Portal grade in this course, s/he will have committed to memory the basics of Qabalah, Astrology, and spiritual Alchemy. The student will also know how to construct a natal or horary Astrology chart, perform divination by

Geomancy and Tarot, and understand the fundamental techniques of ritual, including vibration, visualization, skrying, and assumption of godforms.

Regardie's *The Golden Dawn*, although an excellent source book which contains much of the Order's teachings, is often too complex and overpowering for beginning students. All of the Golden Dawn's traditional Knowledge Lectures for the First Order are given here; expanded upon in a format designed to increase the student's comprehension of them. The Knowledge Lectures are not to be merely dismissed offhand as dry intellectual information. Study work is the foundation of the Hermetic science of magic. Just as a surgeon cannot be expected to perform an operation without having committed to memory the rudiments of medical knowledge, so too the magician cannot expect to perform an effective ceremony without understanding the fundamentals of magic. In this book, we have also incorporated much basic Astrological and Alchemical information in the Knowledge Lectures that is unavailable in Regardie's *The Golden Dawn*. In actual Golden Dawn temples, examinations are given to initiates before they can advance to the next grade. Here we have provided quizzes on the Knowledge Lectures and other materials, so that the student can test him/herself at a convenient pace. In addition, extensive ritual and meditative work is provided for each grade.

In Chapter One the reader will find a ritual detailing self-initiation into the grade of Neophyte in addition to gradework and examinations suitable to the 0⁰=0¹. Chapters Two, Three, Four and Five cover the Elemental grades from Zelator through Philosophus. Chapter Six focuses on ritual and study work for the Portal grade, the apex of this course.

We suggest that the student who elects to assume the route of self-initiation first read the material at the beginning of the chapter appropriate to the grade about to be entered. Then the performance of the initiation ceremony can be undertaken. This ritual may be performed more than one time, since proficiency will increase with practice, and proficiency is, after all, what will determine the effectiveness of the initiation. After that, the Knowledge Lectures must be put to memory. A certain amount of time must be spent in each grade in order to absorb both the written knowledge as well as the initiation. This is especially important for the solitary student, who, without the support of an official temple and the help of peers, may have a tendency to rush through all of the work presented here in a ridiculously short period of time. Any reader thus disposed must remember that the process of spiritual growth is not a race, and it cannot be accomplished in a matter of weeks or months, but rather in terms of years and lifetimes. Keep in mind the old axiom of *Solvitur Ambulando*—solve your problems as you proceed. One does not have to rush through in order to prove one's intelligence or spiritual prowess. Because of this tendency to hurry through the grades, we recommend that solitary students in particular spend sufficient time in the various grades in order to fully assimilate the effects of each initiation. We suggest that the student of this course spend approximately four months as a probationer prior to any attempt at self-initiation into the Neophyte grade. The student should take this time to prepare for initiation by practicing the meditations and exercises given at the end of this introduction. Six months should be spent in the grade of Neophyte,

and six months in each of the grades from Zelator through Practicus. Seven months should be spent in the Philosophus grade, while the duration of the Portal grade should be nine to twelve months. Ceremonial work provided in each grade is to be performed daily (though sometimes weekly depending upon the ritual). Finally the student can test his/her knowledge with the quizzes provided.

Although the main focus of this book is on the solitary practitioner, there is no reason why two people cannot undertake the same course of study and progress together. It is certainly easier for two people to study the Knowledge Lecture material and quiz each other. However, each person must spend the probationary period separately while establishing his/her own dialogue with the god-form of Thmê. The initiation ceremonies presented here may be performed together so long as each person takes part in the visualizations and ritual gestures. The longer speeches may be divided between the two participants. Another technique which may prove helpful to one or two people undertaking this route is to pre-record some of the longer speeches and guided visualizations presented for later playback in the rituals. Hearing one's own voice speaking the words of the gods can have a powerful initiatory effect.

There is also no valid reason why students who may already belong to a Golden Dawn temple should not perform these self-initiatory rituals, for performance of them can only serve to increase the student's knowledge and proficiency. The Knowledge Lectures and meditations given here can also be used to supplement any student's existing gradework.

If the student perseveres through this study course and the rituals furnished here for self-attainment, we have no doubt that the result will be the birth of an initiate of the Golden Dawn tradition of magic. It is our sincerest hope that, through this book, individuals who previously have had no opportunity to do so may initiate themselves into the Western Mystery Tradition.✧

Preliminary Meditative Work

Daily Awareness Exercises:

Darkness Technique: Before the commencement of any meditation, breathe deeply and rhythmically. Cover your eyes with the palms of your hands; overlapping the fingers of one hand with the other. You should experience total darkness.

Sense Awareness Techniques: For the duration of a week, take a daily walk and make a mental note of everything you see, not focusing on anything in particular. Do not attempt to analyze or make judgments; merely observe. Keep a journal of your observations.

For the following week, take a daily walk and stop, deliberately focusing in on one particular object. Take note of everything concerning this object.

On the following week of daily walking, try to look for a single color each day. On Sunday look for orange; Monday—blue, Tuesday—red, Wednesday—yellow, Thursday—violet, Friday—green, Saturday—blue-violet (indigo).

For one week concentrate on the various sounds that are heard on the daily walk. Stop at certain times and close your eyes, so that the faculty of sight does not interfere with this exercise. Do not attempt to analyze or make judgments; merely take note.

For the following week, take a daily walk and stop, deliberately focusing in on one particular sound. Take note of everything concerning this sound.

For one week, take note of different tactile or touch sensations that you encounter during the course of a day. Stop at certain times and close your eyes, so that the faculty of sight does not interfere with this exercise.

For one week, take note of every taste that you encounter during the course of a day. Stop at certain times and close your eyes, so that the faculty of sight does not interfere with your sense of taste. For the following week, focus on one particular taste.

For one week, take note of every smell that you encounter. Stop at certain times and close your eyes, so that the faculty of sight does not interfere with your sense of smell. For the following week, focus on one particular smell.✧

Exercise:

It is vitally important that in the quest to exalt the health of the Spirit, the student does not neglect the health of the body. Physical well-being and endurance are essential to the magician who wishes to perform lengthy rituals as well as Astral work. During this probationary period, the student should begin a regular discipline of exercise to maintain physical fitness. We leave the choice of exercise to the individual student; swimming, biking, jogging, martial arts, aerobics, yoga or some other. Israel Regardie recommended that the student perform certain exercises that are designed to raise both the physical and psychic vitality of the practitioner. They are taken from a small pamphlet by Peter Kelder called *The Five Rites of Rejuvenation* or *The Eye of Revelation*. These exercises can also be found in Donald Michael Kraig's book *Modern Magick* (pages 222–229).

Whatever form of exercise is undertaken, the student should never overwork to the point of strain. If one is not used to exercise, begin slowly and gradually. If health concerns are an issue, consult a doctor before commencing any form of physical exertion.✧

Visualization Exercise:

Spend a few moments of each day in this exercise. Begin with the eyes closed and relax, breathing deeply and rhythmically. Then open your eyes and gaze into the palm of your left hand. Imagine a small yellow lump of a non-sticking substance formulating in your hand. It is somewhat clay-like and elastic in consistency. Cup your right hand over the other and press this yellow substance as if you were making a hamburger patty. Then begin to roll the substance between your hands as if you were making a meatball. When the image of the yellow ball of astral substance is very clear within your mind, place it somewhere near you. Repeat this technique three more times, forming next a red ball, a blue ball and finally a black ball.

When finished, place all four balls in a row. Visualize them strongly. Then concentrate on dissolving the balls one by one, starting with the black ball, followed by blue, red and finally yellow. See the area where the balls were placed as totally clear of the astral substance.✧

An Introduction to the Godform of Thmê

The next series of meditations is designed to open a working dialogue between the aspiring student and the archetypal part of the candidate's mind symbolized by the godform of Thmê (pronounced Tah-may). The Greek form of this deity is Themis, and in the Egyptian Pantheon, she is Mëet or Maat. This godform will act as the candidate's introducer and guide throughout all of his/her initiatory experiences in this course. Here Thmê acts as a portion of the candidate's own Higher Self, which conducts him/her along the initiatory path toward the eventual goal of full conversation with the Holy Guardian Angel. It is important that the aspirant establish a firm link of communication with Thmê before the act of self-initiation. We suggest that the student perform these meditations daily for a period of four months prior to self-initiation into the Neophyte grade. Meditation 1 is recommended for the first month, Meditation 2 is suggested for the second month, and Meditation 3 is to be performed during the remaining two months before initiation. If after four months the student still does not feel in touch with the godform, the entire series of meditations should be repeated for three additional months prior to self-initiation.

We should stress that at this early stage of development, the student is not asked to assume the godform of Thmê or any other godform. Assumption of godforms is not taught until much later in this course. The aspirant needs to concentrate instead on visualizing and becoming comfortable with the godform. A one-on-one dialog with the godform is encouraged but do not attempt to let the godform control your words or actions. (If the godform makes demands, asks you do something against your will, or simply gives you information which you know to be false, then you probably are not in dialogue with Thmê or your Higher Self—you are more than likely in touch with some lesser archetype that is playing games with you. In that case, banish the figure and start over.)✧

Vibration:

Certain names or *Words of Power* when properly vibrated or intoned attract certain energies which are associated with them. A technique known as the Vibratory Formula is a method by which divine names and words are spoken forcefully and with authority in a "vibration."

The student should first imagine a glowing white Light above the head, and then visualize this Light descending to the level of the heart. The letters of the name to be vibrated should be imagined in white within the heart center. Then the name is slowly pronounced so that the sound vibrates throughout the chest cavity and is

felt throughout the entire body. The student should imagine that the sound reaches into every corner of the universe. The Vibratory Formula of pronouncing names normally produces a slight sense of fatigue combined with exhilaration if performed correctly. (Note: only Divine or Angelic names are to be vibrated in this fashion.)✧

First Month—Meditation 1: Themis

Take a ritual bath and perform a ritual of relaxation. Be seated comfortably in your temple space, bedroom or any other area where quiet and solitude may be maintained. Light a yellow candle in the center of your temple space. Burn incense or scented oil, preferably frankincense or cinnamon.

Perform the Lesser Banishing Ritual of the Pentagram, also known as the LBRP. (See Chapter One, pp. 82-84.)

Perform the Adoration to the Lord of the Universe. (See Chapter One, page 85.) Then give four knocks. Close your eyes and imagine yourself sitting in a violet ovoid shape. Say:

Through the Divine Name of Tetragrammaton, YHVH, (Yode-Heh-Vav-Heh) I, (state name) proclaim myself to be a humble seeker after the Light of Wisdom and the Splendor of the Divine. From this day forward I shall strive ever to prove myself a true and worthy candidate for initiation into the Mysteries. To this end I seek the guidance of the goddess THEMIS, that she might reveal herself to me and intercede on my behalf before the Guardians of the Sacred Knowledge.

Again give the Battery of four knocks. Intone the name of the goddess THEMIS a number of times. As you do so, the violet ovoid shape surrounding you changes to brilliant yellow.

Visualize the form of a tall goddess standing before you. She has short, dark hair and dark eyes. Imagine this figure in flowing white Greek robes trimmed with yellow and violet. Her features are austere and her expression denotes seriousness. In her left hand she holds a pair of scales. In her right hand she holds a golden chalice. Visualize strongly the form before you. Say:

O thou radiant goddess of Wisdom and Oracles! THEMIS! Thou whose name means the Steadfast One! Thou Incorruptible One who defendeth those who are Just! Thou who presideth over the feasts of the gods on Olympus! Revealer of Laws! THEMIS! Thou who art the collective conscious and the Keeper of Order! Thou who art called the Lady of Justice and the Protectress. SOTEIRA! EUBOULOS! Thou who gives good counsel and advice! Interpreter of the Will of the gods! Let thine Oracle portray me in a favorable light. Thou goddess of the Scales! See thou that my heart is true, and that I am indeed a true Seeker after the Stone! Defend me as thou

wouldst defend all worthy Aspirants on the Path of Wisdom! Speak on my behalf before the assembly of the gods! Counsel and guide me in my quest for the Light Divine! This I ask in the Name of the Ineffable One!

Visualize the form strongly. See it breathe with life. The goddess places her scales over your body—the two halves of the scales balancing from your right shoulder to your left shoulder. The scales are absorbed into your body—into your shoulders and arms—merging into the flesh. The balance point of the scales is absorbed into your heart center, becoming one with it. You feel strengthened by this blending.

The goddess Themis then hands you the golden chalice of nectar to drink from. You taste its pure sweet essence. A sensation of warm white Light washes over you. The drink invigorates you and leaves you with a feeling of calm and balance.

Meditate for a few moments on the godform of Themis before allowing her to fade gently from your sphere of awareness.

Slowly dissolve the yellow ovoid surrounding you. When you are ready, perform the Adoration to the Lord of the Universe, followed by the Battery of four knocks and the Lesser Banishing Ritual of the Pentagram.

Keep a written record of any impressions or insights gained during the meditation.✧

Second Month—Meditation 2: Maat

Take a ritual bath and perform a ritual of relaxation. Be seated comfortably in your temple space. Light the yellow candle in the center of your temple space. Burn incense or scented oil, preferably frankincense or cinnamon.

Perform the Lesser Banishing Ritual of the Pentagram.

Perform the Adoration to the Lord of the Universe. Then sound the Battery of four knocks. Close your eyes and imagine yourself sitting in a violet ovoid shape. Say:

Through the Divine Name of Tetragrammaton, YHVH, (Yode-Heh-Vav-Heh) I, (state name) proclaim myself to be a humble seeker after the Light of Wisdom and the Splendor of the Divine. From this day forward I shall strive ever to prove myself a true and worthy candidate for initiation into the Mysteries. To this end I seek the guidance of Themis in her more ancient form as the goddess MAAT, that she might reveal herself to me and intercede on my behalf before the Guardians of the Sacred Knowledge.

Again give the Battery of four knocks. Intone the name of the goddess MAAT a number of times. As you do so, the violet ovoid shape surrounding you changes to brilliant yellow.

Visualize the slender form of a goddess standing before you. Her black nemyss barely conceals her long dark hair. She is clothed in a glittering tunic of green and gold, with some flashing undertones of yellow, red and blue. Her collar is also composed of several colored beads and ornaments. Attached to her arms are a pair of great white wings, like those of an eagle. A red headband binds a large white ostrich feather to the crown of her head, atop her black nemyss. Her golden skin and darkly-painted eyes cannot hide the fact that she is one and the same as Themis of the Greeks. She holds a Lotus Wand in one hand, and an ankh in the other. Visualize strongly the form before you. Say:

O thou shining goddess of Justice and Truth! Thou who standeth between illusion and reality, between good and evil! Thou who replaced Chaos with Light! Thou who art upright and true! Thou who weighest the hearts of men and women in the Hall of Judgment! Thou Lady of Heaven and Queen of Earth! Thou mistress of the Underworld! Thou point of balance upon which the whole of the universe is poised! Hear my confession and judge me aright! Lady of the Feather, see thou that my heart is true, and that I am indeed a true Seeker after the Stone! Defend me as thou wouldst defend all worthy Aspirants on the Path of Wisdom! Speak on my behalf before the assembly of the gods! Counsel and guide me in my quest for the Light Divine! This I ask in the Divine Name of YHVH!

Visualize the form strongly. See it breathe with life. The goddess Maat takes a white feather from one of her wings and presses it to the crown of your head. She points the head of the Lotus Wand at your forehead and, as she does so, the feather is absorbed into your flesh. Uniting with the feather of Maat brings you a sense of harmony and inner peace. The goddess then points the ankh at your head, base of your throat, heart, groin and feet in turn. As she focuses on each of these five points of your body, you are aware of an influx of Light-energy, followed by a gentle sense of balancing. The sensation reminds you of stones tossed into a pool of water—the ripples subsiding into delicate wave patterns. Once again, you feel strengthened by the encounter.

Meditate for a few moments more on the godform of Maat before allowing her to fade gently from your sphere of awareness. Slowly dissolve the yellow ovoid surrounding you. When you are ready, perform the Adoration to the Lord of the Universe, followed by the Battery of four knocks and the Lesser Banishing Ritual of the Pentagram.

As always, keep a written record of your impressions of this meditation whenever it is performed.☆

Third and Fourth Months—Meditation 3: Thmê

Take a ritual bath and perform a ritual of relaxation. Be seated comfortably in your temple space. Light the yellow candle in the center of your temple space. Burn incense or scented oil, preferably frankincense or cinnamon.

Perform the Lesser Banishing Ritual of the Pentagram.

Perform the Adoration to the Lord of the Universe. Then sound the Battery of four knocks. Close your eyes and imagine yourself sitting in a violet ovoid shape. Say:

Through the Divine Name of Tetragrammaton, YHVH, (Yode-Heh-Vav-Heh) I, (state name) proclaim myself to be a humble seeker after the Light of Wisdom and the Splendor of the Divine. From this day forward I shall strive ever to prove myself a true and worthy candidate for initiation into the Mysteries. To this end I seek the guidance of the goddess of Balance in her Coptic form as THMÊ, the name by which she was known in the Graeco-Egyptian world. Grant that she might reveal herself to me and intercede on my behalf before the Guardians of the Sacred Knowledge.

Again give the Battery of four knocks. Intone the name of the goddess THMÊ a number of times. As you do so, the violet ovoid shape surrounding you changes to brilliant yellow.

Visualize the slender form of a golden-skinned goddess standing before you. At this stage of your dialogue with her, the goddess reveals her initial (simplified) form to you. Her nemyss is striped black and white, while her tunic has become pure glittering white. Her large pectoral collar is made of bands that are black and white. Her wristbands are similarly colored. She holds a yellow Phoenix Wand. Her painted eyes are the same as the eyes of Maat. Visualize the form strongly before you. Say:

O Thou beautiful one of Truth, Balance and Order! Reconciler between the Darkness and the Light! Thou who art the Eye of Ra and the seat of Justice between the Pillars! Guardian of the Threshold and Preparer of the Way for the Enterer! Dweller in the Hall of Dual Manifestation—the Hall of Two Truths! Divine Mediator of opposites who breathest forth Equilibrium and Truth in the Reconciling Air! See thou that my heart is true, and that I am indeed a true Seeker after the Stone! Defend me as thou wouldst defend all worthy Aspirants on the Path of Wisdom! Speak on my behalf before the assembly of the gods! Counsel and guide me in my quest for the Light Divine! This I ask in the Divine Name of YHVH!

Visualize the form strongly. See it breathe with life. The goddess Thmê gestures for you to hold out both of your hands. You do so. The goddess places a small

ceramic jar in your right hand as a symbol of your heart and your spiritual essence. In your left hand she places the white *shu* feather of Maat. She speaks:¹⁰

My feather is that which is weighed against every human heart. Thy heart must be measured and judged to be true and just. Thy heart and thy soul must be made Maat. Let not thy scales tip either to the right or to the left, for either unbalanced is not good. Seek ever the center, for only the straight and narrow path between the Pillars can lead you to the Stone of the Wise. This is the great Truth which hath never been broken since the time of Osiris. Remember thou that God will judge the just.

The white *shu* feather and the ceramic heart are absorbed into the flesh of your hands. Thmê holds the yellow Phoenix Wand before you. The Wand bursts into flame within her hand. From the ashes of the Phoenix Wand a new Wand emerges. It is a red and yellow-gold Wand crowned by a split miter-head. A small red cross ornaments the head of the scepter. Thmê speaks:

This is the Scepter of Wisdom which shall conduct thee always on the Path of Knowledge. It symbolizes religion and spiritual desire which guides and regulates life. Remember to hold all religions in reverence, for there is none but contains a ray of the ineffable Light that thou art seeking. Remember that the goddess who now stands before thee is a living symbol of those higher aspirations of the soul which should guide its action.

Meditate for a few moments more on the godform of Thmê before allowing her to fade gently from your sphere of awareness. Slowly dissolve the yellow ovoid shape surrounding you. When you are ready, perform the Adoration to the Lord of the Universe, followed by the Battery of four knocks and the Lesser Banishing Ritual of the Pentagram.✧

Bringing Down the Light

In all Golden Dawn ceremonies, the initiating Hierophant, acting as a living "channel" brings the Supernal Light down into the temple through a complex formula. The student of this course, acting as his/her own initiator, must use a greatly simplified method of bringing the Divine Light into the temple. A technique for accomplishing this is presented here. This exercise should be practiced for at least three months prior to self-initiation into the grade of Neophyte.

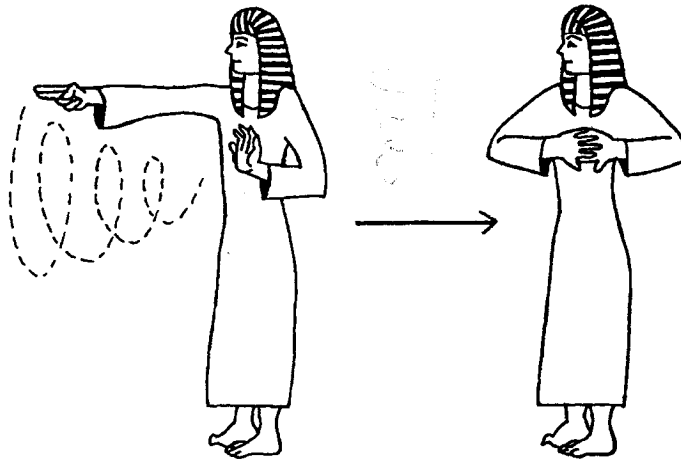
After taking a ritual bath, sit quietly for a few moments of meditation, facing the Eastern part of your temple space. When you feel ready, stand and place

¹⁰ Please note that this ritual, as well as the initiation rites in the following chapters, contains passages which are set in a sans serif typeface, to indicate speeches that are "spoken" astrally by the godforms—not physically by the magician—and are "heard" internally.

both of your hands over your heart center, one hand crossing the other. Visualize a great brilliant Light which occupies a space that is both above you and beyond you in the East. As you contemplate this Light, visualize the figure of a white triangle traced in the brilliance before you. The white of the triangle shimmers and pulses iridescently.

When the vision is very strong, bring your right hand straight out in front of you and your left hand just in front of your heart area, palm outward. With your right hand, trace a large spiral in the air in front of you (begin at the outer left-hand edge of the spiral and go clockwise). Bring the spiral slowly in toward you as you trace it. When your right hand reaches your left hand, join both hands together with the fingers interlocking and turn them so that the knuckles of your hand touch your heart area, and the palms face outward. This is the Sign of the Spiraling Light. (Please note that this is not a traditional grade Sign of the Golden Dawn, but one that we have provided for the purpose of this course.) As you perform this, visualize the Divine Light spiraling in a funnel shape toward you. Say the words, *"Let the white brilliance of the Divine Spirit descend!"* As you do so, feel a flood of the Divine Light course through your entire body—from your head to your feet. The Light then centers itself at your heart area. Be aware of the connection that exists between your body and the universal Light. Equilibrate this Light through your body by performing the Qabalistic Cross.

Then say the words, *"Khabs Am Pekht, Konx Om Pax, Light in Extension."* Make three complete clockwise circuits around the boundaries of your temple space, all the while envisioning that you are carrying the Divine Light around the temple in a spiral of energy from the area of your heart. After completing the third circumambulation, return to the East and face West. Imagine the white triangle of Light firmly established in the center of your temple space. See it vividly.



The Sign of the Spiraling Light

Continue meditating for as long as you like, but when you are finished, make three counter-clockwise circumambulations of the temple all the while envisioning the white triangle in the center of the room disintegrating. Imagine the Divine Light from the triangle flowing back through your heart center and up into the greater triangle of Light above you. At the end of the circumambulation, turn again toward the East and, with your hands interlocked over your heart, begin the Reverse Spiral of Light, which is simply the total reversal of the Sign of the Spiraling Light. Pause and perform again the Qabalistic Cross for equilibration. This ends the rite.

It is important to record all your meditations and ritual workings in every grade in order to have a tangible yardstick by which to measure your spiritual growth. It is equally important to record your perceptions of all your experiences within the grades, so that you may return to them time and time again for examination. In this course of study, as in many other aspects of life, you are the only one gauging your own progress.

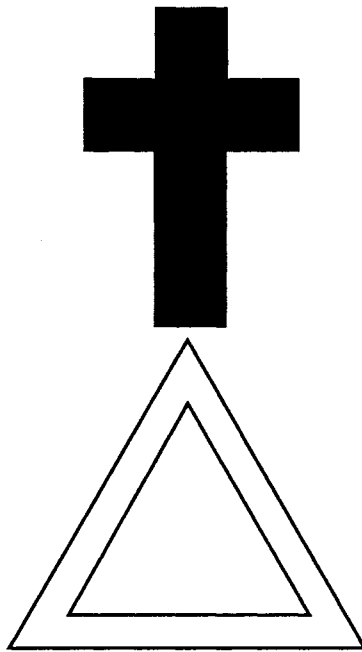
In closing, there will always be some individuals who will simply read this book and fail to follow either the necessary workload or the minimal amounts of time suggested in each grade. Within a couple of months of having purchased this book, some will claim to have "done it all" and self-proclaim themselves as Adepts of this course. However, it will be far easier for such people to mislead and impress beginners than it will be for them to hoodwink those aspirants who truly undertake this work. It will be especially difficult for these individuals to fool their own Higher Selves. The Holy Guardian Angel will be able to tell the difference between bravado and true aspiration.

You have no one to blame but yourself if you fail to press onwards. But likewise, if you succeed, you have yourself to thank. The rewards are yours to enjoy.✧

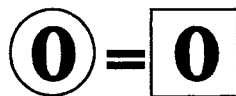
Unto Thee Sole Wise, Sole Eternal,
and Sole Merciful One,
be the praise and glory forever.
Who hath permitted me,
who now standeth humbly before Thee,
to enter thus far into the sanctuary of thy mystery.
Not unto me, Adonai,
but unto thy name be the glory.
Let the influence of thy Divine ones
descend upon my head,
and teach me the value of self-sacrifice
so that I shrink not in the hour of trial.
But that thus my name may be written on high,
and my Genius stand
in the presence of the Holy One.
In that hour when the Son of Man is invoked
before the Lord of Spirits
and his Name before the Ancient of Days.



CHAPTER ONE



The Neophyte Grade





f all the initiation ceremonies of the Golden Dawn, the Neophyte Ritual stands apart from the rest. The Neophyte grade is called the $0^0 = 0^1$ grade because it is not attributed to any of the Sephiroth on the Tree of Life. This ceremony is a preliminary rite which contains all the fundamental magical formulae and techniques of the Order. It is based almost entirely around the idea of the Divine Light and the spiritual magnetism which draws that Light into the temple to be implanted in the aspirant's sphere of sensation. The word *Neophyte* comes from the Greek word *neophytos* or "newly planted."

In a traditional Neophyte Ceremony with a full initiating team, the Hierophant, the main officer of the ritual, acts on behalf of the Divine Self of humanity—the supreme spiritual Soul. As the physical embodiment of the godform of Ousiri (Osiris), he is stationed in the East, the place of the dawning sun and the symbolic direction of the Supernal Light of Kether. It is through Ousiri, represented by the Hierophant, that the Light is brought into the temple.

The Hegemon, who is the personification of the godform of Thmê, symbolizes the higher part of the candidate's mind—the highest part of the *Ruach* or reasoning mind working in combination with the *Neshamah*, the Divine Soul. The Keryx¹¹ represents the lower part of the *Ruach* functioning in obedience to the Will. The Hiereus is the active will of humanity, the guardian against evil. The Hegemon is the aspiring, compassionate and intuitive consciousness which seeks to bring about the Rise of the Light. (It is for this reason we have elaborated the role of godform of the Hegemon, Thmê, in the initiation rituals presented here.)

The primary objective of the student who wishes to initiate him/her self into the grade of Neophyte is twofold. First the Divine Light must be brought into the temple. Second, through a magnetic charge, this Light must be attracted to and implanted within the psyche of the aspirant. What must be remembered here is that the Higher Self rarely leaves its lofty abode, except when the Lower Self intentionally opens up to the Higher by an act of genuine aspiration or self-sacrifice. This action alone makes the descent of the Light into mind, heart and soul possible. Therefore the *self-initiated* must ever strive steadfastly in the utmost

¹¹ The old-fashioned spelling of this word was *kerux*, which transliterated the Greek letter upsilon as a "u." However this same letter is also transliterated as a "y" in such words as "mystery" and "sympathy," which are both of Greek origin.

desire for the Light. This spiritual energy can be magnetically attracted to the candidate through the disciplines of rhythmic breathing, vibration, sincere aspiration, prayer and many other methods.

All of the various symbols and movements in the Neophyte Ceremony are designed to enhance and reiterate the purpose of the ritual—the quest for the Light. Not all of the intricate symbolism is fully comprehended by the candidate, but that makes little difference in the long run, because the inherent value of such symbolism is that it has an auto-suggestive effect on the aspirant which is perceived at a deep subconscious level.

The objective of the Neophyte Ceremony as a whole is the purification of the personality. Purification and Consecration of both the temple and the candidate (who is the living temple) are a source of constant focus throughout the ritual. The Elements of Water and Fire are employed to this end until at length the aspirant is placed between the two Pillars of Light and Dark, in the position of Equilibrium, where a bond is formed between the Personality and the Higher and Divine Genius.

The ceremony of the $0^0 = 0^{\square}$ symbolically occurs in the Hall of Judgment which is described in the 125th chapter of the Egyptian *Book of the Dead*. This depicts the “Weighing of the Soul” in which the deceased (who represents the Initiate) is brought into the Hall of Truth by Anubis, the god of the Underworld. After having undergone extensive interrogation and purification, the initiate makes the long negative confession and is asked to explain the complex symbolism of the Hall. The Soul of the initiate then watches the weighing of its actions on Earth against the feather of Truth in the mystical scales of Maat. The ibis-headed god Thoth records the judgment as a devouring beast stands ready to seize the soul if the initiate has led an unworthy life. When this ordeal has passed, Horus introduces the initiate to the god, Osiris, who sits enthroned within his shrine. Before him is a lotus flower, the emblem of metamorphosis. The deceased is then united with Osiris the Redeemer in an infinite Light. Thus the entire story of the Weighing of the Soul can be said to represent the advance and purification of the initiate in the Neophyte Hall.

Although many people respect the Neophyte Ceremony as a vital and sublime ritual replete with essential magical techniques, oftentimes these same individuals do not respect the Neophyte *grade*. No sooner do they become Neophytes and take that all-important first step into the current of the Golden Dawn than they wish to rush headlong into the $1^0 = 10^{\square}$ grade of Zelator, as if the rank of Neophyte were somehow undesirable or demeaning compared to higher grades. We cannot overstate how foolish this supposition is. Advancement into the higher grades should not be likened to a race. It is a life-long commitment to complete the Great Work. A certain amount of time must be spent in each grade to thoroughly ingest and balance out the effects of initiation. Advancing through the grades too quickly is apt to result in imbalance and egotism. In the Western Mystery Tradition *we are all Neophytes* no matter what our outer rank might be. All of us have much to learn on the quest for spiritual growth. A suitable amount of time spent in the Neophyte grade (through self-initiation) should be approximately six to twelve months.

The aspirant will also need to choose a magical motto. A motto is usually a phrase that is descriptive of the magician's spiritual goal. It is rendered in Latin, Hebrew, or any language other than the aspirant's everyday speech, in order to set the magical name apart from secular life.

In the initiation ceremonies of the Golden Dawn, various participants known as officers assume certain godforms (i.e., take on the astral appearance and qualities of a god or goddess) who carry out specific duties in the ritual. True godform assumption should not be attempted by anyone who is not yet an Adept.¹² In a self-initiation rite these various godforms are built up in the imagination of the candidate where they represent different parts of the aspirant's psyche. These godforms are therefore microcosmic reflections of specific macrocosmic godforces to which they are linked. They are each called upon and orchestrated by the candidate's own Higher Self through the desire for the Light. The solitary aspirant does not actually assume the godforms created in the temple, but instead acts upon their behalf by taking on the various offices in the temple under the watchful guidance of the godforces. An officer-form, so to speak, is a lesser extension of a godform which serves to carry out specific functions within the temple. It is the *officer-forms*, not the godforms themselves, that are assumed by the solitary aspirant of this course. When the officer-forms are not being assumed by the candidate, they are returned to the full authority of their respective godforms.

The combined activities in the ritual, especially the activities of the various godforms and officer-forms, symbolize the component parts of the candidate's own mind, which work together to effect initiation. However, preparation must be done prior to self-initiation into the Neophyte grade. It is very important for the student to have previously opened up a channel of dialogue with Thmê by practicing the exercises given in the introduction. We suggest that the aspirant study the section here entitled "The Godforms of the Visible Stations" and the diagrams of the temple provided for this rite. The reader is also advised to commit to memory the section of this chapter which describes the primary offices of the Neophyte grade and their officer-forms. All information required for the rise and circulation of the Light in the ritual, as well as the necessary visualizations, will be explained step-by-step in the ceremony given here.

The following manuscript describes the appearance of the various godforms of the Neophyte Hall, especially in terms of color. The colors of the Three Chiefs reflect their corresponding Sephiroth: Chesed, Geburah, and Tiphareth. The colors of these three officials are seen to "flash" with their respective vibratory energy.¹³ Their high placement on the Tree of Life indicates the importance of these officers in guiding the current of magic from its source (the Supernal Triad) into the temple.

The remaining officers who do not occupy a seat on the Dais are each assigned two visible forms, the *initial form* and the *advanced form*. The initial forms

¹² Students who take on godforms before they are ready to do so may endanger themselves through psychic imbalance and deception.

¹³ "Flashing Colors" are complimentary colors that are located directly opposite each other on a standard artist's color wheel. One of the two colors is active, the other passive. Two colors that "flash" are linked together with the same vibratory energy.

are appropriate for beginning students. The more advanced forms should not be envisioned until after the student has become proficient in the art of godform visualization.

The throne of each godform is also ornamented with the flashing pair of colors that reflect that officer's particular Elemental or Sephirotic affinity. Each throne is considered a receptacle or dwelling place for the Divine Powers of the god. They are batteries of specific energy forces.

The wands, swords and other implements associated with the various godforms in the Hall are also heavy with symbolic meaning. These items act to reinforce the respective potencies of the godforms.✧

The Godforms of the Visible Stations

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General Note

The human portions of the godforms follow the coloring conventions of Egyptian iconography in that the skin tone of women is represented as a rich yellow-gold and that of men as a warm reddish-brown.¹⁴

Above each of the godforms of the officers on the Dais may be envisioned a circled cross of white Light (like the lamens of the Hierophant) symbolic of the Inner Order, and above each of the other godforms of officers in the Hall may be envisioned a cross and triangle of white Light symbolic of the Outer Order. Above the godform of the Phylax¹⁵ in the Pronaos may be envisioned a triangle of white Light (like the sash badge of the Neophyte) symbolic of the Light extended into the Darkness of the outer and uninitiated world.

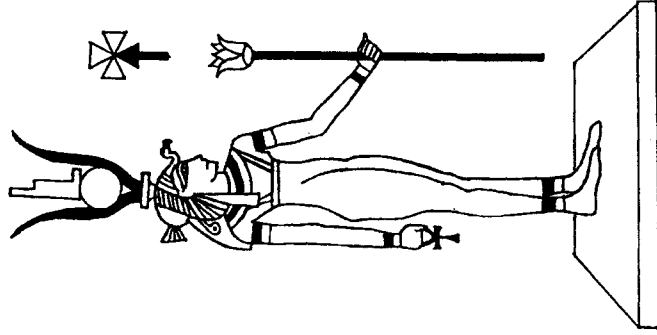
The Godforms

Praemonstrator or Praemonstratrix

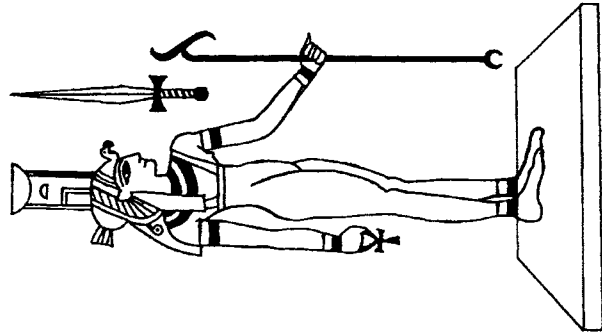
[Egyptian *Iset*, Coptic **HCE** *Êse* (Ay-say), Graeco-Egyptian *Isis*] Isis has a human head, and wears a nemyss striped blue and orange. Her linen gown is blue. Her

¹⁴ The colors given here are different from those given in a manuscript published in Regardie's *The Golden Dawn*. That paper, entitled "The Egyptian Godforms of the Neophyte Grade" was written by someone in the Stella Matutina, and was never a part of the original Z documents by Mathers. The colors it assigns to the officers are in reality colors that apply only to the godforms in the game of Enochian Chess, and not to the godforms of the Neophyte Hall. It lists, for example, the colors of Nephthys as being primarily black—the color of Earth. In Enochian Chess Nephthys represents the Element of Earth, but in the Neophyte Hall she represents the Sephirah of Geburah and her colors would correspond to that sphere—primarily red. The other godforms would also be colored in accordance with their roles in the Neophyte Hall; the Hegemon's godform would be primarily yellow because of her role as the Reconciler.

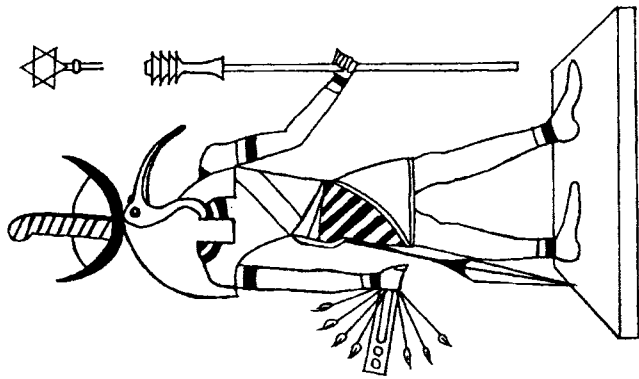
¹⁵ The Sentinel of the old G.:D.: documents.



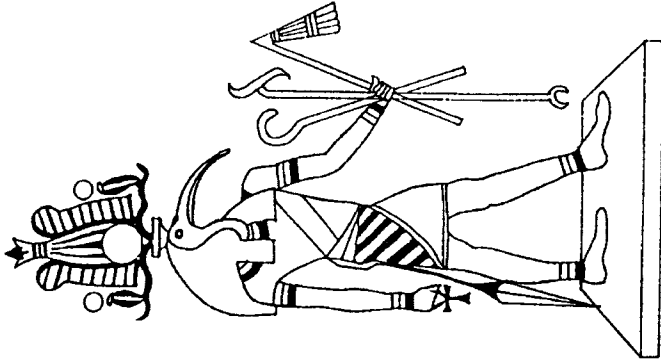
Isis



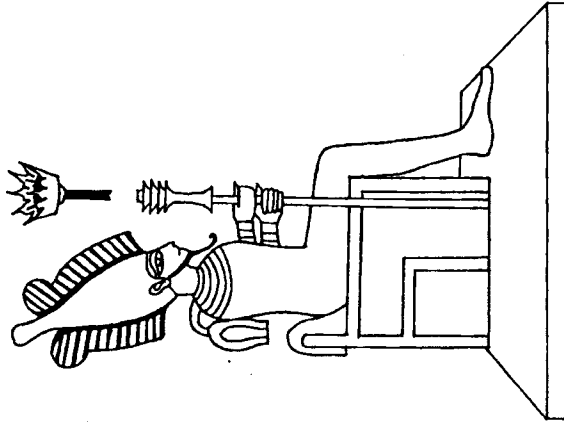
Nephthys



Thoth



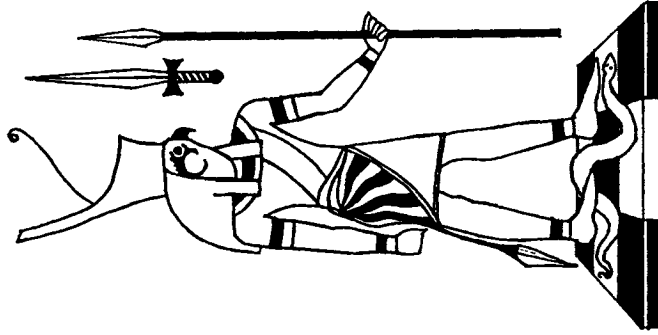
Thoth as the Three Chiefs



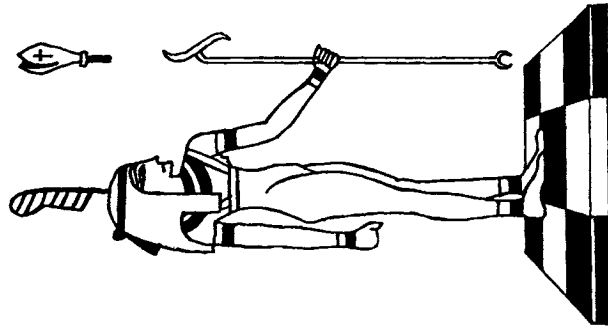
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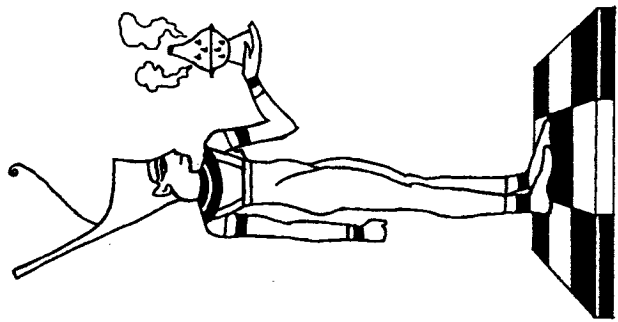
Haroueris



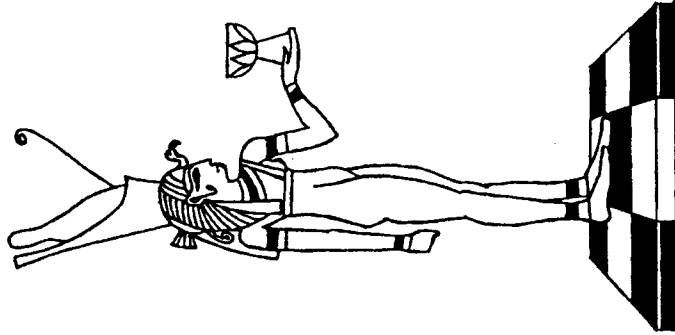
Horus



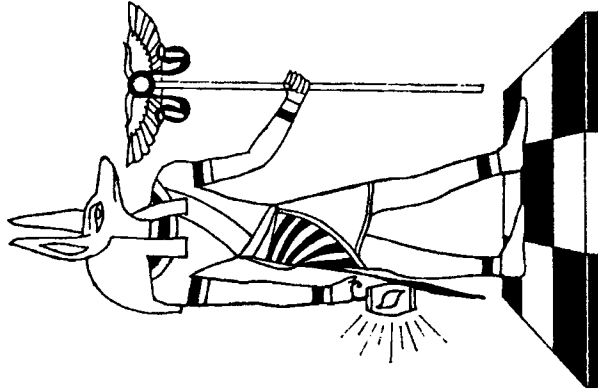
Thmê
(Mêet)



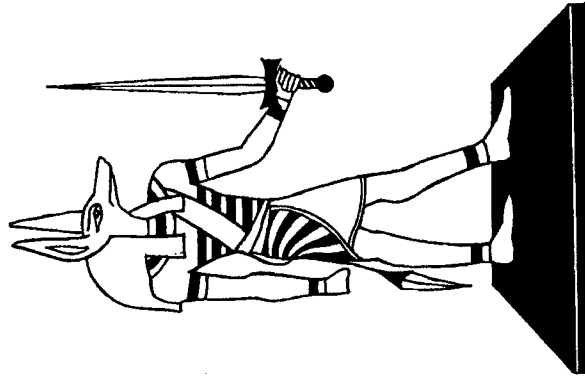
Neith



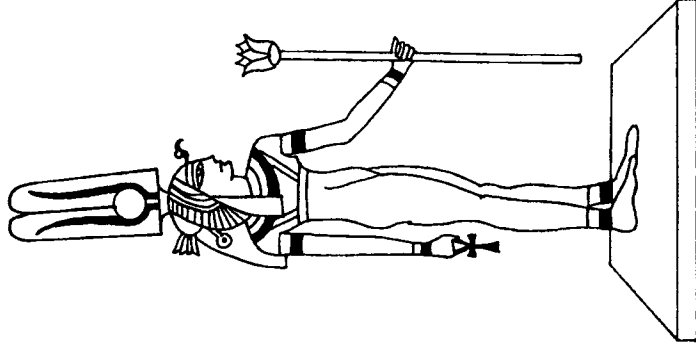
Anubis



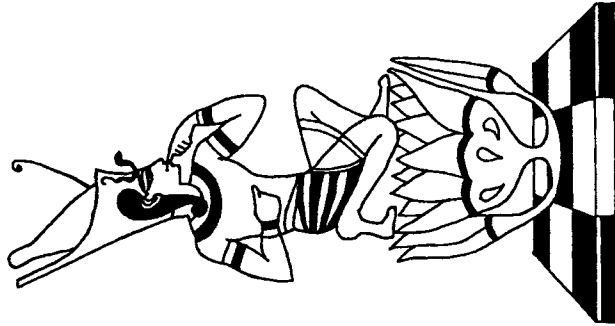
Anubis



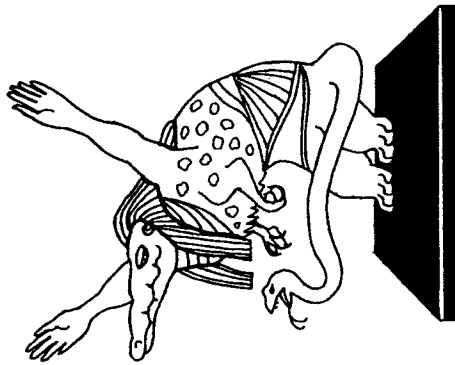
Anubis



Hathoor



*Hoor-peKroti
(Harparkrat)*



Quammoout peSatanas

pectoral collar is banded orange, blue, orange. Her wristbands are banded blue and orange.

Isis bears either a blue Lotus Wand or the blue wand of the Praemonstrator. The goddess sits upon a throne of blue ornamented in orange, which stands upon a white pavement.

Imperator or Imperatrix

[Egyptian and Coptic **Ⲣⲉⲃⲏⲱ** *Nebethô* (Neb-et-ho), Graeco-Egyptian *Nephtys*] Nephtys has a human head, and wears a nemyss striped red and green. Her linen gown is red. Her pectoral collar is banded green, red, green. Her wristbands are banded red and green.

Nephtys bears either a red Phoenix Wand or the red sword of the Imperator. The goddess sits upon a throne of red ornamented in green, which stands upon a white pavement.

Cancellarius or Cancellaria

[Egyptian *Djehoti*, Coptic **Ⲑⲱⲟⲩⲏ** *Thôouth* (Toh-oh-t) or (T'hoh-t), Graeco-Egyptian *Thôth*] Thoth has the head of a white ibis and wears a nemyss striped yellow and violet. His linen kilt is white, and his overkilt is striped yellow and violet. His pectoral collar is banded violet, yellow, violet. His wristbands are banded yellow and violet.

Thoth bears either a yellow Djed Wand or the yellow scepter of Cancellarius. He may also bear a yellow scribal pallet with brush-pens of the seven rainbow colors. The god sits upon a throne of yellow ornamented in violet, which stands upon a white pavement.

The Three Chiefs

[Egyptian *Djehoti*, Coptic **Ⲑⲱⲟⲩⲏ** *Thôouth* (Toh-oh-t) or (T'hoh-t), Graeco-Egyptian *Thôth*] As the Z Rituals teach us, Thoth may also appear as the synthesis of the Three Chiefs.

As the synthesis of the Adept Triad, Thoth has the head of a white ibis and wears a nemyss striped yellow and white. His linen kilt is white, and his overkilt is striped yellow and white. His pectoral collar is banded red, yellow, blue. His wristbands are banded red, yellow, blue.

Thoth bears a yellow Phoenix Wand, a blue crook, and a red scourge. The god sits upon a throne of yellow ornamented in blue, red, and yellow, which stands upon a white pavement.

Hierophantês (Hierophant) or Hierophantissa

[Egyptian *Osir*, Coptic **ⲟⲩⲥⲓⲣⲓ** *Ousiri* (Oo-seer-ee), Graeco-Egyptian *Osiris*] *Form:* 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 crown-headed scepter of the Hierophant. The god sits upon a throne of white ornamented in yellow, which stands upon a white pavement.

Past Hierophant or Past Hierophantissa

[Egyptian *Hôr Wêr*, Coptic *Hôôr Ouer* Ⲫⲱⲱⲡ ⲠⲧⲏⲢ (Hoor-wehr) or (Hoh-or-wehr), Graeco-Egyptian *Harouêris*] Haroueris has the head of a hawk, and wears a nemyss striped yellow and violet, surmounted by the dual red and white *Skhenet* (Graeco-Egyptian *Pschent*) crown of the Upper and Lower Realms. His linen kilt is white, and his overkilt is striped yellow and violet. His pectoral collar is banded violet, yellow, violet. His wristbands are banded yellow and violet.

Haroueris bears a red Phoenix Wand or the red crown-headed scepter of the Hierophant. The god stands upon a white pavement when upon the Dais and upon a black and white pavement when in the lower Hall. When seated, the god sits upon a throne of yellow ornamented in violet, which stands upon a white pavement.

Hiereus or Hiereia

[Egyptian *Hôr*, Coptic Ⲫⲱⲱⲡ *Hôôr* (Hoor) or (Hoh-or), Graeco-Egyptian *Hôros*, Latinized Greek *Horus*] *Initial Form*: Hôros has the head of a hawk and wears a nemyss striped black and white. His linen kilt is white, and his overkilt is striped black and white. His pectoral collar is banded red, black, red. His wristbands are banded black and white.

Hôros bears a red sword. The god stands upon a black and white pavement. When seated, the god sits upon a throne of black ornamented in white, which stands upon a black and white pavement.

Advanced Form: Hôros has the head of a hawk, and wears a nemyss striped black and red, surmounted by the red *Desheret* crown of the Lower Realms. His linen kilt is white, and his overkilt is striped black and red. His pectoral collar is banded red, black, red. His wristbands are banded black and red.

Hôros bears a red lance or the red sword of Hiereus. The god stands upon a black and white pavement. Beneath his feet, he tramples a red dragon, serpent, or crocodile. When seated, the god sits upon a throne of black ornamented in red, which stands upon a black and white pavement.

Hêgemôn or Hêgemonê

[Egyptian *Mêet*, Coptic Ⲙⲉⲉⲧⲏⲛ *Thmê* (Tah-may), Greek *Themis*] *Initial Form*: Mêet has a human head and wears a nemyss striped black and white. Her linen gown is white. Her pectoral collar is banded black, white, black. Her wristbands are banded white and black.

Mêet bears a yellow Phoenix Wand or the miter-headed sceptre of Hegemon. The goddess stands upon a black and white pavement when in the Hall and on a black pavement when in the Pronaos. When seated, the goddess sits upon a throne of white ornamented in black, which stands upon a black and white pavement.

Advanced Form: Mêet has a human head and wears a nemyss striped yellow and violet. About her nemyss is bound a violet headband from which a white

shu feather stands tall and straight. Her linen gown is yellow. Her pectoral collar is banded red, yellow, and blue. Her right wristband is banded yellow and blue, and her left wristband is banded yellow and red.

Méet bears a yellow Phoenix Wand or the miter-headed scepter of Hegemon. The goddess stands upon a black and white pavement when in the Hall and on a black pavement when in the Pronaos. When seated, the goddess sits upon a throne of yellow ornamented in violet, which stands upon a black and white pavement.

Dadouchos or Dadouchê

[Egyptian *Neit*, Coptic Ⲫⲁⲟⲩⲗ Ⲭⲱ ⲛⲏⲓⲛⲉ *Thaum-Êsh-Nêith* (Thom-aesh-nay-eet), Graeco-Egyptian *Nêith*] *Initial Form*: Nêith has a human head and wears a nemyss striped black and white. Her linen gown is black. Her pectoral collar is banded white, black, white. Her wristbands are banded black and white.

Nêith bears a red censer. The goddess stands upon a black and white pavement. When seated, the goddess sits upon a black throne, which stands upon a black and white pavement.

Advanced Form: Nêith has a human head and wears a nemyss striped red and green. Her linen gown is red. Her pectoral collar is banded green, red, green. Her wristbands are banded red and green.

Nêith bears a red censer. The goddess stands upon a black and white pavement. When seated, the goddess sits upon a throne of red ornamented in green, which stands upon a black and white pavement.

Stolistês

[Egyptian *Mut*, Coptic ⲁⲩⲣⲁⲗⲟⲟⲩⲛⲉ *Auramoouth* (Aura-maht) or (Ow-rah-maht), Graeco-Egyptian *Mouthis*] *Initial Form*: Auramoouth has a human head and wears a nemyss striped black and white. Her linen gown is black. Her pectoral collar is banded white, black, white. Her wristbands are banded black and white.

Auramoouth bears a blue cup. The goddess stands upon a black and white pavement. When seated, the goddess sits upon a black throne, which stands upon a black and white pavement.

Advanced Form: Auramoouth has a human head and wears a nemyss striped blue and orange. Her linen gown is blue. Her pectoral collar is banded orange, blue, orange. Her wristbands are banded blue and orange.

Auramoouth bears a blue cup. The goddess stands upon a black and white pavement. When seated, the goddess sits upon a throne of blue ornamented in orange, which stands upon a black and white pavement.

Kêryx or Kêrykissa

[Egyptian *Anup em Yebet*, Coptic ⲁⲛⲟⲩⲃⲓ ⲗⲉⲓⲉⲃⲉⲧ *Anoup empelebet* (Anoup-em-pay-yeb-et), Graeco-Egyptian *Anubis of the East*, Latinized Greek *Anubis*]. *Initial Form*: Anubis has the head of a black jackal or wolf and wears a nemyss striped white and black. His linen kilt is white, and his overkilt is striped white and black. His pectoral collar is banded black, white, black. His wristbands are banded white and black.

Anubis bears a Wand terminating in the *Khi* or *Wer Wadjeti* symbol (the winged solar Disk from which depend two uraei). He also bears a violet lamp whose flame burns in the form of a red Yod. The god stands upon a black and white pavement when in the Hall and on a black pavement when in the Pronaos. When seated, the god sits upon a black throne, which stands upon a black and white pavement.

Advanced Form: Anubis has the head of a black jackal or wolf and wears a nemyss striped violet and yellow. His linen kilt is white, and his overkilt is striped violet and yellow. His pectoral collar is banded yellow, violet, yellow. His wristbands are banded violet and yellow.

Anubis bears a wand terminating in the *Khi* or *Wer Wadjeti* symbol. He also bears a yellow lamp whose flame burns in the form of a white Yod.

The god stands upon a black and white pavement when in the Hall, and on a black pavement when seated in the Pronaos. When seated, the god sits upon a violet throne ornamented in yellow, which stands upon a black and white pavement.

Phylax or Phylakissa

[Egyptian *Opowet*, Coptic Ⲡⲉⲟⲟⲩⲓ *Ophooui* (Ah-paw-ee), Graeco-Egyptian *Ophois*; also Egyptian *Anup em Amenet*, Coptic ⲁⲛⲟⲩⲉⲙ ⲉⲙⲉⲛⲉⲧ *Anoup emp Emenet* (Anoup-em-pay-men-et), Graeco-Egyptian *Anoubis of the West*, Latinized Greek *Anubis*]. *Initial Form:* Ophois has the head of a black jackal or wolf and wears a black nemyss. His linen kilt is white, and his overkilt is black. His pectoral collar is banded black, white, black. His wristbands are black.

Ophois bears a red sword. The god stands upon a black pavement. When seated, the god sits upon a black throne, which stands upon a black pavement.

Advanced Form: Ophois has the head of a black jackal or wolf and wears a nemyss striped black and white. His linen kilt is striped black and white. His pectoral collar is banded white, black, white, and his overkilt is striped black and white. His pectoral collar is banded white, black, white. His wristbands are banded black and white.

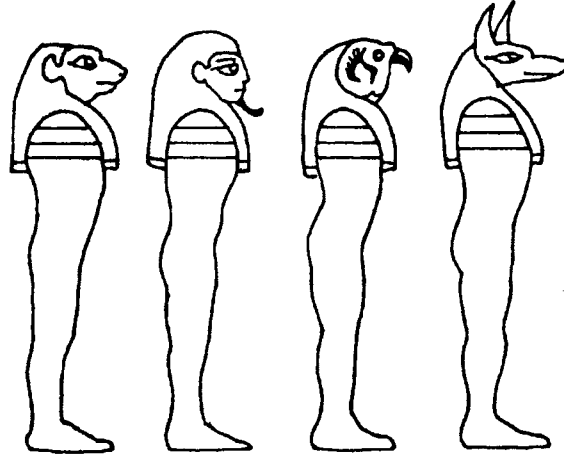
Ophois bears a flaming red sword. The god stands upon a black pavement. When seated, the god sits upon a black throne ornamented in white, which stands upon a black pavement. ☆ —APF

The Invisible Stations

It is not necessary for the student of this course to be preoccupied with the godforms of the invisible stations, since the study of these godforms comprises Adept-level work. However, we will list them here for later reference:

The Stations on the Path of Samekh

Athoor (A Great goddess)—stationed in the East of the Hall behind the throne of the Hierophant.



The Sons of Horus

Hoor-peKroti (god of Silence)—stationed in the exact center of the Hall.

Ouammoout peSatanas (The Evil Persona; Power of the Mouth of the Power of Destruction)—the devouring beast represented in the story of the Weighing of the Soul is stationed at the East of the Altar.

The Kerubim

Athoor (Human-headed) AIR—stationed in the East.

Tharpesh (Lion-headed) FIRE—stationed in the South.

Thoum Moou (Eagle-headed) WATER—stationed in the West.

Hap-Ouer (Bull-headed) EARTH—stationed in the North.

The Sons of Horus

Amset (Man-headed) AIR—stationed in the Northeast.

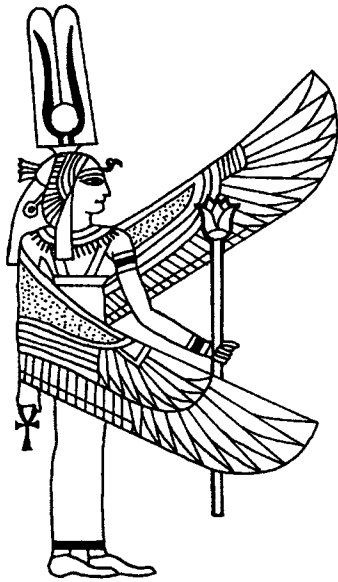
Toouamaautef (Jackal-headed) FIRE—stationed in the Southeast.

Kabehsonef (Hawk-headed) WATER—stationed in the Southwest.

Ahaphi (Ape-headed) EARTH—stationed in the Northwest.

The Forty-Two Assessors

These forms are situated around the circumference of the room. They are the witnesses in the Hall of Judgment who make the Sign of the Enterer as the candidate passes by them. ☆



Kerub of Air



Kerub of Fire



Kerub of Water



Kerub of Earth

Primary Officers of the Outer Grades

This section defines the different officers in the Golden Dawn's current of magic. In all of the initiation rites presented in this book, the aspirant will have to assume some of the various officer-forms that correspond to these descriptions. The student should therefore commit these descriptions to memory.

The Three Chiefs¹⁶

Imperator (Latin meaning: commander, leader): The feminine form is *Imperatrix*. Purification by Fire. The lawgiver and figure of authority, who symbolizes the Element of Fire and the Sephirah of Geburah. The symbols and insignia of the Imperator are: the white robe, the red mantle (cloak or tabard) of Fire bearing a cross and triangle of white on the left breast, the red and green striped nemyss, a green collar from which hangs a red and green lamén depicting the circled cross, and red sword.

Praemonstrator (Latin meaning: a guide and/or one who prophesies): The feminine form is *Praemonstratrix*. Purification by Water. The teacher, who symbolizes the Element of Water and the Sephirah of Chesed. The symbols and insignia of the Praemonstrator are the white robe, the blue mantle (cloak or tabard) of Water bearing a cross and triangle of white on the left breast, the blue and orange striped nemyss, an orange collar from which hangs a blue and orange lamén depicting the circled cross, and the Maltese Cross Wand.

Cancellarius (Latin meaning: one who stands at the bar in a court, chancellor, or high official in a church or university): The feminine form is *Cancellaria*. Purification by Air. The keeper of records, who symbolizes the Element of Air and the Sephirah of Tiphareth. The symbols and insignia of the Cancellarius are the white robe, the yellow mantle (cloak or tabard) of Air bearing a cross and triangle of white on the left breast, the yellow and violet nemyss, a violet collar from which hangs a yellow and violet lamén depicting the circled cross, and the yellow hexagram-headed scepter.

Past Hierophant: Refer to the Hierophant.

Hierophant (Greek meaning: initiating priest, one who teaches spiritual matters, especially in regard to adorations and sacrifices): The feminine form is *Hierophantissa*. Expounder of the Mysteries in the Hall of Dual Manifestation of the goddess of Truth. The symbols and insignia of the Hierophant are the throne of the East, the red mantle (outer cloak or tabard) bearing a white cross on the left breast, a white collar from which hangs a red and green lamén depicting the circled cross, the crown-headed scepter, and the Banner of the East.

Hiereus (Greek meaning: priest, one who performs sacrifices in the temple): The feminine form is *Hiereia*. Avenger of the gods, Guardian of the Sacred Mysteries. The symbols and insignia of the Hiererus are the throne of the West, the black mantle

¹⁶ Students of this course will not be assuming the officer-forms of the Three Chiefs, who represent Potencies on a higher level of working. These forces act to direct the G.:.D.:. current, but they are governed by even higher Powers. The descriptions of the Three Chiefs are provided here for the purpose of study only.

(outer cloak or tabard) bearing a white cross on the left breast, a red collar from which hangs a white and black lamén depicting a triangle, the Sword of Strength and Severity, and the Banner of the West.

Hegemon (Greek meaning: guide, leader, one who proceeds first on a path): The feminine form is *Hegemone*. Guardian of the Threshold of Entrance and Preparer of the Way for the Enterer. The symbols and insignia of the Hegemon are the white mantle (outer cloak or tabard) bearing a red cross on the left breast, a black collar from which hangs a black and white lamén depicting a cross, and the miter-headed scepter.

Keryx (Greek meaning: herald, one who announces, calls the meeting to order, and delivers messages): The feminine form is *Kerykissa*. Watcher for the gods. The Watcher within the temple. The symbols and insignia of the Keryx are the red lamp, a black collar from which hangs a white and black lamén depicting a Caduceus, and the Caduceus Wand.

Stolistes (Greek meaning: preparer, decorator, one who sees that all ritual clothing and ornamentation are in readiness. Comes from the root word *stolos* which indicates preparation of ships for war, by water): The feminine form is also *Stolistes*. The Affirmer of the Powers of Water. The Light shining through the Waters upon Earth. The symbols and insignia of the Stolistes are a black collar from which hangs a white and black lamén depicting a cup, and the chalice of Water.

Dadouchos (Greek meaning: torch bearer. In the Eleusinian Mysteries, the woman who holds the torch as a symbol of the way by which Demeter searched for her daughter): The feminine form is *Dadouche*. The Affirmer of the Powers of Fire. Perfection through Fire manifesting on Earth. The symbols and insignia of the Dadouchos are a black collar from which hangs a white and black lamén depicting a Swastika or Fylfot Cross, and the censer of incense.

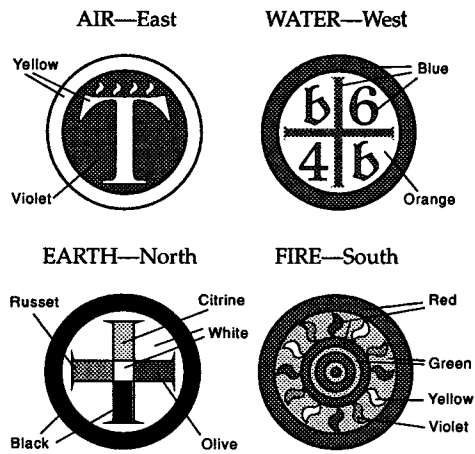
Phylax (Greek meaning: sentinel, guardian): The feminine form is *Phylakissa*. The Watcher without the temple. The symbols and insignia of the Phylax are a black collar from which hangs a white and black lamén depicting an eye, and a sword.

The ceremonies in this book are challenging in the respect that a certain amount of the ritual work presented is physical and a certain amount is astral. Among the physical temple implements that the student will have to provide are the altar, cross and triangle, pillars,¹⁷ banners, chalice, censer of incense, Elements for the altar, five candles in the Elemental colors, a sword, lamp, wands for the Hierophant, Hegemon, and Keryx, and the lamens of all the officers.¹⁸

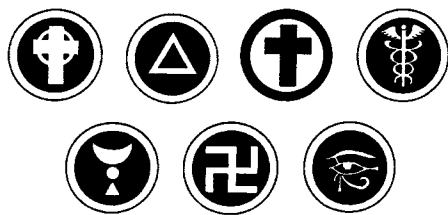
The stations of all the officers are to be marked within the temple by the placement of the cardboard lamens. Most of the ritual work dealing with the officers and the godforms who govern them is done on the astral level. The aspirant will be

¹⁷ At this stage in the student's spiritual development, it is not required that s/he construct a fully accurate set of pillars. The pillars may be simple large cardboard tubes, one black and the other white. The pillars may even be fashioned out of long single strips of cloth hung from the ceiling.

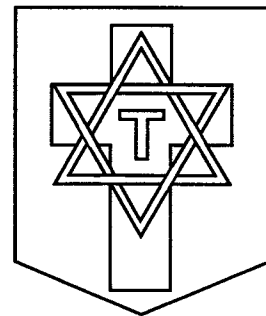
¹⁸ The aspirant may elect to paint the symbols of the banners, cross and triangle, and lamens on sheets of posterboard or paper in the appropriate colors. The wands can be fashioned out of dowels with simple cardboard wand-heads. See our book *Secrets of a Golden Dawn Temple* for more information about making these implements.



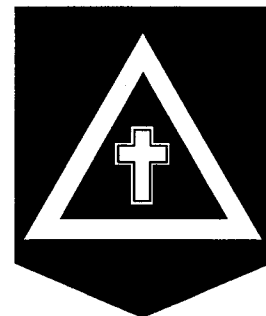
Elemental Symbols for the Four Quarters of the Temple



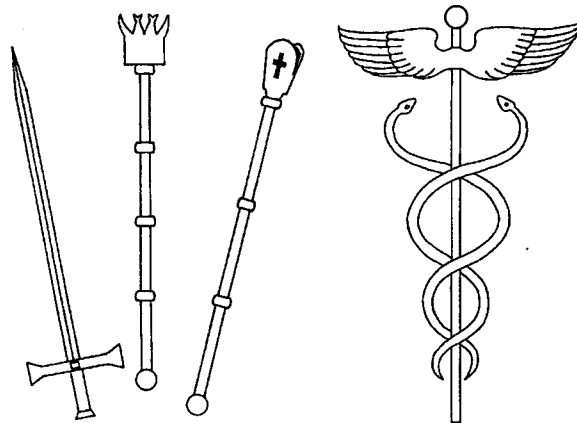
The Outer Order Lamens



The Banner of the East
Field—white; Cross—gold;
Upper Triangle—red; Lower Triangle—Blue; Tau Cross—White



The Banner of the West
Field—black; Triangle—white;
Cross—red; Outline of Cross—gold



The Wands and the Sword

required to visualize each godform and be able to maintain the visualization for as long as it is called for. The student will also be required to visualize the various officer-forms within the temple—these forms are not the same as the godforms, although they are lesser extensions of them. (The officer-form of the Hierophant would appear as just that—a human being dressed in the robes and insignia of a Hierophant. The same is true for all of the officer-forms.) As stated earlier, it is the officer-forms who carry out specific functions within the temple, not the godforms themselves, that are assumed by the solitary initiate. When assuming an officer-form, the student inaugurates a separation of a particular godform and its corresponding officer-form. The two are clairvoyantly seen to be separated, although an etheric link between them remains. The officer-forms are returned to the dominion of their respective godforms when not in active use by the aspirant. When this is the case, the godform can be seen to absorb or overshadow the lesser form of the officer.

To summarize, a large part of the initiation rites in this book are to be carried out on a *physical level*, with actual temple symbolism (banners, lamens, altar, wands, etc.), to be constructed by the student. The *astral work* performed in these rituals revolve entirely around visualization of godforms, officer-forms and certain guided meditations.✧

THE NEOPHYTE CEREMONY

Temple Set-up: The aspirant will need to set up the Hall beforehand in accordance with the temple diagram. The black cubical altar is to be placed in the center of the room. Upon it are the symbols of the cross and triangle (the red cross is above the white triangle). The pillars are to be placed just East of the altar. The Banners of the East and West are placed in their respective quarters. A cup of Water should be placed in the North, and a censer of incense belongs in the South.

Around the circumference of the room are to be placed four candles: yellow in the East, red in the South, blue in the West, black in the North. In the East-ernmost part of the temple should be placed a white candle. The aspirant should try to obtain glass candle holders which have two parts: a bottom which holds a colored votive candle and a glass cover (colored or opaque) with a hole in the top which acts to shade the candlelight.

A lantern should be placed in the Southwest. The four Elements of the Mystic Repast are to be placed on top of the altar near their respective quarters: a rose in the East, a red candle in the South, a chalice of wine in the West, and a paten of bread and salt in the North. The aspirant will need to have constructed beforehand the Hierophant's Wand, the Hegemon's Wand, and the Keryx's Wand. A convenient sword should also be procured for the station of Hiereus. The aspirant will need a finished Neophyte sash placed in the East of the temple. Elemental symbols may be placed in the four quarters. (See diagram.)

Ritual preparations: It is suggested that the aspirant 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 sandals or slippers. A black cord is to be wrapped three times around the waist. The aspirant must then spend a period of time (10 to 20 minutes) in a darkened room or antechamber to the temple seated in quiet meditation while wearing a hoodwink or blindfold. During this period of time, darkness and silence are to be maintained. The aspirant should imagine him/her self under the watch of Anubis of the West. After this period of silence, the hoodwink may be folded under the black cord tied around the waist. The aspirant may then enter the temple and begin the ritual. As you enter the temple, imagine that you are leaving your physical body outside as a sentinel to guard the temple—your spiritual self is free to receive initiation.

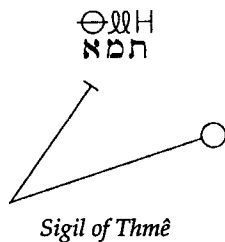
PART 1: The Opening

Enter the temple and walk clockwise to the East. With the sword, perform the Lesser Banishing Ritual of the Pentagram.

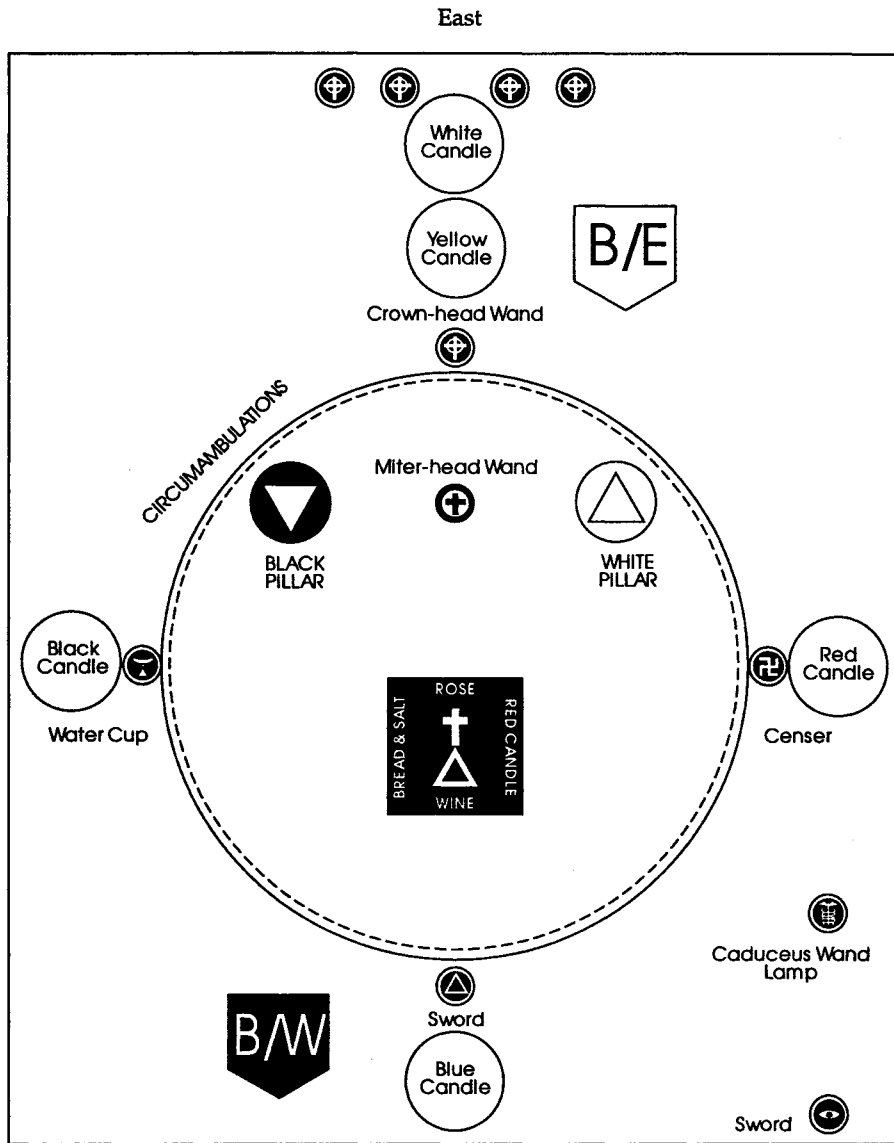
Give one knock with the pommel of the sword against the floor or altar and say "HEKAS, HEKAS, ESTE BEBELOI!" (Hey-kass, Hey-kass, es-tay Bee-beh-loi).

Put the sword aside and go to the West of the temple, facing East. Kneel down and invoke the godform of Thmê (pronounced Tah-may) as follows. Vibrate strongly:

THMÊ! THMÊ! THMÊ! Lady of the Feather by which all souls are measured! 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! Great Lady whose Name rules this temple—the Hall of the Dual Manifestation of MAAT, goddess of Truth! Thou who asseseth 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 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 mitre-headed scepter of the Hegemon. Above her head is the glowing white outline of the cross and triangle, the symbol of the Outer Order of the G.:D.:.



Neophyte Temple for Self-Initiation

Slowly and with much 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 (saying "ATAH, MALKUTH, VE-GEBURAH, VE-GEDULAH, LE-OLAHM, AMEN"). 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 Hall of Judgment. I am a true and willing Seeker of Light and Knowledge. Act as my overseer and reconciler. Speak for me amidst the assembly of the gods and the guardians of this temple. My intentions are honest. I am ready to undergo test and trial. 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 THME! 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. Award me entrance into the Hall of Two Truths! Let me penetrate the Threshold in the Path of the Enterer!

Thmê speaks to you in your own mind:

I am the representative of your Higher and Holy Self. It is only through my intervention that thou canst even approach this sacred Hall. The Higher must arbitrate on behalf of the Lower, elevating it by virtue of association. In this Hall I am thy tongue, thy heart, and thy eye. Fear not, for I shall guide and conduct thee through the Hall of MAAT. Fear not, for I shall speak for thee in this assembly of the gods and the current of the Light.

Imagine the goddess Thmê communicating in silence with the energies in the East. She is the representative of your Higher Self, interceding on your behalf with the guardians of the Hall. 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. As Thmê continues to address the figures, the scene becomes hazy, and it appears that the goddess stands not before the seated figures in the East, but before the gigantic form of Thoth—Djehoti—the ibis-headed god of Wisdom. Thmê continues a silent discussion with the god. After a few moments Thmê turns toward you, salutes with the Neophyte Signs toward the West and says silently:

Thou mayest proceed, O aspirant; thou art MAAT.

(Rise and salute with the Projection [Enterer] Sign and say:) *I ask that the number of officers in this degree and the nature of their offices be proclaimed, that the Powers whose images they are may be reawakened in my sphere and in the sphere of this current—for by Names and Images are all Powers awakened and reawakened.* (Give the Sign of Silence.)

Thmê again gives the Signs. She then holds out the palm of her hand, upon which rests a single white feather. The goddess of Truth inhales sharply and breathes upon the feather, which drifts lightly through the air toward you. The feather is absorbed into your heart center. Say:

Breath is a symbol of Life. The letter "H" is a symbol of the ancient Greek aspirate or breathing, and breath is the evidence of Life. There are three chief officers in this grade, and they all commence with the letter "H": the Hierophant, the Hieres, and the Hegemon. There are three lesser officers besides the Phylax; the Keryx, the Stolistes, and the Dadouchos.

Thmê takes you by the hand and leads you clockwise to the North, where she traces the figure of the cross and triangle with the miter-headed wand. As she does so, you vibrate the name, "AURAMOOUTH" (ow-rah-maht). The beautiful astral form of Auramoouth takes shape before you. She bears a blue cup. Visualize the figure strongly. The godform of Auramoouth traces in the air before you the figure of a cup. She then hands you her chalice of Water. Picking up the Water cup in the North, you take on the office of Stolistes that the goddess has bestowed upon you and turn to face the altar. Say:

I am the Stolistes of the temple. My station is in the North to symbolize cold and moisture. My duties are to watch over the cup of lustral Water and to purify the Hall and the candidate with Water.

THE NEOPHYTE SIGNS



The Projection Sign



The Sign of Silence

As the Stolistes, go clockwise to the East of the Hall. With the cup trace a cross in the air toward the East. Then sprinkle Water thrice in the form of an invoking Water triangle (tracing clockwise starting with the bottom point of the triangle). Trace this same figure in all four quarters, going clockwise around the room. Upon returning to the East hold the cup on high and say "*I purify with Water.*" Return the cup to the North. Step out of the office of Stolistes and return the officer-form to the dominion of Auramoouth.

Thmê again takes you by the hand and leads you clockwise to the South. Once there she uses the miter-headed wand to trace the figure of the cross and triangle while you vibrate the name of, "*THAUM-ESH-NEITH*" (Thom-Aesh-Nay-eet). The goddess begins to formulate in the South. Neith bears a red censer. Visualize the figure strongly. The goddess Thaum-Esh-Neith traces in the air before you the figure of the swastika or Fylfot Cross. She then hands you her censer. Picking up the censer in the South, you take on the office of Dadouchos that the goddess has bestowed upon you and turn to face the altar. Say:

I am the Dadouchos of the temple. My station is in the South to symbolize heat and dryness. My duty is to watch over the lamps and Fires of the temple, to watch over the censer and the incense, and to consecrate the Hall and the candidate with Fire.

As the Dadouchos, go clockwise to the East of the Hall. With the censer trace a cross in the air toward the East. Then wave the censer thrice in the form of an invoking Fire triangle (tracing clockwise starting with the top point of the triangle). Trace this same figure in all four quarters, going clockwise around the room. Upon returning to the East hold the censer on high and say "*I consecrate with Fire.*" Return the censer to the South. Step out of the office of Dadouchos and return the officer-form to the dominion of Thaum-Esh-Neith.

Thmê again takes your hand and leads you clockwise to the Southwest. Once there she uses the wand to trace the figure of the cross and triangle while you vibrate the name of, "*ANOUP EMPEIEBET*" (Ah-noop-em-pay-yeh-bet). Anubis of the East begins to formulate there in the Southwest. The jackal-headed Anubis carries the *Khi* Wand or Caduceus and a violet lamp containing a red Yod of flame. Visualize the figure strongly. The god Anubis traces in the air before you the figure of the Caduceus. He then hands you his wand and lamp. Picking up the Caduceus Wand and lantern in the Southwest, you take on the office of Keryx that the god has bestowed upon you, and turn to face the altar. Say:

I am the Keryx of the temple. My place is within the portal. I am the guardian within as the Phylax who represents ANOUP EMPEMENET (Ah-noop-em-pay-men-et) is the guardian without. I watch over the reception of the candidate. My duties are to lead all Mystic Circumambulations carrying the lamp of my office, and to make all reports and announcements.

My lamp is the symbol of the Hidden Knowledge and my wand is the symbol of its directing Power.

Return the lamp and wand to the Southwest. Step out of the office of Keryx and return the officer-form to the dominion of Anubis.

Thmê takes you clockwise to her own station between the two pillars. Once again you vibrate the name of, "THME" as she makes the sign of the cross and triangle on herself. The goddess Thmê traces in the air before you the figure of a cross. She then hands you her miter-headed wand. Picking up the wand between the pillars, you take on the office of Hegemon that the goddess has bestowed upon you, and turn to face the altar. Say:

I am the Hegemon of the temple. My station is between the two Pillars of Hermes and Solomon and my face is towards the Cubical Altar of the Universe. My duty is to watch over the gateway of the Hidden Knowledge, for I am the reconciler between Light and Darkness. I watch over the preparation of the candidate and assist in his (her) reception and I lead him (her) in the path that conducts from Darkness to Light. The white color of my mantle is the color of purity, my ensign of office is a miter-headed scepter to symbolize religion which guides and regulates life, and my office symbolizes those higher aspirations of the soul which should guide its action.

Return the wand. Step out of the office of Hegemon and return the officer-form to the dominion of Thmê. The goddess of Truth leads you clockwise to the West. Again she traces with her wand the figure of the cross and triangle as you vibrate the name of "HOOR" (Hoor or Hoh-or). Horus appears in the West. The hawk-headed god bears a red sword. Visualize the form strongly. The god traces in the air before you the figure of a triangle. He then hands you his sword. Picking up the sword and the banner of the West, you take on the office of Hieruus that the god Horus has bestowed upon you and turn to face the altar. Say:

I am the Hieruus of the temple. My station is on the throne of the West and is a symbol of increase of Darkness and decrease of Light, and I am the Master of Darkness. I keep the gateway of the West and watch over the reception of the candidate and over the lesser officers in the doing of their work. My black mantle is an image of the Darkness that was upon the Face of the Waters. I carry the Sword of Judgment and the banner of the evening twilight, which is the Banner of the West, and I am called Fortitude by the unhappy.

Return the sword and the banner to the West and step out of the office of Hieruus. Thmê then takes you to the Eastern part of the Hall where she traces the symbol of the circled cross. Vibrate the name of "OUSIRI" (Oo-seer-ee) as the godform begins to formulate in the East. The mummy-wrapped Osiris wears a tall white Stenu crown and bears a white crown-headed scepter. Visualize the form strongly. The

god traces in the air before you the figure of the cross and circle. He then hands you his scepter. Picking up the wand and the banner, you take on the office of Hierophant that Osiris has bestowed upon you, and turn to face the altar. Say:

I am the Hierophant of the temple. My station is on the throne of the East in the place where the Sun rises, and I am the Master of the Hall, governing it according to the laws of the current, as he whose image I am is the Master of all who work for the Hidden Knowledge. My mantle is red because of uncreated Fire and created Fire, and I hold the banner of the morning light which is the Banner of the East. I am called Power and Mercy and Light in Abundance, and I am the Expounder of the Mysteries.

The goddess Thmê returns to her place between the pillars as Hegemon. Replace the banner but retain the wand. Turn to face the East. Give the Sign of the Spiraling Light. Say, "Let the white brilliance of the Divine Spirit Descend!" Feel a flood of Divine Light course through your body from the Kether of the universe. Equilibrate this Light through your body by performing the Qabalistic Cross, loudly vibrating the Hebrew names. Then replace the crown-headed wand. Step out of the office of Hierophant and return the officer-form to the dominion of Osiris. Go clockwise to the Southwest and take up the lantern and wand there. Step into the office of Keryx. Walk deosil (clockwise) 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 Spirit may shine therein from above.

Circumambulate the temple three times, carrying the equilibrated light with you around the temple. Salute the banner of the East with the Neophyte Signs for each circumambulation. After the third pass, return to the West and give the Projection Sign at the symbols upon the altar. Visualize the Divine Light that you have circulated around the temple flowing from your heart center and entering the red cross and the white triangle—empowering them with the divine current. Say:

The Mystic Circumambulation symbolic of the Rise of Light is accomplished.

Perform the Adoration to the Lord of the Universe, saluting after the first three lines with the Projection Sign. After the final line, give the Sign of Silence:

*Holy art Thou, Lord of the Universe! (Salute.)
 Holy art Thou, Whom Nature hath not Formed! (Salute.)
 Holy art Thou, the Vast and the Mighty One! (Salute.)
 Lord of the Light and of the Darkness! (Sign of Silence.)*

Imagine the three astral officer/godforms of the Hierophant, Hiereus and the Hegemon, raising their implements in a salute to the Light and then slowly lowering them.

Still in the office of the Keryx, go to the Northeast with wand and lamp. Hold the implements high and proclaim:

In the Name of the Lord of the Universe, who works in silence and whom naught but silence can express, I declare that the Sun has arisen and the shadows flee away!

Return the implements to the Southwest and step out of the office of Keryx. Return control of the officer-form to Anubis. Walk to the West of the altar facing East. Give three knocks. Then repeat the following words, giving a knock before each word is spoken:

KHABS. AM. PEKHT. KONX. OM. PAX. LIGHT. IN. EXTENSION.

Give the Neophyte Signs toward the altar.

PART 2: The Initiation

Before continuing, take the rose, red candle, cup of wine, and bread and salt off the altar and place them in their associated quarters. Visualize all the astral officer/godforms at their respective stations. Give one knock. Still standing West of the altar say: *"This candidate seeks for entrance."* Give a second knock and say:

I vow that within this mystic sphere, I shall henceforth lose my name and be known in this temple as (state magical motto). I am the inheritor of a dying world, arisen and entered into Darkness. The Mother of Darkness hath blinded me with her hair. The Father of Darkness hath hidden me under his wings. My limbs are still weary from the wars which were in Heaven.

Anubis of the East speaks to you within your mind:

Unpurified and unconsecrated, thou canst not enter our Sacred Hall.

Go clockwise to the station of Stolistes in the North. Visualize Auramoouth holding out the chalice of Water for you. She traces the sigil of the cup. Take up the cup and dip your thumb or index finger into the Water. Trace a cross upon your forehead. Then trace the Water triangle upon your brow, starting with the bottom point of the triangle. Say, *"I am purified with Water."* Return the cup.

Go clockwise to the station of Dadouchos in the South. Visualize Thaum-Esh-Neith holding out the censer for you. She traces the sigil of the Swastika. Take up the censer and trace with it a cross in front of your forehead. Then trace the Fire triangle in front of your brow, starting with the top point of the triangle. Say, *"I am consecrated with Fire."* Return the censer and walk to the West of the altar facing East.

Visualize the goddess Thmê appearing at your right side. Also imagine the god-form of Osiris in the East. In your mind you hear him ask:

Inheritor of a Dying World, why seekest thou to enter our Sacred Hall?

(You answer:) My Soul wanders in Darkness and seeks the Light of the Hidden Knowledge. I believe that in this sacred temple of the Mysteries, knowledge of that Light may be obtained. I am truly willing to take a solemn obligation in the presence of this assembly to uphold the sacred Mysteries and the current of the Light.

I understand that there is nothing contrary to my civil, moral or religious duties in this obligation. Although the magical virtues can indeed awaken into momentary life in the wicked and foolish hearts, they cannot reign in any heart that has not the natural virtues to be their throne.

Osiris speaks to you:

He who is the fountain of the Spirit of man and of things, came not to break, but to fulfill the law. Are you ready to take this oath?

Say: *"I am ready to take this oath."* Kneel down and place your right hand on the cross and triangle on the altar. Imagine the astral forms of the six primary officer/godforms gathering around you to form a hexagram. The Hegemon is already at your right. The Hierophant as Horus the Elder comes down from the East, pinning a black serpent under his foot as he comes to the East of the altar. Hieres appears at your left. Behind you are Stolistes, Keryx and Dadouchos. The Hierophant, who has taken on the godform of HOOR OUER takes your left hand in his.

At this point in the ritual you are aware that the Hall seems much more crowded now with godforms than before—godforms that you can barely perceive. In the East the colossal form of Thoth remains in the Sign of the Enterer. Winged Kerubic deities mark the four cardinal points of the temple. Additional Egyptian figures are stationed at the sub-quarters. But you are mostly aware of forty-two silent figures who line all sides of the temple walls. However your attention is captured by the four colored candles which designate the boundaries of your temple circle. In their place are four enormous pillars of fire and cloud. The pillar to your right and the one in front of you are dual pillars of Light. The pillar to your left and the one behind you are the twin pillars of Darkness. After a pause, repeat the oath:

I (legal name) in the Presence of the Lord of the Universe, who works in silence and whom naught but silence can express, and in this Hall of the Neophytes of the current of the Golden Dawn, do, of my own free will, hereby and hereon, most solemnly promise by and on this holy symbol of the Light, to dedicate my life to the pursuit of the mysteries of the Golden

Dawn tradition of magic and to the completion of the Great Work. I solemnly promise to persevere with courage and determination in the labors of the Divine Science, even as I shall persevere with courage and determination through this ceremony which is their image. I pledge from this day forward to strive with enthusiasm and devotion, in the study of the Hermetic Arts, seeing that such teachings are not given to those who wish only a cursory knowledge thereof.

I undertake to maintain a kindly and benevolent relation with all true seekers of the Light. I will respect all religions, seeing that all faiths contain a ray of the ineffable Light which I seek.

I pledge that I will not suffer myself to be placed in such a state of passivity, that any person, power, or being may cause me to lose control of my words, thoughts, or actions.

I vow that I will not debase my mystical knowledge in the labor of Evil magic at any time tried or under any temptation.

I solemnly promise not to flaunt or parade any knowledge I may acquire to those who are not seekers of the Light, lest our sacred Knowledge be profaned through my error, vanity, or neglect.

I swear upon this holy symbol to observe all these things without evasion, equivocation, or mental reservation. Furthermore, if I break this my magical obligation, I submit myself by own consent, to a punitive stream of power, set in motion by the Divine Guardians of this current, who live in the Light of their perfect justice, and before whom my soul now stands.

Hierophant, Hegemon and Hiereus officer / godforms whisper:

They journey upon the winds, they strike where no one strikes, they slay where no one slays....

(Say:) And as I bow my neck under the sword of the Hiereus, (visualize the sword on the nape of your neck) so do I commit myself unto their hands for vengeance or reward. So help me my mighty and secret Soul, and the Creator of my Soul who works in silence and whom naught but silence can express. (Give a knock.)

Rise Neophyte of the 0 = 0 grade of the Golden Dawn.

Visualize the officer / godforms returning to their stations. In the East the colossal figure of Thoth gives the Sign of Silence. Take up the cup of Water and the censer. Thmê takes your hand and leads you to the North facing East. Anubis comes forward with wand and lamp to the Northeast. Say:

The Voice of my undying and secret Soul said unto me—"Let me enter the path of Darkness and, peradventure, there shall I find the Light. I am the only being in an abyss of Darkness; from an abyss of Darkness came I forth ere my birth from the silence of a primal sleep."

And the Voice of Ages answered unto my Soul—"I am he who formulates in Darkness—the Light that shineth in Darkness, yet the Darkness comprehendeth it not."

Let the Mystical Circumambulation take place in the Path of Knowledge that leadeth unto the Light, with the lamp of Hidden Knowledge to guide me.

Visualize the Keryx and the Hegemon leading you sunwise around the temple. As you pass the Hierophant for the first time, imagine a loud knock and mentally intone the name of "BINAH." As you pass the Hieres in the West, you also hear a loud knock. The second time you pass the Hierophant in the East, imagine a loud knock and mentally intone the name of "CHOKMAH." As you reach the South, the Keryx stops you. Anubis speaks:

Unpurified and unconsecrated, thou canst not enter the Path of the West!

Auramouth steps forward and draws the sigil of the cup before you. With the Water, mark your forehead with the symbols of the cross and Water triangle as before. Say: "I am purified with Water."

Thaum-Esh-Neith steps forward and draws the sigil of the Swastika before you. Wave the censer in front of your forehead in the figures of the cross and Fire triangle. Say: "I am consecrated with Fire."

Thmê speaks:

Child of Earth, twice purified and twice consecrated, thou mayest approach the gateway of the West.

Continue to the West where the fierce form of the Hieres stands. The fiery-eyed Horus with red sword and black banner bars your advance:

Thou canst not pass by me, sayeth the Guardian of the West, unless thou canst tell me my name.

(Say:) Darkness is thy name, thou great one of the Paths of the Shades. Before all things are the Chaos and the Darkness and the gates of the land of Night. Thou art he whose name is Darkness. Thou art the Exorcist in the midst of the Exorcism. I stand before thee without trepidation, for fear is failure, and I am without fear.

Horus speaks:

Thou hast known me now, so pass thou on. Fear is truly failure, and he who trembles at the flame and at the flood and at the shadows of the Air, hath no part in God.

Give a knock. Visualize the Keryx and the Hegemon continuing to lead you in the procession. As you pass the Hieres in the West, imagine a loud knock. When you pass the Hierophant, another knock is heard, and you mentally intone the name of "KETHER." As you reach the North, the Keryx stops you again. Anubis speaks:

Unpurified and unconsecrated, thou canst not enter the path of the East!

Auramouth steps forward and traces the symbol of the cup in the air before you. With the Water, mark your forehead with the symbols of the cross and Water triangle as before. Say: "*I am purified with Water.*"

Thaum-Esh-Neith steps forward and traces the symbol of the Fylfot Cross in the air before you. Wave the censer in front of your forehead in the figures of the cross and Fire triangle. Say: "*I am consecrated with Fire.*"

Thmê speaks:

Child of Earth, thrice purified and thrice consecrated, thou mayest approach the gateway of the East.

Continue to the East where the form of the Hierophant stands. The great god Osiris with crown-headed wand and white banner bars your advance:

Thou canst not pass by me, sayeth the Guardian of the East, unless thou canst tell me my name.

(Say:) Light dawning in Darkness is thy Name, the Light of a Golden Day. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. Thou art that Light which ariseth in Darkness. Thou art the Exorcist in the midst of the Exorcism. Unbalanced Power is the ebbing away of life. Unbalanced Mercy is weakness and the fading out of the Will. Unbalanced Severity is cruelty and the barrenness of mind. Thou art the wielder of the forces of Balance.

Osiris speaks:

Thou hast known me now, so pass thou on to the Cubical Altar of the Universe.

Return the cup and the censer to the stations in the North and South. Thmê leads you to the West of the altar facing East. She remains on your right side. Hiereus comes to your left side. Stolistes, Keryx and Dadouchos form a triangle behind you. The Hierophant descends from the East in the godform of HOOR OUER, Horus the Elder. He holds the crown-headed wand and the Banner of the East. As the godform advances between the pillars, say:

*Come thou in the Power of the Light. Come Thou in the Light of Wisdom.
Come Thou in the Mercy of the Light. The Light hath healing in its Wings.*

Kneel down and visualize all the officer / godforms except the Hierophant doing likewise. For a moment, close your eyes and visualize before you the godform of HOOR-PEKHROTI (Hoor-Pay-Khroh-tee) the child-god of Silence seated upon a white lotus. The Hierophant then gives a knock. Say the following invocation and imagine all the godforms repeating the invocation along with you:

Lord of the Universe—the Vast and the Mighty One! Ruler of the Light and the Darkness! We adore thee and we invoke thee! Look with favor upon this Neophyte who now kneeleth before thee. And grant thine aid unto the higher aspirations of his (her) soul, so that s/he may prove a true and faithful Frater (Soror) Neophyte. To the glory of Thine Ineffable Name. Amen.

Rise and envision the officer / godforms doing likewise. Visualize the three main officers crossing their implements over your head. They speak:

Inheritor of a dying world, we call thee to the living beauty. Wanderer in the wild Darkness, we call thee to the gentle Light. Long hast thou dwelt in Darkness—Quit the Night and seek the Day! We receive thee into the current of the Golden Dawn.

(Say:) *KHABS. AM. PEKHT. KONX. OM. PAX. LIGHT. IN. EXTENSION.*

Feel a white Light forming over your head in the shape of a triangle. The officers take down their implements.

(Say:) *In all my wandering the lamp of the Keryx went before me, though it was not seen by mine eyes. It is the symbol of the Light of the Hidden Knowledge.*

Thmê leads you to the East of the altar, where you visualize that you are treading down a black serpent, a symbol of your own evil and unbalanced persona. Thmê remains on the outside of the white pillar. The astral form of Horus steps forward between the pillars to instruct you in the step, signs, grip, and words of a Neophyte.

Prompted by the godform, you give the step, by advancing your left foot a short space, as if entering a portal. Then give the First or Saluting Sign (Projection Sign) which alludes to your condition in a state of Darkness.

Give the Sign of Silence by placing the left forefinger on your lip, in the position of Harpocrates. (The First Sign is always answered by the Second.)

Exchange the grip or token with the officer/godform by advancing your left foot to touch his, toe and heel. Extend your hand to grasp his, fail and try again, succeeding in touching the fingers only (referring to your seeking guidance in Darkness). Give the Grand Word HAR-PAR-KRAT by whispering it to the astral officer, mouth to ear in exchanged syllables. It refers to the Egyptian god of Silence.

Horus then places you between the pillars. He takes up a position on the outside of the black pillar. You reach out to touch the columns. After a pause, say: *"Let the final consecration take place."*

Go to the station of the Stolistes. Auramooth again traces the sigil of the cup before you. Take up the cup of Water. Return sunwise to the East of the temple and trace a cross in the Air with the implement. Sprinkle Water thrice towards the East in the form of the invoking Water triangle. Go clockwise around the temple and repeat in all four quarters. Upon returning to the East, step between the pillars and face East. Dipping into the Water, mark your forehead with the cross and Water triangle. Hold the cup high and say: *"I am purified with Water."*

Return the cup to the North and walk deosil to the South—the station of Dadouchos. Thaum-Esh-Neith traces the sigil of the Fylfot Cross before you. Take up the censer and walk to the East. With the censer, trace in the air the symbol of the cross and the invoking Fire triangle. Do this in all four quarters. Upon returning to the East, step between the pillars and face East. In front of your forehead, trace with the censer the symbols of the cross and the Fire triangle. Hold the censer high and say: *"I am consecrated with Fire."* Return the censer to the South and stand once more between the pillars. Visualize the four pillars surrounding you again, but this time they are strongly seen and felt.

Remove the black cord and hoodwink that was previously tied around your waist and throw them aside. Say: *"The last remaining symbols of the Path of Darkness are removed."* Pick up the Neophyte sash and put it on over your left shoulder. Say:

In and by the actions of my Higher and Divine Self, I hereby invest myself with the badge of this degree. It symbolizes Light dawning in Darkness. Let the Mystic Circumambulation take place in the pathway of Light.

Visualize all the astral officer/godforms except the Hierophant (who stands holding wand and banner) lining up in the Northeast. The Hegemon takes you behind the black pillar to stand in the procession. Following the lead of the Keryx, the cir-

cumambulation begins. All salute with the Signs when passing the Banner of the East. As you pass the station of the Hierophant, imagine the figure of a red cross formulating above your head—over the white triangle formed upon your brow. The Hieres drops out after one pass of the East, and the Hegemon drops out of the procession after two passes. You and the visualized forms of the others follow the Keryx in a third pass. All the astral officers return to their places.

At this point, you replace the rose, red candle, cup of wine, and bread and salt to the top of the altar. Stand West of the altar. Again imagine the godform of Hoor peKhroti. Repeat the following:

The threefold cord which was bound about my waist was an image of the threefold bondage of mortality, which amongst the initiated is called earthy or material inclination, that has bound into a narrow place the once far-wandering Soul; and the hoodwink was an image of the Darkness, of ignorance, of mortality that has blinded men and women to the happiness and beauty their eyes once looked upon.

The Double Cubical Altar in the center of the Hall is an emblem of visible Nature or the Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said, "The things that are below are a reflection of the things that are above." The world of men and women created to unhappiness is a reflection of the world of Divine Beings created to happiness. It is described in the Sepher Yetzirah or The Book of Formation, as "An Abyss of Height" and "An Abyss of Depth," "An Abyss of the East" and "An Abyss of the West," "An Abyss of the North" and "An Abyss of the South." The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of created Beings arise from Darkness and Obscurity.

On the Altar is a white triangle to be the image of that immortal Light, the Triune Light, which moved in Darkness and formed the world of Darkness and out of Darkness. There are two contending forces and one always uniting them. And these three have their image in the threefold flame of our Being and in the threefold wave of the sensual world.

Stand in the form of the Tau Cross and say: "Glory be to thee, Father of the undying. For Thy glory flows out rejoicing, to the ends of the Earth!" Put your arms down and continue the speech as before:

The red cross above the white triangle, is an image of him who was unfolded in the Light. At its East, South, West, and North angles are a rose, fire, cup of wine, and bread and salt. These allude to the four Elements, Air, Fire, Water, and Earth.

The Mystical Words—KHABS AM PEKHT—are ancient Egyptian, and are the origin of the Greek “KONX OM PAX” which was uttered at the Eleusinian Mysteries. A literal translation would be “Light rushing out in one Ray,” and they signify the same form of Light as that symbolized by the staff of the Keryx.

East of the Double Cubical Altar of created things are the Pillars of Hermes and of Solomon. On these are painted certain Hieroglyphics from the 17th and 125th chapters of the Book of the Dead. They are the symbols of the two powers of day and night, love and hate, work and rest, the subtle force of the lodestone and the eternal out-pouring and in-pouring of the Heart of God.

The lamps that burn, though with a veiled light, upon their summits show that the pathway to Hidden Knowledge, unlike the pathway of Nature—which is a continual undulation, the winding hither and thither of the Serpent—is the straight and narrow way between them.

It was because of this that I stepped between the Pillars to receive the Light and to receive the fourth and final consecration. Two contending Forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of Creation—it is the Triad of Life.

The throne of the Hierophant at the gate of the East is the place of the Guardian of the Dawning Sun. The throne of the Hierereus at the gate of the West is the place of the Guardian against the multitudes that sleep through the Light and awaken at the twilight. The throne of the Hegemon seated between the columns is the place of Balanced Power, between the ultimate Light and the ultimate Darkness.

The wand of the Keryx is the beam of Light from the Hidden Wisdom, and his lamp is an emblem of the ever-burning lamp of the Guardian of the Mysteries.

The seat of the Stolistes at the gate of the North is the place of the Guardian of the Cauldron and the well of Water—of cold and moisture. The seat of the Dadouchos at the gate of the South is the place of the Guardian of the Lake of Fire and the Burning Bush.

Go to the Southwest to face the astral figure of Anubis of the East. The god traces the sigil of the Caduceus before you. Take up the Caduceus Wand and the lantern. Walk deosil to the Northeast and say:

In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, hear ye all, that I (give magical motto) proclaim to have duly initiated myself into the Golden Dawn current of magic as a Neophyte of the 0 = 0 grade.

Replace the wand and the lamp in the Southwest. Return to the West of the altar. Say:

I shall remember my obligations to keep secret this knowledge from those who are not Seekers of the Light—for strength is in silence, and the Seed of Wisdom is sown in silence and grows in darkness and mystery.

I will hold all religions in reverence, for there is none but contains a ray from the ineffable Light which I seek. I will remember the penalty that awaits the breaker of the oath, and the mystery I have received, and that the secret of Wisdom can only be discerned from the place of Balanced Powers. I shall study well the Great Arcanum of the proper equilibrium of Severity and Mercy, for either unbalanced is not good. Unbalanced Severity is cruelty and oppression; unbalanced Mercy is but weakness and would permit Evil to exist unchecked, thus making itself, as it were, the accomplice of that Evil.

I shall remember that things Divine are not attained by mortals who understand the body alone, for only those who are lightly armed can attain the summit.

YHVH alone is our Light and the bestower of perfect Wisdom. No mortal power can do more than bring one to the pathway of that Wisdom, which he could if it so pleased him, put into the heart of a child. For as the whole is greater than the part, so are we but sparks from the insupportable Light which is in the Godhead. The ends of the Earth are swept by the borders of his garment of Flame—from him all things proceed and unto him all things return. Therefore I invoke him. Therefore even the Banner of the East falls in adoration before him.

Visualize Horus coming around to the East of the altar. You hold out your right hand to him. Imagine that the godform pricks the tip of your finger with his sword, causing a small drop of blood to appear. Stand in the position of the Tau Cross and say:

If my oath be forgotten and my solemn pledge broken, let the hue of blood remind me that if I fail in this my oath, my blood may be poured out and my body broken, for heavy is the penalty exacted by the Guardians of the Hidden Knowledge from those who willfully betray their trust.

PART 3: The Closing

Give one knock. Go to the Northeast and say: "HEKAS, HEKAS, ESTE BEBELOI!" Return to the West of the altar and give four knocks. Give the Neophyte Signs.

Walk to the station of Stolistes in the North where Auramooth traces the sigil of the cup before you. Take on the office of the Stolistes. Pick up the cup of Water. Go clockwise to the East of the Hall. With the cup trace a cross in the air toward the East. Then sprinkle Water thrice in the form of an invoking Water triangle. Trace this same figure in all four quarters, going clockwise around the room. Upon returning to the East hold the cup on high and say "*I purify with Water.*" Replace the cup in the North, and return control of the officer-form to Auramooth.

Walk to the station of Dadouchos in the South where Thaum-Esh-Neith traces the sigil of the Fylfot Cross before you. Pick up the censer. Take on the office of Dadouchos. Go clockwise to the East of the Hall. With the censer trace a cross in the air toward the East. Then wave the censer thrice in the form of an invoking Fire triangle. Trace this same figure in all four quarters, going clockwise around the room. Upon returning to the East hold the censer on high and say "*I consecrate with Fire.*" Replace the censer in the South and return control of the officer-form to Thaum-Esh-Neith. Stand once more by the West of the altar. Say:

Let the Mystical Reverse Circumambulation take place in the pathway of the Light.

All of the astral officer/godforms except the Hierophant (who stands holding wand and banner) line up in the Southeast. The Hegemon takes you by the West and South to stand in the procession. Following the lead of the Keryx, the counterclockwise circumambulation begins. All salute with the Signs when passing the Banner of the East. Imagine the Light that had been drawn into the temple slowly beginning to fade. The Hiereus drops out after one pass of the East, and the Hegemon drops out of the procession after two passes. You and the others, follow the Keryx in a third pass. Perform the Reversal Sign of the Spiraling Light. All the astral officers return to their places.

When finished, return to the East. Osiris traces the sigil of the cross and circle in the air before you. You step into the office of Hierophant that Osiris has bestowed upon you and take up the crown-headed scepter. Imagine the Divine Light that you have brought into the temple being withdrawn from the symbol upon the altar—back into your heart center and toward the Kether of the Universe. Perform the Qabalistic Cross to equilibrate the energies within you. Say:

The Mystical Reverse Circumambulation is accomplished. It is the symbol of the Fading Light.

Facing East, perform the Adoration to the Lord of the Universe, saluting after the first three lines with the Projection Sign. After the final line, give the Sign of Silence.

*Holy art Thou, Lord of the Universe! (Salute.)
Holy art Thou, Whom Nature hath not Formed! (Salute.)*

*Holy art Thou, the Vast and the Mighty One! (Salute.)
Lord of the Light and of the Darkness! (Sign of Silence.)*

Imagine the three officers (Hierophant, Hiereus, and the Hegemon) raising their implements in a salute to the Light and then slowly lowering them. Step out of the office of Hierophant, returning the officer-form to the authority of Osiris. Say:

Nothing now remains but to partake of the Mystic Repast, composed of the symbols of the Four Elements.

Go to the West of the altar, facing East. The goddess Thmê comes to the East of the altar, facing West. You give the Sign of the Enterer. Thmê answers with the Sign of Silence. Say:

I invite all Beings present to inhale with me the perfume of this Rose, as a symbol of Air. (Smell the rose.)

To feel with me the warmth of this sacred Fire. (Put your hand over the flame.)

To eat with me this bread and salt as types of Earth. (Dip the bread into the salt and eat.)

And finally to drink with me this wine, the consecrated emblem of Elemental Water. (Make a cross in the air with the cup and drink the wine.)

Once the wine is finished, place the cup upside-down between the cross and triangle. Say: *"It is finished!"* Thmê returns to her station between the pillars.

Give one knock and say, "TETELESTAI!" Give two more knocks. Then repeat the following words, giving a knock before each word is spoken: "KHABS. AM. PEKHT. KONX. OM. PAX. LIGHT. IN. EXTENSION." Give the Neophyte Signs toward the altar. Say:

May what I have partaken maintain me in my search for the Quintessence, the Stone of the Philosophers. True Wisdom, Perfect Happiness, the Summum Bonum.

Thmê comes to your side once more. The both of you walk to the South where Thmê traces the form of the cross and triangle. The godform of Thaum-Esh-Neith salutes with the Projection Sign, Thmê answers with the Sign of Silence. The godform of Thaum-Esh-Neith slowly fades away. In this same manner she releases all the astral godforms in the hall: Auramouth, Anubis, and Horus. She releases Osiris, and even the great form of Thoth in the East by tracing the symbol of the circled cross. All the astral beings in the hall begin to fade from view.

Thmê herself is the last to dissolve. You thank the goddess for her beneficent guidance 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 Thmê back into your heart center. Perform the Qabalistic Cross to equilibrate the energy.

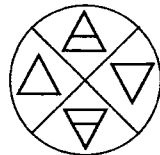
Take up the sword and perform the Lesser Banishing Ritual of the Pentagram. Say:

I now declare this temple duly closed. So mote it be!✧

The First Knowledge Lecture

This is the work to be undertaken by the magician who has undergone the preceding initiation into the Neophyte grade. The lecture is divided up into six sections that make it easier for the reader to digest the knowledge. An examination for each section of the Knowledge Lecture is given at the end of this chapter.

SECTION 1: The Elements



There are four basic magical Elements: Fire, Water, Air, and Earth. (The final unifying Element of Spirit will be discussed in another chapter.) These four primary Elements are regarded as realms, kingdoms, or divisions of Nature. They are the basic modes of existence and action—the building blocks of everything in the universe. All that exists or has the potential to exist contains one or more of these energies. (These Elements are not to be confused with the scientist's table of elements, which are only the most materialized expressions of the Elements in the physical plane.)

The four Elements of the ancients are assigned the dual combination of two of the four qualities of heat, cold, dryness, and moisture. They are:

<i>Qualities</i>	<i>Name</i>	<i>Symbol</i>
Heat and Dryness	FIRE	△
Cold and Moisture	WATER	▽
Heat and Moisture	AIR	△
Cold and Dryness	EARTH	▽

The Element of Fire

(Egyptian—*Ash* or *Ish*, Hebrew—*Asch*, Latin—*Ignis*, Greek—*Pyr*.) *Qualities of Fire*: active, masculine, spontaneous, quick, initiating, initializing, vitalizing, and energetic.

The most physical expression of Fire is the visible, active phase of combustion manifesting in heat and light. The Element of Fire was seen by the Alchemists as an Element which operates at the center of all things, as well as the "agent of transmutation" because all things are derived from and return to Fire. This Element is seen as the great Supernal Father energy—the "seed" force of the universe. It is an Element with two purposes: (1) it is an expression of spiritual energy and the determination of the Spirit, (2) it purifies, burns, and destroys the old so that the new may emerge. Thus it is a symbol of transformation and regeneration. There is a direct parallel between the concepts of Fire and Life. Fire is an image of energy found at the level of animal passions as well as on the plane of spiritual fortitude. Its action is quick and unpredictable. To pass through Fire is symbolic of transcending the human condition. The direction or cardinal point assigned to Fire is South.

The Element of Water

(Egyptian—*Mu*, Hebrew—*Maim*, Latin—*Aqua*, Greek—*Hydor*.) *Qualities of Water*: passive, feminine, receptive, sustaining, subconscious, creative, fluidic, and generative.

In a mundane physical sense, water is a liquid compound of hydrogen and oxygen molecules. In an esoteric sense, the concept of Water implies all liquid materials. Furthermore, the primeval Waters, the image of all primal matter, contain all solid bodies before they obtain rigidity and form. The so-called "fluid body" of man is translated by modern psychology as a symbol of the unconscious or the archetypal feminine side of the personality. Water is seen as a symbol of the Maternal, the Great Mother, as well as the great unfathomable and mysterious well of Wisdom contained within the subconscious mind. In short, Water symbolizes the infinite realm of possibilities, which precede all form and all creation. It is limitless and immortal—the Waters of Creation. Submersion in Water alludes to a return to the pre-formed state. Like the Element of Fire, Water also symbolizes the ideas of transfiguration and regeneration. The direction or cardinal point assigned to Water is West.

The Element of Air

(Egyptian—*Nef*, Hebrew—*Ruach*, Latin—*Aer*, Greek—*Aer*.) *Qualities of Air*: active, masculine, intellectual, ethereal, abstract, and communicative.

The physical expression of Air is that of a mixture of gases which forms the atmosphere of the Earth. Symbolically, Air is related to the creative breath of Life, and, therefore, speech. Light, flight, and weightlessness, as well as scent and smell are all related to the Element of Air. It is connected in many mythologies with the idea of creation and as a medium for movement and the emergence of life processes. Air is a volatile Element which is considered by the Qabalists to be the offspring of the Parental Elements of Fire and Water (thus creating steam). It is the Reconciler between the rival Elements of Fire (male) and Water (female)—balancing and equilibrating these two parental opposites. Air also alludes to the human

intellect and thought processes, which are quick, changeable, and abstract. The direction or cardinal point assigned to Air is East.

The Element of Earth

(Egyptian—*Ta*, Hebrew—*Aretz*, Latin—*Terra*, Greek—*Ge*.) *Qualities of Earth*: passive, feminine, solid, materialization, physical, stable, slow-moving, and grounded.

In a technical sense, earth is the dry land surface of the planet, made up of solid organic and inorganic particles. Allegorically it is much more than that. Earth represents the physical, materialized universe in which we live. It is the tangible world around us that we can touch and feel. Earth is the Daughter of Fire and Water, just as Air is the Son. This Element encompasses all activities of productivity, fertility, growth, and regeneration. Earth is the fourth and final Element and the result of the actions of the other three. The direction or cardinal point assigned to Earth is North.✧

SECTION 2: The Zodiac



What is Astrology and why is it important? Astrology is a science that examines the action of celestial bodies upon all living beings, non-living objects, and earthly conditions, as well as their reactions to such influences. The study of the stars is in fact one of the oldest sciences known to humankind, tracing its origins back to ancient Sumer and even earlier. The Astrological arts were also well known to the Egyptians, Hindus, Chinese, Persians, and the great civilizations of the ancient Americas.

Astrology is the progenitor of astronomy, and for many years the two existed as one science. Nowadays, astronomy is considered an “objective” science of distances, masses, speeds, etc., while Astrology is a “subjective” and intuitive science which not only deals with the astronomical delineation of horoscopes, but can also be called a *philosophy* which helps to explain the spiritual essence of life.

There are in reality two branches of Astrology. The first is *Exoteric Astrology* which includes the mathematics of the art involved with charting a horoscope and the predictive arts. The second is *Esoteric Astrology* which deals with mysteries of the universe itself, the spiritual, moral, intellectual and physical dynamics of the cosmos. Esoteric Astrology reveals the universal pattern of living and the means by which human beings can align themselves with the spiritual fabric and pattern of the universe. It is a system for understanding celestial energies and a method for viewing the universe as a symmetrical whole.

Of great importance to the art of Astrology is the *Zodiac*. This is a circle or belt, which anciently was said to extend eight or nine degrees on each side of the *ecliptic* (the Sun’s apparent path around the Earth, or the orbit of the Earth as viewed from the Sun.) The Zodiacal “wheel” is a flat chart which is divided into twelve houses, each of which is said to be ruled by one of the twelve Signs.

The twelve Signs of the Zodiac are distributed among the four *Triplicities* (or sets of three Signs). Each of these triplicities is attributed to one of the four Elements, and they represent the operation of the Elements in the Zodiac. The twelve

Signs are also divided into three *Quadruplicities* (or groups of four Signs). Each of these Quadruplicities is attributed to one of the three qualities of Cardinal, Mutable, and Kerubic (Fixed).

The Triplicities (grouped by Element)

Fire Signs

Aries, Leo, and Sagittarius. *Positive traits:* fiery, impassioned, eager, spontaneous, independent, and enthusiastic. *Negative traits:* They can be too forceful, domineering, and overbearing.

Water Signs

Cancer, Scorpio, and Pisces. *Positive traits:* intuitive, receptive, emotional, sensitive, compassionate, and complex. *Negative traits:* They can be moody, easily influenced, self-pitying, and wavering.

Air Signs

Libra, Aquarius, and Gemini. *Positive traits:* able to communicate well, intellectual, logical, open-minded, idealistic, and objective. *Negative traits:* They can be cold, insensitive, and impractical.

Earth Signs

Capricorn, Taurus, and Virgo. *Positive traits:* stable, earthy, practical, dependable, conservative, and sensual. *Negative traits:* They can be dull, slow, possessive, and overly materialistic.

The Quadruplicities (grouped by quality)

Cardinal Signs

Aries, Cancer, Libra, and Capricorn. These Signs are known as Cardinal because they rule the change of seasons: Aries—spring; Cancer—Summer; Libra—Fall; and Capricorn—Winter. These Signs are also attributed to the four cardinal points of the compass: Aries—East; Cancer—North; Libra—West; and Capricorn—South. *Positive qualities:* Cardinal Signs are active, fervent, independent, enthusiastic, ambitious, and initiating. Mentally they are quick and insatiable. *Negative qualities:* They can be impetuous, domineering, thoughtless and without the ability to follow through with projects they have started.

Kerubic Signs

Leo, Scorpio, Aquarius, and Taurus. These *Fixed Signs* govern the middle month of each season. Unlike the Cardinal Signs which herald the transition between seasons, the Kerubic Signs are solidly established in the heart of each season. *Positive qualities:* These Signs are stable, determined, persevering, able to concentrate, and accumulative. Their goals are reached slowly but steadily. They are perceptive and have excellent memories. *Negative qualities:* They can be egotistical, obstinate and too firmly ingrained in their ways and opinions.

Mutable Signs

Sagittarius, Pisces, Gemini, and Virgo. These Signs rule the closing month of each season. Also called *Common Signs*, they govern the completion of the work of one season while looking ahead to the next season. *Positive qualities*: adaptable, versatile, changeable, subtle, intuitive, and understanding. Mentally, they are clever and flexible. *Negative qualities*: They can be unreliable, fickle, deceptive, and cunning.

To get a better understanding of each Sign, we will present a more in-depth look at each one in turn.

The Signs of the Zodiac

<i>Symbol</i>	<i>Name</i>	<i>Image</i>	<i>Triplicity</i>	<i>Quadruplicity</i>
♈	ARIES	the Ram	Fire	Cardinal
♉	TAURUS	the Bull	Earth	Kerubic
♊	GEMINI	the Twins	Air	Mutable
♋	CANCER	the Crab	Water	Cardinal
♌	LEO	the Lion	Fire	Kerubic
♍	VIRGO	the Virgin	Earth	Mutable
♎	LIBRA	the Scales	Air	Cardinal
♏	SCORPIO	the Scorpion	Water	Kerubic
♐	SAGITTARIUS	the Archer	Fire	Mutable
♑	CAPRICORN	the Sea Goat	Earth	Cardinal
♒	AQUARIUS	the Water-bearer	Air	Kerubic
♓	PISCES	the Two Fish	Water	Mutable

♈ ARIES (March 21–April 19)

Sigil: Ram's horns *Triplicity*: Fire *Quality*: Cardinal

Key phrase: I AM *Key word*: ACTIVITY

Positive traits:

quick
 initiating
 pioneering
 executive
 eager
 courageous
 independent
 dynamic
 impulsive
 competitive
 lives in the present

Negative traits:

quick-tempered
 overbearing
 violent
 intolerant
 egotistical
 impatient
 abrupt
 doesn't follow through
 hasty
 "after ME"

♉ TAURUS (April 20–May 20)

Sigil: Bull's head *Triplicity:* Earth *Quality:* Kerubic
Key phrase: I HAVE *Key word:* STABILITY

Positive traits:

stable
 dependable
 practical
 thorough
 domestic
 conventional
 aesthetic
 sensual

Negative traits:

short-tempered
 bull-headed
 slow-moving
 quarrelsome
 possessive
 greedy
 selfish
 materialistic

♊ GEMINI (May 21–June 20)

Sigil: Roman Numeral 2 *Triplicity:* Air *Quality:* Mutable
Key phrase: I THINK *Key word:* VERSATILITY

Positive traits:

versatile
 adaptable
 sociable
 dual
 expressive
 inquisitive
 inventive
 dexterous
 intelligent
 literary
 quick-witted

Negative traits:

changeable
 alternating
 scatterbrained
 conniving
 fidgety
 short attention span
 lacks follow-through
 lacks powers
 of concentration

♋ CANCER (June 21–July 22)

Sigil: Crab's claws *Triplicity:* Water *Quality:* Cardinal
Key phrase: I FEEL *Key word:* DEVOTION

Positive traits:

nurturing
 maternal
 domestic
 traditional
 emotional
 sensitive
 understanding
 supportive
 retentive
 excellent memory

Negative traits:

self-pitying
 self-centered
 moody
 sulky
 negative
 overcautious
 indolent
 manipulative
 overly emotional

♌ LEO (July 23–August 22)

Sigil: Lion's tail *Triplicity:* Fire *Quality:* Kerubic
Key phrase: I WILL *Key word:* MAGNETISM

Positive traits:

romantic
charismatic
dramatic
distinguished
proud
ambitious
enterprising
self-confident
idealistic
charitable

Negative traits:

egotistical
conceited
bombastic
pompous
childish
status conscious
domineering
cruel
tyrant

♍ VIRGO (August 23–September 22)

Sigil: Greek word for virgin *Triplicity:* Earth *Quality:* Mutable
Key phrase: I ANALYZE *Key word:* PRACTICALITY

Positive traits:

practical
analytical
discriminating
scientific
systematic
exacting
diligent
industrious
perfectionist
neat

Negative traits:

faultfinding
critical
picky
cynical
stuffy
snobbish
hypochondriac
self-centered

♎ LIBRA (September 23–October 22)

Sigil: The scales *Triplicity:* Air *Quality:* Cardinal
Key phrase: I BALANCE *Key word:* HARMONY

Positive traits:

sociable
tactful
amicable
cooperative
persuasive
peace-loving
sophisticated
diplomatic
fair

Negative traits:

indecisive
ambivalent
inconsistent
sulking
easily deterred
lover of intrigue
peace at any cost

♏ SCORPIO (October 23–November 21)

Sigil: Scorpion's Tail *Triplicity:* Water *Quality:* Kerubic

Key phrase: I DESIRE *Key word:* INTENSITY

Positive traits:

intense
profound
penetrating
resolute
motivated
resourceful
passionate
aware
investigative

Negative traits:

temperamental
irritable
intolerant
domineering
violent
jealous
resentful
distrustful
secretive

♐ SAGITTARIUS (November 22–December 21)

Sigil: Archer's arrow *Triplicity:* Fire *Quality:* Mutable

Key phrase: I UNDERSTAND *Key word:* VISUALIZATION

Positive traits:

freedom-loving
honest
straightforward
open-minded
philosophical
religious
educated
ethical
optimistic
enthusiastic
charitable

Negative traits:

exaggerating
quarrelsome
talks too much
blunt
tactless
impatient
procrastinating
self-indulgent
pushy
hot-headed
a risk-taker

♑ CAPRICORN (December 22–January 19)

Sigil: Sea-goat's horn and tail *Triplicity:* Earth *Quality:* Cardinal

Key phrase: I USE *Key word:* AMBITION

Positive traits:

ambitious
hardworking
serious
businesslike
conservative
pragmatic
prudent
responsible
scrupulous

Negative traits:

stubborn
sulking
egotist
status-conscious
overbearing
unforgiving
fatalistic
inhibited
mind over heart

♊ AQUARIUS (January 20–February 18)

Sigil: Waves of water *Triplicity:* Air *Quality:* Kerubic
Key phrase: I KNOW *Key word:* IMAGINATION

Positive traits:

imaginative
 inventive
 progressive
 independent
 scientific
 intellectual
 logical
 individualistic
 understanding
 benevolent
 philanthropic

Negative traits:

unemotional
 aloof
 dispassionate
 temperamental
 unpredictable
 shy
 eccentric
 extremist
 unruly
 fixed in opinions

♋ PISCES (February 19–March 20)

Sigil: Two fish tied together *Triplicity:* Water *Quality:* Mutable
Key phrase: I BELIEVE *Key word:* UNDERSTANDING

Positive traits:

understanding
 intuitive
 instinctive
 introspective
 humanitarian
 compassionate
 charitable
 sympathetic
 emotional
 sacrificing
 artistic
 musical
 sensitive

Negative traits:

negative
 pessimistic
 melancholy
 procrastinating
 hesitating
 chatterbox
 lazy
 impractical
 unrealistic
 fearful
 fainthearted
 feels misunderstood
 emotionally constrained

SECTION 3: The Seven Ancient Planets



To the Ancients, five Planets were known besides the luminaries of the Sun and the Moon. The Planets, like the Zodiacal Signs, each have a set of characteristics assigned to them. Each Planet is said to rule one or more of the Signs. The energy of a Planet is strong in the Sign(s) that it rules (the Sign of the Planet's *dignity*). In addition every Planet also has one Sign, aside from the one it rules, where it expresses itself in a compatible fashion (the Sign of the Planet's

exaltation). When a Planet is in the Sign directly opposite to the one it rules, it is in the Sign of its *detriment*. Also, when a Planet is in the Sign opposite of its exaltation, it is in the Sign of its *fall*. Thus a Planet's dignity and its exaltation are harmonious with its energy, while its detriment and its fall are contrary to the Planet's energy. To get a better idea of the energies and associations of each Planet, the following explanations are provided:²⁰

☾ LUNA (The Moon)

Rules: Cancer Exaltation: Taurus

Detriment: Capricorn Fall: Scorpio

Represents: domestic, nurturing urge

Key word: EMOTIONS

Luna is a Roman name identified with Diana, goddess of the Moon. The Moon embodies the primary female principle and women in general. It encompasses instincts, moods, feelings, habits, the subconscious, tides, phases, reflexes, reflections, alternations, and receptivity. Luna rules needs, desires, personal interests, magnetism, liquids, impressionability, fertility, and growth. The Moon's action changes and fluctuates.

☿ MERCURY

Rules: Gemini, Virgo Exaltation: Aquarius

Detriment: Sagittarius, Pisces Fall: Leo

Represents: intellectual, expressive urge

Key word: REASONING POWERS

Mercury is named after the fleet-footed Roman messenger god. Mercury governs communication, reason, intellect, rationalization, awareness, perceptions, adroitness, opinions, transmission, words, speaking, writing, mailings, and means of expression. In addition Mercury deals with family, children, siblings, social contacts, day-to-day activities, travel, and transportation. This Planet's action is rapid, unpredictable, and explosive.

♀ VENUS

Rules: Taurus, Libra Exaltation: Pisces

Detriment: Scorpio, Aries Fall: Virgo

Represents: social urge, values

Key word: AFFECTION

Venus, the Planet of Love, named after the Roman goddess, was in ancient times nicknamed the *Lesser Benefic*. It governs pleasure, natural love, sensuality, socia-

²⁰ Note that here the Planets are given in the order of their *speed*, whereas in most other Golden Dawn listings they are given in a reverse order according to their attribution to the Sephiroth descending the Tree of Life.

bility, attraction, interaction, art, music, poetry, drama, song, culture, beauty, possessions, jewelry, candy, sentiments, color, marriage, and unions. Its action is mild and harmonious.

☉ SOL (The Sun)

Rules: Leo *Exaltation:* Aries

Detriment: Aquarius *Fall:* Libra

Represents: Power urge, ego, personality

Key word: INNER SELF

Sol is the Roman name of the invincible Sun deity. It is the origin of the word "Solar." Sol represents the primary masculine principle and men in general. It is also the fundamental expression of the individual, displaying qualities of success and leadership. Sol governs health, vitality, personal fulfillment, energy, essential principles, authority, command, rank, office, title, advancement, identity, and capacity for experience. The Sun's action is energizing and stimulating.

♂ MARS

Rules: Aries (co-rules Scorpio) *Exaltation:* Capricorn

Detriment: Libra (Taurus) *Fall:* Cancer

Represents: Aggressive urge, initiative, action

Key word: ENERGY

The Planet Mars, named after the Roman god of war, was referred to by the Ancients as the *Lesser Malefic*. It governs desires, sexual energies, focused energies, dynamic action, animal nature, force, power, strife, strain, adversity, work, achievement, competition, and death. Mars also rules weapons, war, accidents, violence, surgery, tools, iron, and steel. The action of this Planet is sudden, forceful, and disruptive. The energy of Mars can be used violently and destructively or with valor and fortitude.

♃ JUPITER

Rules: Sagittarius (sub-rules Pisces) *Exaltation:* Cancer

Detriment: Gemini (Virgo) *Fall:* Capricorn

Represents: compassionate, protective urge

Key word: EXPANSION

Jupiter, named after the primary Roman god was called the *Greater Benefic* by the ancients. Jupiter is the lawmaker, the judge, and the benefactor of humankind. This Planet rules leisure time, wealth, growth, prosperity, opportunity, assimilation, indulgence, optimism, big business, morality, the higher (abstract) mind, higher education, ambitions, philosophy, and luck. Jupiter's action is orderly and efficient and fosters growth and increase.

♄ SATURN

Rules: Capricorn (sub-rules Aquarius) *Exaltation:* Libra

Detriment: Cancer (Leo) *Fall:* Aries

Represents: security, safety urge

Key word: THE TEACHER

Saturn, named after the Roman god of agriculture, was called the *Greater Malefic* in earlier times. This Planet is known as the taskmaster of the horoscope. It rules organization, discipline, responsibility, structure, goals, career opportunities, limitations, conservatism, crystallized focus, restrictions, delays, theories, orthodoxy, tradition, depth, time, patience, truth, wisdom, aging, and solidification. Saturn's action is slow and enduring.

The Ancients also assigned certain Planetary values to the North and South Nodes of the Moon, that is, the points in celestial longitude where the Moon crosses over the ecliptic or path of the Sun. Luna's North Node is listed by its position in the ephemeris and the South Node is always its exact opposite, having the same number of degrees and minutes, but of the converse Sign. The Nodes of the Moon are called:

CAPUT DRACONIS (*The Head of the Dragon*) North Node ♁

CAUDA DRACONIS (*The Tail of the Dragon*) South Node ♁

The North Node is a point of gain, increase and added self-assurance. The South Node is a point of release, decrease, and letting go.

The Days of the week are attributed to and (in some cases) named after the seven ancient Planets and the gods who represented them. They are:

<i>Norse</i>	<i>Latin</i>	<i>Saxon</i>	<i>English</i>
	Sol	Sun's Day	Sunday
	Luna	Moon's Day	Monday
Tyr	Mars	Tiw's Day	Tuesday
Wotan	Mercury	Woden's Day	Wednesday
Thor	Jove (Jupiter)	Thor's Day	Thursday
Freya	Venus	Frigg's Day	Friday
	Saturn	Seterne's Day	Saturday

The New Planets

Uranus was discovered on March 13, 1782. Neptune was discovered on September 24, 1846, and Pluto on January 21, 1930. These outer Planets did not have a prominent place in early Order teachings, although the effect of Caput Draconis was said to be similar to that of Neptune, and the influence of Cauda Draconis was supposed to be similar to that of Uranus. Because these Planets are slow moving in

their orbits around the Sun, they are regarded as symbols of eras. These Planets, which are also referred to as the *Transcendental Planets*, do not enter into the ancient sevenfold scheme of the Heptad of the Planets, which is a vital aspect of the Golden Dawn system of magic. Because of this, the outer Planets will rarely be referred to elsewhere in this book. They are mentioned here because it is important that today's student have a thorough grounding in the basics of modern Astrology.

♅ URANUS

Rules: Aquarius (with sub-ruler, Saturn) *Exaltation:* Scorpio

Detriment: Leo *Fall:* Taurus

Represents: Freedom urge ("divine discontent")

Key word: THE AWAKENER

Uranus was the god of the starlit sky, the progenitor of the gods. The Planet Uranus rules science, electricity, lightning, the stroke of genius, suddenness, magic, the occult, Astrology, x-rays, inventions, discoveries, originality, and psychology. It is intellectual, progressive, futuristic, humanitarian, egotistical, rebellious, eccentric, unorthodox, unconventional, and utopian. This Planet rules sudden change, individualism, independence, autonomy, and natural disasters. It is considered to be the upper octave of Mercury. Uranus's action is sudden, unforeseen, and usually violent.

♆ NEPTUNE

Rules: Pisces (with sub-ruler, Jupiter) *Exaltation:* —

Detriment: Virgo *Fall:* —

Represents: spiritual or escapist urge

Key word: INTUITION

The Planet Neptune is named for the Roman god of the Sea. It rules liquids, all marine activities, glamour, the stage, movies and television, the fantastic, dreams, psychic powers, intuition, illusion, delusion, mystique, spirituality, ideals, things we take for granted, fog, mystery, intangibles, immateriality, fragrances, trances, drugs, addictions, hypnosis, and sleep-walking. Neptune is said to be the upper octave of Venus. Its action is subtle and imperceptible, yet sometimes insidious.

♇ PLUTO

Rules: Scorpio (with co-ruler, Mars) *Exaltation:* —

Detriment: Taurus *Fall:* —

Represents: Fusion, destroying or reforming urge

Key word: TRANSFORMATION

The Planet Pluto was named after the god of the Underworld. It governs all things that are secret or hidden from view, such as the subconscious mind. Pluto also rules replication, conception, generation, regeneration, degeneration, birth and death, beginnings and endings, bacteria, viruses, slow growth, turmoil, rejuvenation, transfiguration, reorganization, phobias, obsessions, subversion, atomic

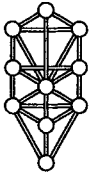
power, crime, exposure, isolation, perspective, awareness of the masses, covert activities, and the exclusive. Many consider it to be the higher octave of Mars. Pluto's action is slow, ponderous and inescapable.

Finally, we must refer to the *Earth* which is not usually portrayed along with the other Planets. This is because the Earth as a Planet never leaves our sphere of experience. It is *terra firma*—a constant that is always with each of us, here and now, under our feet (so long as modern man does not destroy her). It represents the physical plane and mundane matters. In astrological terms the Earth is tentatively ruled by Taurus. Its Key word is *Reality*. In a horoscope, the Earth is always the exact opposite of the Sun by Sign, degree, and house placement. It alludes to the individual's mission in life.✧

Table of Essential Dignities

Planet	Dignity	Detriment	Exaltation	Fall
Saturn	♄, ⚄	♁, ♁	♄	♄
Jupiter	♃, ♃	♁, ♁	♃	♃
Mars	♂, ♂	♁, ♁	♂	♂
Sol	♌	♄	♌	♌
Venus	♅, ♅	♁, ♁	♅	♅
Mercury	♁, ♁	♃, ♃	♁	♁
Luna	♁	♂	♁	♁
Uranus	♅	♁	♅	♅
Neptune	♆	♁	♆	♆
Pluto	♇	♁	♇	♇

SECTION 4: The Qabalah



Qabalah is a Hebrew word which means "tradition." It is derived from the root word *qibel*, meaning "to receive." This refers to the ancient custom of handing down esoteric knowledge by oral transmission. What the word *Qabalah* encompasses is an entire body of ancient Hebrew mystical principles that are the cornerstone and focus of the Western Esoteric Tradition. Virtually all Western spiritual systems can trace their roots to the Qabalistic Tree of Life. The exact origins of the Qabalah are unclear, but it certainly contains some vestiges of Egyptian, Greek, and Chaldean influence.

By its nature, mysticism is knowledge that cannot be communicated directly but may be expressed only through symbolism and metaphor. Like other esoteric systems, Qabalah also draws upon the mystic's awareness of the transcendence of the eternal deity. Another element of Qabalah is that it seeks to reveal the hidden mysteries of the Divine as well as the connection between the divine

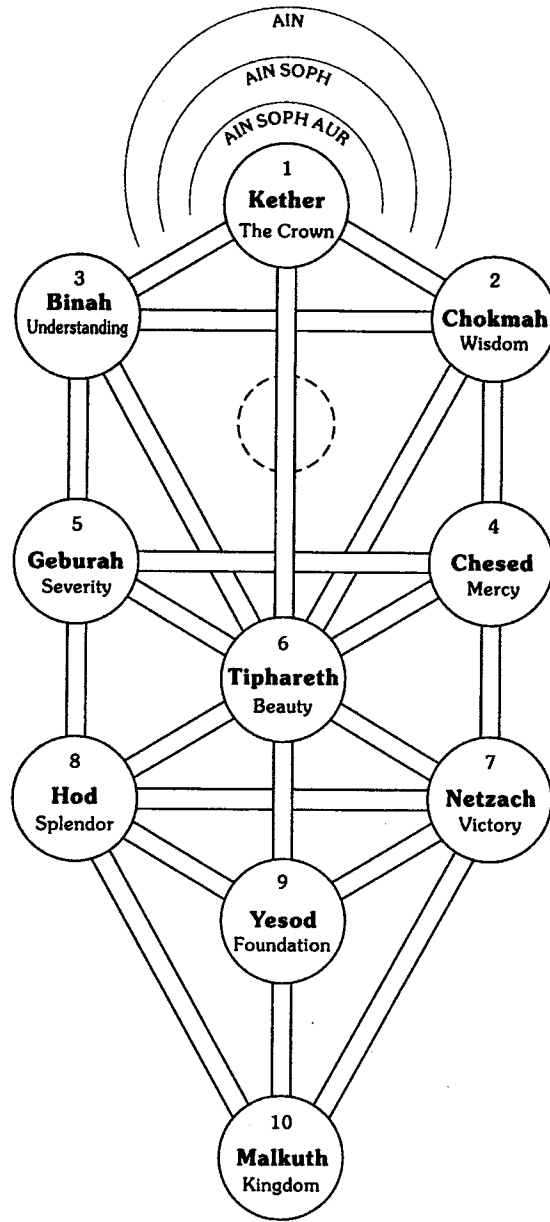
life on one hand and the life of humans on the other. The goal of the Qabalist is to discover and invent keys to the understanding of arcane symbols which reflect the eternal mysteries.

Israel Regardie stated that, "Qabalah is a trustworthy guide, leading to a comprehension of the universe and one's own self." It is all this and more. This "Tradition" was never restricted to instruction in the mystical path alone; it also includes ideas on the origins of the universe, of Angelic hierarchies, and the practice of magic. Qabalah is the foundation upon which the art of Western magic rests. Magic has been defined by Aleister Crowley as "the science and art of causing change to occur in conformity with Will." To this Dion Fortune added "changes in consciousness."

The Qabalah, which Dion Fortune called "the Yoga of the West" reveals the nature of certain physical and psychological phenomena. Once these are *rightly* understood, the student can use the principles of magic to exercise control over the conditions and circumstances of his/her life. Magic provides the practical application of the theories supplied by the Qabalah.

The Qabalah as it exists today is a vibrant, living and dynamic philosophy which includes ideas on the origin of the entire Cosmos, the eternal mind of God, and the spiritual development of humankind. It is a precise mystical system that describes universal laws and shows us how to utilize spiritual principles in everyday life. By firmly fixing Qabalistic symbols such as the Tree of Life in one's mind, the aspirant has access to a balanced group of archetypes that the Inner Self can more easily relate to, thus making true spiritual growth more readily attainable. As the Hermetic student begins to contemplate and experience the energies of the *Sephiroth* (the ten emanations of the Qabalistic Tree of Life) s/he will find that they develop into genuine Forces that become animated within the psyche. These newly awakened Forces will initiate a process of reorganization in the mind of the student, gathering up disjointed elements of the Divine Powers which lay dormant in the average person. They begin to structure themselves in accordance with the Sephiroth, permitting the student to tap into a previously unknown source of Divine Inspiration which is kept alive and prolific through meditation and active ritual work. The Qabalah has often been called the "Ladder of Lights" because it not only depicts Cosmic generation, which is the descent of the Divine into the physical, but also defines how the individual may employ it for spiritual ascent by purifying both body and mind through ceremony, contemplation, and prayer, until at length one achieves that pristine state of consciousness that is necessary to attain union with the Higher Self, which is the emissary to the Divine Self represented by the first Sephirah of Kether.

Some people who have a brief encounter with the Qabalah come away with the idea that it is a purely patriarchal or male-oriented philosophy simply because of its Hebrew origins. Nothing could be further from the truth. Take for example a word which is common throughout Qabalistic teachings, "*Elohim*." This a word formed from a feminine noun, "*Eloah*" and a masculine plural "*im*." You are left with a word that has both male and female characteristics which literally means "gods"—the creative principle formed from the perfect and equal union of



The Tree of Life

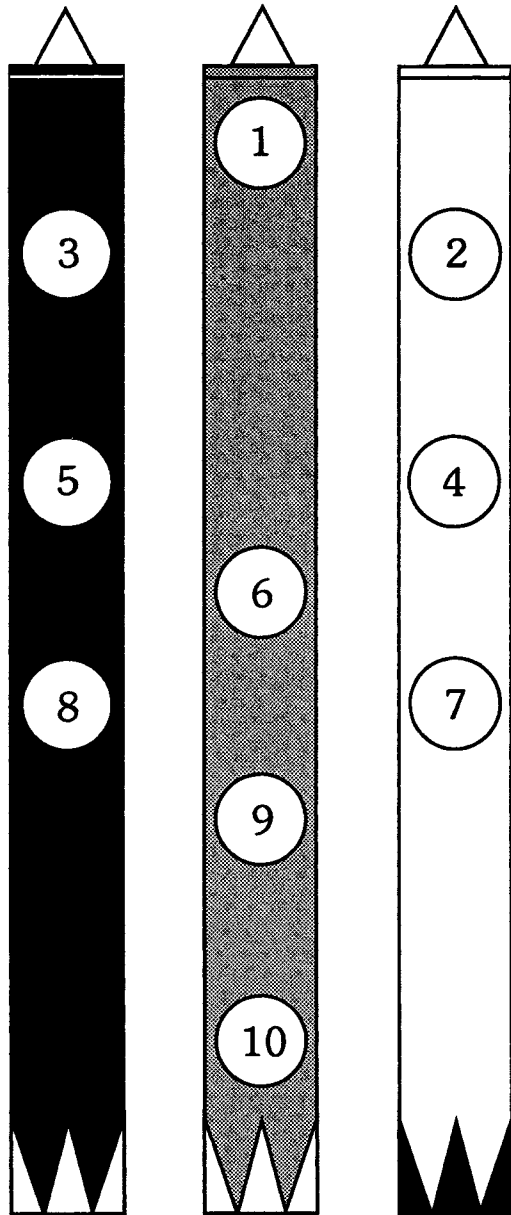
the divine male and the divine female principles. Read in this context, the Qabalistic origins of the first five books of the Old Testament (the *Pentateuch*) give an entirely new meaning. The first sentence of Genesis, which in Hebrew begins as "*Berashith bara Elohim Ath-ha-Shamaim w' Ath ha-Aretz,*" can be interpreted as "In the beginning, the gods (the united Male and Female aspects of the Divine) created the Heavens and the Earth." This idea of the equality of the divine male and divine female principles, although suppressed for centuries by male-dominated societies, is carefully hidden in Qabalistic doctrine, although at times it has slipped out unforeseen in almost all translations of the *Pentateuch*, such as in Genesis 1:26 and 1:27: "And God went on to say let *us* make man in *our* image, according to *our* likeness," "And God proceeded to create the man in his image, in God's image he created him; *male and female* he created them."

Another example is the word *Sephiroth*, which is used to describe the ten emanations of the Divine. Here we have a feminine noun *Sephirah* being joined to a feminine plural "*oth.*" This again points to the importance of the feminine in Qabalah. The Sephiroth themselves are generally considered feminine because they structure and give form to the emanations of deity. Thus anyone who seriously studies the Qabalah for any length of time will see that it is a very balanced system for spiritual growth.

The Qabalah is usually classified under four heads which overlap each other in some instances. They are:

1. THE DOGMATIC QABALAH—the study of ancient Qabalistic books such as the Written *Torah* also called the *Pentateuch*, the *Zohar*, the *Bahir*, and the *Sepher Yetzirah*.
2. THE PRACTICAL QABALAH—deals with the construction of talismans used in ceremonial magic.
3. THE LITERAL QABALAH—deals with *Gematria*; the relationships between numbers and the letters of the Hebrew alphabet, which yield many hidden meanings of Hebrew words and names.
4. THE UNWRITTEN QABALAH—refers to the correct knowledge of the sacred symbol known as the Tree of Life (*Etz-ha-Chayim*). This is the only branch of the Qabalah that the Neophyte of this course will need to study for now.

We will not at this time describe the long history and evolution of the Qabalah as espoused and elucidated by various teachers and sources down through the ages. To do so would be to place an undue burden upon the Neophyte. However, for ambitious students who like to take on burdens, we highly recommend a book by Gershom Scholem called simply *Kabbalah* published by Dorset Press (New York). This book gives an excellent and detailed account of the various schools of Qabalistic thought.



The Pillars

SECTION 5: The Sephiroth



The Hebrew Qabalists referred the highest and most abstract ideas to ten emanations of deity which are called the *Sephiroth* (sef-eer-oth). Singularly they are called *Sephirah*. When arranged in a certain manner, the ten Sephiroth and the twenty-two paths which connect them form the *Tree of Life*. Together, the Ten Sephiroth and the Twenty-two Paths comprise what are called the

Thirty-two Paths of Wisdom.

The Tree of Life is the single most important symbol of the Qabalah. Just a glance at its diagram will reveal it to be a system of perfect mathematics, symmetry, and beauty. It is represented as ten circles or orbs known as the *Sephiroth*, which is said to mean "Numbers," "Spheres" and "Emanations."²¹ Some have seen the Sephiroth as divine powers or vessels. Others regard them as divine tools or instruments of the Eternal (although not separated from the Eternal like human tools are). All agree, however, that the Sephiroth express divine attributions or essences that are organized into an archetypal pattern which is the model for everything that has come into the manifest universe. The relationships implied in the Tree of Life underscore the whole of existence, and so the attributes of the Sephiroth may be found in any branch of knowledge. Although their basic definition confirms them as characteristics of the Divine, they can be described in terms of human experience because men and women are formed as stated before, in the image of the Divine.

One essential aspect of the Sephiroth is that they are placed upon the Tree of Life in perfect juxtaposition, so that each Sephirah counterbalances one on the opposite side of the Tree. The ten Sephiroth emanate from the *Three Negative Veils of Existence* (various abstract stages of "nothingness") in succession as if "one candle were lit from another without the Emanator being diminished in any way" and in a specific order. They are not seen as being separated from the Source. The Qabalists agree that there are ten because ten is a perfect number, one which includes every digit without repetition, and contains the total essence of all numbers. The number ten is therefore an all-embracing number. Outside of ten there exists no other such number, because what is beyond ten returns again to units.

The Pillars

The most important configuration which occurs on the Tree is that of three pillars formed by the natural succession of the Sephiroth. The left-hand pillar, also called the *Pillar of Severity*, consists of the spheres of Binah, Geburah, and Hod. The right-hand pillar, known as the *Pillar of Mercy*, is comprised of the spheres of Chokmah, Chesed, and Netzach. The central spheres of Kether, Tiphareth, Yesod, and Malkuth form the *Middle Pillar*, or the *Pillar of Mildness*.

The right-hand or white pillar is described as masculine, positive and active. It is also known as the *Pillar of Force*. The left-hand or black pillar is feminine, negative and passive. This pillar is called the *Pillar of Form*. The black and

²¹ The word *Sephirah* is derived from the root word סִפְרָה, from which come *sepher*—"book," *siphar*—"number," *sippur*—"story," and *sipper*—"to tell."

white pillars represent the two great contending Forces in Nature, and their descriptions are not meant to imply that one is good and the other evil, but rather that magnetic energy exists between these two universal opposite forces. The whole of the cosmos depends upon the perfect balance of these energies.

The *Middle Pillar* is the pillar of balanced forces; the equilibrium of the other two columns. (In Golden Dawn temples only the left and right pillars are physically symbolized by actual pillars. The Middle Pillar is represented by the aspirant standing between the other two.)

Sexual Polarity on the Tree

There are numerous schools of Qabalistic thought that ascribe masculine or feminine attributes to each of the Sephiroth. Often times these various sources disagree with one another. Disagreements over Qabalah insure that the system is kept alive, dynamic, and expanding. (The minute everyone totally agrees with all the precepts of a specific esoteric system is the minute that system dies.) We too have often felt strongly about the sexual polarity of certain Sephiroth, only to change our minds later as our view of Tree of Life expanded. For the most part, each Sephirah is an abstraction that contains certain aspects which are characteristic of *both* sexual polarities. No one Sephirah is simply all masculine or all feminine. Here we will discuss the sexual polarities of the spheres as they relate to the three primary Elements of Fire, Water, and Air. As far as the spheres of the Tree are concerned, Fire is masculine, Water is feminine, and Air is neutral or androgynous.

The Ten Sephiroth

No.	Name	Transliteration	Hebrew	Translation
1.	Kether	KThR	כתר	The Crown
2.	Chokmah	ChKMH	חכמה	Wisdom
3.	Binah	BINH	בינה	Understanding
4.	Chesed	ChSD	חסד	Mercy
5.	Geburah	GBVRH	גבורה	Severity
6.	Tiphareth	ThPhARTh	תפארת	Beauty
7.	Netzach	NTzCh	נצח	Victory
8.	Hod	HVD	הוד	Splendor
9.	Yesod	YSVD	יסוד	Foundation
10.	Malkuth	MLKVTh	מלכות	The Kingdom

KETHER (Keh-ther or Kay-ther)*Translation:* THE CROWN*Key word:* SOURCE*Yetziratic Title:* The ADMIRABLE or HIDDEN INTELLIGENCE*Physical Representation:* The FIRST MOTION*Symbols:* A Crown, a Point, a Swastika, or Fylfot Cross

The first Sephirah at the edge of the Three Negative Veils is Kether, the Crown. The number 1, which encloses within itself the remaining nine digits of the decimal scale, was described by Pythagoras as the undividable Monad. It cannot be divided, yet it can be defined. By the process of reflection ($1 + 1 = 2$; $1 + 2 = 3$; etc.), the Monad defines and generates all the other numbers. Kether is the point; it is the moment that the universe as we know it was conceived. Kether is the initial Spark or first Breath of the Divine. This sphere is placed at the summit of the Middle Pillar on the Tree of Life, at the apex of Equilibrium.

The *Sepher Yetzirah*, or *Book of Formation*, says of Kether: "The First Path is called the Admirable or the Hidden Intelligence (the Highest Crown), for it is the Light giving the power of comprehension of that first principle which has no beginning; and it is the Primal Glory, for no created being can attain to its essence." The words "Hidden Intelligence" imply a hint of the unmanifest nature of Kether. The purest seeds of life (the Divine Spark) are found only at the level of the First Emanation, where they have always been—removed from the concept of having a "beginning point." The Divine Life Essence, as it descends the Tree of Life, is merely undergoing a process of transformation, from one form of energy to another (as explained in the teachings of Alchemy). The *Sepher Yetzirah* also indicates that no created being can hope to attain to the pure spiritual Light and Essence of Kether; that would be akin to an adult human being returning to the womb to become a fertilized egg. No being using a physical organism as its vehicle of consciousness can attain to the essence of Kether. However, if consciousness has been purified to the point where it transcends thought, it receives from the "Primal Glory" the power of comprehension of the First Principle.

Kether is the sphere that contains all that was, is, and will be—it is the place of first emanation and ultimate return. The Crown is the sphere of pure spiritual being; the point of absolute Unity without division—ultimate peace and oneness. Kether is the dwelling place of the Divine White Brilliance, the Godhead which is androgynous, but that which contains the purest potentials of both male and female. It is the Source of All and the Highest Divine Essence of which we can conceive; the Primum Mobile or First Whirlings of Manifestation—a phrase which aptly describes the activity of the cosmic energy at the time the universe was created. All comes from Kether and all will ultimately return to Kether.

CHOKMAH (Chohk-mah)*Translation:* WISDOM*Key word:* SUPERNAL FATHER*Yetziratic Title:* The ILLUMINATING INTELLIGENCE*Physical Representation:* The ZODIAC*Symbols:* The Line, the Phallus, the Yod

Chokmah is the second Sephirah, and its name means Wisdom. Chokmah is almost an extension of Kether—the overflowing of the Divine into a second, which is a reflection of the First. From the Absolute Unity of the One now comes the Two, the first active expression of polarity and the balance of opposites which forms the matrix of the manifest universe.

According to the *Sepher Yetzirah*: “The Second Path is that of Illuminating Intelligence; it is the Crown of Creation, the Splendor of the Unity, equaling it, and it is exalted above every head, and named by the Qabalists the Second Glory.” Chokmah is clearly confirmed here as the essence of Illumination; not the same as that Brilliant Spark of Kether which exists on a higher plane, but as Wisdom—perfect knowledge and understanding that has developed as a result of the reflection of Kether into a second sphere; a mirror of the First, enabling the Divine Spirit to both emanate from itself and behold itself. The “Crown of Creation” indicates that Chokmah was “created” from the Crown (Kether). Again we are presented with the idea that the Primal Spirit is not diminished in any way through the succession of the Sephiroth; “the Splendor of UNITY, equaling it.” That, “it is exalted above every head,” alludes to Chokmah’s high position on the Tree along with the other Supernals above the Abyss.

As the first Sephirah to develop polarity, Chokmah is placed at the summit of the Pillar of Mercy or the right-hand pillar. If Kether can be described as a point, then Chokmah could be portrayed as a straight line, an extension of the point into space. The energy of Chokmah is dynamic and outpouring, for it is the great Stimulator of the universe. Within Chokmah lies the first masculine (Fire) expression as opposed to the androgynous expression of Kether. Whereas Kether is the calm center point of the universe, Chokmah is complete action and movement—the vital energizing element of existence. It is the archetypal Positive and the Great Supernal Father, *Abba*. However, Chokmah is not simply a masculine sexual energy, but rather the *root essence* of masculine or dynamic Force.

BINAH (Bee-nah)*Translation:* UNDERSTANDING*Key word:* SUPERNAL MOTHER*Yetziratic Title:* The SANCTIFYING INTELLIGENCE*Physical Representation:* The sphere of SATURN*Symbols:* The Womb, the Cup, the Triangle, the letter Heh

Binah, the third Sephirah, whose name means “Understanding” is the feminine counterpart of Chokmah. This sphere is situated at the summit of the left-hand

pillar on the Tree of Life. Binah is the Supernal Mother *Aima*, the Great Negative or Female (Water) Force. (By *negative* we mean *receptive* in a purely scientific way, like the positive and negative parts of an atom, not as a value judgment.) Positive and Negative are inseparable properties; one cannot properly function without the other. Receptivity is a feminine attribute, and just as in the case of Chokmah (masculinity), we are again referring to sexual functions in the most basic and unmanifested of concepts. Chokmah, the Sephirah of duality, by necessity overflows into a third sphere in order for another natural polarity to occur.

Binah, the number three, is a sphere which builds Form (another feminine function). Binah receives the overflow of the dynamic current of energy from Chokmah and organizes it for the first time under the concept of Form. *Force* and *Form* are respective male and female properties which occur over and over again on the Tree of Life, but this is where they begin. It must be remembered that at this level on the Tree, the concept of Form exists only as a polarity and as the merest essence of the capacity to build Form, stemming from the excess negative (receptive) energy that has spilled over from Chokmah. Binah as *Ama* is the Disciplining Mother, restricting and structuring the free-flowing energy from Chokmah into what will ultimately be borne into organized Form. The first letter of Binah is Beth, which means "house." Beth is also the archetypal symbol of all containers.

Together, Chokmah and Binah are the two polarizing facets of manifestation, the Supernal Father and the Supernal Mother, whose union results in the birth of the universe. Together, Chokmah and Binah are the "Elohim," the Creator gods referred to in Genesis. They are the two primal building blocks of Life, the archetypal proton and electron, that comprise the whole of creation.

The *Sepher Yetzirah* states this about Binah: "The Third Path is the Sanctifying Intelligence: it is the foundation of Primordial Wisdom, which is called the Creator of Faith, and its roots are AMN; and it is the parent of Faith, from which doth Faith emanate." Here the Yetziratic text implies that Binah is still in a hallowed or blessed state because it remains above the Abyss in an unmanifested condition. Sanctification expresses the idea of that which is holy and set apart. It is given the title, "Primordial Wisdom," because it is the primary source of organization at this stage of divine emanation where a distinct polarity has been defined on the Tree of Life. Binah is here referred to as the "Creator of Faith." Faith rests upon understanding, whose parent is Binah. Faith is also defined as belief and veneration, but in the light of mystical consciousness, faith can be defined as the conscious result of superconscious experience. The average personality is not aware of this faith, but is nonetheless effected and modified by it, possibly with great feeling and emotional intensity. The statement that the roots of Binah are in AMN (*Amen*—meaning "firm," "faithful," and "so be it") refers to Kether. This clearly indicates that, although Binah issues from Chokmah, the source of ultimate Faith or Truth is from the Crown of Kether.

Although Wisdom is the quality of Chokmah, Understanding is assigned to Binah. Wisdom alludes to complete and infinite knowledge, while Understanding imparts the notion of an ability to *grasp* the ideas that are intrinsic to Wisdom.

The Abyss

Between Binah and the rest of the Sephiroth is a great chasm known as the Abyss. This marks a distinct separation between the higher and lower parts of the Tree, a difference in levels of being. The three Supernals of Kether, Chokmah, and Binah symbolize higher states of consciousness that transcend human awareness. The lower Sephiroth operate within the realm of ideas and thus are the only ones we can comprehend with our normal consciousness. In order to understand the intangible essence of the Supernals, one must cross the Abyss, which means leaving the earthly personality and the physical body behind in order to reach the Divine Self. Within the gulf of the Abyss is what is known as the "Invisible Sephirah" of Daath, which is not a true Sephirah, but which can be likened to a passageway across the Abyss.

CHESED (Cheh-sed)

Translation: MERCY

(sometimes called *Gedulah* meaning "Greatness")

Key word: BUILDER

Yetziratic Title: The COHESIVE or RECEPTIVE INTELLIGENCE

Physical Representation: The sphere of JUPITER

Symbols: The Pyramid, the Square, the Orb, the Equal-armed Cross, the Crook, the Scepter

Chesed is the fourth Sephirah; its name means "Mercy." This is the first sphere below the Abyss, the second Sephirah on the right-hand pillar. It is therefore the first sphere of our physical universe. In Chesed can be found the structural support of all that is manifested. Chesed receives the current of divine energy which has been modified and disciplined by Binah and gives it another influx of energy. This begins the process of materializing the abstract energies of the Supernals (Kether, Chokmah, and Binah). Chesed is the matrix upon which the archetypal ideas will later be built into tangible form. The fourth Sephirah is also the first sphere thus far that may be comprehended by the human mind, because it is the solidification of the abstract ideas formulated by the Three Supernals.

The patterns of the Tree of Life repeat themselves after the initial three spheres are formed; therefore Chesed is the same type of energy as Chokmah, but on a lower, more manifest level. While Chokmah may be likened to an All-Knowing, All-Powerful Father, Chesed is the benevolent, loving and protective Father, who is unselfish and forgiving. However the functions of Chesed are essentially feminine, the aptitude for form-building and materialization. This is because for the first time on the Tree, the idea of manifestation below the Abyss is beginning to coagulate, and the concepts of masculine and feminine (positive and negative) are here beginning to blend together as the process of evolution down the Tree continues. But it must be remembered that Chesed is a Water potency, and that it is the daughter of Chokmah and Binah. As such Chesed shares some similarities with Tiphareth, the offspring of Chesed and Geburah. The *Sepher Yetzirah* says: "The Fourth Path is named the Cohesive or Receptacular Intelligence; and it is so-called because it contains all the holy powers, and from it emanate all the spiritual

virtues with the most exalted essences: they emanate one from the other by the power of the Primordial Emanation, the Highest Crown, Kether." The term *cohesive* again refers to Chesed's capacity to gather together all the unmanifested energies (the holy powers) it has received from the Supernals across the expanse of the Abyss. Again these powers or emanations are not in any way diminished as they descend the Tree and continue on the path of materialization.

GEBURAH (Geh-boo-rah or Geh-voo-rah)

Translation: SEVERITY / STRENGTH

Key word: ENERGY

Yetziratic Title: The RADICAL INTELLIGENCE

Physical Representation: The sphere of MARS

Symbols: The Pentagon, the Tudor Rose of Five Petals,
the Sword, the Spear, the Scourge

The fifth Sefirah, positioned below Binah on the left-hand pillar, is called Geburah, which translates as "Strength" or "Severity." Other titles given to this sphere are "Justice" and "Fear" (*Pachad*). Geburah is without a doubt the least understood and most feared Sefirah on the Tree. However, the natural order of the universe depends upon the concept of opposites in balance, thus the benevolence, mercy, and form-building qualities of Chesed are now equilibrated by the harsh, destructive actions of the fifth sphere. Geburah's duty is to break down the Form issued by Chesed and apply discipline in the manner of a purging Fire. Any energy that makes its way down the Tree of Life into the material world must be tested and tempered by the opposites of Mercy and Severity. It must be cleansed in the fires of Geburah. All impurities must be burned away, just as the blade of a strong sword must be tested by the fires of the metalsmith's furnace. Only in this way can the energy be fashioned as a sturdy vehicle for manifestation. Geburah is the strong arm of God, commanding respect and burning away all that is useless or outmoded. The harsh, destructive action of this sphere is absolutely vital to further evolution. The energy of Geburah is not an evil force unless its essence spills over from justice to cruelty. Geburah is essentially a conciliatory power which restricts the merciful love of Chesed. Without the powerful force of Geburah, the mercies of Chesed would deteriorate into frivolity and weakness.

Just as Chesed is the same energy as Chokmah on a lower level, Geburah is a lower form of Binah (the sphere which restricts and disciplines). However, Geburah displays Fire or masculine potency as opposed to Binah's Watery nature. On the other hand some sources insist that Geburah is primarily a feminine energy. It is only recently in our culture that the strength and determination of the feminine side are receiving notice and appreciation. (Nothing is more aggressive and ferocious than a Mother defending her child.) The same is true of Geburah, which aggressively deals with anything that corrupts the Divine current of energy from Kether. Again at this level on the Tree, the mixture of masculine and feminine traits in each sphere is becoming more and more evident. Geburah seems much

more harsh and restrictive than Binah, simply because it is below the Abyss, and its effects are more easily seen by us in the manifest universe.

According to the *Sepher Yetzirah*: "The Fifth Path is called the Radical Intelligence, because it resembles the Unity, uniting itself to Binah or Intelligence which emanates from the Primordial depths of Wisdom or Chokmah." The word *radical* here implies basic or fundamental. Here the text tells us that Geburah, the Radical Intelligence, resembles Unity (one of the titles of Kether). Geburah's dynamic action overflowing into the world of form bears a close relationship to the overflowing force of Kether, which is the source of all manifestation. In addition, Unity also implies the uniting of a new and distinct polarity in the spheres of Chesed and Geburah. Geburah "unites itself with Binah" because it is the same restrictive feminine energy of Binah on a lower, more manifest level.

TIPHARETH (T'-fair-eth)

Translation: BEAUTY

Key word: MEDIATOR

Yetziratic Title: The MEDIATING INTELLIGENCE

Physical Representation: The sphere of SOL

Symbols: The Calvary Cross, the Rose Cross,
the Truncated Pyramid, the Cube, the letter Vav

The sixth Sephirah is called Tiphareth or "Beauty." Tiphareth lies at the very center of the Tree of Life on the Middle Pillar (the column of Equilibrium) and receives the powers of all the other Sephiroth. This sphere strikes the harmony between the Mercy of Chesed and the Severity of Geburah; therefore it contains the perfect balance of both benevolent and aggressive energies. Because of its position on the Tree, in line with Kether, Tiphareth mirrors much of the pureness of the Crown, but on a deeper, more manifest level. By the union of Mercy and Justice, Beauty is obtained.

The *Sepher Yetzirah* says: "The Sixth Path is called the Mediating Intelligence, because in it are multiplied the influxes of the emanations, for it causes that influence to flow into all the reservoirs of the Blessings, with which these themselves are united." This again refers to Tiphareth's position on the central pillar, mediating between the Pillars of Mercy and Severity. As a mediator, Tiphareth is also seen as a connecting link between higher and lower states of being (the Higher Self and the Lower Self). This sphere is a "two-way switch" which both receives the influxes of the emanations from above, and "causes that influence to flow into all the reservoirs of the blessings." Tiphareth's neutral position on the central pillar along with its androgynous nature allows the influences to combine, multiply and increase. It is the outward manifestation of the higher and subtler Sephiroth, as well as the spiritual principle behind the lower and more manifest spheres.

Until this point, we have described each Sephirah in abstract terms of Force and Form, Macrocosmic archetypes which are somewhat remote from us. But in Tiphareth, this changes, because the sixth Sephirah lies well within the range of human experience. The rest of the spheres from Tiphareth on down can be increasingly described by the effects they have on human consciousness,

than by polarities alone, since the four lowest Sephiroth are symbolic of the Lower Self or Personality (at least on the level of the Microcosm in Malkuth of Assiah).²²

The center of the Tree of Life is the place of the Reconciler or Redeemer. God-forms of this energy include Christ, Buddha, and Osiris. This is because Tiphareth mediates between the Godhead in Kether and the rest of the material universe. The sixth Sphere is a link or point of transition. It reconciles That Which is Above to That Which is Below. Tiphareth intercedes between these different levels of Being.

The sixth Sephirah is essentially a mystical sphere. The spiritual experience that takes place in Tiphareth is the Vision of the Harmony of Things. This is due to the fact that the Higher Self, or Holy Guardian Angel, of every individual sits in Tiphareth; referring again to Tiphareth as the mirror of Kether—the Divine Self. The goal of all spiritual experience is the search for the Light, which is obtained by devotion to the Great Work. Tiphareth is the sphere of Illumination and of Healing. This is why the so-called Christ-consciousness is placed here.

NETZACH (Net-zäch)

Translation: VICTORY

Key word: EMOTIONS

Yetziratic Title: The OCCULT INTELLIGENCE

Physical Representation: The sphere of VENUS

Symbols: The Girdle, the Rose, the Lamp

The Hebrew name of the seventh Sephirah is Netzach, which means "Victory." It is the final sphere on the right-hand pillar. As we have already stated, the lower spheres of the Tree can be described in terms of human consciousness and experience. This is especially true of the four remaining Sephiroth beginning with Netzach. The sphere of Netzach is the dwelling place of human instincts, emotions, and desires. It is the "feeling" side of the personality that can be likened to the right side of the human brain. This is where human creativity is born. Once again the idea of polarity comes into play, because Netzach is considered primarily a Fire (masculine) sphere which has an opposing (Water) Sephirah to balance it. But at this level on the Tree (in the world of Assiah), we are truly discussing negative and positive sides of the human mind.

Netzach is a dynamic force which inspires and drives us. This sphere is a reflection of the Fiery energy of Geburah, but at the level of the human personality, mediated by Tiphareth, Fire becomes desire and emotion. Art, music, dance, and poetry are all expressions of Netzach energy. In this sphere we find all expressions of beauty and love, but also the less understood emotions of anger and hate, because *all* emotions dwell here. It is for this reason that the energies of Netzach must be balanced by its opposite, Hod. The seventh sphere is the home of the "Group Mind," the storehouse of images and symbols in all of us, which inspires the artist, the dancer, and the musician.

²² The level of humanity in the lowest Qabalistic World of Assiah. See Chapter Two for more information about the four Worlds of the Qabalah.

The *Sepher Yetzirah* says: "The Seventh Path is the Occult Intelligence, because it is the Refulgent Splendor of all the Intellectual virtues which are perceived by the eyes of the intellect, and by the contemplation of faith." The Occult Intelligence obviously refers to Hidden Intelligence. This is something hidden deep within ourselves that we must uncover—our Divine Nature that is kept hidden from us by mundane obstacles. The Refulgent or Brilliant Splendor of the intellectual virtues is the Divine White Light mediated through the prism of Tiphareth, reflected into many-rayed hues (aspects of manifestation). The One Light has been reduced to the many for the purpose of manifestation into form. The phrase "eyes of the intellect" alludes to the Wisdom of Chokmah at the apex of the Pillar of Mercy while the passage "contemplations of faith" refers to the act of devotion, the impetus behind all spiritual attainment.

HOD (Hohd)

Translation: SPLENDOR

Key word: INTELLECT

Yetziratic Title: The ABSOLUTE or PERFECT INTELLIGENCE

Physical Representation: The sphere of MERCURY

Symbols: Names of Power, the Apron (Masonic)

Hod is the eighth Sephirah, situated at the bottom of the Pillar of Severity. Its name means "Splendor" or "Glory." Just as Netzach symbolizes raw animal instincts, Hod represents the intellectual part of the mind to which the "left brain" can be assigned. It is the rational Mind which organizes and categorizes. All expressions of writing, language, communication, science, and magic are assigned to Hod. All words and Names of Power have their origins in this sphere. We also find the idea of the "Individual Mind" here, as opposed to the Group Mind, which is in Netzach. It is the Individual Mind of Hod which makes one aware of one's personal relationship to the Divine.

Hod is a lower form of the energy found in Chesed but mediated through Tiphareth. The energy of Hod is Watery (feminine) and fluidic. Hod and Netzach cannot function properly one without the other. The Eighth Sphere is where the emotions and instincts of Netzach take form and come into action. Intellect needs the balance of emotion to drive it; otherwise the words and science of Hod become mere rational labelings, dead and uninspired. Likewise, emotions need the discipline of intellect to stabilize and ground, to keep the dynamic energy from being squandered. The relationship between Hod and Netzach is symbiotic. In terms of the individual, the two spheres must be in harmony in order to maintain a healthy personality.

According to the *Sepher Yetzirah*: "The Eighth Path is called the Absolute or Perfect Intelligence, because it is the mean of the primordial, which has no root by which it can cleave, nor rest, except in the hidden places of Gedulah, Magnificence, from which emanates its own proper essence." It is the Perfect Intelligence because it is the mean (median) of the primordial. This implies a position halfway between two extremes: Force and Form. Hod is also the seat of the Intellect. To borrow the terms of Astrology, this correlates to the idea of Intellect being in the

house of its "dignity"—a placement which is advantageous, or "perfect." Hod's root, from which it cannot be separated, is the watery sphere of Chesed, also called *Gedulah* or magnificence.

YESOD (Yeh-sohd)

Translation: FOUNDATION

Key word: ASTRAL LIGHT

Yetziratic Title: The PURE INTELLIGENCE

Physical Representation: The sphere of LUNA

Symbols: Perfume, Sandals

The ninth Sephirah, Yesod, whose name means "Foundation," is the third Sphere on the Middle Pillar. It is the result of the union between Netzach and Hod. The spiritual experience of Yesod is the vision of the machinery of the universe. What this implies is that Yesod is the sphere of the astral Light, also known as the *Akasha*. This is the etheric substance which underlies all dense matter. It is the astral matrix upon which the physical universe is built. Yesod is the receptacle of influences from all of the preceding Sephiroth, which are then combined into a type of blueprint made from the astral Light. This blueprint is the "Foundation" or Etheric Double upon which the earthly plane is constructed. All events, whether natural or man-made, occur in the aethers of Yesod *before* they occur in the physical world. The ninth Sephirah is that last push which activates the final manifestation of Form. In the same manner, all the Planets were born out of the mind of God, and all man-made inventions first appeared as ideas in the Yesodic part of the inventor's mind. Yesod is the seat of intuition in humankind. In addition, most magical operations take place in the sphere of Yesod, because the magician seeks to effect changes in the physical world by manipulating the subtle currents of the astral.

Like Kether and Tiphareth, Yesod is androgynous, yet the energy here is also sexual, because in Yesod the sexes are for the first time given the form that they will take in the Earthly plane. At this level on the Tree, Yesod is like a pregnant mother about to give birth. Sired by the whole of the Sephirotic influences above it, the child born is the manifest universe itself.

According to the *Sepher Yetzirah*: "The Ninth Path is the Pure Intelligence, so called because it purifies the Numerations, it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division." The text states clearly that it is Yesod's duty to purify and correct the emanations. Although the emanations which flow down the Tree are intrinsically pure, they may need to be proven or corrected in order to fit them into a vehicle of dense matter. Yesod also disposes (orders) the unity of these emanations, so that only the most worthy manifested vehicles are designed for the reception of the divine energy, which is brought into the physical universe without becoming diminished in any way from its essential purity.

MALKUTH (Mahl-kooth)*Translation:* KINGDOM*Key word:* COMPLETION, STABILITY*Yetziratic Title:* The RESPLENDENT INTELLIGENCE*Physical Representation:* The sphere of the EARTH*Symbols:* The Equal-armed Cross, the Mystic Circle, the Triangle of Art (Evocation), Heh Final

Malkuth means "The Kingdom." It is the tenth and last sphere on the Tree of Life which is located at the bottom of the central pillar. This is the ultimate sphere of Form and of final manifestation, the material universe as we know it. Malkuth is essentially the sphere of humanity, and of sensation. The physical representation of Malkuth is the Planet Earth, our own *terra firma*. It is the seat of matter. Yet Malkuth is more than simply the ground beneath our feet, it is also the Sephirah in which all four Elements are based. Therefore when discussing Malkuth (in Assiah), we are really talking about the physical manifestations of Fire, Water, Air and Earth. There are three states of matter which correspond to the elements: solid—Earth, liquid—Water, and gas—Air. (Fire is assigned to the principle of electricity.) The sum of all physical phenomena are classified under the four Elements in order to comprehend their character. All of these Elements are used to describe the material nature of Malkuth.

Malkuth is the ultimate receptacle for the combined currents of energy on the entire Tree of Life. While the other Sephiroth are basically kinetic and mobile, Malkuth is the only sphere that has achieved stability and inertia (a period of rest). It is also the only sphere which is not a part of a triad. The tenth and final sphere receives the etheric framework of manifestation (the influences from Yesod) and completes the building process by grounding the energy in matter. Malkuth is the container for the emanations of the other nine Sephiroth.

As the absolute Sphere of Form and passivity, the fertile Malkuth is also known as the *Inferior Mother* (as opposed to the Great Mother, Binah), the Bride, and the Queen. Another title is the *Gate*, which implies that we as physical beings live out our lives in the realm of Malkuth, only to pass through the Gate upon leaving our bodies behind.

The tenth Sephirah is seen as the completion of the Tree of Life in one sense, and the beginning of a new Tree in another, because Malkuth is a lower reflection of Kether, and is in fact the Kether of another Tree.

According to the *Sepher Yetzirah*: "The Tenth Path is the Resplendent Intelligence, so called because it is exalted above every head, and sits on the throne of Binah. It illuminates the splendor of all the Lights, and causes an influence to emanate from the Prince of Countenances, the Angel of Kether." The title "Resplendent Intelligence" implies a close relationship between Malkuth and Kether, the first and last sphere of the Tree. At this point the emanations are completed and the result is the brilliance of the unified Tree of Life. Malkuth now becomes Kether of another Tree on another level. The mention of the throne of Binah implies another close relationship; Binah, the Great Mother, is the primordial giver of Form, while Malkuth, the Lesser Mother, is the final giver of Form.✧

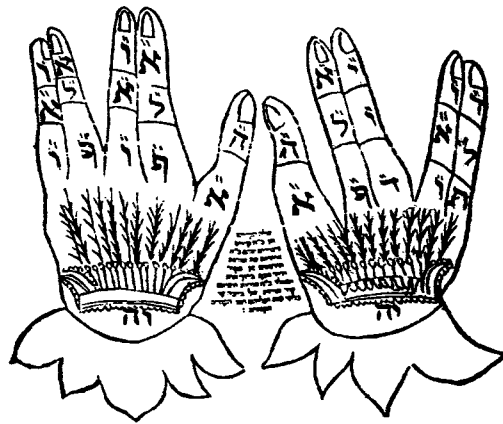
SECTION 6: The Hebrew Alphabet



The Hebrew Alphabet was originally designed as a pictorial or hieroglyphic alphabet similar to that of the Egyptians. Each letter is a visual representation of an object. In addition to this however, Hebrew is the primary alphabet of Western magic. Not only does each letter have a literal meaning, but also an esoteric meaning, a numerical value, a color, a sound and various other hidden correspondences associated with it. The letters of the Hebrew Alphabet are sacred symbols which attract real forces that the magician can orchestrate by the techniques of visualization and vibration. These letters can also have a psychological influence on the aspirant who meditates upon them—affecting changes in consciousness. The importance of memorizing the Hebrew alphabet cannot be stressed enough, for it is one tool that the magician will use constantly throughout his/her ceremonial workings.

The twenty-two letters of the Hebrew alphabet correspond to the twenty-two Paths of the Tree of Life. Unlike English, Hebrew is written from right to left. In addition to this, all of the Hebrew letters are consonants; there are no vowels. At times the letters Yod and Vav may function as vowels, and the silent letters Aleph and Ayin can be used to indicate the position of a vowel, but again none of these letters *are* vowels. It was not until well into the Christian era that a system for indicating vowels with a *dagesh* (or *pointing*) was developed in order to standardize pronunciation. We will not enter into a discussion concerning the pointing system here, but such information is readily available in modern Hebrew texts.

Please note that five of the Letters (Kaph, Mem, Nun, Peh, and Tzaddi) have two forms associated with them. The second versions of these letters are called *Finals*, and they are used whenever the letter occurs at the end of a word. These Final letters also have different numeric values.



Letter	Power	Value	Final	Name	Meaning
א ב ג ד ה ו ז ח ט י כ ל מ נ ס א ב ג ד ה ו ז ח ט י כ ל	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
	K, Kh	20—500	ך	Kaph	fist, palm of hand
	L	30		Lamed	ox goad
	M	40—600	מ	Mem	Water
	N	50—700	נ	Nun	fish
	S	60		Samekh	prop
	Aa	70		Ayin	eye
	P, Ph	80—800	פ	Peh	mouth
	Tz	90—900	צ	Tzaddi	fishhook
	Q	100		Qoph	back of the head
	R	200		Resh	head
	S, Sh	300		Shin	tooth
	T, Th	400		Tau	cross

Concerning Pronunciation

During MacGregor Mathers' time, there were two principle dialects in the Hebrew language. They were the *Ashkenazic*, a dialect employed in Germany, Poland, and Russia, and *Sephardic*, which was used in Spain and the Mediterranean. The Golden Dawn teachings stress the Sephardic pronunciation.

Hebrew words are almost never accented on the first syllable, but usually on the final syllable with secondary accents falling on every other syllable before the final one. The following chart shows the general pronunciations of transliterated Hebrew letters:²³

Transliterated Letter	Usual transliteration of	Pronunciation
a	vowel point	a as in <i>Father</i> or a as in <i>cat</i>
b	Beth	b
c	Kaph	k
ch	Cheth (sometimes Kaph)	ch in German <i>nacht</i>
d	Daleth	d

²³ Adapted from information given in David Godwin's *Cabalistic Encyclopedia*, Third Edition (St. Paul: Llewellyn Publications, 1994, pgs. xxii-xxiii.)

dh	Daleth	th in <i>the</i> (hard th)
e	vowel point	e as in <i>met</i> or e as in <i>grey</i> , a as in <i>sofa</i>
f	Peh	f
g	Gimel	g as in <i>gamble</i> (never like j)
h	Heh (<i>sometimes Cheth</i>)	h
i	vowel point; Yod	i as in <i>fin</i> i as in <i>gasoline</i> ; as a consonant, y
j	Yod	y
k	Kaph	k
kh	Kaph	ch in German <i>ich</i>
l	Lamed	l
m	Mem	m
n	Nun	n
o	vowel point, Vav	o as in <i>not</i> or o as in <i>obey</i> (as Vav always the latter)
p	Peh	p
ph	Peh	f
q	Qoph	k
r	Resh	r
s	Samekh, Shin	s
sh	Shin	sh
t	Teth, Tau	t
th	Tau	th as in <i>thin</i> (soft th)
ts	Tzaddi	ts as in <i>tsar, cats</i>
tz	Tzaddi	ts as in <i>tsar, cats</i>
u	vowel point, Vav	u as in <i>cut</i> or u as in <i>glue</i> (as Vav, always the latter)
v	Beth, Vav	v (or in the case of Vav, may be w)
w	Vav	w
x	—	not used
y	Yod	y
z	Zayin	z

As we have already stated, the letters of the Hebrew alphabet are both hieroglyphs and Holy Symbols which represent real forces. In addition to the literal meaning and numerical value of each letter, a brief investigation of the archetypes and abstract symbolism behind the Hebrew alphabet will yield many arcane insights:

ALEPH (Ah-lef) *meaning*—ox, *value*—1. Aleph is the dual principle that represents all that exists and all that does not exist, the positive and negative, life and death. It represents humanity as a collective unity and as the Ruler of the Earth. Aleph is the glyph of power and stability. The ideas that it expresses are those of unity and of the principle by which it is determined.

BETH (Beth) *meaning*—house, *value*—2. Beth is the symbol of all habitations and receptacles, of anything that “contains.” It is virile and paternal; a glyph of active and interior action.

GIMEL (Gi-mel) *meaning*—camel, *value*—3. Gimel is the activity, the motion of contained, limited existence or nonexistence; it is Aleph in Beth. The throat. A canal. Gimel is an glyph which signifies organic development and produces all ideas originating from the corporeal organs and from their action.

DALETH (Dah-leth) *meaning*—door, *value*—4. Daleth is the archetype of physical existence. It is the glyph of nature, divisible and divided, expressing every idea that proceeds from the abundance born of division. The breast: every abundant, nutritive object: all division, all reciprocity.

HEH (Heh) *meaning*—window, *value*—5. Heh is the principle of universal life. Feminine. The breath; all that which animates: air, life, being.

VAV (Vahv, also Vah and Waw) *meaning*—pin or hook, *value*—6. Vav is the archetype of all fertilizing substances. It is the image of a knot which unites, or the point which separates nothingness and being. The Son. It is the universal, convertible glyph which makes a thing pass from one nature to another. The ear: all that is related to sound, noise, and wind.

ZAYIN (Zah-yeen) *meaning*—sword or armor, *value*—7. Zayin is the completed fertilizing act. Every object leading to an end. A symbol of luminous refraction. A staff or arrow.

CHETH (Chayth) *meaning*—fence or enclosure, *value*—8. Cheth is the enclosure of all unevolved cosmic energy. A field. An image of natural or elementary existence; all that which requires work, labor, and effort.

TETH (Tayth) *meaning*—serpent, *value*—9. Teth is the symbol of the initial female energy. A place of surety; a refuge, haven or shelter. An aim or goal. A glyph of resistance and protection.

YOD (Yode) *meaning*—hand, *value*—10. Yod is the opposite of Aleph; it is a steady state, continuity. The finger of a person, the extended hand. Masculinity. All that which indicates the directing power and which serves to manifest it. It is the image of potential manifestation, of spiritual duration, and of the eternity of time.

KAPH (Kahf) *meaning*—fist/palm of the hand, *value*—20 (Kaph Final—500). Kaph is the archetype of receivers. The hand of a person half closed and in the act of taking. An assimilative glyph which receives and makes all forms. Kaph Final is the cosmic final attainment of individual existences.

LAMED (Lah-med) *meaning*—ox goad, *value*—30. Lamed suggests everything which is extended, raised, or displayed. It is the glyph of expansive movement, including all ideas of extension, elevation, occupation, and possession. Lamed is the image of power derived from elevation.

MEM (Mem) *meaning*—Water, *value*—40 (Mem Final—600). Mem is the archetype of the maternal creative principle. Woman or femininity: all that which is fruitful and creative. An image of passive active. Mem Final is the cosmic state of fertility in humanity, both in mind and body.

NUN (noon) *meaning*—Fish, *value*—50 (Nun Final—700). Nun is the archetype of all individual and corporeal existences. The offspring of woman: a child, any fruit whatsoever, every produced or reflected being. Nun Final is the symbol of interplay of cosmic energies.

SAMEKH (Sah-mehk) *meaning*—prop or support, *value*—60. Samekh is the archetype of female fertility, the ovum. An image of all circumscription. It is a glyph of circular movement.

AYIN (Ah-yeen) *meaning*—eye, *value*—70. Ayin is the illuminating principle behind the act of impregnation. It is a glyph of material meaning and physical relations.

PEH (Pay) *meaning*—mouth, *value*—80 (Peh Final—800). The mouth of a person as an organ of speech. Anything relating to speech.

TZADDI (Tzah-dee) *meaning*—fish hook, *value*—90 (Tzaddi Final—900). Tzaddi is a symbol of womanhood in a social sense. Indicates movement toward an end or solution. Tzaddi Final is the archetype of womanhood in a mythical sense.

QOPH (Kohf) *meaning*—back of the head, *value*—100. Qoph is an exalted state of Aleph, transcending the negative or death aspect. A positive arm: all that which serves, defends or makes an effort for humanity. An image of restraint, compression and force.

RESH (Raysh) *meaning*—head, *value*—200. Resh is the archetype of universal or cosmic “containers.” The head of a person. All that which possesses in itself a proper and determining movement. It is a glyph of all proper movement, good or bad: an image of the renewal of things and their movement.

SHIN (Sheen) *meaning*—tooth, *value*—300. Shin is the “spirit” of God. A glyph of relative duration and of movement connected therewith.

TAU (Tau) *meaning*—cross, *value*—400. Tau is the archetype of all cosmic existence. A symbol of symbols. An image of that which is mutual and reciprocal. Perfection.☆

Israel REGARDIE was adamant about the idea that Neophytes should be able to draw the Hebrew letters to the best of their ability. To this end he provided our temples with Hebrew practice sheets for students. REGARDIE suggested that the student use a calligraphy pen to draw the letters. REGARDIE suggested that the student use a calligraphy pen to draw the letters. For the sake of ease and simplicity, we suggest that the Neophyte use a writing instrument called a lettering pen or calligraphy marker. This type of marker has a felt tip which is wide along one edge. The marker can be held with the wide edge of the tip perpendicular to the lines on the practice sheets. The upward/downward and left-to-right movement of the marker across the page will result in the thin vertical lines and the thick horizontal lines.

Always remember that the Hebrew letters are holy symbols and as such they should be carefully and faithfully rendered. The letters are all the same height except for Lamed (which is taller than the other letters) and all of the Finals

ו ה ד ג ב א
Vav Heh Daleth Gimel Beth Aleph

ל ב י ח ז
Lamed Kaph Yod Teth Cheth Zayin

צ פ ע ס נ מ
Tzaddi Peh Ayin Samekh Nun Mem

ת ש ר ק
Tau Shin Resh Qoph

ץ פה נו מ ק
Tzaddi Final Peh Final Nun Final Mem Final Kaph Final

(except for Mem), which have tails that extend below the other letters. Mem Final is distinguished by being the only oblong letter, thicker in width than in depth. The general idea behind the Hebrew letters is the square formation. The letters should be drawn repeatedly until the student is proficient in recreating them.

On the previous page we have provided a chart that can be consulted when drawing the letters. We have also furnished a chart below that depicts a simple manner of drawing the Hebrew letters. This will prove useful to the student when a quick rendition of the letters is desired. We like to call this form *Simplified Hebrew*. ✧

Simplified Hebrew

Aleph	Ⲁ	Lamed	Ⲍ
Beth	Ⲃ	Mem	Ⲏ ⲏ
Gimel	Ⲅ	Nun	Ⲑ ⲑ
Daleth	Ⲇ	Samekh	Ⲓ
Heh	Ⲉ	Ayin	Ⲕ
Vav	Ⲋ	Peh	Ⲗ ⲗ
Zayin	Ⲍ	Tzaddi	ⲙ Ⲏ
Cheth	Ⲑ	Qoph	Ⲕ
Teth	Ⲓ	Resh	Ⲗ
Yod	Ⲕ	Shin	Ⲙ
Kaph	Ⲗ ⲗ	Tau	Ⲛ

This concludes the Knowledge Lecture. The information contained therein is to be put to memory. Examinations on the material covered in this section are given at the end of this chapter. The exams will include questions about the initiation ritual as well. ✧

An Additional Side Lecture

THE PILLARS

(from a manuscript lecture by MacGregor Mathers)²⁴

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the Two Pillars called in the Ritual the "Pillars of Hermes" of "Seth" and of "Solomon." In the 9th chapter of the Ritual of the Dead they are referred to as the "Pillars of Shu," the "Pillars of the Gods of the Dawning Light," and also as "the North and Southern Columns of the Gate of the Hall of Truth." In the 125th Chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one Pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of Light and Darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the Spirit, the *Ruach Elohim*, began to formulate the Ineffable NAME, that Name which the ancient Rabbis have said "rushes through the universe," that Name before which the Darkness rolls back at the birth of time.

The flaming red triangular capitals which crown the summit of the Pillars represent the Triune manifestation of the Spirit of Life, the Three Mothers of the Sepher Yetsirah, the Three Alchemical Principles of Nature, the Sulphur, the Mercury and the Salt.

Each Pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both Pillars rise the Lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from vignettes of the 17th and 125th chapter of the Ritual of the Dead, the Egyptian Book of the *Per-em-Hru* or the *Book of Coming Forth into the Day*, the oldest book in the world as yet discovered. The Recension of the Priests of ON is to be found in the walls of the pyramids of the Kings of the 5th and 6th Dynasties at Sakarah, the recension of the 11th and 12th Dynasties on the sarcophagi of that period, and the Theban recension of the 18th Dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial Rituals to enable the man to unite himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. "That they also may be One of us," said Christ of the New Testament. "I am Osiris" said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by

²⁴ From Regardie's *The Golden Dawn*.

suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual.

The 17th Chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the purpose of this lecture by the V.H. Frater M.W.T [Marcus Blackden], and V.H. Soror S.S.D.D. [Florence Farr] has made many valuable suggestions with regard to the interpretation. The Title and Preface of the 17th Chapter reads:

“Concerning the exaltation of the Glorified Ones, of Coming and Going forth in the Divine Domain, of the Genies of the Beautiful land of Amentet. Of Coming forth in the Light of Day in any form desired, of Hearing the Forces of Nature by being enshrined as a living Bai.”

And the rubric is:

“The united with Osiris shall recite it when he has entered the Harbour. May glorious things be done thereby upon earth. May all the words of the Adept be fulfilled.”

Owing to the complex use of symbols, the ritual translation of the Chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the Soul of Man made one with Osiris, the Redeemer.

“I am TUM made One with all things.

“I have become NU. I am RA in his rising ruling by right of his Power. I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of the Gods was created.

“I am Yesterday and Tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning, I am the Spirit made manifest, and armed with two vast eagle’s plumes. Isis and Nephthys are their names, made One with Osiris.

“I claim my inheritance. My sins have been uprooted and my passions overcome. I am Pure White. I dwell in Time. I live through Eternity, when Initiates make offering to the Everlasting Gods. I have passed along the Pathway. I know the Northern and the Southern Pillars, the two Columns at the Gateway of the Hall of Truth.

“Stretch unto me your hands, O ye Dwellers in the centre. For I am transformed to a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil fought together.

“I have lifted up the cloud-veil in the Sky of the Storm. Till I saw RA born again from out the Great Waters. His strength is my strength, and my strength in His strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from Sin, Followers of Ma where rest is Glorious. Whose Throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun.

"Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad Tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the Disc. I shine forth from the Horizon, as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The Breath of my mouth is as a flame. I light upon the Earth with my glory. Eye cannot gaze on my darting beams, as they reach through the Heavens and lick up the Nile with tongues of flame. I am strong upon Earth with the strength of RA. I have come into Harbour as Osiris made perfect. Let priestly offerings be made to me as one in the train of the Ancient of Days. I brood as the Divine Spirit. I move in the firmness of my Strength. I undulate as the Waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the Spirit and the Body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received the New Year Feast with Incense, at the marriage of Earth with Heaven.

"TUM has built his Bridal Chamber. RURURET has founded his shrine. The Procession's completed. HORUS has purified, SET has consecrated, SHU made one with OSIRIS, has entered his heritage.

"As TUM he has entered the Kingdom to complete union with the Invisible. Thy Bride, O Osiris, is Isis, who mourned Thee when she found Thee slain. In Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy Heavenly Birth. Youth waits upon thee, ardour is ready at thy hand. And their arms shall uphold thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The Forces of Nature obey Thee. Thy Power is exceeding great. The Gods curse him that curseth Thee. Thine Aspirations are fulfilled. Thou are destroyed who barred Thy way."

The 125th Chapter is concerned with the entry of an Initiate into the Hall of the Two Columns of Justice, and commenced with a most beautiful and symbolic description of Death, as a journey from the barren wilderness of Earth, to the Glorious Land which lies beyond. The literal translation of the opening lines is as follows:

"I have come from afar to look upon thy beauties. My hands salute Thy Name of Justice. I have come from afar, where the Acacia Tree grew not. Where the tree thick with leaves is not born. Where there come not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the House of Osiris. I saw the marvels that were there. The Princes of the Gates in their Glory."

The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right

hand over the cage of a hawk, and his left over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolising justice and fiery power. The door leaf which completes the right hand of a stall is called "Possessor of Truth controlling the Feet," while that on the left is "Possessor of strength, binding the male and female animals." The 42 Judges of the Dead are represented as seated in a long row, and each of them has to be named, and the Sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of truth by ANUBIS, who, having questioned the aspirant, receives from him an account of his initiation, and is satisfied by his right to enter. He states that he has been taken into the ante-chamber of the temple and there stripped and blind-folded, he had to grope for the entrance of the Hall, and having found it, he was re clothed and anointed in the presence of the Initiated. He is then asked for the Pass-words and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says: "Pass on, thou knowest it."

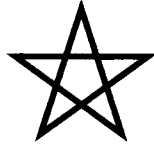
Among other things the Initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of Sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he had washed in the washing place of the South, and rested in the North, in the place called "Son of the Deliverers" and he becomes the Dweller under the Olive Tree of Peace, and how he was given a tall flame of fire and a sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another sceptre called "Giver of Breath" and with that he extinguished the flame and shattered the sceptre of cloud, and made a lake of it. The initiate is then brought to the actual Pillars, and has to name them and their parts under the symbol of the Scales of a Balance. He also has to name the Guardian of the Gateway, who prevents his passage, and when all these are propitiated, the plea of the Hall itself cries out against his steps, saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil, and has overcome the influence of the planets, and THOTH says to him: "Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" And the Initiate replies "Osiris!"

And it is immediately proclaimed: "Thy meat shall be from the Infinite, and thy drink from the Infinite. Thou art able to go forth to the sepulchral feasts on earth, for thou hast overcome."

Thus, these two chapters, which are represented by their illustrations upon the Pillars, represent the advance and purification of the Soul and its union with

Osiris, the Redeemer, in the Golden Dawn of the Infinite Light, in which the Soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS AM PEKHT. KONX OM PAX. LIGHT IN EXTENSION. ✧



Ritual Work for the Neophyte

Aside from the memorization of the First Knowledge Lecture, the Neophyte should begin regular practice of the rituals and meditative techniques provided here. These rites create a firm groundwork of ceremonial methods that the student will utilize throughout his/her entire magical life. They also serve as constant reminder of the goal of the path of an initiate.

The Outer Wand of Double Power

This is a simple wand that is employed in the basic Golden Dawn techniques of invoking and banishing. It consists of a dowel that is approximately 20" in length. Half of the wand is painted white for invoking and half is painted black for banishing. ✧

THE QABALISTIC CROSS (QC)

Stand and face East. Imagine a brilliant white Light touching the top of your head. Reach up with the index finger or blade of a dagger to connect with the Light and bring it to the forehead.

Touch the forehead and vibrate, "ATAH," (Ah-tah—meaning "Thou art").

Touch the breast and bring the dagger blade or index finger down till it covers the heart or abdominal area, pointing down to the ground. Imagine the Light descending from the forehead to the feet. Vibrate "MALKUTH," (Mahl-kooth—meaning "The Kingdom").

Touch the right shoulder and visualize a point of Light there. Vibrate "VE-GEBURAH," (v'ge-boo-rah—meaning "and the Power").

Touch the left shoulder and visualize a point of Light there. See the horizontal shaft of Light extending from the opposite shoulder to join this point of Light. Vibrate "VE-GEDULAH," (v'ge-doo-lah—meaning "and the Glory").

Imagine a completed cross of Light running from head to feet and shoulder to shoulder.

Bring the hands outward, away from the body, and finally bring them together again, clasped on the breast as if praying. Vibrate "LE-OLAHM, AMEN," (lay-oh-lahm, ah-men—meaning "Forever, unto the ages").✠

THE LESSER BANISHING RITUAL OF THE PENTAGRAM (LBRP)

Stand and face East. Perform the Qabalistic Cross.

Facing East, use the index finger of the right hand, a dagger, or the black end of the Outer Wand of Double Power to trace a large banishing pentagram of Earth. Thrust the dagger/wand tip or index finger through the center of the pentagram and vibrate "YHVH." (Yode-Heh-Vav-Heh). (Keep the right arm extended throughout; never let it drop. The pentagrams should be visualized in either a flaming blue or brilliant white Light.)



Turn to the South and trace the same pentagram there. Charge the figure as before, intoning "ADONAI" (Ah-doh-nye).

Turn to the West and trace the pentagram. Charge it with "EHEIEH" (Eh-hey-yay).

Turn to the North and draw the pentagram, intoning "AGLA" (Ah-gah-lah).

Keep the arm extended. Turn to face the East. Extend both arms out in the form of a cross and say, "Before me RAPHAEL" (Rah-fahy-el). Visualize before you the great Archangel of Air rising out of the clouds in flowing yellow and violet robes, carrying a Caduceus Wand.

Behind you visualize another figure and say "Behind me GABRIEL" (Gah-bree-el). See the Archangel stepping out of the sea like the goddess Venus, dressed in robes of blue and orange, with cup in hand.

See to your right another figure in flaming red and green robes carrying a sword. Say "*On my right hand MICHAEL*" (Mee-chai-el).

See another great Archangel at your left, who rises up from the vegetation of the Earth in robes of citrine, olive, russet, and black, holding stems of ripened wheat. Say, "*On my left hand URIEL*" (Ur-ee-el).

(Say:) "*For about me flames the pentagram, and in the column shines the Six-rayed Star.*"

Repeat the Qabalistic Cross. ✧

Uses of the Pentagram Ritual

This simple yet powerful cleansing ritual can be used as a protection against the impure magnetism of others. It is also a way to rid oneself of obsessing or disturbing thoughts. Give a mental image to your particular thought or disturbance and visualize it before you. Project it out of your aura with the Saluting Sign of a Neophyte, and when it is away from you, prevent its return with the Sign of Silence. Then imagine the form in the East and perform the LBRP. See the form dissolving on the outside of your ring of flaming pentagrams.

The LBRP can be used as an exercise in concentration. While seated or lying down, formulate yourself standing up in robes and holding a dagger. Place your consciousness in this astral form and go to the East. Make yourself "feel" there by touching the wall, opening your eyes, stamping on the floor, etc. Let your astral form perform the ritual, circumambulating the room and mentally vibrating the words. Finish in the East and try to see your results astrally, then walk back and stand behind your physical body and let your astral body be re-absorbed.

The LBRP is to be performed daily for no less than a period of six months. In fact, it should be practiced daily regardless of one's grade. The Golden Dawn manuscripts advocated doing the invoking form of this ritual in the morning and the banishing form at night. However we feel that the Neophyte needs to concentrate solely on the banishing form, since s/he has a tendency to light up on the astral and unknowingly attract all manner of Elementals at this early stage of the Work. It is far more important for the Neophyte to know how to *banish* rather than to invoke. Anyone can attract an Elemental or an energy. Getting rid of the same can be more difficult. ✧

ADORATION TO THE LORD OF THE UNIVERSE

Face East and say, "*Holy art Thou, Lord of the Universe!*" Give the Projection Sign. Say, "*Holy art Thou, whom Nature hath not formed!*" Give the Projection Sign. Say, "*Holy art Thou, the Vast and the Mighty One!*" Give the Projection Sign. Say, "*Lord of the Light, and of the Darkness!*" Give the Sign of Silence. (Note: This affirmation should be done daily.)✧

MEDITATION

for the 0 = 0 grade of Neophyte²⁵

Let the Neophyte consider a point as defined in mathematics—having position but no magnitude—and let him note the ideas to which this gives rise. Concentrating their faculties on this, as a focus, let him endeavour to realise the *Immanence* of the *Divine* throughout *Nature*, in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first—and for longer as you get more used to preventing the mind from wandering. Think now of the subject for meditation in a general way—then choose one thought or image and follow that to its conclusion.

The simplest rhythm for the beginner is the Fourfold Breath.

1. Empty the lungs and remain thus while counting 4.
2. Inhale, counting 4, so that you feel filled with breath to the throat.
3. Hold this breath while counting 4.
4. Exhale, counting 4 till the lungs are empty.

This should be practised, counting slowly or quickly till you obtain a rhythm that suits you—one that is comforting and stilling. Having attained this, count the breath thus for two or three minutes, till you feel quiet, and then proceed with the meditation. (Note: this should be done daily for no less than six months.)✧

²⁵ From Regardie's *The Golden Dawn*.

DAILY ADORATIONS

It is important for a magician to feel a link with the Divine Source of the universe every single day. In our modern secular society, human beings can easily become detached from that which is spiritual. In order to reaffirm our awareness of ourselves as beings who are a part of a greater Divine Self, it is important to make a ritual gesture confirming a link between the Eternal and ourselves. This Eternal Self is readily symbolized by the luminary of Sol, the Sun; the symbol of both Light and Life on Earth.

Although the Divine Self is encompassed by the idea of One, Sol, as a visible representation of the Divine is referred to four daily positions: East—Dawn, South—Noon, West—Sunset, and North—Midnight. Consequently, an adoration is directed towards Sol at each of these four positions.

Israel Regardie suggested that the student perform the four adorations from Aleister Crowley's *Liber Resh vel Helios*. We will present these adorations (adapted to include the Neophyte Signs in all four quarters) followed by our own alternative version, *Kheperu Nu Ra*. The choice of which adorations to use is left to the reader.✧

LIBER RESH VEL HELIOS

At Dawn, face East. Make the Sign of the Enterer and say:

*Hail unto Thee who art Ra in Thy rising,
Even unto Thee who art Ra in Thy strength,
Who travelest over the Heavens in Thy bark
At the Uprising of the Sun.
Tahuti standeth in His splendor at the prow
And Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Night!*

Give the Sign of Silence and stamp the left foot on the ground. At Noon, face South. Give the same gestures as before.

*Hail unto Thee who art Hathor in Thy triumphing,
Even unto Thee who art Hathor in Thy beauty,
Who travelest over the Heavens in Thy bark
At the mid-course of the Sun.
Tahuti standeth in His splendor at the prow
And Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Morning!*

Give the Sign of Silence. At Sunset, face West. Give the same ritual gestures as before.

*Hail unto Thee who art Tum in Thy setting,
Even unto Thee who art Tum in Thy joy,
Who travelest over the Heavens in Thy bark
At the down-going of the Sun.
Tahuti standeth in His splendor at the prow
And Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Day!*

Give the Sign of Silence. At Midnight or when retiring, face North. Give the same gestures as before.

*Hail unto Thee who art Khepera in Thy hiding,
Even unto Thee who art Khepera in Thy silence,
Who travelest over the Heavens in Thy bark
At the Midnight Hour of the Sun.
Tahuti standeth in His splendor at the prow
And Ra-Hoor abideth at the helm.
Hail unto Thee from the Abodes of Evening!*

Give the Sign of Silence.✧

KHEPERU NU RA

The Evolutions of Ra

At Dawn, facing East, stand in the Sign of the Enterer.

*Praise be to thee, O Khepera in thy rising,
Yet unto thee, O Khepera in thy birth,
Hail, thou Disk, Lord of Rays, Lord of Might!
Hail, thou Reborn One, Lord of Life, Lord of Light!
Isis and Nephthys salute thee
O Risen One of the Sky,
Homage to thee, O Khepera, who art the morning's Eye.*

Give the Sign of Silence. At Noon, facing South, stand in the Sign of the Enterer.

*Praise be to thee, O Ra in thy Zenith,
Yet unto thee, O Ra in thy Strength,
Hail, thou Disk, Lord of Rays, Lord of Might!
Hail, thou Shining One, Lord of Life, Lord of Light!*

*Isis and Nephthys salute thee
O Brilliant One of the Sky,
Homage to thee, O Ra, who art the Midday's Eye.*

Give the Sign of Silence. At Sunset, facing West, stand in the Sign of the Enterer.

*Praise be to thee, O Temu in thy setting,
Yet unto thee, O Temu in thy peace,
Hail, thou Disk, Lord of Rays, Lord of Might!
Hail, thou Subsiding One, Lord of Life, Lord of Light!
Isis and Nephthys salute thee
O Fading One of the Sky,
Homage to thee, O Temu, who art the Evening's Eye.*

Give the Sign of Silence. At Midnight, facing North, stand in the Sign of the Enterer.

*Praise be to thee, O Amon in thy hiding,
Yet unto thee, O Amon in thy veil,
Hail, thou Disk, Lord of Rays, Lord of Might!
Hail, thou Eternal One, Lord of Life, Lord of Light!
Isis and Nephthys salute thee
O Concealed One of the Sky,
Homage to thee, O Amon, who art the Midnight's Eye.*

Give the Sign of Silence.☆

Whichever version of the four adorations you choose should be made a regular part of everyday life and practiced until it becomes second nature. Other exercises described in this book may be performed for varying periods of time, but the fourfold adorations are to be integrated permanently into the student's daily routine.☆

THE BERAKAH

(Blessing)

This is a rite of consecration for a meal or feast. The purpose for doing this short ritual is the same as that for the adorations; that is, to constantly remind one of the spiritual nature behind all aspects of life. It is to be performed before eating the main meal of the day. Here the rite is presented so that it may be performed by two people, but it may be just as conveniently performed by one person.

1st Person gives one knock.

2nd Person give one knock.

1st Person give a final knock.

1st: KHABS.

2nd: AM.

1st: PEKHT.

2nd: KONX.

1st: OM.

2nd: PAX.

1st: LIGHT.

2nd: IN.

1st: EXTENSION!

1st person makes a cross over the meal with his/her right hand and says:

May this food, grown in the soil of the Kingdom, maintain our bodies and nourish our souls. Thus sustained, we reach ever toward the heights of Kether.

2nd person makes a cross over the meal and says:

Thus sustained, may we follow the Path of Knowledge that leadeth unto the Light.

1st Person gives one knock.

2nd Person give one knock.

1st Person give a final knock.

1st: KHABS.

2nd: AM.

1st: PEHKT.

2nd: *KONX.*

1st: *OM.*

2nd: *PAX.*

1st: *LIGHT.*

2nd: *IN.*

1st: *EXTENSION!☆*

THE RITE OF ELEMENTAL EQUILIBRATION

One objective of the Outer Order is to bring to the initiate an awareness of the inner Elemental make-up of his/her own psyche. This awareness also includes the ability to experience the Elements and balance them in equal portion within the mind.

It is vitally important that the solitary student, working without the aid of an established temple, be able to consciously equilibrate those psychic Elements. Beginning with the Neophyte grade and especially in the higher grades of the Outer Order, the student must be constantly on guard against Elemental imbalance. The simple rite of the Qabalistic Cross is very useful for this purpose; however, we suggest that the student also perform the following Rite of Elemental Equilibration to actively combat such imbalances that may occur during the transformative process of self-initiation. This is a ritual that should be performed regularly, regardless of one's grade status.

Stand facing the East and perform the Fourfold Breath a number of times until you feel relaxed. Imagine a brilliant Light above your head. Reach up with your right hand as if to touch this Light and bring the Light down to your forehead. Imagine the yellow triangle of Air (apex up) superimposed over the upper part of your body. Vibrate, "*SHADDAI EL CHAI*" (Shah-dye El Chai).

Then picture the black triangle of Earth (apex down) covering the lower portion of your body. Bring your hand down as if pointing to the ground and vibrate, "*ADONAI HA-ARETZ*" (Ah-doh-nye Hah-Ah-retz).

Visualize the red triangle of Fire (apex up) superimposed over the right side of your body. Touch your right shoulder and intone, "*YHVH TZABAOTH*" (Yode-Heh-Vav-Heh Tzah-Bah-oth).

Imagine the blue triangle of Water (apex down) covering the left side of your body. Touch your left shoulder and intone, "ELOHIM TZABAOOTH" (El-oh-heem Tzah-Bah-oth).²⁶

Bring both hands together, interlocking the fingers, palms outward, and touch the area of your heart with the your knuckles. Imagine the sigil of the Spirit Wheel in white at the center of your body, uniting the four Elemental triangles. Imagine the Brilliant Light above your head connected with this sigil of Spirit. Vibrate, "ETH."



Continue the Four-fold breath and add the following visualizations:

- INHALE—imagine the Fire triangle.
- FULL HOLD—imagine the Water triangle.
- EXHALE—imagine the Air triangle.
- EMPTY HOLD—imagine the Earth triangle.

Strongly imagine all of the Elemental triangles within your aura balanced and in harmony under the guidance of Spirit.✧

BODY AWARENESS EXERCISE

One of the primary aims of any system of spiritual growth is the procurement of self awareness or perception. The only way to increase sensitivity is to become aware—aware of that which is within, as well as that which is without.

Sitting comfortably or lying down, merely attempt to observe what is happening with your own body. Simply watch your physical body and its various sensations. Do not do anything special; breathe normally and don't try to relax or control wandering thoughts. Just try to notice what happens.

After a few moments, find a comfortable position, then stay in it, without moving or consciously fidgeting in any way. Remain perfectly still. At first this exercise should be practiced for no more than ten minutes. Gradually increase the time spent in practice so that by the end of the student's time in the Neophyte grade, this exercise is extended to half an hour. Obviously, this exercise will be simple to some, terribly difficult to others. Any urge to wiggle and release tension should be resisted.

²⁶ This arrangement relates to the four colors of the sphere of Malkuth as projected onto the body of the aspirant. The Fire of Geburah (right shoulder) is reflected across the Tree to Netzach (YHVH Tzabaoth) and reflected back again into the russet quarter of Malkuth. Likewise the Water of Chesed (left shoulder) is reflected across the Tree to Hod (Elohim Tzabaoth) and reflected back again to the olive quarter of Malkuth.

The powers of concentration should also be developed as this awareness exercise is practiced. If the mind begins to wander, gently bring it back. Your powers of concentration will gradually but steadily become enhanced.

During this practice, you may become aware of itching sensations in various parts of your body. Do not attempt to scratch. Merely observe. Simply be aware of various body sensations without trying to alter or ignore them. Do not make judgments or criticisms about these sensations. Accept them as a part of you.

Sensations will come and go in different areas of the body. Study them. It is sometimes a good idea to verbally express what you are feeling or experiencing.

This exercise will result in a profound relaxation of nervous tension. Daily practice will heighten the function of self-awareness, something that is vital to the work of an initiate. All complex ceremonies and rituals actually begin with this heightening of self-awareness.

No special time period needs to be found to practice this. Lying in bed at night or in the morning is certainly an excellent time to rehearse body awareness. This exercise should be done twice daily while in the Neophyte grade. In addition to this, short periods of temporary pause from activity can be taken throughout the day during bathing, shaving or dressing, etc., in order to sharpen one's perceptions and observe what is happening within.✧

EXTRA SENSORY AWARENESS EXERCISE

Obtain a set of ESP cards such as those developed in the parapsychology laboratory at Duke University (for sale at most occult bookstores). The drawings on these cards are simple symbols—one symbol per card.

Shuffle the cards. Place the cards face down and place your hand upon the top card. Make your mind as blank as possible and attempt to guess what image is on the front of the card (square, circle, cross, waves, or star). Go through the entire deck in this fashion, at least once daily. Do not get discouraged if you do not often guess correctly. Record your results.✧

Suggested Reading

Introduction to the First Edition of *The Golden Dawn* by Israel Regardie

Introduction to the Second Edition of *The Golden Dawn* by Israel Regardie

A Garden of Pomegranates by Israel Regardie

The Mystical Qabalah by Dion Fortune

The Training and Work of an Initiate by Dion Fortune

The Kybalion by Three Initiates

"The ABC's of Qabalah" by Harvey Newstrom, published in *The Golden Dawn Journal, Book II, Qabalah, Theory and Magic*

"The Tree of Life, Jacob's Extending Ladder" by Gareth Knight, published in *The Golden Dawn Journal, Book II, Qabalah, Theory and Magic*

Introduction to *The Golden Dawn Journal, Book III, The Art of Hermes*

"Logos Revealed" by Madonna Compton, published in *The Golden Dawn Journal, Book III, The Art of Hermes*

Examinations

(Answers for all exams are given in the back of this book.)

QUIZ 0 (*The Ritual*)

1. Which officer carries the sword of Judgment?
2. What implement is carried by the Dadouchos?
3. Which officer is the Expounder of the Mysteries?
4. How many times is the candidate purified and consecrated?
5. What does the lamp of the Keryx symbolize?
6. What does "Konx Om Pax" mean?
7. What symbols are upon the altar?
8. What does the hoodwink symbolize?
9. What does the black cord symbolize?
10. Why is the altar a double cube?
11. What does the Mystic Circumambulation signify?
12. Which officer watches over the Gateway of the Hidden Knowledge?
13. Who is the Guardian of the Cauldron and the Well of Water?
14. What does the First or Saluting Sign refer to?
15. What do the two pillars represent?
16. The seed of _____ is sown in Silence and grows in darkness and mystery.
17. By _____ and _____ are all Powers awakened and reawakened.

18. Who is Har Par Krat?
19. What does the wand of the Keryx symbolize?
20. What does the Grip of the Neophyte refer to?
21. Which officer is the herald?
22. Which officer is called "Darkness" and "the Great One of the Path of the Shades?"
23. Which officer is referred to as "Light dawning in Darkness?"

QUIZ SECTIONS 1, 2, and 3 (*The Elements, the Zodiac, and the Planets*)

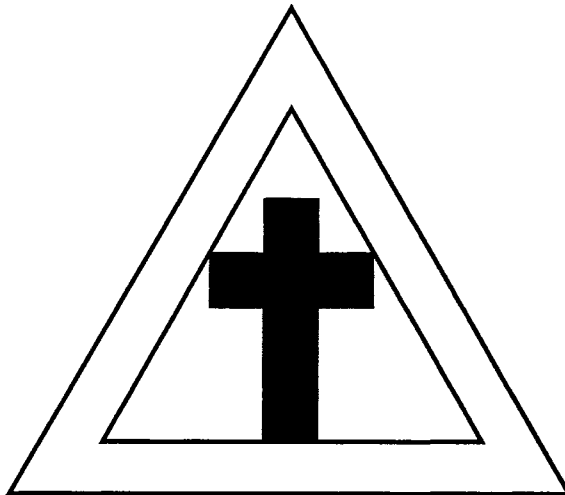
1. List the four Elements and draw their symbols.
2. What is the Element of Heat and Moisture?
3. What is the Element of Cold and Dryness?
4. What is the Element of Heat and Dryness?
5. What is the Element of Cold and Moisture?
6. What is the English name for the Element IGNIS?
7. What is the English name for the Element RUACH?
8. Which Element signifies the human intellect?
9. Which Element signifies the unconscious?
10. List the twelve Signs of the Zodiac and draw their symbols.
11. What is the Sign of Mutable Earth?
12. What is meant by the term "triplicity?"
13. A Quadruplicity of Signs is grouped by _____.
14. List the Signs of the Air Triplicity.
15. List the Signs of the Earth Triplicity.
16. What Signs rule the change of seasons?
17. List the Kerubic Signs.
18. What Signs are also called "Common" Signs?
19. What Signs are also called "Fixed" Signs?
20. Name the Sign whose Key word is Practicality.
21. Name the Sign whose Key word is Versatility.
22. Name the Sign whose Key word is Activity.
23. What is the Sign of Cardinal Air?
24. What is the Sign of Mutable Fire?
25. What Sign is dramatic, self-confident, and romantic?
26. What Sign is nurturing, maternal, and sensitive?
27. What Sign is intense, resourceful, passionate, and aware?
28. What Sign is introspective, charitable, intuitive, and artistic?
29. What is the Sign of Cardinal Earth?
30. What Sign is philosophical, open-minded, and straightforward?
31. List the seven ancient Planets and draw their sigils.
32. What is the Planet of emotions?
33. What is the Planet of expansion?
34. What Planet is known as the Lesser Malefic?
35. What Planet is known as the Greater Benefic?
36. What Planet's action is energizing and stimulating?

37. What Planet is known as "The Teacher?"
38. Give the appropriate sign for:
 - a. Venus's exaltation
 - b. Luna's detriment
 - c. Mars's dignity
 - d. Sol's exaltation
 - e. Jupiter's fall
 - f. Saturn's dignity
 - g. Mercury's detriment
 - h. Luna's exaltation
 - i. Venus's dignity
 - j. Uranus's detriment
 - k. Neptune's dignity
 - l. Pluto's detriment
39. What is the Planet of organization and discipline?
40. List the three "New" Planets and draw their symbols.
41. What is the Head of the Dragon?
42. What is the Planet of transformation?
43. What Planet is known as "The Awakener?"
44. What is the Planet of drug addiction and sleepwalking?
45. What is the Planet of the Inner Self?
46. Name the Planet whose action is sudden, forceful, and disruptive.
47. What is the Tail of the Dragon?
48. What Planet represents the primary feminine principle?
49. What Planet represents the primary masculine principle?
50. Which Element is called *hydor* in Greek?
51. Which Element was seen by the Alchemists as that which operates at the center of all things?
52. What is the English name for the Element MAIM?
53. What is the English name for the Element ARETZ?
54. Which Element signifies materialization?
55. Which Element is the "son" of Fire and Water?
56. What is the Sign of Kerubic Air?
57. List the Signs of the Water Triplicity.
58. List some of the characteristics of the Mutable Signs.
59. List some of the characteristics of the Kerubic Signs.
60. List some of the characteristics of the Cardinal Signs.
61. Which Planet rules the Sign of Virgo?
62. Which Planet rules the Sign of Libra?
63. Which Planet rules the Sign of Taurus?
64. What is the Planet of affection?
65. What is the Planet of competition?
66. Which Planet rules "Frigg's Day?"
67. Which Planet rules "Woden's Day?"
68. Which Planet rules "Tiw's Day?"

QUIZ: SECTIONS 4, 5, & 6:*(The Qabalah, the Sephiroth and the Hebrew Alphabet)*

1. What does the word Qabalah mean?
2. The Qabalah is usually classified under four heads. What are they?
3. List the Ten Sephiroth and give their English translations. Also write out the names of the Sephiroth in Hebrew.
4. Which Sephirah is represented by the line, the phallus, and the Yod?
5. Which Sephirah is also called Gedulah?
6. Which is the Mediating Sephirah?
7. Name the Sephirah whose symbols are the Names of Power and the Apron.
8. Name the Sephirah whose physical representation is the Zodiac.
9. Name the Sephirah of the First Motion.
10. Name the Sephirah which represents the "left brain" and the Individual Mind.
11. Name the Sephirah which represents the "right brain" and the Group Mind.
12. Name the Sephirah whose keyword is energy.
13. Name the Sephirah of the astral Light.
14. Name the Sephirah whose physical representation is Sol.
15. Name the Sephirah of completion and stability.
16. Name the Sephirah whose symbols are the Calvary Cross and the cube.
17. Which Sephirah is also called Pachad?
18. Name the Sephirah whose physical representation is Luna.
19. Name the Sephirah whose symbol is the point.
20. Name the Sephirah whose physical representation is the sphere of Saturn.
21. Name the Sephiroth on the Pillar of Severity.
22. Name the Sephiroth on the Pillar of Mildness.
23. Name the Sephiroth on the Pillar of Mercy.
24. The Dogmatic Qabalah involves the study of the Torah. What is another name for the Torah?
25. Which two Hebrew letters have the power of "t"?
26. Which two Hebrew letters have the power of "s"?
27. Which Hebrew letter means "enclosure"?
28. Which Hebrew letter means "back of the head"?
29. Which Hebrew letter means "house"?
30. Name and draw the twenty-two letters of the Hebrew alphabet along with their English equivalents (powers). Also list their numeral values and literal meanings. Include the final letters.

CHAPTER TWO



The Zelator Grade

$$\textcircled{1} = \boxed{10}$$



he four Elemental grades beyond Neophyte represent an understanding of the Elements within the psychological and spiritual makeup of the candidate. The initiation ceremonies of these Elemental grades are those of the Zelator, Theoricus, Practicus and Philosophus,²⁷ which are each referred to one of the four Elements of the Tetragrammaton: Earth, Air, Water and Fire. As a group, these four grades represent the essential work of the Golden Dawn, that is to equilibrate the Elemental forces within the psyche of the aspirant. These "inner Elements" can be characterized as distinct sections of the subconscious mind. The process undertaken by an initiate advancing through the grades is truly an alchemical one; the psychic mechanism of the candidate undergoes a kind of dissolution during the ceremony of the Neophyte. The integral Elements are awakened and purified through the Elemental grade ceremonies, until at length all of the base components are consecrated and integrated back into the psyche of the Initiate.

The first step is of course to awaken the Elemental portions, for unless their existence is realized, the work of alchemical transformation cannot take place. Through symbol and ceremony, the initiation rites of each grade summon forth the spirits and entities of a particular Element. Contact with a specific Elemental force produces a kind of magnetic attraction, whereby the corresponding Elemental energy is awakened within the sphere of the aspirant. Only then can further advancement and growth take place. Thus aroused, the Elemental portions of the mind become consecrated to union with the Higher Self and ultimately to the consummation of the Great Work. This process allows the initiate to bring vast amounts of energy and inspiration from the formerly untapped subconscious depths into the domain of the conscious mind where it can be utilized for further spiritual growth.

The Element offered for the act of transmutation in this grade is Earth—specifically the Earthy part of the aspirant's psyche. This ritual is the first to truly confer the title of *initiate* upon the candidate, symbolically launching his/her initial step onto the Tree of Life. Thus do the numbers 1 = 10 refer to this important first step onto the Tenth Sephirah, Malkuth. The Zelator Grade lays the foundation for all subsequent Elemental transmutations within the aspirant's sphere of sensation. The name *Zelator* comes from a Greek word for "zealot."

²⁷ All of these names, along with that of Neophyte, are titles of traditional Rosicrucian grades.

The only Planet assigned to this grade is *Terra Firma*, the Planet Earth beneath our feet. This is perhaps only one of the reasons why the Zelator grade has such a profound effect on those who attain it. The Zelator Ritual is also meant to ground the candidate firmly in the stabilizing Element of Earth. One of its primary functions is to strengthen the candidate in both mind and body for the difficult work of alchemical transformation which lies ahead. In fact the Zelator Ritual is often said to be the only true initiation ceremony out of all the Elemental grades—the rest being advancements which continue the process started in the 1 = 10. This is due to the fact that the Zelator ritual establishes the aspirant firmly in *Earth of Malkuth*, and the three grades beyond the 1 = 10 explore the other sub-Elements of Malkuth.

The task of a Golden Dawn magician is not an easy one—the very act of advancing through the grades will accelerate any stresses (physical, personal, or mental) that lie dormant within the candidate. Any such difficulties must be confronted and resolved before taking any further grade initiations. This is one of the reasons why we suggest that the student of this course spend a good deal of time in each grade.

The 1 = 10 is also well known as the grade that will separate the wheat from the chaff. Many of those individuals who reach this level, but whose primary motives for getting involved in magic are questionable (escapism, cravings for power or title, or adherence to the current magical “fad”) will drop out because of the “filter” effect of the Zelator Ceremony. All of the Elemental grades act to screen out those who cannot bear the task of transformation, but the main thrust of this filtering effect will be felt in the 1 = 10 grade. Israel Regardie often stated that if a magician couldn’t function in the Earthy material World of Malkuth, then he had no business attempting to reach the Higher Realms.

The ceremony of the Zelator can be briefly summarized as follows: As in all of the initiation ceremonies presented in this book, the goddess Thme, representative of the candidate’s Higher Self, is called upon to safely arbitrate between the divine powers and the aspirant. (Note: A hexagram is formed by the positions of the astral officer/godforms twice in the ceremony, both at the opening and at the closing when the Elemental powers of Earth are being addressed.) After the forces of Elemental Earth are invoked, the candidate is tested on the secrets of the Neophyte grade. The aspirant then swears a further oath and is ceremonially brought to two stations—that of Evil and that of Good. At both of these stations, the Guardians of the Paths repel the unprepared candidate. The aspirant then takes the Middle Path of Equilibrium where s/he is again barred by the Guardians, but eventually the way is cleared by the Guardian of the Celestial Soul. It is during this journey along the path of balance that the stabilizing Element of Earth is established within the aura of the aspirant, so that eventually s/he may prove to be a worthy vessel of the Divine Spirit. The aspirant is at this point *a living cross of manifestation within the white triangle of art* formed by the officer/godforms and represented by the diagram at his/her feet.

In the beginning of this ritual the altar occupies a position much farther East than its previous position in the Neophyte Hall. The pillars are moved well toward the West of the temple. The officers’ stations in the Zelator Hall are six in

number: Hierophant, Hiereus, Hegemon, Keryx, Stolistes, and Dadouchos. (The station of the Phylax remains outside the Hall.) During the initial part of the ceremony, the stations of these six officers form a triangle, the emblem of Supernal revelation and the symbol of magical evocation. The three lesser officers compose the base, Hiereus and Hegemon (representatives of the opposing Light and Darkness) are beside the altar, and the Hierophant, who personifies the higher powers, is situated at the apex. This triangle, apex upwards, is also a triangle of Fire, which points out a curious relationship that exists between the letters Yod (Fire) and Heh Final (Earth) of Tetragrammaton. (Keep in mind that the group of Angels assigned to Malkuth is known as the Ashim, or the "Souls of Fire." The Admission Badge of this grade, the Fylfot Cross or Swastika, is another key to the puzzle, because it is formed from seventeen squares out of a square of twenty-five lesser squares. Twenty-five is also the number of squares attributed to the Qamea of Mars.) Thus initiation into the Earthy Zelator grade and the sphere of Malkuth indicates that a certain amount of Fire energy is also involved. Since advancement through the Elemental grades symbolizes an Alchemical process of examination and dissolution within the aspirant, it is no surprise that we find a fiery undercurrent infiltrating this initial step onto the Tree of Life.

In the next portion of the ceremony the candidate is then allowed to enter the sanctuary, where s/he symbolically treads the path of a Priest of the Hebrew mysteries. The symbolism of the ancient Tabernacle in the Wilderness, the first physical Qabalistic temple in Malkuth, is gradually revealed to the aspirant. This and other symbolism relating to the Earth grade are disclosed until finally the Earth powers are released.

During this segment in the ritual, the stations of the officers form a cross. The shaft of the cross is created by the three primary officer/godforms in alignment with the altar, while the stations of Stolistes and Dadouchos compose the crossbar. This cross formation stresses the four Elements as a balanced "whole" within the manifest universe, as well as the four sub-Elements of Malkuth. It also implies the need for the balance of psychic Elements within the candidate as well. (Note that the cross surrounded by a circle is the symbol of Malkuth.) The fact that the cross here is composed of five officers (not four or six) alludes to the pentagram, the number of man—the microcosm, and the initiate. But it also refers to the fifth Element of Spirit which surmounts and guides the other four.

Godforms of the Outer Order Grades

Unlike the Neophyte grade, the specific godforms to be employed in the remaining Outer Order grades *are not set and carved in stone*. In the Hermetic community there are differing opinions as to which godforms are present in the Elemental grades. For the purposes of *this* course, we have chosen to use the godforms first introduced in the Neophyte grade: Hierophant = Osiris, Hiereus = Horus, Hegemon = Thme, etc.

The Zelator initiation ceremony introduces three important Archangelic forms to the candidate. They can be visualized during the ritual using the following descriptions.

Archangelic Forms of the Zelator Grade

SAMAEL: (Hebrew meaning *poison of God*) Although described in the Zelator Ritual as an Archangel, Samael is more often described as an Archdemon, or as the Qlippotic force of the Sephirah of Hod on the black pillar. In this ritual Samael is portrayed as the guardian of the Path of Evil who prevents the candidate from journeying upon the Path of Darkness. Samael may be visualized as a black winged bird-like entity with glowing eyes. He wears a robe, tabard and nemyss, all black. He holds a large black sword.

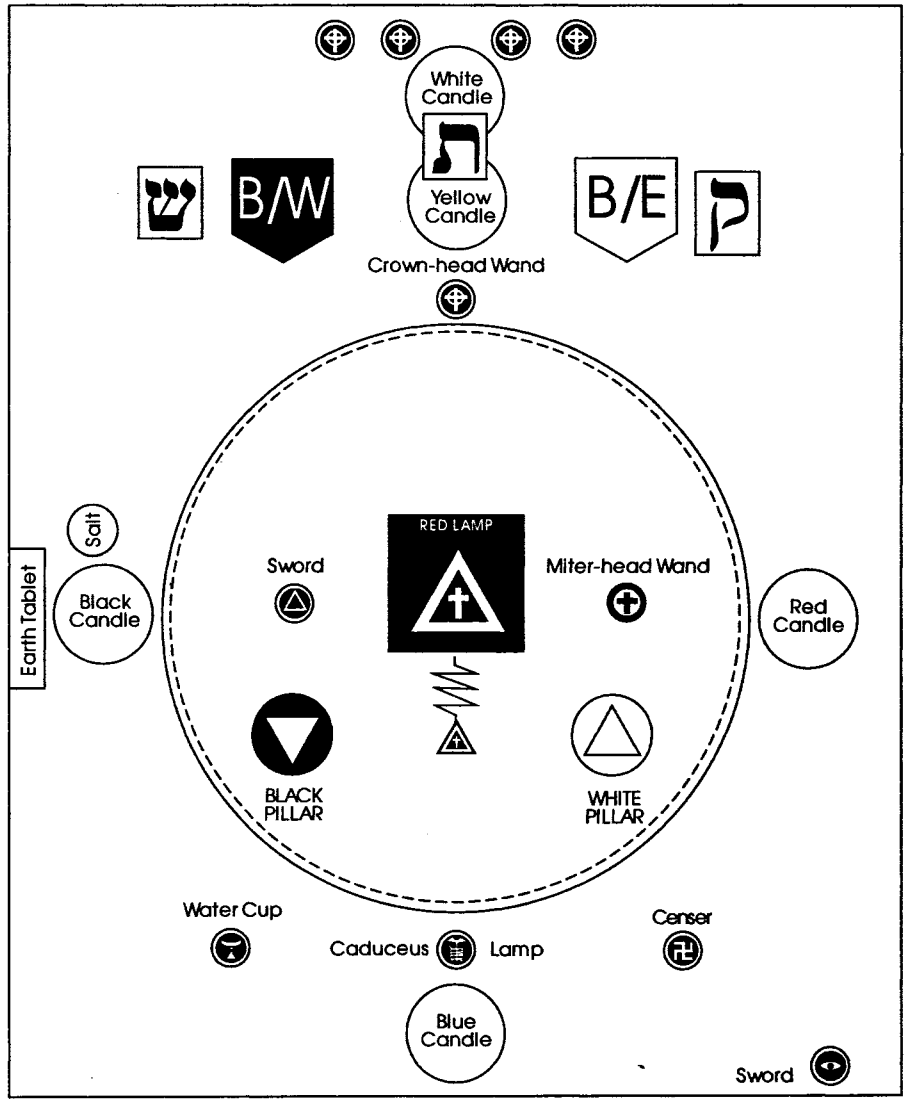
METATRON: (Hebrew. Possible Greek meaning: *near thy throne*) Metatron is usually described as the most powerful Archangel of Kether. In the Zelator ceremony, Metatron is the Guardian of the Path of Good, and the Kerub of the right-hand pillar. He bars the candidate from entering the Path of Good. Metatron is visualized as a horned male figure with dark hair and beard. He is dressed in a robe, tabard and nemyss, all white. He holds a miter-headed scepter.

SANDALPHON: (Hebrew. Possible Greek meaning: *Lord of Height*) Sandalphon is described as the Archangel of Malkuth and the Kerub of the left-hand pillar. In the Zelator ceremony, she is the Reconciler for Earth, mediating between Good and Evil on behalf of the candidate. Sandalphon is visualized as a tall horned female figure dressed in a black robe. She wears a tabard in the four colors of Malkuth and a white nemyss. She bears a crown-headed scepter.

In the months that follow the 1 = 10 initiation, the aspirant must strive to thoroughly absorb knowledge which relates to the Element of Earth. Much of this is presented in the Second Knowledge Lecture given in this chapter, along with other material for the Zelator to study, including sections on the Astrological houses, Alchemy, Geomancy, gemstones and metals, and the Qabalistic hierarchies. The task of the Zelator is to thoroughly assimilate this knowledge and to awaken the stabilizing Element of Earth within, so that further spiritual transmutation of the psychic Elements can take place. The aspirant must never forget the potent statement given in the Ceremony of the 1 = 10: *"Except Adonai build the house, their labor is but lost that build it..."* ✨

THE ZELATOR 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 are the symbols of the cross and triangle (the red cross is within the white triangle). A red lamp or candle is placed on the Eastern side of the altar. On the front of the altar should be a large diagram of the Flaming Sword and the Kerubim. Just in front of the altar on the floor should be a diagram of the cross within the triangle. The pillars are placed just West of the altar. The three Hebrew letters of Shin, Tau and Qoph are shown on large plaques in the East. In this ritual,



Zelator Temple for Self-Initiation: First Setup

both the Banners of the East and West are located in the East.²⁸ The Enochian Tablet of Earth is placed in the Northern section of the temple.²⁹ In front of the Tablet should be a platter of salt and a black lamp or candle for Earth. Place the lamens in accordance with the temple diagram, in the positions of the officer-forms. Place the implements of the officers, the wands, swords, cup and censer, next to the respective lamens.

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 lights on the pillars should be unshaded.

Ritual preparations: As before, it is suggested that the aspirant fast for a period of 12 hours prior to the ritual. During this time the candidate should prepare a small piece of paper upon which is written a particular vice or failing that the aspirant wishes to be rid of. 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 Zelator designs, but it is not to be worn by the candidate at this time.³⁰ Place the sash inside the altar. Two diagrams will have to be on hand for the second part of the ritual. They are the *Seven-branched Candlestick* and the *Table of Shewbread*. (These diagrams can be found in the following pages of this chapter.)

The aspirant must meditate for a certain length of time on a drawing of the symbol of Earth—an Earth triangle (apex downward) in black. 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 grade of Zelator, the Fylfot Cross, should be held in the right hand throughout this period. A small 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 watch 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.

²⁸ The Banner of the West is shown in the East to block the energies of the three Paths from entering into the temple.

²⁹ Instructions on how to make this and the other Enochian Tablets are given in our book *Secrets of a Golden Dawn Temple*.

³⁰ The Aspirant should ornament his/her sash to reflect the Zelator grade. In our temple we have "generic" sashes that candidates may borrow (the Neophyte sash for the beginning of the Zelator grade, for example). At one point in the ritual the Neophyte sash is removed and the candidate is invested with his/her own newly embroidered Zelator sash. However, the solitary student can't afford to make different sashes for different grades. In this case the aspirant will have to forego wearing a sash at the beginning of the ceremony.

PART 0: The Opening

Enter the temple with the Admission Badge of the Fylfot Cross. Salute the Banner of the East with the Neophyte Signs. Leave the cross at the station of the Keryx. 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 asseseth 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!

As in your previous initiation rite, visualize the 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 much 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 Tabernacle in the Wilderness. I am a true and willing Seeker of Light and Knowledge. Act as my overseer and reconciler in the temple of Malkuth. 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 offer sacrifice in the Courtyard before the Holy Place! 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. Award me entrance into the Courtyard of the Sanctuary! Permit me to make an offering of atonement at the Brazen Altar! Grant that I may wash away all impurities in the Laver of Brass! Bestow upon me the right to offer incense upon the Golden Altar before the Veil of the Holy of Holies! Let me penetrate the Threshold in the Path of the Enterer!

Thmê speaks to you in your own mind.

Except Adonai build the house, their labor is but lost that build it. Except Adonai keep the City, the Watchman waketh in vain. I am the representative of your Higher and Holy Self. It is only through my arbitration that thou canst even approach the Sacred Tent. In this Hall I am thy tongue, thy heart and thy mind. Fear not, for I shall guide thee through the temple of Malkuth. I shall direct thee in the courtyard before the Tabernacle in the Wilderness! Fear not, for I shall speak for thee in this assembly of the gods before the powers of Adonai and the current of the Light.

Imagine the goddess Thmê communing in silence with the energies in the East. She speaks on your behalf to the divine guardians of the Hall. 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. It appears that the goddess stands not before the seated figures in the East, but once again before the gigantic form of Thoth—Djehoti—the ibis-headed god of Wisdom. Thmê continues a silent discussion with the god. 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.

Go the Northern side of the altar and make one loud knock with the sword of the Hiereus. Say:

Let the temple be consecrated and purified by Fire and by Water.

Thmê takes you by the hand and leads you clockwise to the Southwest, where she traces the figure of the cross and triangle with the miter-headed wand. As she does so, you vibrate the name "THAUM-ESH-NEITH" (Thom-Aesch-Nay-eet) The fiery form of Neith takes shape before you. She bears a red censer. Visualize the figure strongly. The godform of Thaum-Esh-Neith traces in the air before you the figure of a Fylfot Cross. She then hands you her censer. Picking up the censer in the Southwest, you take on the office of Dadouchos that the goddess has bestowed upon you and advance to the center of the Hall from the South side of the white pillar.

With the censer, trace a cross in the air. Then wave the implement thrice in the form of the invoking Fire triangle. Say: *"I consecrate with Fire."*

Return sunwise to the Southwest. Step out of the office of Dadouchos and return the officer-form to the dominion of Thaum-Esh-Neith. Thmê again takes your hand and leads you to the Northwest where she traces the figure of the cross and triangle with the miter-headed wand. As she does so, you vibrate the name "AURAMOOUTH" (ow-rah-maht). The beautiful form of Auramooth takes shape before you. She bears a blue cup. Visualize the figure strongly. The godform of Auramooth traces in the air before you the figure of a cup. She then hands you her chalice of water. Picking up the Water cup in the North, you take on the office of Stolistes that the goddess has bestowed upon you and advance to the center of the Hall from the North side of the black pillar.

With the cup, trace a cross in the air. Then sprinkle thrice in the form of the invoking Water triangle. Say: *"I purify with Water."*

Return sunwise to the Northwest. Step out of the office of Stolistes and return the officer-form to the dominion of Auramooth.

Return clockwise to the West. There Thmê traces the figure of the cross and triangle with the miter-headed wand. As she does so, you vibrate the name "ANOUP EMPEIEBET" (Ah-noop-em-pay-yeh-bet). The Jackal-headed Anubis begins to formulate in the West. Visualize the figure strongly. Anubis traces in the air before you the symbol of the Caduceus of Hermes. He then hands you his wand and lamp. Picking up the wand and lamp in the West, you take on the office of Keryx that Anubis of the East has bestowed upon you and advance to the center of the Hall from between the two pillars. Say, *"The temple is cleansed."* Salute the Banner of the East with the Neophyte Signs.

Return sunwise to the West. Step out of the office of Keryx and return the officer-form to the dominion of Anubis.

Thmê goes to the station of the Hieres and traces the figures of the cross and triangle. As she does so vibrate the name of "HOOR" (Hoor or Hoh-or). The Hawk-headed god takes shape.

Thmê goes to the South and traces the figures of the cross and triangle at her own station, the station of the Hegemon. She then walks clockwise to the East and traces the cross and triangle at the station of the Hierophant. As she does this you intone the name of "OUSIRI" (Oo-seer-ee). The figure of the reborn god formulates there.

Thmê leads you between the pillars. Say:

Let the Element of this grade be named that it may be awakened in my sphere, in the spheres of those beings who are present, and in the sphere of

this magical current. The Element is EARTH. Let us adore the Lord and King of Earth!

Visualize the symbol of the Earth triangle that you meditated on before entering the hall. Imagine its presence in your sphere of sensation around your feet and ankles. Imagine that this same image is activated in all the various officer-forms of the Hall. Then visualize a ball of white Light reflected into your Kether center—at the crown of your head.

Thmê leads you to the East of the temple. Visualize the mummy-wrapped form of Osiris strongly. 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, 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, loudly vibrating the Hebrew names. Give one knock with the scepter. Say:

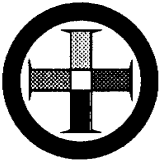
ADONAI HA-ARETZ. ADONAI MELEKH. Unto thee be the Kingdom and the Power and the Glory. (Make the cross on yourself with the head of the wand.)

Malkuth, Geburah, Gedulah. (Make the cross and circle in the air with the scepter as these names are spoken.) The Rose of Sharon and the Lily of the Valley, Amen.

As the Hierophant, go deosil to the North and sprinkle salt before the Tablet in the form of the invoking Earth triangle. Say: *"Let the Earth adore Adonai!"*

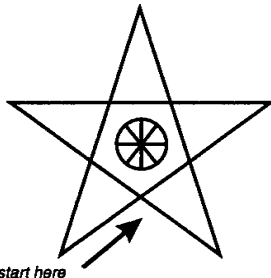
Stand facing the center of the Tablet. Visualize the rest of the astral officer/godforms (except for Keryx) falling into a hexagram position behind you. Hierus takes his place to right and slightly behind you. Hegemon takes her place to the left and slightly behind you. Stolistes lines up behind Hierus and Dadouchos lines up behind Hegemon. (Your own position marks the apex of the Fire triangle of the hexagram which points North, while the apex of the inverted Water triangle is marked by the position of the altar.)

Through the authority of the office of Hierophant bestowed upon you by Osiris, invoke the powers of the Earth Tablet. Give a knock, then trace with the scepter of Power a large circle in front of the Tablet. Then draw the invoking pentagram of Spirit Passive. As you do so, vibrate *"NANTA"* (en-nah-en-tah). Trace the sigil of the Spirit wheel in the center and intone *"AGLA"* (Ah-gah-lah). Give the Sign of the Spiraling Light. Then trace the invoking pentagram of Earth. As you do so, vibrate the name *"EMOR DIAL HECTEGA."* Draw the sigil of Taurus in the center and intone *"ADONAI."* Give the Sign of Zelator. Then say:

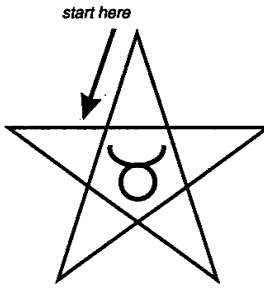


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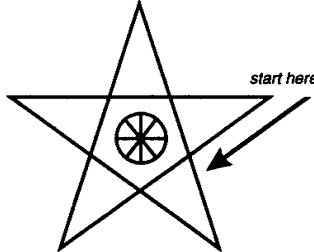
The Enochian Tablet of Earth



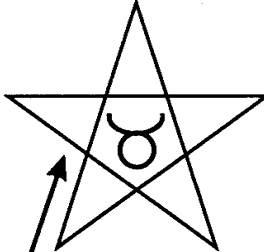
Invoking Spirit Passive



Invoking Earth



Banishing Spirit Passive



Banishing Earth

The Pentagrams of Earth



The Zelator Sign

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 and over the fowl of the air and over the cattle and over all the Earth, and over every creeping thing that creepeth over the Earth." And the Elohim created Eth-ha-Adam in their own Image, in the Image of the Elohim created they them. In the name of Adonai Melekh and of the Bride and the Queen of the Kingdom, Spirits of Earth adore Adonai!

Visualize the officer/godform of the Hieres handing you his sword. Take up the sword of the Hieres but remain in the officer-form of the Hierophant. Trace with it the sigil of Taurus in the center of the Tablet. Say:

In the Name of Uriel, the Great Archangel of Earth, and by the sign of the Head of the Ox—Spirits of Earth, adore Adonai!

Return the sword. Visualize the officer/godform of the Hegemon handing you her scepter. Go clockwise to the station of Hegemon and take up the wand. Return to the Tablet and trace with the Hegemon's Wand the symbol of the cross. Say:

In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore Adonai!

Return the Hegemon's Wand. Visualize the officer/godform of the Stolistes handing you her cup. Go clockwise to the station of Stolistes and take up the chalice. Return to the Tablet and trace with the cup the symbol of the cross. Then sprinkle thrice in the form of the invoking Water triangle. Say:

In the Three Great Secret Names of God, borne upon the banners of the North—EMOR DIAL HECTEGA—Spirits of Earth, adore Adonai!

Return the cup. Visualize the officer/godform of the Dadouchos handing you her censer. Go clockwise to the station of Dadouchos and take up the censer of incense. Return to the Tablet and trace with the censer the symbol of the cross and wave the implement thrice in the form of the invoking Fire triangle. Say:

In the name of IC ZOD HEH HAL, Great King of the North, Spirits of Earth adore Adonai!

Return the censer. Take up the Hierophant's Wand and return to the East to face West. Imagine all astral officer/godforms returning to their stations.

At this point visualize that the powers of Earth have been fully awakened in the temple, although they have not yet entered into your own sphere of sensation. The Earth energies remain vigilant and ready to follow the dictates of the Hierophant. Say:

In the name of ADONAI HA-ARETZ, I declare this temple duly opened in the 1 = 10 grade of Zelator.

Give the following knocks with the pommel of the scepter: a set of four, followed by three, followed by another three. וּוּ וּוּ וּוּ

Visualize the officer/godform of Hegemon repeating the Battery of knocks: 4—3—3. Visualize the officer/godform of Hiereus sounding the knocks: 4—3—3.

Step out of the office of Hierophant and return the officer-form to the dominion of Osiris. Go clockwise to the North and take up the platter of salt. Place it at the foot of the altar. The goddess Thmê leads you to the West of the temple.

PART 1: Advancement—First Segment

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. You have played an enormously active role in the opening of this Hall, more so than in the previous initiation, and you have already done a great deal of visualization needed to activate the Element of Earth in your sphere of sensation. However at this point, you should 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 Fylfot Cross in your right hand. Give the Battery of knocks 4—3—3. Stand in the Western part of the temple, facing East and say:

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

Except Adonai build the house, their labor is but lost that build it. Except Adonai keep the City, the Watchman waketh in vain. I seek admission to the 1 = 10 grade of Zelator in the current of the Golden Dawn by the guidance of Adonai, by the possession of the necessary knowledge, by the signs and tokens of the 0 = 0 grade, and by this symbol of the Hermetic Cross.

Visualize the godform of the Keryx as he approaches you and gestures for the Fylfot Cross. You place it at his station. Osiris in the East speaks to you:

Give the Step and Signs of a Neophyte. (You do so.)

Anubis as the Keryx stands before you and says:

Give me the Grip of the Neophyte.

You exchange the grip with the Keryx.

Give me the Word.

You exchange the Grand Word of the Neophyte grade with the Keryx, in alternating syllables: "HAR PAR KRAT."

Give me the Password. (You give the word you have chosen.)

The form of the Keryx turns toward the Hierophant and salutes. The goddess Thmê approaches you from her station and takes you by the right hand. She places you directly between the pillars facing the East. You hear the voice of Osiris:

Are you ready to take this oath of the 1 = 10 grade?

(You answer:) *I am ready to take this oath.* (Say:) *I (state magical motto) pledge to maintain and uphold the mysteries of this grade, just as I am pledged to maintain those of the 0 = 0 grade, never to flaunt or reveal them to those who are not true seekers of the Light Divine.*

Thmê assists you to kneel before the altar. Say: "I swear by the Earth whereon I kneel."

Still kneeling you take up the platter of salt at the foot of the altar. Take some of the salt in your left hand and cast it to the North and say: "Let the Powers of Earth witness my pledge."

Rise and replace the platter of salt in the North. Say: "Let my pledge be confirmed with Water and with Fire."

Thmê takes you by the hand and leads you clockwise to the Southwest, where Thaum-Esh-Neith traces in the air before you the figure of a Fylfot Cross. Picking up the censer, return to the threshold between the pillars. With the censer, trace a cross in the air before your own forehead. Then wave the implement thrice in the form of the invoking Fire triangle. Say: "In the name of the Lord of the Universe who works in silence and whom naught but silence can express, I am consecrated with Fire." Replace the censer.

Thmê leads you to the Northwest, where Auramooth traces in the air before you the sigil of the cup. Picking up the chalice of Water, return to the threshold between the pillars. Dip your index finger into the water and mark your forehead with the symbol of the cross. Then sprinkle thrice in the form of the invoking Water triangle. Say: "In the name of the Lord of the Universe who works in silence and whom naught but silence can express, I am purified with Water." Replace the cup and return to a position between the pillars. Say:

The 0 = 0 grade of Neophyte is a preparation for other grades, a threshold before discipline, and it shows by its imagery the Light of the Hidden Knowledge dawning in the Darkness of Creation. I am now about to begin to analyze and comprehend the Nature of that Light. To this end I stand between the pillars, in the Gateway where the secrets of the 0 = 0 grade were communicated to me. I shall now prepare to enter the Immeasurable region.

And Tetragrammaton Elohim planted a garden Eastward in Eden, and out of the ground made Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the Garden, and the Tree of Knowledge of Good and of Evil. This is the Tree that has two Paths, and it is the Tenth Sephirah Malkuth, and it has about it seven columns, and the Four Splendors whirl about it as in the Vision of the Merkabah of Ezekiel; and from Gedulah it derives and influx of Mercy, and from Geburah an influx of Severity, and the Tree of the Knowledge of Good and of Evil shall it be until it is united with the Supernals in Daath.

But the Good which is under it is called the Archangel Metatron, and the Evil is called the Archangel Samael, and between them lies the straight and narrow way where the Archangel Sandalphon keeps watch. The Souls and the Angels are above its branches, and the Qlippoth or Demons dwell under its roots.

The officer/form of the Hierophant speaks:

Let the Neophyte enter the Pathway of Evil.

The officer/godform of the Keryx steps in front of you and leads you in a North-Eastern direction to the station of the Hiereus. The form of the Hiereus rises up before you with a threatening attitude. He lunges between you and the Keryx—his sword at your chest. No longer does he have the appearance of Mighty Horus. He has instead taken on the countenance of a dark menacing bird-like being with flaming ruby colored eyes.

Whence comest Thou? (He snarls.)

(You answer:) *I come from between the two pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.*

The dark Angel seems somewhat appeased.

And the Great Angel Samael answered and said: I am the Prince of Darkness and of Night. The foolish and rebellious gaze upon the face of the created World, and find therein nothing but terror and obscurity. It is to them the Terror of Darkness and they are as drunken men stumbling in the Darkness. Return for thou canst not pass by.

Keryx leads you back the way you came. The voice of the Hierophant is again heard:

Let the Neophyte enter the Pathway of Good.

The Keryx leads you in a Southeastern direction to the station of Hegemon. The figure of the Hegemon rises in a majestic attitude like the crest of a mighty wave. No longer do you recognize the familiar face of Thmê. The officer has taken on the appearance of a powerful and brilliant white being with horns of Light and velvet hair and beard. His miter-headed wand comes down between the Keryx and yourself like a wall of ice falling from a glacier.

Whence comest thou? (He thunders.)

(You answer:) *I come from between the pillars, and I seek the Light of the Hidden Knowledge in the Name of Adonai.*

(The figure replies:) The Great Angel Metatron answered, and said: I am the Angel of the Presence Divine. The Wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling Image. Return for thou canst not pass by.

Keryx takes you back the way you came. The Hierophant speaks:

Let the Neophyte enter the straight and narrow Pathway which turns neither to the right hand nor to the left hand.

Keryx leads you straight up the center of the hall. When Anubis is near the altar he stops and steps aside, leaving you to face the altar unobstructed. Stand upon the cardboard diagram of the cross and triangle on the floor as if you are the cross of the Elements which is to be evoked within the triangle of art.

The Hiereus and Hegemon as Samael and Metatron cross their weapons before the altar to bar you.

Whence comest thou? (They demand.)

(You reply:) *I come from between the pillars and I seek the Light of the Hidden Knowledge in the name of Adonai.*

Visualize the Hierophant advancing toward you. No longer do you recognize the face of Osiris. The officer has taken on the appearance of a very tall feminine Archangel with horns upon her head. She is dressed in the four colors of Malkuth. She approaches the altar and suddenly thrusts her scepter beneath the crossed implements of the Hiereus and the Hegemon. With a powerful upward motion, she raises

her wand to an angle of 45 degrees, knocking the crossed implements of the other officers to either side. She speaks:

But the Great Angel Sandalphon said, I am the reconciler for Earth, and the Celestial Soul therein. Form is alike in Darkness and in blinding Light. I am the left hand Kerub of the Ark and the Feminine Power, as Metatron is the right hand Kerub and the Masculine Power, and I prepare the way to the Celestial Light.

Imagine the forms of the Hieres and the Hegemon stepping back respectively to the North and South of the altar.

The Archangel Sandalphon takes your right hand in her left hand and instructs you to examine the diagram on the front of the altar. As you do so say:

And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the Path of the Tree of Life, for He has created Nature that humanity being cast out of Eden may not fall into the Void. He has bound Man with the Stars as with a chain. He allures him with scattered fragments of the Divine Body in bird and beast and flower, and he laments over him in the Wind and in the Sea and in the birds. When the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become Infinite and Holy.

Sandalphon comes around to the West of the altar to give you the secrets of the 1 = 10 grade. Prompted by the figure, you give the 6 x 6 step, which is similar to that of the Neophyte, but with the addition of bringing the right foot even with the left, showing that you have passed the Threshold. Then give the Zelator Sign by raising your right hand to an angle of 45 degrees. Sandalphon speaks:

This was the Position in which I interposed for you between the Hieres and the Hegemon. The Token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the Ten Sephiroth.

You exchange the Token with the Archangel. She continues:

The Grand Word is ADONAI HA-ARETZ, which means "the Lord of the Earth," to which Element this grade is allotted. The Mystic Number is 55, and from it is formed the Password Nun Heh. It means ornament, and when given is lettered separately.

(You repeat the words:) *The Grand Word is ADONAI HA-ARETZ. The Mystic Number is 55. The password of the grade is NUN-HEH.*

(Sandalphon continues:) The Badge of this grade is the sash of the Neophyte with the narrow white border, a red cross within the white

triangle, and the numbers one within a circle and ten within a square, also white, one on each side of the triangle.

Open the altar and remove the Zelator sash. As you put it on, visualize the Archangel Sandalphon investing you with the sash. She then points to the three Hebrew letters in the East of the Hall and says:

The three Portals now facing you in the East are the Gates of the Paths which lead to the three further grades. They represent the Paths which connect the Tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph and Shin make the word Qesheth—a Bow, the reflection of the Rainbow of Promise stretched over our Earth, and which is about the throne of God.

Visualize the Hegemon as she points out the diagram on the front of the altar. Examining it you say:

Before me is a drawing of the Flaming Sword of the Kerubim. It is a representation of the Guardians of the Gates of Eden, just as the Hieres and the Hegemon symbolize the Two Paths of the Tree of the Knowledge of Good and of Evil.

Imagine the form of the Hieres gesturing at the emblems upon the altar. Observing it you say:

In this grade, the red cross is placed within the white triangle upon the Altar, and it is thus the symbol of the Banner of the West. The triangle refers to the Three Paths and the cross to the Hidden Knowledge. The cross and the triangle together represent Life and Light.

The Hierophant as Sandalphon points out the Tablet of the North. She takes you by the hand and leads you to the North. As you inspect it say:

This grade is especially referred to the Element of Earth, and therefore, one of its principal emblems is the Great Watchtower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the Elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The mystic letters upon it form various Divine and Angelic Names, in what our tradition calls the Angelic secret language. From it are drawn the Three Holy Secret Names of God, EMOR DIAL HECTEGA, which are borne upon the banners of the North, and there are also numberless names of Angels, Archangels and Spirits ruling the Element of Earth.

Go to the station of the Keryx and visualize the form of Anubis handing you the Fylfot Cross. Take up the cross and return with it to the West of the altar. Say:

The Hermetic Cross, which is also called Fylfot, Hammer of Thor, and Swastika, is formed of 17 squares out of a square of 25 lesser squares. These 17 represent the Sun, the four Elements, and the Twelve Signs of the Zodiac.

(Observe the pillars and say:) In this grade the lights on the pillars are unshaded, showing that I have abandoned the Darkness of the outer world.

Sandalphon returns to the East where she transforms once again into the godform of Osiris. The outer appearances of the Archangels Metatron and Samael are also shed to reveal the forms of Thmê and Horus. Thmê speaks to you:

You have entered into the Immeasurable region where the Kerubim guard the Gates of Eden. Prepare this temple to reflect the ancient temple in the Wilderness, the Tabernacle of Adonai. Prepare thyself to pass through the Threshold of the Divine Wisdom.

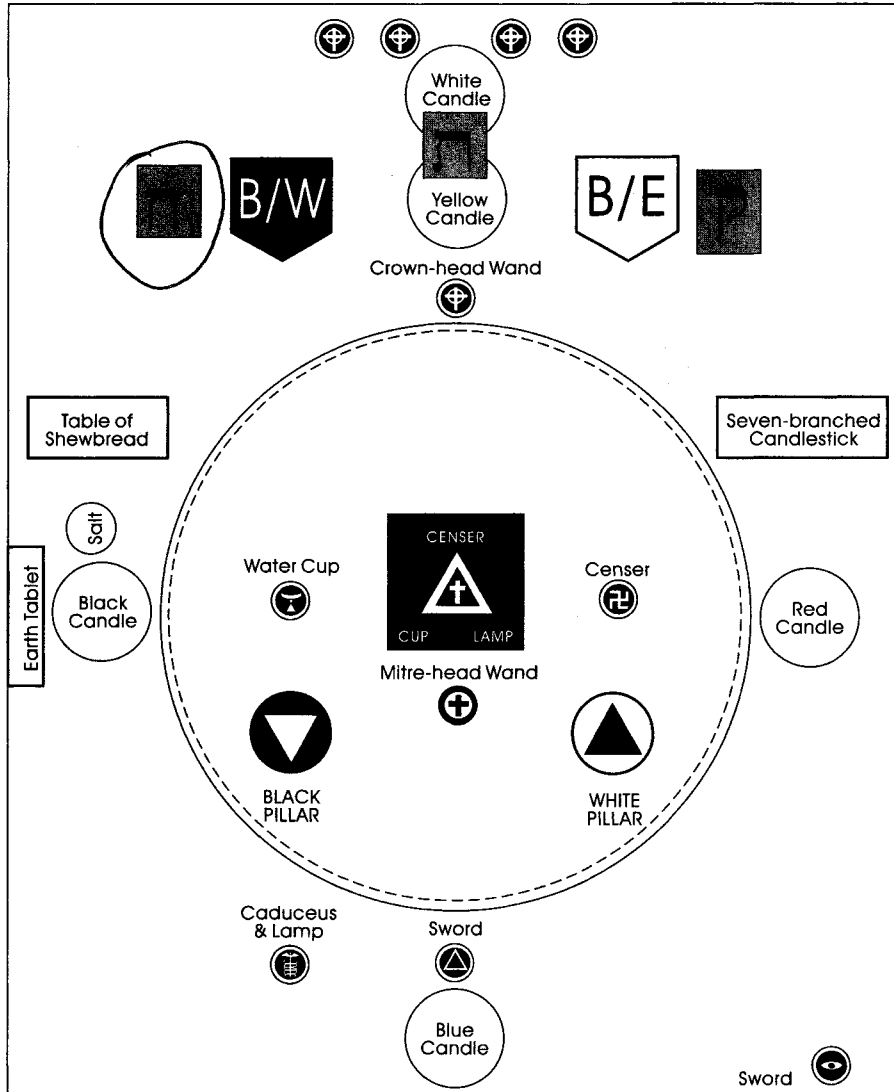
Anubis leads you out into the antechamber where you spend a few moments rehearsing the Fourfold Breath and meditating on the image of the Flaming Sword. Perform the Qabalistic Cross to once again equilibrate the Elemental energies within your aura. When ready, set up the temple in accordance with the final part of the ritual.

Changes in the temple setup for the second segment of the ritual: pillars are moved to the West of the altar. Remove the diagram of the Flaming Sword. The diagram of the Table of Shewbread should be placed in the Northeastern part of the Hall, while that of the Seven-branched Candlestick belongs in the Southeast. Upon the altar should be the cross within the triangle, a cup of water to the left, a red candle or lamp to the right, and a censer of incense at the apex of the triangle. The station of the Hegemon is on the Western side of the altar. The station of the Hieres is in the West of the temple. The station of the Stolistes is behind the black pillar. The station of Dadouchos is behind the white pillar. The station of the Keryx is in the Northwest. The Phylax is without the Hall. Leave the Water cup of Stolistes and the censer of Dadouchos in the West of the temple just inside the door. Have the piece of paper that you prepared earlier close at hand.

PART 2: Advancement—Second Segment

After setting up the hall, spend a few moments in relaxed meditation in the antechamber. Visualize the Earth triangle once more and perform the Qabalistic Cross. When finished, stand just outside the temple door and give the Battery of knocks: 4—3—3. Visualize all of the astral officer/godforms at their respective stations. Anubis bids you to enter. Remain just inside the door. The voice of Osiris speaks to you from the East:

I hope this was a typo....



Zelator Temple for Self-Initiation: Second Setup

Frater/Soror _____, as in the grade of Neophyte, you came out of the world to the Gateway of Hidden Knowledge, so in this grade you pass through the Gateway and come into the Holy Place.

(Say:) I am now in the Court of the Tabernacle, where stood the Altar of Burnt Offering, whereon were offered the sacrifices of animals, which symbolized the Qlippoth or Evil Demons who inhabit the plane contiguous to and below the Material Universe.

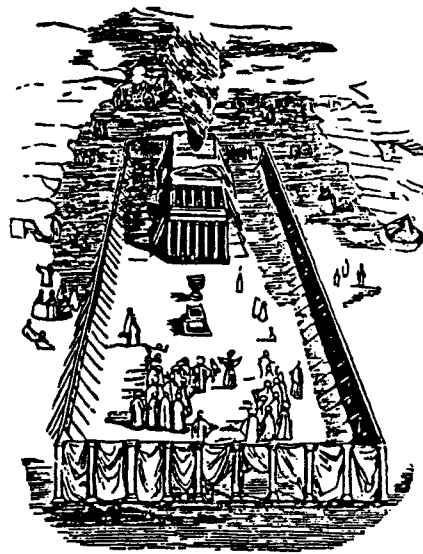
Visualize the godform of Thaum-Esh-Neith leaving her station near the pillar. She approaches you and traces the symbol of the Fylfot Cross in the air before you. The goddess then hands you her censer. Picking up the censer you trace the symbol of a cross in front of your own forehead. Then trace the three points of the invoking Fire triangle.

At this point, picture in your mind's eye the Courtyard of the Tabernacle as it existed in the time of the ancient Hebrews. Take some time to imagine the following guided visualization:

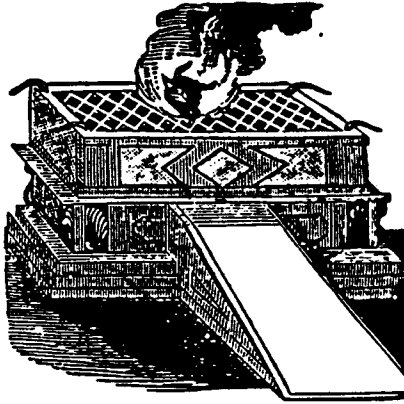
The Courtyard is oblong in shape, approximately 150 by 75 feet in size. The walls of the Courtyard are composed of great curtains of blue, violet and red, supported by brass pillars with capitals of pure silver. There are twenty pillars running along each side of the courtyard's length, and ten pillars along the sides comprising the width. At the far end of the Courtyard is the Tabernacle or Sacred Tent of YHVH. But in the middle of the Court stands the Altar of Burnt Offering.

The altar is a large hollow case approximately seven and a half by four and a half feet in size. It is made of wood and overlaid with plates of brass. In the center of the top side of the altar is a grating of brass upon which several pieces of wood have been placed. At the four corners are projections known as "horns." On the sides of the altar are brass rings through which bars are placed to carry the altar.

Still watching with your mind's eye, you witness a Priest of the Hebrew mysteries about



The Courtyard of the Tabernacle



The Altar of Burnt Offering

to make the perfect sacrifice to the Almighty One on behalf of the entire congregation of the Camp. A bearded High Priest with a tall triple miter-headdress, jeweled breastplate and embroidered robes oversees the entire operation as several people lay their hands upon the garland-covered head of an ox, confessing their personal sins and shortcomings. At the appropriate time in the ceremony, the officiating priest slays the animal, and its blood is caught in basins by other attendant priests. The sight of the animal being

slaughtered startles you—you are not accustomed to witnessing such archaic and bloody practices of worship. But you realize that what you are watching is something that happened ages ago when everything concerning human existence was a struggle, and often a bloody one. You are secure in the knowledge that today, in your own time, such blood sacrifices are no longer essential to spiritual beliefs that the idea of sacrifice is a symbolic one that can entail the sacrifice of one's lower personal desires to higher goals.

Prayers are recited continuously as the ox is cut into twelve pieces, all of which are placed upon the burning wood of the altar. The blood of the slain animal is sprinkled around the base of the brazen altar and smeared upon the four horns at the corners. The entire animal is consumed by the flames, as if sent to God on wings of fire. The flame burns continuously; never is it allowed to go out.

As you continue to meditate on the Altar of Burnt Offering, place your personal offering of paper into the censer of Dadouchos until it is wholly consumed. Contemplate this action as part of your desire to become more than human. Imagine yourself taking up a golden censer at the foot of the altar. See yourself taking some of the coals from the brazen altar and placing them within the censer along with some incense.

When you feel ready, bring your consciousness back to the Zelator Hall. Put down the censer of Dadouchos and say:

Between the Altar and the entrance to the Holy Place, stood the Laver of Brass wherein the Priests washed before entering the Tabernacle. It was the symbol of the Waters of Creation.

Visualize the godform of Auramooth leaving her station near the pillar. She approaches you and traces the symbol of the chalice in the air before you. The goddess then hands you her cup. Picking up the Water cup you dip your fingers into the fluid. Trace the symbol of a cross on your own forehead. Then trace the three points of the invoking Water triangle.



The Laver of Brass

At this point return in your mind's eye to the guided visualization of the Courtyard of the Tabernacle in the Wilderness and imagine the following:

Past the brazen altar where the remains of the sacrifice are still burning, you see before you a huge Laver or vessel made of brass. It is quite large and round, standing upon a square brazen foot. The foot forms a hollow basin for receiving water which falls from several faucets on the main body of the Laver. The entire surface of the Laver is adorned with figures of Kerubic creatures and palm trees.

As a new sacrifice is prepared for the altar, several priests come forward to wash pieces of the slain beast for a more perfect offering. Other priests use the water from the Laver's spigots to wash their feet and hands before entering the Holy Place. Their prayers are incessant, along with the sound of splashing water.

As you continue to meditate on the Brazen Laver, dip your finger into the cup of Stolistes. Mark in succession a small cross on your forehead, breast, right shoulder and left shoulder while performing the Qabalistic Cross. (Think of this action as part of your desire to unite with the Divine Self.)

When you feel ready, bring your consciousness back to the Zelator Hall. Put down the cup and say:

Having made offering at the Altar of Sacrifice, and having been cleansed at the Laver of Brass, the Priest then entered the Holy Place.

The astral officer/godforms of Stolistes and Dadouchos return to their stations. Anubis as the Keryx leads you to the West of the temple. He then leads you forward toward the imposing figure of the Hieres (Horus) who guards the Path between the pillars and who now threatens you with his sword. Horus speaks:

Thou canst not pass the Gateway which is between the pillars, unless thou canst give the Signs and Words of a Neophyte.

You give the Projection Sign and the Sign of Silence. Then you give the Step and exchange the Neophyte Grip, along with the Grand Word "HAR-PAR-KRAT" with the Hieres. Satisfied with your performance, the Hieres steps back to his posi-

tion in the West of the temple. Instructed by the Keryx, you advance between the pillars. The form of the Hegemon (Thmê) rises East of the pillars to bar your further progress into the temple with her scepter. Thmê speaks:

Thou canst not enter the Holy Place, unless thou canst give the Sign and Grip of a Zelator.

You give the Zelator Sign and Step. You then exchange the Grip of the grade with the officer/godform. Thmê nods as Anubis returns to his station. She speaks:

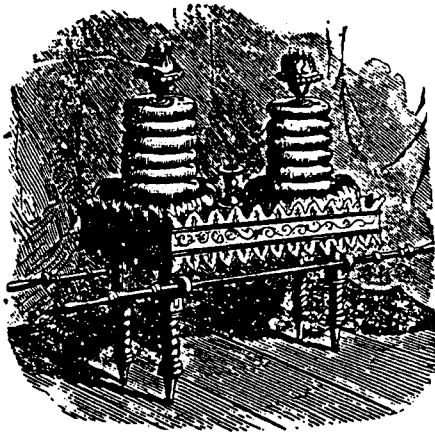
Having made Offering at the brazen altar, having been cleansed at the Laver, and having passed the tests prescribed for thee, thou mayest enter the Holy Place.

Take a step forward toward the altar. At this point return in your mind's eye to the guided visualization of the Courtyard of the Tabernacle in the Wilderness. Imagine the following:

Past the Laver of Brass is the entrance to the Tabernacle. The structure itself is a large and magnificent tent supported by boards of wood overlaid with gold and silver. Four successive coverings of curtains cover the sides of the Tabernacle. The three outer curtains are constructed from goats' hair, badger skins and red-dyed ram skins. The entrance into the sanctuary is composed of curtains hung from seven mighty pillars.

In your mind's eye you enter the outer chamber of the Tabernacle known as the Holy Place. The inner curtain is a sensuous linen embroidered with the figures of the Kerubim in blue, violet and red. Surrounded on all sides by such rich decorations, you notice that to your left is a low table of bread, to your right is a large candelabrum, and in the center of the room is a golden altar, beyond which is a curtain of sumptuous cloth that veils the innermost Sanctuary, as yet concealed from you. The scent of Frankincense fills the room.

The officer/godform of the Hegemon takes you by the hand and leads you Northeast of the altar, where a diagram is located. In your mind's eye you picture an oblong golden table with legs. Upon this table are placed twelve



The Table of Shew-bread

cakes of bread in two rows of six each, with frankincense between each loaf. In addition to the Sabbath bread, there are golden bowls, vessels of wine and two small censers of burning incense.

Thmê brings your focus back to the diagram at hand. (See diagram page 196.) Examining it you say:

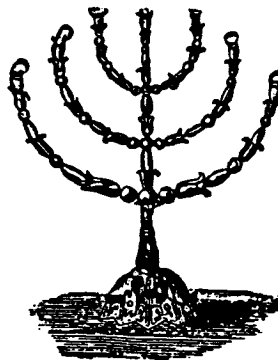
To the Northern side of the Holy Place stood the Table of Shew-bread. The drawing before me represents its occult meaning. On it twelve loaves were laid as emblems of the Bread of Life, and it is an image of the Mystery of the Rose of Creation. The twelve circles are the twelve Signs of the Zodiac, while the lamp in the Center is symbolic of the Sun, which is the source of heat and life. The Four triangles whose twelve angles each touch one of the twelve circles are those of Fire, Earth, Air, and Water, and allude to the four Triplicities of the Zodiacal Signs. The triangle inscribed within each of the twelve circles, alludes to the three Decanates, or phases of ten degrees of each Sign. On one side of each triangle is the permutation of the Divine Name, Yod Heh Vav Heh, which is referred to that particular Sign, while on the opposite side of it is the name of one of the Twelve Tribes which is also attributed to it.

The twenty-two sounds and letters of the Hebrew alphabet are the foundation of all things. Three Mothers, Seven Double and Twelve Simple. The Twelve Simple letters are allotted to the twelve directions in space, and those diverge to Infinity, and are in the arms of the Eternal. These Twelve letters He designed and combined, and formed with them the Twelve Celestial Constellations of the Zodiac. They are over the Universe as a King traversing his dominions, and they are in the heart of man as a King in warfare.

The Twelve loaves are the images of those ideas, and are the Outer Petals of the Rose, while within are the Four Archangels ruling over the Four Quarters, and the Kerubic emblems of the Lion, Man, Bull and Eagle.

Around the great central lamp which is an image of the Sun, is the Great Mother of Heaven, symbolized by the letter Heh, the first of the Simple Letters, and by its number five, the Pentagram, Malkah the Bride, ruling in her kingdom Malkuth, crowned with a crown of Twelve stars.

The twelve circles further represent the twelve Foundations of the Holy City of the Apocalypse, while in Christian symbolism the Sun and the twelve signs are referred to Christ and his Twelve Apostles.



The Candlestick

The Hegemon leads you back to the officer/godform of the Hiereus in the West. The Hiereus then brings you Southeast of the altar to the diagram of the Seven-branched Candlestick. Continue the guided visualization of the Tabernacle as before. Imagine the following:

(In your mind's eye you return to the Holy Place where a large golden candelabrum is located opposite the Table of Shewbread. The implement is huge, nearly six feet in height and almost as wide, weighing about one hundred pounds. Made of beaten gold, the candlestick is composed of a base with a shaft rising out of it, six arms which come out by threes on opposite sides of the shaft. The arms and the shaft are ornamented with seventy-two almond-shaped cups, apples and flower blossoms. Each of its seven lamps ends in a cup-shaped depression supplied with cotton and olive-oil, enough to burn through the night until morning.)

The Hiereus brings your focus back to the diagram at hand. (See diagram on page 198.) Examining it you say:

On the Southern side of the Holy Place stood the Seven-branched Candlestick, wherein was burned pure olive oil. It is an image of the Mystery of the Elohim, the Seven Creative Ideas. The symbolic drawing before me represents its occult meaning. The Seven circles which surround the Heptagram represent the Seven Planets and the Seven Qabalistic Palaces of Assiah, the Material World—which answer to the Seven Apocalyptic churches which are in Asia or Assiah—as these again allude to the Seven lamps before the throne on another Plane.

Within each circle is a triangle to represent the Threefold Creative Idea operating in all things. On the right-hand side of each is the Hebrew Name of the Angel who governs the Planet, on the left-hand side is the Hebrew Name of the sphere of the Planet itself, while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew alphabet which refer to the Seven Planets.

The Seven Double Letters of the Hebrew alphabet each have two sounds associated with them, one hard and one soft. They are called "Double" because each letter represents a contrary or permutation: Life and Death, Peace and War, Wisdom and Folly, Riches and Poverty, Grace and Indignity, Fertility and Solitude, Power and Servitude.

The Seven letters point out seven localities, Zenith, Nadir, East, West, North, South, and the Place of Holiness in the midst sustaining all things. The Archetypal Creator designed, produced, combined and formed with them the Planets of the Universe, the Days of the Week, and in Man, the Gate of the Soul. He has loved and blessed the number seven more than all things under his throne. The powers of these seven letters are also shown

forth in the seven Palaces of Assiah, and the Seven Stars of that Vision are the seven Archangels who rule them.

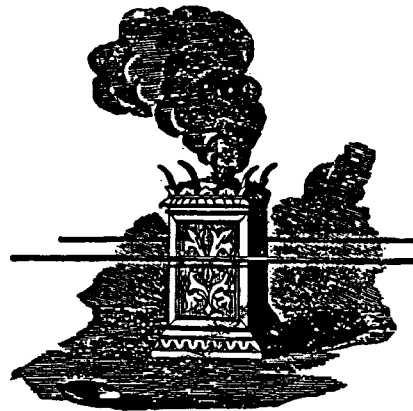
The Hieres leads you to the West of the altar facing East. The form of Osiris descends from the Dais and stands just East of the altar. He traces in the air before you the symbol of the circled cross, endowing you with the office of Hierophant.

You take up the censer from the altar and trace with it the symbol of the cross, and give three forward swings. Replace the censer. Continue the guided visualization of the Tabernacle. Imagine the following:

In your mind's eye, return to the Holy Place in the Tabernacle, where you stand before a golden altar. This is the altar said to stand before Adonai in front of the Veil of the Most Holy Place. It is made of wood overlaid with pure gold and is in the shape of a double cube. Like the Altar of Burnt Offering, it has four horns at its corners which are of one piece with the rest of the altar. It has a top or roof on which the incense is laid and lighted. The altar also has a cornice of gold and four golden rings to receive wooden staves for carrying it. The incense burned thereupon every morning and evening is a sacred composition of spices. The scent of the perfumed smoke fills you with renewed vitality.

(Say:) Before the Veil of the Holy of Holies, stood the Altar of Incense, of which this Altar is an Image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is spiritual. The sides of the Altar, together with the top and bottom, consist of ten squares, thus symbolizing the Ten Sephiroth of which the basal one is Malkuth, the realization of the rest upon the material plane, behind which the others are concealed. For if this cube were raised in the air immediately above my head, I would but see the single square forming the lowest side, the others from their position being concealed from me. Just so, behind the Material Universe, lies the concealed form of the Majesty of God.

The Altar of Incense was overlaid with Gold to represent the highest degree of purity, but the Altar before me is black to represent the terrestrial Earth. I must learn then to separate the pure



The Altar of Incense

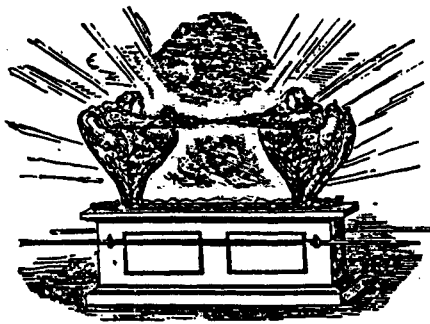
from the impure, and refine the Gold of the Spirit from the Black Dragon, the corruptible body. Upon the Cubical Altar are Fire, Water and Incense, the Three Mother Letters of the Hebrew alphabet, Aleph, Mem and Shin. Mem is silent, Shin is sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great Mystery, very admirable and recondite. The Fire produced the Heavens, the Water, the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

Return to the guided visualization. See yourself in the Holy Place before the altar. Take the golden censer that you obtained at the Altar of Burnt Offering and pour out the coals and incense upon the golden altar. As you visualize this, perform the Qabalistic Cross.

Then direct your attention to the Most Holy Place beyond the Altar of Incense. This is the Holy of Holies—the most sacred portion of the Tabernacle. It is separated from the Holy Place by a Veil which is always kept closed and shrouded in darkness. The Veil is made from fine linen, richly embroidered with blue, violet, and red, and ornamented with figures of the Kerubim. Not yet are you permitted to enter this most sacred chamber—this privilege is granted but once a year on the Day of Atonement to the High Priest who has passed through the mysteries by right of initiation. However within your mind's eye, you are able to visualize the inner chamber, which contains only the Ark of the Covenant.

The Ark is an oblong chest of wood inlaid with gold, with a golden miter around the top. The upper side or lid is a plate of pure gold comprising the Mercy Seat. Two golden Kerubim are placed at either end of the lid. These beings are composite creatures who assume a stooping position over the Ark, overshadowing and protecting it with their expanded wings. They are the Right-hand and Left-hand Kerubim of the Ark, Sandalphon and Metatron. Within the Ark itself are the Stone Tablets of the Law, and above the whole arrangement the Glorious Light of God is said to reside.

As you meditate upon the Holy of Holies and its contents, imagine that you have now firmly established yourself as an initiate of the mysteries. The Light above the Cover of the Ark signifies that you have passed through the Threshold of the Enterer with your



The Ark of the Covenant

feet steadfastly anchored to the sphere of Malkuth in Assiah represented by the Tabernacle in the Wilderness. The Light of the Supernal Kether is reflected into your own Kether (Kether of Assiah), forming a connecting link. The sub-Element of Earth in Malkuth has been established within your aura and within your psyche.

Bring the focus of your conscious mind back to the Zelator Hall. Perform the Adoration to the Lord of the Universe toward the East. Return the office of Hierophant to the dominion of Osiris in the Eastern part of the Hall. Hear the voice of the god speaking to you:

I now confer upon you the Mystic Title of Periclinus (Pericline)³¹ de Faustis, which signifies that on this Earth you are in a Wilderness, far from the Garden of the Happy. And I give you the symbol of ARETZ which is the Hebrew name for Earth, to which the grade of Zelator is referred.

(Visualize the triangle of Earth. Then say:) *The word Zelator is derived from the ancient Egyptian Zaruator, signifying "Searcher of Athor," goddess of Nature, but others assign to it the meaning of the Zealous student whose first duty was to blow the Athanor of Fire which heated the Crucible of the Alchemist.*

Go to the Southwest to face Anubis of the East. The god traces the sigil of the Caduceus before you. Take up the Caduceus Wand and the lantern. Walk to the Northwest and say:

In the Name of ADONAI MELEKH, hear ye all, that I (state magical motto) proclaim to have duly initiated myself to the 1 = 10 grade of Zelator, and that I have obtained the Mystic Title of Periclinus (Pericline) de Faustis and the symbol of Aretz.

Replace the wand and the lamp in the Southwest. Return to the West of the altar and face East. Visualize the following:

In your mind's eye see yourself standing and facing the Gate to the astral temple of Malkuth. A large door is in front of you. The door is divided into four colors: citrine, olive, russet, and black. The colors form triangles which come together in the center of the door. Carved into this door is the letter Mem painted in white. The two Archangels of Samael and Metatron stand before you, blocking your final passage into Malkuth with their implements. You hold up the Fylfot Cross and proclaim that you have received the Mystic Title of Periclinus de Faustis. The Archangel Sandalphon appears and knocks the

³¹ Pericline is the feminine form.

implements of the other Archangels aside with her mighty scepter. She permits you final entrance into the Earthy temple of Malkuth. Astrally, you give the Neophyte Signs followed by the Sign of a Zelator and then step through the door into Malkuth.

The temple is a great ten-sided chamber with walls built from heavy earthen bricks. The floor is divided into black and white tiles. Enormous oak columns support the ceiling of pure rock crystal. On the Southern side of the temple is a great roaring hearth, and to the West is a fountain in the shape of an eagle—water flowing from its open mouth. To the North is a large black ox turning a mill which slowly grinds out crushed grain. In the East is a large brazier of incense. The scent of Dittany fills the air. In the middle of the chamber stands a black altar carved out of oak. It is covered by a cloth which is divided into the same colors as the door to the temple. The center of the altar top is white, and upon it is a bright burning flame.

The Archangel Sandalphon remains at your side. This is her abode. She is the guardian of the Gateway into the many unseen worlds. Sandalphon has brought you here and you instinctively know that you will see her many more times during your initiatory journeys.

Bring the focus of your conscious mind back to the Zelator Hall. Say the following:

In the Zelator grade, the symbolism of the Tenth Sephirah Malkuth is especially shown, as well as the Tenth Path of the Sepher Yetzirah. Among other Mystic Titles, Malkuth is called SHAAR, the Gate, which by metathesis becomes ASHUR, meaning the number ten. Also in Chaldee it is called THRAA, the Gate, which has the same number as the Great Name ADONAI, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called the "Gate of Death," "The Gate of Tears," and the "Gate of Justice," the "Gate of Prayer," and "The Gate of the Daughter of the Mighty Ones." It is also called "The Gate of the Garden of Eden" and the Inferior Mother, and in Christian symbolism, it is connected with the Three Holy Women at the foot of the cross. The Tenth Path of the Sepher Yetzirah which answereth to Malkuth is called "The Resplendent Intelligence," because it exalts above every head and sitteth upon the throne of Binah. It illuminateth the Splendor of all the Lights—the ZOHAR ME-OUROTH—and causeth the current of the Divine Influx to descend from the Prince of Countenances, the Great Archangel Metatron.

PART 3: The Closing

Go to the Eastern part of the Hall. There the godform of Osiris traces before you the symbol of the circled cross, bestowing upon you the office of Hierophant. Taking on the officer-form of the Hierophant, you knock and say:

Let us adore the Lord and King of Earth. (Turn to the East and visualize the Earth triangle. Say:) ADONAI HA-ARETZ, ADONAI MELEKH, Blessed be Thy name unto the countless ages. Amen. (Give the Sign of Zelator.)

Go Deosil to the North. Stand facing the center of the Earth Tablet. Visualize the rest of the officer/godforms falling into a hexagram position behind you. Hieruus takes his place to right and slightly behind you. Hegemon takes her place to the left and slightly behind you. Stolistes lines up behind Hieruus and Dadouchos lines up behind Hegemon. The Keryx is behind you. Recite the Prayer of the Gnomes or Earth Spirits:

O Invisible King, Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou whose Name shaketh the Arches of the World. Thou who causeth the Seven Metals to flow in the veins of the rocks, King of the Seven Lights, Rewarder of the subterranean Workers, lead us into the desirable Air and into the Realm of Splendor. We watch and we labor unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried talismans, by the Axis of the Lodestone which passes through the center of the Earth—O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

O Stability and Motion! O Darkness veiled in Brilliance! O Day clothed in Night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness—O Golden Splendor! O Crown of Living and Harmonious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou Who hidest beneath the Earth in the Kingdom of Gems, the marvelous Seed of the Stars! Live, reign, and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Wardens.

Through the authority of the office of Hierophant bestowed upon you by Osiris, banish the powers of the Earth Tablet. Trace with the Scepter of Power a large circle in front of the Tablet. Then draw the banishing pentagram of Spirit Passive. As you do so, vibrate "NANTA" (en-nah-en-tah). Trace the sigil of the Spirit wheel in the center and intone "AGLA" (Ah-gah-lah). Give the Reversal Sign of the Spiraling Light. Then trace the banishing pentagram of Earth. As you do so, vibrate the name "EMOR DIAL HECTAGA" (Ee-mor Dee-ahl Hect-tay-gah). Draw the sigil of Taurus in the center and intone "ADONAI." Give the Sign of Zelator.

(Give the License to Depart by saying:) *Depart ye in peace unto your abodes. May the blessing of Adonai be upon you. Let there be peace between us, and be ye ready to come when ye are called.* (Return the office of Hierophant to the godform of Osiris.)

The goddess Thmê comes to your side. Both of you walk to the station of Dadouchos where Thmê traces the figure of the cross and triangle. The godform of Thaum-Esh-Neith salutes with the Projection Sign—Thmê answers with the Sign of Silence. The godform of Thaum-Esh-Neith slowly fades from view. In this manner, Thmê releases all the godforms in the Hall: Auramouth, Anubis, Horus, Osiris, and the godforms on the Dais. All the astral entities in the Hall begin to fade from view.

Thmê herself is once again the last godform to dissolve. You thank the goddess for guiding you in the Zelator Hall. You then 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.

(Go to the East and say:) *In the Name of ADONAI MELEKH, I declare this temple to be duly closed in the grade of Zelator.* (Give the Battery of Knocks: 4—3—3. Go to the station of Hiereus and give the Battery: 4—3—3. Do the same at the station of Hegemon: 4—3—3. Give the Zelator Sign when exiting the temple.) The rite is finished.✠

The Second Knowledge Lecture

SECTION 1: Basic Astrology—The Houses



A “house” is an *arc* (a portion of a curved line) which is one-twelfth of the Zodiacal wheel. Spatially, the houses are 30 degrees each, one-twelfth of the 360 degree circle. Whereas the Signs in a horoscope are fixed divisions of the heavens, the houses are relative sections of the heavens which depend on the time and place of an individual’s birth. The Earth’s rotation causes the Planets and the Signs to pass daily through all of the twelve houses. The first house begins at 0° of the Ascendant.

A house symbolizes a basic area of activity. The interpretation of the houses varies when they are inhabited by Planets.³² Each house is ruled by one of the Planets and is influenced by one of the Zodiacal Signs.

³² Keep in mind that although a house may not always contain a planet, it does not mean that there is no activity in that region.

The Sign that is on the Eastern horizon at the time of birth is called the *Rising Sign* or the *Ascendant*. Since the houses never alter their position, with respect to the Earth, the Ascendant or first house cusp is always on the Eastern horizon, where Sol rises daily. The *Descendant* or seventh house cusp is always on the Western horizon where Sol sets.

The *Midheaven* (Latin: *medium coeli*), also called the *MC*, is the tenth house cusp at the top or Southern point of a Zodiacal chart. Opposite to this is the *IC* (from Latin: *imum coeli*, the lowest heavens) or fourth house cusp at the lowest or Northernmost point on the chart.

Cusp: A Cusp is an imaginary line which separates a Sign from adjoining Signs, and a house from its adjoining houses. It is a small arc in close proximity to the boundary line between neighboring Signs and houses, which causes uncertainty as to the Planet's location and influence at a particular moment. A Planet in a cusp between houses can be influenced by both houses (and Signs) affected by the cusp. A birth Planet is stronger in a cusp than in the later degrees of a house.

Decanate or *Decan*: A ten degree arc or subdivision of the Zodiacal wheel. A house contains three decanates, which are called the first, second and third decan. There are a total of 36 decanates in a Zodiacal wheel.

House Division by Element

Since each house is ascribed to one of the twelve signs, the houses can be categorized in accordance to the ruling Element of the signs:

Fire Houses

First, fifth and ninth houses. Individuals with several Planets in Fire houses are energetic, motivated, enthusiastic, spiritual and inspirational.

Water Houses

Fourth, eighth and twelfth houses. Individuals with several Planets in these houses are emotional, intuitive, and sensitive.

Air Houses

Third, seventh and eleventh houses. Individuals with several Planets in these houses are sociable, communicative, intelligent and interested in others.

Earth Houses

Second, sixth and tenth houses. Individuals with several Planets in these houses are stable, practical, and hardworking.

House Division by Quality

The houses, like the signs, can be defined by quality into three groups of four houses each. These qualities conform with those of the Cardinal, Kerubic and Mutable Signs, but in the houses they are called Angular, Succedent and Cadent.

Angular Houses

First, Fourth, Seventh and Tenth houses. These correspond to the Cardinal Signs. The "angles" refer to axes of the Horoscope or the four Cardinal Points (including the Ascendant, Descendant, MC and IC). When a Planet is in an Angular house, its influence is magnified and has great potential for vigorous action.

Succedent Houses

Second, Fifth, Eighth and Eleventh houses. The word "succedent" implies that they succeed or follow the Angular houses. Like the Kerubic Signs, they give steadiness and resolve. They are known as the Financial houses.

Cadent Houses

Third, Sixth, Ninth and Twelfth house. These correspond to the Mutable Signs. They are neither dynamic like the Angular houses nor stable like the Succedent houses, but are adaptable and accommodating. These are often labeled the Mental houses.

FIRST HOUSE

Element: Fire Quality: Angular
Natural Sign: Aries Natural Ruler: Mars
Key word: IDENTITY

The first house cusp is one of the most important points of a Natal chart. It is a house of beginnings and appearances. It shows natural disposition and personality, and represents the physical body and the primary outlook on life.

SECOND HOUSE

Element: Earth Quality: Succedent
Natural Sign: Taurus Natural Ruler: Venus
Key word: VALUES

The second house alludes to resources, possessions, values, earning ability and financial affairs. It refers to inner talents, self-worth, individual freedom and material gain or loss.

THIRD HOUSE

Element: Air Quality: Cadent
Natural Sign: Gemini Natural Ruler: Mercury
Key word: AWARENESS

The third house portrays communication, transportation, short trips, mental skills, learning ability, primary education, and brothers and sisters. It represents the conscious and objective portion of the mind.

FOURTH HOUSE

Element: Water Quality: Angular

Natural Sign: Cancer Natural Ruler: Luna

Key word: SECURITY

The fourth house depicts home, parents, character foundation, heritage and ancestry. It shows property, real estate, the parent who had the greater influence on an individual, the closing years of life, and endings.

FIFTH HOUSE

Element: Fire Quality: Succedent

Natural Sign: Leo Natural Ruler: Sol

Key word: CREATIVITY

The fifth house is the house of love given to another, romance, pleasure, love affairs, amusements, sports, speculations, originality and creativity. It shows children, social affairs, and artistic abilities.

SIXTH HOUSE

Element: Earth Quality: Cadent

Natural Sign: Virgo Natural Ruler: Mercury

Key word: DUTY

The sixth house characterizes work, service given, employment, health, diet, hygiene, clothing, and personal habits. It also shows dependents, pets, aunts and uncles.

SEVENTH HOUSE

Element: Air Quality: Angular

Natural Sign: Libra Natural Ruler: Venus

Key word: COOPERATION

The seventh house describes marriages, partnerships, contracts, agreements, and all dealings with the public. It shows cooperation or lack of cooperation with others, personal agents, open enemies and grandparents.

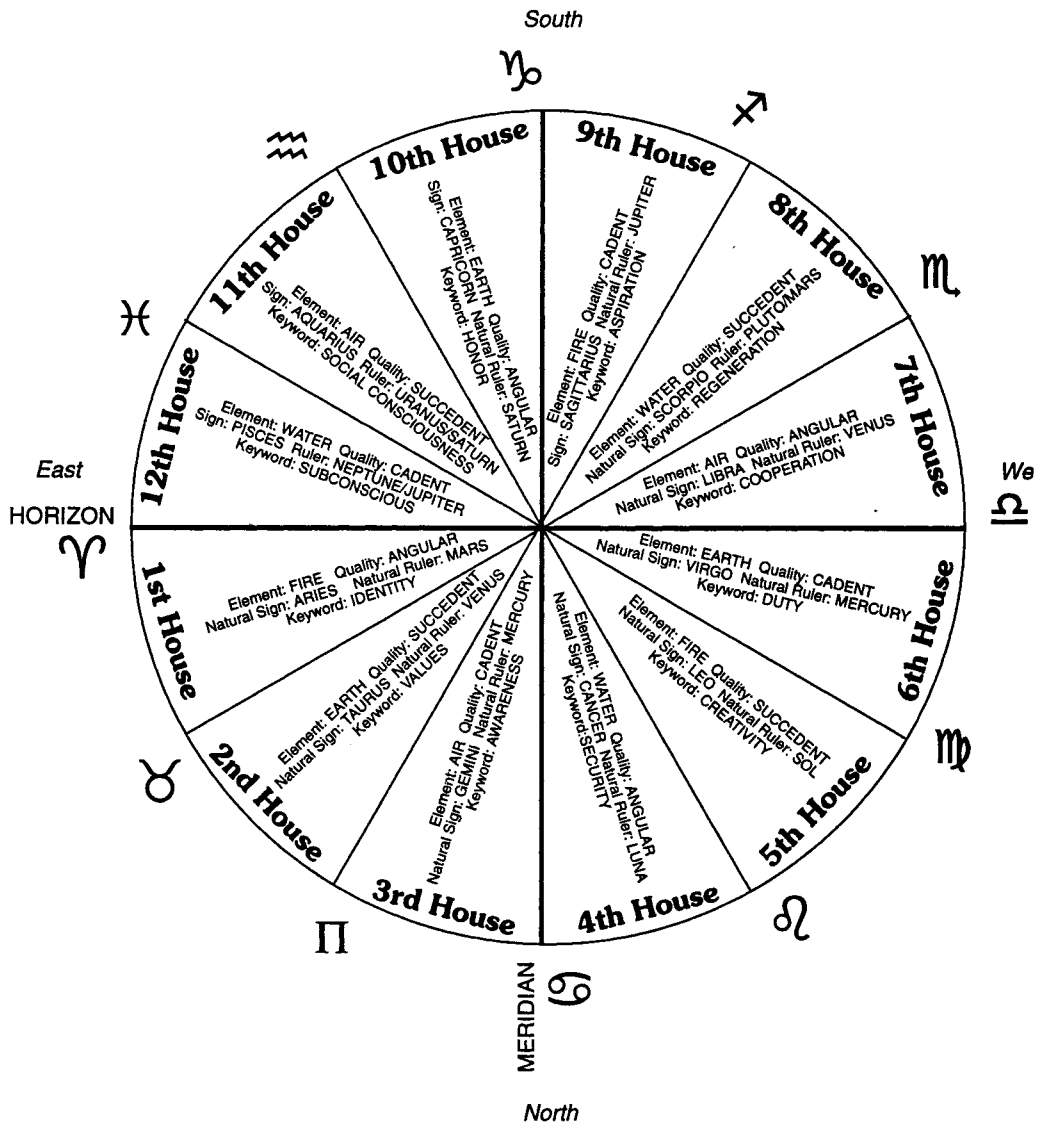
EIGHTH HOUSE

Element: Water Quality: Succedent

Natural Sign: Scorpio Natural Ruler: Pluto (and Mars)

Key word: REGENERATION

The eighth house delineates spiritual and physical regeneration, secrets, occult matters, hidden factors, sex, rebirth, degeneration and death. It shows moral, financial and spiritual support received from others, as well as inheritance, wills, trusts and partner's assets. It is known as the house of surgery and in conjunction with the Sixth house, it describes types of illness.



The Houses

NINTH HOUSE

Element: Fire Quality: Cadent

Natural Sign: Sagittarius Natural Ruler: Jupiter

Key word: ASPIRATION

The ninth house characterizes philosophy and the higher consciousness. It depicts ideals, ethics, religion, intuition, spirituality, visions, higher learning and mental study. It also portrays long-distance travel, grandchildren, in-laws and foreign affairs.

TENTH HOUSE

Element: Earth Quality: Angular

Natural Sign: Capricorn Natural Ruler: Saturn

Key word: HONOR

The tenth house reveals status, reputation, fame, profession and community standing. It portrays the ego, ambition, achievements, honors, promotion, influence, authorities, social and business activities. Here we find the parent other than the one indicated in the fourth house.

ELEVENTH HOUSE

Element: Air Quality: Succedent

Natural Sign: Aquarius Natural Ruler: Uranus (and Saturn)

Key word: SOCIAL CONSCIOUSNESS

The eleventh house indicates friends, acquaintances, all nonemotional relationships. It shows goals, desires, hopes and wishes, love received, humanitarian interests, foster children, organizations which relate to career, and circumstances beyond one's control.

TWELFTH HOUSE

Element: Water Quality: Cadent

Natural Sign: Pisces Natural Ruler: Neptune (and Jupiter)

Key word: SUBCONSCIOUS

The twelfth house depicts hidden strengths, dangers and weaknesses, as well as limitations, sorrows, secrets, hidden enemies, self-undoing, places of confinement and clandestine affairs. It is the house of the subconscious and of karmic debt. The Twelfth house is known as the dust-bin of the horoscope because it is here that people tend to hide their problems.

The Meridians

The meridians are lines drawn on a zodiacal chart which help to further interpret the Horoscope. The horizontal axis of the chart is known as the *horizon* or *equator*, and the vertical axis is known as the *meridian*. Each axis divides the chart in half.

The Horizon axis alludes to *awareness*. It separates the Horoscope into *Day* and *Night* sections, because it partitions the chart along the Dawn-Dusk (East-West) axis from 6 A.M. to 6 P.M. As a general rule, the Day half (upper half) of the chart sym-

bolizes objectivity and extroverted tendencies, while the Night half alludes to instinct, subjectivity and introverted tendencies.

The Meridian or vertical axis refers to strength. It separates the chart into Eastern and Western sections from noon to midnight. This axis divides the Planets into *Rising Planets* and *Setting Planets*. A large number of rising Planets in the Eastern half denote a free and strong Will—it is the embodiment of a planting or sowing incarnation. Numerous setting Planets in the Western half indicate flexibility and involvement with the future of others—it is an indication of a harvesting incarnation.✧

SECTION 2: Basic Alchemy



The word *Alchemy* is an Arabic term comprised of the article *al* and the noun *khem*. The later word relates to *Khem* the Coptic name of Egypt. Alchemy thus means “that which pertains to Egypt.” Thus the words Alchemy and chemistry are a reminder of the scientific legacy of Egypt. Another possible origin of the word is the Greek *cheo* which means “I pour” or “I cast”: a word often used in reference to the ancient Greek metalworkers who used many Alchemical formulae.

Together, Alchemy and Astrology are two of the oldest sciences known to humanity. The specialized fields of herbalism, mineralogy, natural science, chemistry and medicine all evolved from the mother science known as Alchemy.

Legend has it that the god Hermes was the founder of Alchemy. The most significant early alchemical text was the *Emerald Tablet* of Hermes Trismegistus, also called the *Tabula Smaragdina*. No one is quite sure who the first alchemist was, although the first group to learn and work with the art were metalsmiths. Perhaps the best known of the alchemists was Paracelsus, who announced that the major goal of Alchemy should be to cure illness. He started what would later become the science of pharmacology.

The outer body of Alchemy is chemistry. It is in fact the ancestor of modern chemistry. But in addition to being a science, this ancient art is also a philosophy. Alchemy is a science that is based upon multiplication and the natural phenomenon of growth—it is the process of increasing and improving that which already exists. Alchemy is evolution—the raising of vibrations.

Practitioners of the art considered Nature to be the greatest alchemist of all, causing the latent seeds of all life to multiply and grow through the act of transmutation. One objective of the Alchemists was to carry out in the laboratory, as far as possible, the processes which Nature carries out in the Earth plane. Not only did they try to duplicate these natural operations, they tried to reproduce them in a comparatively short period of time—speeding up processes which Nature takes vast amounts of time to manifest.

The basic tenets of Alchemy are as follows:

1. The universe has a divine origin. The cosmos is an emanation of *One Absolute Divine Being*. Therefore All is One.

2. All physical manifestation exists by virtue of a *Law of Polarity or Duality*. Any concept can be sufficiently defined in relation to its opposite: male/female, sun/moon, spirit/body, etc.
3. All physical manifestation, whether Vegetable, Animal or Mineral (the so-called Three Kingdoms), is composed of Spirit, Soul, and Body: *the three Alchemic Principles*.
4. All Alchemical work, whether practical laboratory work or spiritual Alchemy, consists of three basic evolutionary processes: *Separation, Purification, and Cohobation* (or recombination). These three evolutionary processes are also the work of Nature.
5. All matter is composed of the *four Elements* of Fire (thermal energy), Water (liquid), Air (gas), and Earth (solid). The knowledge and skillful use of the four Elements is an essential part of Alchemical work.
6. The *Quintessence* or Fifth Essence is contained with the four Elements but is not one of them. It is one of the Three Essential Principles, also called the *Philosophic Mercury*.
7. Everything moves towards its *preordained state of perfection*.

In its popular (limited) definition, Alchemy is an empirical science which concerns itself with the transmutation of base metals into gold. For many the word *Alchemy* conjures up an image of a crude laboratory where foolhardy pseudo-scientists labor to turn lead into gold so that they may spend their lives living in a state of luxury. However Alchemy's true definition encompasses the doctrine of the transformation of humanity to a higher stage. The treatises of Alchemy are not only chemical in nature, but also mystical and magical. Certainly many Alchemists left behind a vast amount of information to prove the fact that one version of Alchemy was primarily practical and chemical in nature. On the other hand, the principal interest of many Alchemical philosophers was *spiritual*. These Alchemists did not look merely for the substance of gold, they sought to give the quality of gold to their own being—to transmute the base metals (gross and impure parts of their own nature) to spiritual gold (wisdom). To them gold, the metal which never tarnishes and cannot be corrupted by Fire or Water, was a symbol of illumination and salvation.

Alchemy is the Art and Science of transformation. This is not an easily understood art, because the primal medium of Alchemical expression is through the use of allegory and mythological symbols, which can be interpreted simultaneously both at a material and a spiritual level. The primary goal of Alchemy is to bring all things, including humanity, to its preordained state of perfection. To that end the Alchemi-

cal theory states that Eternal Wisdom remains latent, dormant and obscure in humanity so long as a mundane state of ignorance and superficiality exists. The objective of Alchemy is the uncovering of this Inner Wisdom and the removal of the veils and obstacles between the mind and its intrinsically pure Divine Source.

It is this spiritual Alchemy, as opposed to the purely chemical art, that the Golden Dawn stresses. The initiation of an aspiring magician into the Neophyte grade commences the spiritual Alchemical process. The Neophyte is the base material which is to be transmuted by the Work (or Art) of the Hermetic Path. Further initiations into the Elemental grades are analogous to the processes of separation and purification. Initiation into the Portal and Adept grades represents the cohobation or recombination of the Elemental constituents of the magician's psyche into a purified whole. However, the process does not end there. The Adept must incorporate the Quintessence into his/her being, an endeavor which may take a lifetime to achieve. This Great Work or quest for spiritual gold is a long undertaking. Although the goal may be distant, every step along the Path is infinitely rewarding.

The stages of the *philosophical process* of alchemical transmutation are symbolized by four different colors: *black* (guilt, origin, latent forces) for "Prime Matter," a symbol of the Soul in its original condition, or the Elementary organization of inherent possibilities, *white* (minor work, first transmutation, quicksilver), *red* (sulfur, passion), and finally *gold* (spiritual purity).

There are three fundamental substances in the science of Alchemy which exist in all things. The names and Alchemical symbols of these *Three Principles* (*Tria Principia*) of Nature are:



These substances are not to be confused with ordinary substances of the same name. This triad of Principles may be considered as an undivided whole. However, this unified state exists only before the purification of the Alchemical art (the process of learning), one intention of which is to differentiate between these principles and their homogeneous base. The three components are then purified through the art and recombined into a more exalted whole.

The Principle of Sulfur

(Coptic—*Then*, Greek—*Theion*, Latin—*Sulfur*) This is the dynamic, expansive, volatile, acidic, unifying, masculine, paternal, and fiery principle. Sulfur is the emotional, feeling and passionate urge which motivates life. It is symbolic of the desire for positive change and of vital heat. The entire act of transmutation depends upon the correct application of this vibrant principle. Fire is the crucial Element in the science of Alchemy. Sulfur is the essential *Soul*.

In practical Alchemy, Sulfur is usually extracted from Mercury by distillation. Sulfur is the stabilizing aspect of Mercury, from which it is extracted and dissolved back into.

In mystical Alchemy, Sulfur is the crystallizing aspect of the inspiration commenced by Mercury.

The Principle of Salt

(Coptic—*Hemou*, Greek—*Hals*, Latin—*Sal*) This is the principle of substance or form, conceived of as a heavy, inert mineral body that is part of the nature of all metals. It is the hardening, fixed, contractive tendency, as well as crystallization. Salt refers to the vehicle in which the properties of Sulfur and Mercury are grounded. Salt is the essential corpus or *Body*. It is sometimes referred to as *Earth*.

The Principle of Mercury

(Coptic—*Thrim*, Greek—*Hydrargos*, Latin—*Mercurius*) It is sometimes called *Quicksilver*. This is a watery, feminine principle that relates to the concept of consciousness. Mercury is the universal Spirit or vital Life-force that permeates all living matter. This fluid and creative principle is symbolic of the act of transmutation—it is the transforming agent of the Alchemical process. Mercury is the essential *Spirit*, the most important of the Three Principles, which mediates between the other two, modifying their extreme tendencies.

In practical Alchemy, Mercury has two states, both of which are liquid. The first (*volatile*) state is prior to the removal of Sulfur. The second (*fixed*) state is after the Sulfur has been returned. This final and stabilized state is sometimes referred to as *the Secret Fire* or *Prepared Mercury*.

The Alchemical Elements

Primus—TERRA: The First Element of Earth. Life-essence. It is a product of Nature.

Secundus—AQUA: The Second Element of Water. Eternal life through the four-fold division of the universe.

Tertius—AER: The Third Element of Air. Power through a connection with the Element of Spirit.

Quartus—IGNIS: The Fourth Element of Fire. Transmutation of matter.

The Metals

The metals attributed to the Planets in Alchemy are as follows:³³

<i>Symbol</i>	<i>English</i>	<i>Latin</i>	<i>Planet</i>
♄	LEAD	Plumbum	Saturn
♃	TIN	Stannum	Jupiter
♂	IRON	Ferrum	Mars
♁	GOLD	Sol	Sol
♀	COPPER/BRASS	Cuprum	Venus
☿	QUICKSILVER	Argentum Vivum	Mercury
♁	SILVER	Argentum	Luna

³³ The Alchemical sigils of the metals are the same as those of the planets.

The Alchemist's view on metals is very different from that of the metallurgist. The former sees metals as living things equal to animals and vegetables. And like all things in nature, they undergo natural evolution of birth, growth and increase. Metals contain their own "seed" for further growth. Under different conditions, this seed can be transformed, but only through *nature*. That is why in many Alchemical treatises, the practitioner is told time and time again to let the work of transformation proceed at various stages *naturally*, "without the laying on of hands."☆

Alchemical Terms and Symbols

- ACETUM PHILOSOPHORUM:** A synonym for "virgin's milk," Philosophic Mercury, or "Secret Fire."
- ADAM:** The archetypal man. The animus.
- ADAMIC EARTH:** The "Primal Element" or the "true oil of Gold" which is only once removed from the pure homogenous Element.
- ADROP:** Philosophic lead or antimony.
- AERIS:** Elemental Air.
- AES HERMETIS:** A term for Mercury. Said to be "the thing containing the thing contained."
- AESCH MEZAREPH (Hebrew):** "The Purifying Fire." An Alchemical/Qabalistic work collected from *The Kabbalah Denudata* of Knorr Von Rosenroth.
- AID:** Steam or vapor.
- AIR:** In practical Alchemy this refers to the vapor arising from metals.
- ALCHEMICAL MARRIAGE:** The completion of the Great Work. The union of the King and Queen.
- ALBEDO:** A state where matter is stainless and no longer liable to decay.
- ALKAHEST:** Secret Fire. A universal liquid solvent.
- ALEMBROTH:** Philosophical Salt. Salt of Art. Part of the nature of metals.
- ALLOY:** Combination. The union of Fire and Water, male and female.
- ALOOHOPH:** The Earth Element in its incorporeal state. Also Earth of Spirit.
- AMALGAM:** Mixture of metals through fusion.
- AMRITA:** The First Matter transmuted.
- AN:** The Father, or Sulfur.
- ANIMA:** The feminine portion of the masculine psyche. The inner personality.
- ANIMUS:** The masculine portion of the feminine psyche.
- ANSIR:** The Son, or Mercury.
- ANSIRARTO:** The Holy Ghost of the Trinity, or Salt.
- ANTIMONY:** A poison which in certain doses acts as a powerful medicinal remedy. This substance is also a chemical paradox, having all the properties of a white metal while at times appearing as a non-metal. It is obtained from a sulphide known as Stibnite by heating it with iron. (There are four forms of antimony: a gray metal, a black soot, an unstable yellow and an explosive silver.)
- APR (Hebrew):** Powder or Ash.
- AQUA:** Elemental Water.

- AQUA PERMANENS:** The "Imperishable or Enduring Water." The Mercury of the Philosophers. Sol and Luna dissolved and united.
- AQUA VITAE:** Alcohol. Feminine secretions.
- AQUILA PHILOSOPHORUM:** The "Eagle of the Philosophers." The Mercury of metals described as a "metallic nature reduced to its First Matter."
- ARCHAEUS:** The hidden essence in the First Matter which must be drawn out.
- ARGENT VIVE:** "Secret Fire," Philosopher's Mercury; also called "living silver," the universal solvent of all metals.
- ATTENUATED:** Made thin.
- AUR (Hebrew):** Light.
- AZOTH:** The Universal Medicine to which all things are related, containing within itself all other medicines. It is also the term for the Mercury of any metallic body. Also considered as a living Spirit. The Quintessence. Water of Spirit.
- AURUM ALBUM:** White gold.
- BAETYLUS:** A living Stone containing a Spirit.
- BALSAMUM VITAE (The Balsam of Life):** A combination of natural heat and radical moisture. In mystical Alchemy it symbolizes compassion, love and revitalization.
- BASILISK:** A creature with the body of a serpent or dragon and the head and claws of a rooster. Symbolizes a dual nature or conflicting Elemental nature.
- BAT:** Androgyny. Double-natured.
- BATH OF VENUS:** Vagina.
- BATHING:** Purification through cleansing.
- BEAR:** The Nigredo of the First Matter.
- BEE:** Soul. Purity. Rebirth.
- BEHEADING:** Understanding which is forced on the Soul by nature through trial and suffering. Separation which surmounts the physical body.
- BENNU:** The Egyptian Phoenix. A symbol of the Philosopher's Stone.
- BLACK DRAGON:** Death, putrefaction, decay.
- BLOOD:** Spirit.
- BLOOD OF THE RED LION:** Masculine fluid.
- BOOK:** Universe.
- BOW:** Male and female combination. Crescent of Luna as the feminine, the issuing of the arrow as the masculine.
- BREATH:** Life-essence.
- CADUCEUS:** The power of transformation. Union of Opposites.
- CAPUT MORTEM:** The Tail end of the matter. Waste product.
- CAUDA PAVONIS:** The tail of the peacock.
- CAULDRON (Kettle, cup or chalice):** Fertility. The Womb. Transforming Power.
- CHAIN:** That which binds.
- CHAOS:** The Void. The fourfold division of the First Matter.
- CHILD:** Potential.
- CHMO:** Fermentation.
- CHOL:** Sand.

- CINNABAR:** The product of the productive interaction between the masculine and feminine principles. The Living Gold.
- CLOUD:** Gas or vapor.
- COLEUM:** Perfect living Being. Also called Virtus.
- CONJUNCTIO SOLIS ET LUNA:** The union of the Sun and the Moon. Union of opposites.
- CORPOREAL STATE:** Materiality or physical state of existence.
- CORPUS:** Alchemical substance. The unconscious.
- CROSS:** Descent of Spirit into matter. A balanced fourfold division. A symbol of man.
- CROWN:** Kingship or sovereignty.
- CROWNED CHILD:** The Stone of the Philosophers.
- CROWNED ORB:** The Philosopher's Stone.
- CRUCIFIXION:** Cleansing of all impurities.
- CUPELLATION:** Metallurgical process for testing Gold.
- CYPRESS:** Death. Male organ.
- DAGGER:** That which pierces and breaks down matter.
- DIENECH:** Fixed Water.
- DOG:** Philosophical Mercury.
- DOG AND WOLF:** The dual nature of Mercury.
- DOUBLE-HEADED EAGLE:** Masculine and feminine Mercury.
- DOVE:** Life Spirit.
- DRAGON'S BLOOD:** Cinnabar. Sulphide of Mercury.
- DRYNESS:** Solar Fire. Male Principle.
- EAGLE (Also hawk or falcon):** Sublimation. Mercury in its most exalted state. An emblem of knowledge, inspiration, and a sign of the completed Work.
- EARTH:** In practical Alchemy, metals are often referred to as Earth.
- EGG:** The sealed Hermetic Vessel wherein the work is completed. Symbol of creation.
- ELECTRUM:** A metal containing all the metals attributed to the seven Planets.
- ELIXIR OF LIFE:** Derived from the Philosopher's Stone, the Elixir is said to confer immortality and restore youth.
- EMPEROR:** The King. The active volatile principle.
- EMPRESS:** The passive, fixed principle.
- EVE:** The archetypal female. The anima.
- FATHER:** The Sun or male principle.
- FILTH:** The waste products and impurities extracted from the matter. Caput Mortem. The Gross.
- FISH:** Arcane substance.
- FISH EYES:** The stone in the early stages of evolution.
- FLESH:** Matter.
- FLIGHT:** The act of transcendence. Ascent to a higher level.
- FLOWER OF GOLD:** Spiritual rebirth. Elixir of Life.
- FOETUS SPAGYRICUS:** The stage of the alchemical process when matter inherits Spirit.

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No idea myself....

- FORGE:** The transmuting power of the sacred Fire of the furnace.
- FOUNTAIN:** The source of Eternal Life. Maternal source.
- FRUIT:** Essence. Immortality.
- FROG:** The First Matter. The origin of physical matter.
- GARDEN:** Paradise.
- GIRDLE:** That which binds.
- GLUTEN:** Feminine fluids.
- GLUTINUM MUNDI:** The glue of the world. That which unites body and mind.
- GOAT:** The male principle.
- GOLD:** The goal of the Great Work. Perfection and harmony. Complete balance of masculine and feminine.
- GOOSE:** Nature.
- GRAIL:** The Stone of the Philosophers. Immortality.
- GRAIN** (Barley, kernel, seed): The seed of life. The renewal of life. The core.
- GREAT WORK:** The attainment of the highest possible degree of perfection. The Union of the Smaller Universe with the Greater Universe (Microcosm and Macrocosm).
- GREAT KING:** The completion of the Magnum Opus. Attainment.
- GREEN LION:** The Stem and Root of the Radical Essence of the Metals. Raw and unpurified energy of nature. Symbol of the living force that must be sought in the First Matter. Relates to the Fire of Venus and Philosophic Mercury. The beginning of the work.
- HAIR:** Strength. Life Essence.
- HERMAPHRODITE:** Union of masculine and feminine.
- HERMES:** Mercury.
- HIEROS GAMOS:** Divine union. Conjunction.
- HONEY:** Initiation. Immortality.
- HOURGLASS:** Fleeting passage of time
- HUMIDUM RADICALE:** Radical Moisture. Moisture as a balsam.
- HYDROLITH:** Water Stone. The Philosopher's Stone.
- HYLE:** The Prima Materia or First Matter. The Primal substance from which the whole of the universe is created. It is a fusion of the four Elements and is regarded to be the same as the Philosopher's Stone.
- INCREATUM:** Self-generating.
- IGNIS AQUA:** Fiery Water. Alkahest.
- IGNIS LEONIS:** Elemental Fire or the "Fire of the Lion."
- IGNIS ELEMENATARIS:** Alchemical Sulfur.
- JOY OF THE PHILOSOPHERS:** Refers to that stage of the Great Work just prior to the victorious production of the Stone of the Wise. Success is virtually assured.
- KIBRIC:** The First Matter of Mercury and all fluids. That from which Mercury is derived.
- KING:** Red—The Qabalistic Son of the Supernal Father and Mother. The king is also known as Microprosopus or "Lesser Countenance" which is centered in Tiphareth. Analogous to Gold and the Sun. (*Relates to the Red Tincture.*)

- LAC VIRGINIS:** Virgin's milk. A term for Mercurial Water.
- LAMP:** A continuous spiritual Fire.
- LANCE:** Masculine energy.
- LAPIS LUCIDUM ANGULARIS:** "The cornerstone of Light." The supreme Essence.
- LAPIS PHILOSOPHORUM:** The Philosopher's Stone. In practical Alchemy this is a powder and not a stone.
- LATON:** The Matter of the work. The production of the Philosopher's Stone at the white stage.
- LEO RUBEUS:** The Red Lion.
- LEO VIRDIS:** The Ore of Hermes. The Blood from Sulfur. The first Mercury of Gold, altered by means of Luna. Sometimes called Green Water. Also sometimes refers to Vitriol.
- LILY:** The female principle.
- LION:** Heat and sulfurous action.
- LUNA:** The Planetary name for Silver (but in practical Alchemy this often refers to a mixture of antimony and iron).
- LUNA PHILOSOPHORUM:** The pure living Alchemical Spirit of Silver—the refined Essence of Heat and Moisture.
- MAGNESIA:** Sometimes used for talc, but often this term is used in reference to a mixture of metals.
- MAGISTERIUM:** A quality treated as a substance, or an operation to cultivate or emphasize a quality. (Example: The Magisterium of Principles—*Separation*. The Magisterium of Weight—to *exalt in weight*.)
- MAGNUM OPUS:** The Great Work or masterpiece. It is the goal of the Alchemic process—that is, to reach a purified state of spiritual perfection. The creation of the Philosopher's Stone. Illumination.
- MARE NOSTRUM:** Our Sea. The physical body.
- MARRIAGE:** Union. Conjunction.
- MATER METALLORUM:** The "Mother of Metals," also known as Living Silver.
- MATERIA LAPIDIS:** Tincture.
- MATRIX:** The place where a substance is developed. The womb. An essential component of realization, without which Spirit cannot be joined to matter.
- MEDICINA CATHOLICA:** Universal Medicine. The anima.
- MENSTRUUM:** That original material from which all metals are derived. This term is also used to describe Mercury wherein gold has been dissolved. Usually describes a solvent in the corporeal process of the purification of the gold. Any fluid that dissolves a solid, sometimes a catalyst. Constant mild heat that is continued for forty-two days.
- MODERATE FIRE:** Sexual passion.
- MYSTERIUM:** The Essence of the Interior Nature.
- MYSTERIUM MAGNUM:** The Great Mystery. The First Matter of All Things. The Mother of all finite living things.
- NATURA ABSCONDITA:** The Hidden Nature or Essence.
- NITRE:** Saltpeter.

OAK: A constituent of the Secret Fire.

OPUS: The work. To bring Order out of Chaos.

ORB: The world.

OUROBORUS: The serpent which bites its own tail. Indicates the cyclic quality of the Work.

PANACEA: The Universal Medicine obtained from the Stone.

PATER ET MATER REGIS: "The Father and Mother of the King." The combining of opposites required for the production of the Philosopher's Stone.

PEACOCK: A symbol which heralds the fact that transformation is occurring. The brilliant colors of the *peacock's tail* (Cauda Pavonis) mark the beginning of the process of integration, the formation of Philosophic Mercury. The varied colors that arise during the course of the work which resemble the colors of petroleum on a wet surface. (Also a symbol of Elemental Air.)

PELICAN: A symbol of the idea that the first matter contains within itself all that is needed for transformation and purification.³⁴ The sacrificial stage of the Alchemical process. A vessel used in the Work.

PHILOSOPHER'S STONE: Lapis Philosophorum. The Stone of the Wise. The Magnum Opus. The Celestial Ruby. Symbol of the transmutation of humanity's lower nature into the Higher Self. True spiritual attainment and illumination. The search for the Philosopher's Stone is the search for ultimate truth and purity. (Also called the *Elixir of Life*, or *Tincture*.) In physical Alchemy, the Stone is the manufacturing of Gold from a base metal. In mystical Alchemy it is the transmutation of the Lower into the Higher.

PHILOSOPHIC MERCURY: A brilliant clear liquid sometimes called Sophic Fire or "Our Mercury." It is described as "Water which does not wet the hands." Different from "vulgar" Mercury or common quicksilver. In practical Alchemy it is the vapor of antimony purified by iron. Also called Refined or Prepared Mercury.

PHILOSOPHIC SPERM: Masculine fluids.

PHILOSOPHIC SULFUR: The masculine principle.

PHOENIX: The bird of rebirth and recurrence. A symbol of alchemical resurrection. Indicates the preparation of the Red Tincture of the Solar forces, Philosophic Sulfur. (Also a symbol of Elemental Fire.)

POWDER OF PROJECTION: The goal of the Hermetic Work which, being projected upon metals, transforms them into Gold or Silver.

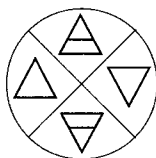
PRIMA MATERIA: The First Matter, the beginning of the Work, the base metal. The first state of unformed matter. The Elementary substance of inherent possibilities which contains the germs, seeds or potencies of all things. It is a fusion of the four Elements and is regarded to be the same as the Philosopher's Stone. Also called Hyle.

³⁴ Legend has it that the pelican feeds its young with blood from its own breast. This points to the Alchemical idea that the secret "water" is obtained from the original substance and then returned to it to initiate growth.

- PRIMUM ENS:** "The First Essence." Dividing the *Primum Ens* from the *Prima Materia* (First Matter) which provides a physical vehicle for the First Essence, is one of the primary goals of Alchemy. *Spiritus Mundi*.
- PRINCIPIA CHYMIA:** The three Alchemic Principles of Sulfur, Salt, and Mercury.
- QUEEN:** White—The Qabalistic Bride of Microprosopus, Malkuth—analogous to Silver and the Moon. (*Relates to the White Tincture.*)
- QUINTESSENCE:** The Fifth Essence. The most purified essence or essential life-giving force which permeates and sustains the body or matter. Spirit. Philosophic Mercury.
- RAVEN or CROW:** Initiation through blackness. Signifies the Nigredo or putrefaction of the first Material—the initial blackness that is necessary for further evolution. (*Also a symbol of Elemental Earth.*)
- REBIS:** "Two-Thing." The male (Solar) and female (Lunar) aspects of the substance usually represented by a being with two heads and one body or as two serpents. These two facets are not separated, but integrated. In practical Alchemy this describes two metals joined with the aid of a catalyst. Hermaphrodite.
- RED LION:** Sulfur (solar energy) combined with Mercury (Will). The force of nature under control. It the same as the Green Lion (Philosophic Mercury), but mixed with gold.
- RED MAN:** Iron or sulfur (sometimes "Our Gold" or copper).
- REEZON:** The Sulfur of the Philosophers when perfected at the red stage.
- REGIMEN:** State of temperature.
- REGULUS:** Two metals mixed by a natural heat that is bearable by humans. The two combined ingredients are counted as one principle.
- SAL NITER:** Saltpeter.
- SANCUIS DRACONIS:** Cinnabar.
- SANDARACE:** Fire of Spirit.
- SANDUIFICATION:** "Transforming food into blood." Creating the Philosopher's Stone.
- SATURN:** The Planetary name of Lead, often used to describe the blackening stage in Alchemy.
- SECRET FIRE:** The hidden or Elemental Fire. Philosophic Mercury, described as a "fiery water" or "Philosophic vinegar." It is the root of metals which harmonizes with them and is the medium which combines the tinctures. There are four divisions of the Secret Fire, each named after Zodiacal Signs: *Sun of Aries* (original stage), *Sun of Taurus* (black stage), *Sun of Gemini* (white stage), and *Sun of Leo* (red stage).
- SICK KING:** The king at the end of life. A state wherein the ego dominates.
- SOL PHILOSOPHORUM:** The pure living Alchemical Spirit of Gold—the refined Essence of Heat and Fire.
- SOLUTION:** Dissolving a solid into a liquid.
- "SOLVE ET COAGULA":** "Dissolve and coagulate." An axiom of Alchemical practice. The first work of the Alchemist was to reduce the solids in a liquid, then back into a solid. That which dissolves is *Spirit*, that which coagulates is *Body*.

- SOPHIC FIRE:** Secret Fire or Prepared Mercury.
- SPAGIRUS:** A person who can separate the true from the false, the good from the bad, the pure from the impure, yet reject duality and cleave to unity.
- SPAGYRIC ART:** "The separative art." A term for Alchemy, in which the fusion of duality is a constant theme.
- SPIRITUS MUNDI:** The Spirit of the World. Life-giving power. Archaeus. The hidden essence within the First Matter which must be extracted.
- STIBNITE:** A sulphide from which Antimony is obtained.
- STREAMS OF THE PHILOSOPHERS:** Arteries, veins.
- SUNKEN KING:** In the process of melting metal ores, the name used for clumps of metal formed beneath the slag.
- TAPIS:** Self-incubation.
- TETARUS:** Tarter. The bottom portion of the cooking vessel. The arcane substance which forms at the bottom of such a vessel.
- TINCTURE:** That part of a substance which is extracted by a solvent.
- THUNDERBOLT OF JUPITER:** The Fire of the Philosophers.
- ULTIMA MATERIA:** The Final Matter, the end of the Work.
- UNICORN:** Spirit.
- UNIVERSAL MEDICINE:** The powdered Stone of the Philosophers when diluted and taken as an oil or tincture.
- UNIVERSAL SOLVENT:** Secret Fire. Not to be taken literally as a solvent.
- VITRIOL:** Any of certain metallic sulphates. An acidic penetrating substance. Sulphuric acid is referred to as Oil of Vitriol. The name is an acronym of *Visita Interiora Terrae Rectificando Invenies Occultum Lapidem*, which means "Visit the interior of the Earth, in purifying you discover the hidden stone." The Stone or True Self, only found by seeking within.
- VILITAS:** Baseness.
- VULGAR GOLD:** Physical or natural Gold as we know it.
- WASHING:** Cleansing, preparing.
- WATER:** Philosophic Mercury. Any liquid substance.
- WHITE EAGLE:** Gluten.
- WHITE SWAN or DOVE:** Refers to the first instance of the "Soul" of matter being released—the matter having polarized into the black of the raven and the white of the more exalted bird. The white swan indicates the preparation of the white tincture of the Lunar forces, Philosophic Salt. (*Also a symbol of Elemental Water.*)
- WHITE WIFE:** A white metal. Sometimes referred to as "Our silver," Mercury or antimony.
- WINGED DRAGON:** The Volatile.
- WINGLESS DRAGON:** The Fixed.

SECTION 3: The Elementals



An *Elemental* is a nonphysical entity having a nature that is composed entirely of one of the four magical Elements. They are the invisible counterparts of visible Nature, or the spiritual essence of the Elements. Whereas humans, Angels, Archangels and higher spiritual beings have composite natures, Elementals are composed of only one etheric essence. In the spiritual realms, Elementals occupy a place between human beings and higher entities such as Angels and Archangels.³⁵ The *Four Orders* of the Elementals are:

1. *Gnomes*—The Spirits of Earth
2. *Sylphs*—The Spirits of Air
3. *Undines*—The Spirits of Water
4. *Salamanders*—The Spirits of Fire

These four Orders are the essential spiritual beings called upon to praise God in the *Benedicite Omnia Opera* (literal translation: “Blessed are his Works.”)³⁶

GNOMES: The name of these beings is derived from the Greek word *genomos*, meaning “Earth dweller.” The gnomes work in an Element so close in vibration to the physical Earth that they have immense power over the rocks and vegetation, as well as the mineral Elements in the bodily makeup of humans and animals. They work with the stones, gems and metals and are said to be the guardians of hidden treasures. Various mythic traditions have depicted several types of Gnomes such as satyrs, brownies, elves and dryads. Gnomes are supposed to be patient and hard-working, but can be malicious and difficult. Because of their Earth nature, they are assigned to the North. The King of the Gnomes is called *Ghob*.³⁷

SYLPHS: These beings dwell not in the physical atmosphere, but in the incorporeal spiritual substance which is similar to the Earth’s atmosphere, although far more subtle. They are the highest group of Elementals because their Element has the highest vibrational rate. The wind and clouds are said to be their vehicle. Mythology usually depicts them as winged fayes or fairies. The Air Spirits are erratic, changeable creatures that move with the speed of lightning. They work through the ethers and gases of the Earth and indirectly with the human nervous system. Sylphs are beneficent, mirthful and inspirational to humans, especially artists and poets. They are assigned to the Eastern quarter. The King of the Sylphs, called *Paralda*, is said to dwell in the clouds surmounting the highest mountain peak.

UNDINES: These entities function in the incorporeal spiritual essence called humid or liquid ether. The vibratory rate of this substance is close to that of the Element of Water. Thus the Undines are able to control and manipulate the flow of Water in Nature. They also work with the vital fluids in plants, animals and humans. In mythology, Undines are given various forms, such as Water

³⁵ The Greeks assigned the name *daimon* or “spirit” to some of these beings. The Church lumped all elemental entities together under a corruption of this word, *demon*, which carries with it an evil connotation. This is an injustice, since Nature spirits are essentially no more malicious than are plants, animals and rocks.

³⁶ This is a reference to a passage from the Book of Revelation.

³⁷ In Medieval times, the subjects of Ghob were called *Goblins*.

nymphs, Water sprites, mermaids and nereids. They are said to be vital, graceful and generally beneficent to humans. The Queen of the Water spirits is called *Nichsa*. These beings are assigned to the Western quarter of creation.

SALAMANDERS: The strongest and most powerful of the Elementals, the Salamanders live in that spiritual ether which is the invisible Fire of Nature. Physical Fire and warmth cannot exist without them. The Salamanders work through the emotional nature of humans and animals by means of the bloodstream and body heat. They also exert influence over all fiery-tempered beings. They are said to be the most difficult of all Elementals to communicate with, owing to the incineratory nature of their Element. However the smoke of burning incense is a medium for their expression. Salamanders vary in size and appearance, from fiery balls or tongues of flame to mythological armored figures and fiery lizard-like creatures. In temperament they are dangerous and unpredictable. Their mighty King is an awe-inspiring flaming Spirit known as *Djin*. The Salamanders are assigned to the Southern quarter of creation.✧

SECTION 4: Tetragrammaton and the Kerubim



Tetragrammaton is a Greek word that means “Four-Lettered Name.” This alludes to the unknowable and unpronounceable name of God symbolized by the Hebrew letters *Yod Heh Vav Heh*.³⁸ Each of these four letters is assigned to one of the four Elements of Nature: *Yod*—Fire, *Heh*—Water, *Vav*—Air, and *Heh final* [or *Heh Sophith*]—Earth.

These letters portray the balance inherent to the Qabalistic system, for *Yod-Fire* and *Vav-Air* are *masculine, positive energies*, while *Heh-Water* and *Heh Final-Earth* are *feminine and negative potencies*. The Tetragrammaton is the cornerstone of the fourfold model of the manifest universe. It indicates that the Divine is a unified whole which contains within itself all opposites in balanced disposition. Legend has it that the proper understanding and pronunciation of this Supreme Name of God are the Keys to divine power.

The *Kerubim*, “the Strong Ones,” are the living Powers of Tetragrammaton on the Material Plane and the Presidents of the four Elements. They operate through the *Fixed or Kerubic Signs* of the Zodiac:

Kerub of Fire: ARYEH, the Lion, attributed to the Sign *LEO*

Kerub of Water: NESHER, the Eagle, attributed to the Sign *SCORPIO*

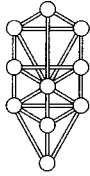
Kerub of Air: ADAM, the Man, attributed to the Sign *AQUARIUS*

Kerub of Earth: SHOR, the Bull, attributed to the Sign *TAURUS*

The Kerubim are the guardians of the four Cardinal points and the four rivers which flow down the Tree of Life from the Creator. In Genesis the Kerubim were the Angels who hid the Garden of Eden from the sight of a fallen humanity. They were also the four creatures seen in Ezekiel’s vision.✧

³⁸ The name *Jehovah* is a transcription of the Four-lettered name YHVH.

SECTION 5: Qabalah



The *Sepher Yetzirah* divides the Hebrew alphabet into three classes: the *Mothers*, the *Doubles*, and the *Simples*. The *Three Mother Letters* are Aleph, Mem and Shin. These three letters are a trinity from which everything in the manifest universe arises. Aleph, Mem and Shin represent the ancient Elements of Air, Water, and Fire. Mem (Water) and Shin (Fire) are opposing forces while Aleph (Air) is the mediator and balancing force between them.

The *Seven Double Letters* are Beth, Gimel, Daleth, Kaph, Peh, Resh, Tau. The Seven Double Letters are called double because they each have a hard and a soft sound associated with them, in addition to a dual set of qualities attributed. Different sources attribute the following qualities to the Double Letters:

<i>Beth</i> —Wisdom and Folly	<i>Beth</i> —Life and Death
<i>Gimel</i> —Grace and Indignation	<i>Gimel</i> —Peace and War
<i>Daleth</i> —Fertility and Solitude	<i>Daleth</i> —Wisdom and Folly
<i>Kaph</i> —Life and Death	<i>Kaph</i> —Riches and Poverty
<i>Peh</i> —Power and Servitude	<i>Peh</i> —Grace and Indignation
<i>Resh</i> —Peace and War	<i>Resh</i> —Fertility and Solitude
<i>Tau</i> —Riches and Poverty	<i>Tau</i> —Power and Servitude

The Seven Double Letters represent the seven Planets of the ancients, the seven days of creation, seven orifices of perception in human beings, and seven directions in space.

The *Twelve Simple (or Single) Letters*: Heh, Vav, Zayin, Cheth, Teth, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi, Qoph. The Twelve Simple Letters refer to the twelve Signs of the Zodiac, the twelve months of the year, and the twelve organs of a human being. The Twelve Simples are the foundations of twelve human properties:

<i>Heh</i> —Sight	<i>Lamed</i> —Work
<i>Vav</i> —Hearing	<i>Nun</i> —Movement
<i>Zayin</i> —Smell	<i>Samekh</i> —Anger
<i>Cheth</i> —Speech	<i>Ayin</i> —Mirth
<i>Teth</i> —Taste	<i>Tzaddi</i> —Imagination
<i>Yod</i> —Sexual Love	<i>Qoph</i> —Sleep

The *Holy Place* or *Tabernacle* as described in the Zelator Hall embraces the symbolism of the Twenty-two letters of the Hebrew alphabet: The Table of Shewbread represents the Twelve Single Letters. The Seven-Branched Candlestick alludes to the Seven Double Letters. The Altar of Incense refers to the Three Mother Letters.☆



The Three Mother Letters

א מ ש

Aleph, Mem, Shin

The Seven Double Letters

ב ג ד כ פ ר ת

Beth, Gimel, Daleth, Kaph, Peh, Resh, Tau

The Twelve Simple Letters

ה ו ז ח ט י ל נ ס ע צ ק

Heh, Vav, Zayin, Cheth, Teth, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi, Qoph

The Four Worlds and the Ten Heavens

The Four Worlds

Qabalistic theory describes the universe as being separated into four distinct "Worlds." With the creation of the Sephiroth by the Path of the Flaming Sword, the Four Worlds came into being, each evolving from the one before it, becoming more substantial as they reached manifestation into physical form. Each of these worlds envelops its predecessor like the layers of an onion, the highest spiritual world at the center is progressively veiled from the lowest world that forms the outer layer.

In addition to this, each Qabalistic "World" is symbolized by one of the Hebrew letters of the Tetragrammaton, which once again reinforces the concept of the fourfold model of the universe. The Four Worlds of the Qabalah are:

Atziluth: The Divine or Archetypal World (*Olam Atziluth*)

Briah: The Archangelic or Creative World (*Olam ha-Briah*)

Yetzirah: The Angelic or Formative World (*Olam ha-Yetzirah*)

Assiah: The Material World or World of Action (*Olam ha-Assiah*)

ATZILUTH (אצילות) is the first and highest of the Four Worlds and is attributed to *Yod*, the first letter of Tetragrammaton. It is the World of pure deity and the domain of Primordial Fire. This world gave birth to the other three worlds, in a descending scale of Light. Some traditions assign it to the three Sephiroth of Kether, Chokmah, and Binah, while others ascribe to it only the sphere of Kether. (See the diagram.) For the purposes of this book, we will define Atziluth as containing only the first Sephirah. The so-called Secret Name of the World of Atziluth is *Aub*, which refers to "density, thicket, darkness and cloud."

BRIAH (בריאה) is the second World, the World of Creation. The second letter of Tetragrammaton, *Heh*, is ascribed to this World, marking it as the domain of Primordial Water. The Element of Water represents the fluid, inventive Mind, thus Briah is described as the World of Pure Intellect. It is known as the abode of the Archangels. Although some traditions assign the spheres of Chesed, Geburah, and

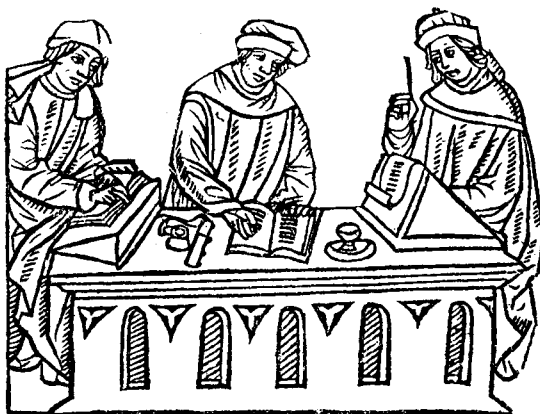
Tiphareth to this Realm, here we will employ only the Sephiroth of Chokmah and Binah to describe the World of Briah. The Secret Name of the Second World is *Seg*.

YETZIRAH (יצירה) is the third World or World of Formation. It is the abode of various orders of Angels. The third letter of Tetragrammaton, *Vav*, is assigned here, making Yetzirah the realm of Primordial Air. This world is approximate to the astral plane because the etheric framework behind the physical universe is found here. Some schools of thought assign only Netzach, Hod, and Yesod to this world, but here we will subscribe to the theory that places seven of the spheres from Chesed to Yesod in the Yetziratic World. The Secret Name of this Realm is *Mah*, which relates to the words "anything" or "something."

ASSIAH (עשיה) is the fourth and final World, the World of Action, consisting only of Malkuth.³⁹ The final letter, *Heh*, of Tetragrammaton is ascribed to Assiah, which is also the World of Primordial Earth. In Assiah the four Elements which make up the physical universe exist both in sensation and in the hidden properties of matter. This is the corporeal World where tangible activity can take place. It is the realm of matter and of humanity, yet it is also the world of "shells," made up of the denser Elements of the preceding three worlds. In addition, Assiah is the abode of evil demons, known to the Qabalists as the Qliphoth. The Secret Name of Assiah is *Ben*, which means "Son."

The Ten Heavens or Houses of Assiah

The Active and Material World of Assiah, the fourth and most manifest of the Qabalistic Worlds, has assigned to it the names of the heavenly spheres, which include the seven Planets of the ancients. These "Heavens" are physical manifestations attributed to each Sephirah. Some authors have termed these heavenly spheres "the ten mundane Chakras," likening these centers of manifestation to centers of energy that exist within the human body in Eastern mystical traditions. The Ten Heavens imply that each of the ten Sephiroth has some resemblance to the Divine Essence behind certain Planets or astronomical forces.

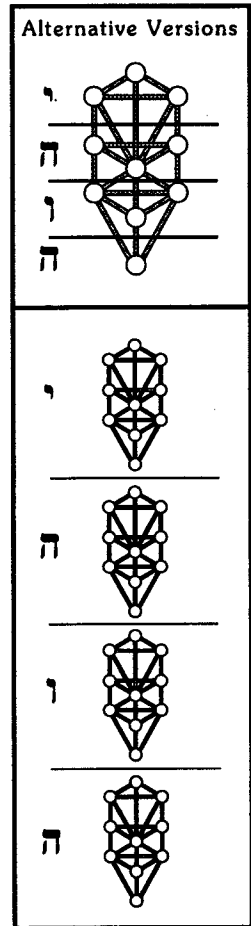
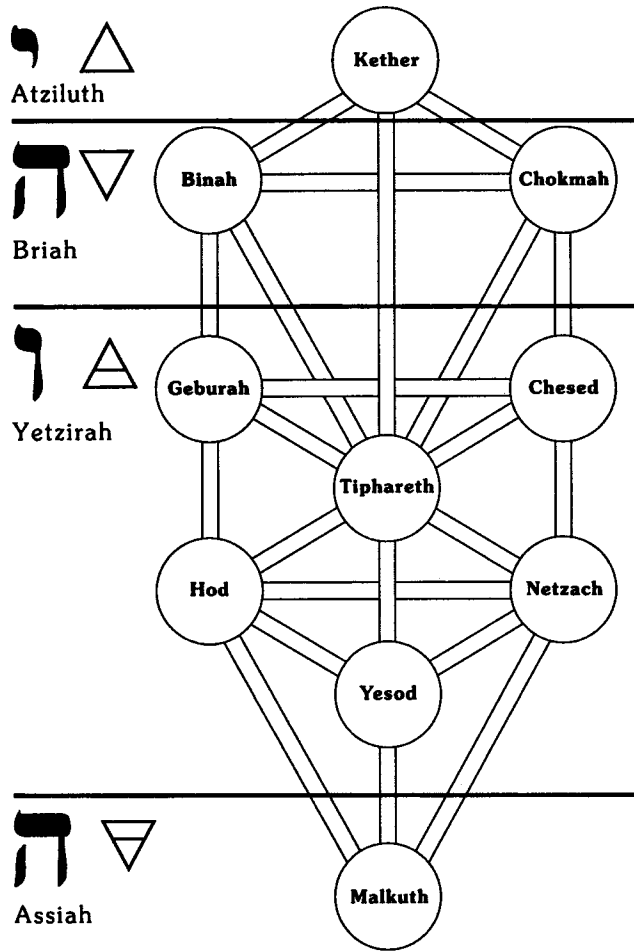


³⁹ The name "Asia" has associations with this World.

The Ten Heavens of Assiah are:

1. *Rashith ha-Gilgalim* (ראשית הגלגלים) [also known as the Primum Mobile] "The Beginning of Revolvings" or "The First Wirlings." Assigned to Kether.
2. *Mazloth* (מזלות) "The Stations." The Sphere of the Zodiac. Assigned to Chokmah.
3. *Shabbathai* (שבתאי) "the Seventh." The Sphere of Saturn. Assigned to Binah.
4. *Tzedek* (צדק) "The Righteous." Related to the word *tzaddik*, which means "holy person" or saint. The Sphere of Jupiter. Assigned to Chesed.
5. *Madim* (מדיים) from the root word *mad* which means "Force" or "Might." The Sphere of Mars. Assigned to Geburah.
6. *Shemesh* (שמש) from Shamash, the name of the Sumerian Sun god. The Sphere of Sol. Assigned to Tiphareth.
7. *Nogah* (נוגה) "the Shiner." The Sphere of Venus. Assigned to the Sephirah of Netzach.
8. *Kokab* (כוכב) "Star." The Sphere of Mercury. Assigned to the Sephirah of Hod.
9. *Levannah* (לבנה) The Moon. The Sphere of Luna. Assigned to the Sephirah of Yesod.
10. *Olam Yesodoth*⁴⁰ (עולם יסודות) "The World of Foundations." The Sphere of the Elements. Assigned to Malkuth.✧

⁴⁰ According to Regardie, this has sometimes been rendered as *Cholem Yesodoth*, "The Breaker of Foundations." Regardie was of the opinion that this was a printer's error, and that *Olam*, not *Cholem* was the correct version.



The Four Qabalistic Worlds

The Divine Names Attributed to the Sephiroth

Each of the Sephiroth has assigned to it various Divine Names known as the Hierarchies.⁴¹ This list of Divine, Archangelic, and Angelic names is based upon the different divine levels of Being as defined by the Four Qabalistic Worlds.⁴²

The Atziluthic or Divine Name represents the highest spiritual form of a specific Sephirah.

The Briatic Title is the name of an Archangel who organizes the forces intrinsic to a specific Sephirah and the direction of the activating forces that come under its authority. Archangels are actual beings without physical form, although representations of them in art come from the inventions of the human mind, which needs anthropomorphic images in order to enhance understanding. The true form of an Archangel would be similar to a great pillar of energy or a geometric shape that concurs with the individual Sephirah.

The Yetziratic Title is the name of a group of Angels who are responsible for the actual mechanics or workings of a Sephirah.

In magic these divisions can be likened to an army; at the top is the Commander-in-Chief, who holds a Divine (Atziluth) title. Under him is a general known as an Archangel (Briah) who commands various legions. These legions are made up of numerous footsoldiers known as Angels (Yetzirah). (Note: In the Golden Dawn's system of magic, if you want something done, you go straight to the top and petition the Divine or Atziluthic Name and work your way down the Hierarchy from there. The Highest must always be invoked first.)

Divine Names:

EHEIEH (יהוה): The deity name of Kether which means "I am." This name indicates the inhaling and exhaling of the breath, alluding to the idea that Kether is the root from which all begins and to which all returns. The letters of the name, *Aleph Heh Yod Heh* yield further meanings; Aleph indicates the beginning or initial outpouring of force, Heh is the stabilizing factor or receptacle, Yod symbolizes the fertilizing principle, and the final Heh is the stabilizing factor and resulting manifestation. The whole word thus encompasses the idea of increasing manifestation. It is the first and the last—the heart of everything—the first living breath of God and the last breath of Being.

⁴¹ This part of the Knowledge Lecture was originally divided up and taught in the grades of Theoricus and Practicus. Today the Order includes this information (and the following section on the Planetary hierarchies) in the Zelator grade. In our own temple, we have divided these lists up—having parts of them distributed among the Knowledge Lectures of other grades: Zelator—Atziluthic (Divine) Names, Theoricus—Briatic (Archangelic) Names, and Practicus—Yetziratic (Angelic Choir) names. We have found that students take more easily to this approach; retaining the memorized names better, due to the fact that they automatically review the previous information concerning the Hierarchies for each new Knowledge Lecture. The reader of this book is free to choose whichever one of these approaches best suits his/her ability to learn the material, so long as in the end the list is committed to memory.

⁴² Regardie suggested that the student draw several Trees of Life and place upon them the Divine Names in their proper order.

YAH: (יה) The deity name of Chokmah which means “The Lord.” It is half of the Tetragrammaton, although some authors ascribe the full Name YHVH to this Sephirah. (YHVH signifies the idea “to be.”) The name *Yah* implies explosive masculine power and fertilizing force (Yod). It is the great initiator of all action.

YHVH ELOHIM (יהוה אלהים): The deity name of Binah which has been translated as “The Lord God.” However the word “Elohim” is a feminine noun (*Eloh*) with a masculine plural ending, implying a dual polarity of masculine and feminine. Since YHVH can be considered the action of the Divine in the Four Qabalistic Worlds, then *YHVH Elohim* presents the idea of the polarity principle (the perfect balance of masculine and feminine operating on all planes of existence) as the foundation of all form.

EL (or AL) (אל): The deity name of Chesed which means simply “God,” but also implies *The Divine One* or *The Mighty One*. Whereas the name of *Ya* represented the primal masculine force of God, *El* refers to the primal feminine aspect of the deity. The name is composed of the letters Aleph and Lamed, whose letters mean respectively “Ox” and “Ox-goad,” alluding to the idea of the primal motivating force under control. As the deity name of the first Sephirah below the Abyss, *Al* is the divine giver or benefactor of humanity, supplying us with the potential for the attainment of Divinity.

ELOHIM GIBOR (אלהים גבור): The deity name of Geburah which can be translated as “God of Battles” or as “Almighty God.” This denotes that nothing can escape the might of the Divine and universal law. The essence of *Elohim Gibor* is Judgment that places the end before the means, striking quickly at the heart of a problem, even when the cure may be as harsh as the illness.

YHVH ELOAH VE-DAATH (יהוה אלוה ודעת): The deity name of Tiphareth which means “Lord God of Knowledge” but which might also be interpreted as “God made Manifest in the Sphere of the Mind.” Once again we have the combined title of *YHVH Eloah*, indicating a perfect balance of masculine and feminine polarities. In addition, we have the idea that knowledge is power. *YHVH Eloah ve-Daath* is the Divine Mind within us that comprehends its own Divinity. In modern terms, it is the Universal Mind—that Mind which encompasses all minds.

YHVH TZABAOth (יהוה צבאות): The deity name of Netzach which means “Lord of Hosts” (armies). This indicates the diffusing aspect of the sphere, which divides and distributes the Light from Tiphareth prismatically into the many splendid aspects of the lower worlds. As before, YHVH can be considered the action of the Divine in the Four Qabalistic Worlds. In addition to this *YHVH Tzabaoth* is the male-positive divine aspect of every living Soul.

ELOHIM TZABAOth (אלהים צבאות): The deity name of Hod which means “God of Hosts.” This name is similar to the deity name of Netzach. ELOHIM introduces the idea of polarity (balanced masculine and feminine principles). In Netzach, the “Hosts” are the many *forces* of the lower worlds, while in Hod they

are the many *forms* which serve to house these forces. *Elohim Tzabaoth* is the female negative divine aspect of every living Soul.

SHADDAI EL CHAI (שְׁדַי אֱלֹהִים): The deity name of Yesod which means “Almighty Living God.” This also indicates the Supreme Lord of Life and of Lives. In this case, the “Life Power” is to be seen not only as a spiritual essence, but specifically as the driving force behind reproduction and regeneration. *Shaddai El Chai* is the God-aspect which is concerned with Life as a continuation of Itself.

ADONAI HA ARETZ (אֲדֹנָי הָאָרֶץ): The deity name of Malkuth which means “The Lord of Earth.” This signifies that, in Malkuth, we confront the Creator of all Matter as the Supreme Ruler thereof. Like *Eheieh, El* and *YHVH*, the name *Adonai* (“Lord”) is considered a holy emanation of God. Therefore Malkuth is every bit as exalted as Kether, for both are holy aspects of the Divine. An additional deity name of Malkuth is *Adonai Melekh*, “The Lord and King,” which stresses these same ideas.

*Archangelic Names:*⁴³

METATRON (מֵטַטְרוֹן): The Archangel of Kether. His Hebrew name has no clear etymological base and may in fact be a “channeled” name. The root word, *met*, may indicate downward (communicated) movement. Some authors have tried to provide a Greek etymology for it—and have translated the name as *meta ton thronos* or “near Thy throne.” He is described as the Angel of the Presence and the World-Prince. Metatron alone sees the Eternal One face to face. He presides over the whole Tree of Life as well as Kether, and is considered the right-hand masculine Kerub of the Ark. Tradition has it that Metatron communicated the Qabalah to humankind. He has the additional titles of *Metatron Ketheriel*, *The Lesser YHVH*, *the King of Angels*, *the Great Scribe*, and the name *IOEL*—“I am God.” Some Hebraic sources identify the patriarch Enoch with this Archangel. Metatron is responsible for presenting God and Human being to each other. He is the link between the human and the Divine, and is responsible for increasing the flow of Light to the initiate. His symbols include a crown, a lamp, and a white rose.

RAZIEL (רַזִּיֵאל): The Archangel of Chokmah. His name in Hebrew means “the Herald or Sent Forth One of God.” This denotes the Archangel as an envoy with a specific mission. The root word of his name, *raz*, indicates the secrets of Initiates—everything which is secret, mysterious or concealed. He is known as *Raziel Chokmael*, *Ophaniel* (as ruler of the Angelic host known as *Ophanim*), *Secret of God*, and *Angel of Mysteries*. It has been stated that Raziel is “the Angel of the secret regions and chief of the supreme mysteries.” Raziel is the personification of the Divine Wisdom. The sapphire *Book of Raziel*, said to have been given to Adam and passed on to the great Hebrew teachers (including Solomon), was a book which held the secrets of the stars: the Zodiacal Signs, the courses of the Planets, and the effects they have on every aspect of Creation. (The prophet Enoch was said to come into

⁴³ Some of the material in this section is derived from the article, “This Holy Invisible Companionship: Angels in the Hermetic Qabalah of the Golden Dawn” by Adam P. Forrest in *The Golden Dawn Journal: Book II: Qabalah: Theory and Magic*.

possession of this book and consequently renamed it *The Book of Enoch*.) Raziel's duty is to make Wisdom available to all who are able to hear it. Raziel, as the teacher of Wisdom, stands atop the white pillar, sometimes envisioned as the Holy Mountain, proclaiming the secrets of the world in a great reverberating voice. He is the Archangel of creative force and energy. His symbols include a key, a book or scroll, an eye, and a lamp.

TZAPHQIEL (צַפְתְּיָאֵל): The Archangel of Binah. Her name means "Beholder of God" or "the contemplation of God." Additional titles include *Binael* and *Tzaphqiel Erelel* (as the leader of the Angels known as the *Erelin*). She is the Eye of God, watching and observing, through which the Divine knows and sees all. Tzaphqiel governs meditation and contemplation. She is the Archangel of the archetypal temple, and is behind the formation of all mystical groups that have emanated from what is sometimes referred to as "the Great White Lodge."⁴⁴ The root word of her name, *tzaph*, indicates the overflowing of water. Tzaphqiel is also the Archangel of Primal Manifestation. Her symbols include an hourglass, a sickle, and a book.

TZADQIEL (צַדִּיקְיָאֵל): The Archangel of Chesed. His name means "Righteousness of God." This indicates a rightness by justification after the application of tests and tribulations. It implies one whose essence is essentially correct. The root word of this name, *tzad*, indicates the action of setting snares and hindrances (in order to test). Tzadqiel's duty is to direct everything to its best possible state of being, to make things perfect in order to assure that the ascent to the Divine is possible. Additional titles include *Tzadqiel Gedulael* and *Tzadqiel Chashmadel* (as the leader of the Angels known as *Chashmalim*). He is the Angel of benevolence, abundance, joy, mercy, and memory. His symbols include the rod or staff of guidance, a shepherd crook and an orb.

KHAMAEL (כַּמְאֵל): The Archangel of Geburah. His name means "the Severity of God."⁴⁵ Khamael is the protector of the wronged, and also the Avenging Angel who pursues those who break both human and universal laws. He is associated with divine justice and severity. Khamael is sometimes called "The right hand of God"—meting out justice in order to restore a state of balance throughout the Tree of Life. He controls the aspects of burning and destroying in order to purify and

⁴⁴ Also referred to as the "Inner Council of Masters" or "Secret Chiefs." These are human beings who are said to have evolved spiritually beyond the need for physical bodies. They remain in the Earth plane to teach younger, less evolved initiates through direct inner communication.

⁴⁵ William Gray erroneously stated that the root of this name was *khab*, which meant to suffer, to feel pain or make war. However, prominent Golden Dawn scholar Adam P. Forrest has pieced together the true origin of this name. According to Forrest, the original Archangel of Mars was *Samael*—a name that MacGregor Mathers changed to *Zamael* in order to avoid confusion with the Qliphotic *Samael*. When the Qabalists began to assign Archangels to the Sephiroth, someone attributed a list of Planetary Archangels to their corresponding Sephiroth, and the martial *Samael* was naturally assigned to Geburah. At some point this list was copied into Greek. In late Greek writing, the letter Sigma (the first letter in *Samael*) came to be drawn in the shape of a "C." Still later, when the Greek list was copied into Latin, the copyist made the error of transliterating the Greek name of CAMAHL as "*Camael*" rather than "*Samael*." Even later, someone (perhaps a member of the Golden Dawn) back-transliterated *Camael* as כַּמְאֵל and thus was *Khamael* born. And although it originated as an error in transliteration, it does help magicians distinguish between *Samael*, Archangel of Evil, *Zamael*, Archangel of Mars, and *Khamael*, Archangel of Geburah.

preserve. Khamael can be likened to a doctor who makes the necessary decision to cut off an infected limb in order to save the patient. Additional titles include *Khamael Gevurael* and *Khamael Seraphiel* (as the leader of the *Seraphim*). His symbols include a sword, a spear, a scourge and a shield.

RAPHAEL (רפאל): The Archangel of Tiphareth.⁴⁶ His name means "Healer of God," or "God has healed." *Raphael Tipharethel* is the Archangel specially appointed to heal the wounds (both physical and spiritual) of humankind. The root word of his name, *raph*, indicates medicine and healing as well as every kind of mediation, recovery and redemption. He is the Archangel attributed to the powers of the Divine Intellect as well as to the powers of love and self-esteem. Raphael is a teacher of the Hermetic Arts, thus pointing to his association with Tiphareth, the sphere whose deity name is "Lord God of Knowledge." An additional title is *Raphael Melakhiel* (as leader of the *Melakhim*). His symbols include the Caduceus of Hermes, an orb, a book or a seven-branched menorah.

HANIEL (האניאל): The Archangel of Netzach. Her name means "the glory or grace of God" or "one who sees God." Haniel brings an awareness of harmony and beauty into the lower worlds. She provides us with the opportunity to become aware of the Divine through feeling, emotion and the arts. It is her duty to give humanity a greater understanding of the interrelationships of all created things in the universe. Additional titles include *Haniel Netzachel* and *Haniel Elohel* (as leader of the Angels known as *Elohim*). (Her name has sometimes been misspelled as *Hamiel*.) The root word of her name, *ha*, indicates every evident, demonstrated and determined existence. Her symbols include a red rose, a mirror, a torch, a dove, a unicorn or a chalice.

MICHAEL (or MIKHAEL) (מיכאל): The Archangel of Hod. His name means "The Perfect of God" or "He who is like unto God." *Mikhael Hodael* helps to reveal the marvelous complexity of the universe. His duty is to engage the rational mind and powers of analysis. An additional title is *Mikhael Beniel* (as the leader of the *Beni Elohim*.) The root word of his name, *mi*, indicates water. His symbols include a book, a caduceus, or a staff, a lyre and an abacus.

GABRIEL: (גבריאל) The Archangel of Yesod. Her name means "The Strong One of God" or "the Strength of God." She is the Archangel of the Annunciation and the Resurrection. Gabriel is the divine messenger who relays information between the Divine and humanity. She gives us the powers of vision, hearing, and psychic abilities, as well as the powers of life, procreation and equilibration. Additional

⁴⁶ Some authors place Michael in Tiphareth and Raphael in Hod. Their reasoning for doing so is that in the Planetary Hierarchy of Angels, Michael is associated with Sol. However Israel Regardie stressed that Golden Dawn students should not confuse the Sephirothic, Planetary, and Elemental Hierarchies. Tiphareth (and not Hod) is the sphere of healing, and thus in the Sephirothic hierarchy Raphael is correctly associated with Tiphareth.

Also, different Angels, like different people, can have the same name. Therefore Raphael of Tiphareth (*Raphael Tipharethel*) will have duties, colors, and symbols which are different from those of either Raphael of Mercury (*Raphael Kokabiel*) or Raphael of Air (*Raphael Ruachel*).

titles include *Gabriel Yesodel* and *Gabriel Kerubiel* (as the leader of the *Kerubim*). The root word of her name, *gab*, indicates the idea of something placed or coming under another thing—something which is convex. Her symbols include a skrying crystal, a magic mirror, an orb or a lamp.

SANDALPHON (סַנְדַּלְפוֹן): The Archangel of Malkuth. Her Hebrew name has no clear etymological base and may in fact be a “channeled” name. The root word, *san*, may indicate something which is luminous. Some authors have tried to provide a Greek etymology for it—and have translated the name variously as “co-brother,” “Lord of the extent of Height” or “the sound of sandals.” An additional title is *Sandalphon Malkuthael*. Sandalphon is the twin of Metatron, and is in fact considered another form of Metatron. This points to the idea that Malkuth is the same as Kether, but after another manner. Sandalphon is the Archangel of the Earth sphere and the left-hand feminine Kerub of the Ark. Her duty is to mediate and sort out material energies which are to be brought forth into physical manifestation. She also conveys the power and beauty of the natural world to the Souls of humanity. Her symbols include a monolith, a stone circle, a horn of plenty and a crown of grape leaves.

Angelic Names:

CHAYOTH HA-QODESH (חַיּוֹת הַקֹּדֶשׁ): The group of Angels assigned to Kether. The name means “Holy Living Creatures.” These are the only entities able to live in pure holiness next to the throne of the Eternal. They are the powers of the Eternal Elements whose duty is to uphold the universe and to create the primal matrix upon which the rest of existence is built. They help keep the focus of the initiate at all times on the Highest by increasing the flow of Light through the magician.

OPHANIM (אוֹפַנִּים): The group of Angels assigned to Chokmah. The name means “the Wheels.” (This is derived from the root word *oph*, which means to surround or encircle.) The Ophanim are also known as the “many-eyed ones” and are sometimes called the *Galgalm* or “spheres.” They are the wheels of the *Merkabah* or throne of God, and are sometimes pictured as wheels with spokes and wings. Their duty is to direct the flow of the divine force into form, thus keeping the cycles of manifestation in constant motion. They provide constant energy and motivation in magical work, and also aid in the manifestation of the divine masculine.

ERELIM (אַרְאֵלִים): The group of Angels assigned to Binah. The name means “the thrones.” A throne is a seat of power, and in this case it indicates a focal point from which the divine power can effectively operate. The duty of the Erelim is to stabilize and provide support for the divine energy. They provide form and structure in magical work and are especially associated with the work of magical orders. In addition, they aid in the manifestation of the divine feminine.

CHASHMALIM (חַשְׁמַלִּים): The group of Angels assigned to Chesed. The name means “The Shining Ones” or “the Brilliant Ones.” They are fiery entities who bond the various parts of the cosmos together as a unified whole. The Chashmalim are sometimes referred to in certain texts as “the Dominations,” and they also provide humanity with abundance, joy and the power of laughter.

SERAPHIM (שרפים): The group of Angels assigned to Geburah. The name means “Flaming Ones” and is derived from the root word *seraph*, which means to burn by fire. In certain texts the Seraphim are also known as “Fiery Serpents” or “the Powers.” They are often pictured as winged serpents, or beings with six wings and many eyes. It is their duty to bring the principle of heat into the action of creation. They are the Angels of the purifying fire who burn away all that is not worthy of the Divine. The Seraphim provide focus in magical work through discipline, dedication and purification.

MELEKIM (מלכים): The group of Angels assigned to Tiphareth. The name means “the Kings,” or “the Messengers.” Certain texts refer to these Angels as “the Virtues.” The Melekim are healing and life-giving entities. It is their duty to provide points of balance and stability amid the continuously evolving process of manifestation. They facilitate self-knowledge and self-understanding within the initiate.

ELOHIM (אלהים): The group of Angels assigned to Netzach. The name means simply “the gods.” Some texts refer to them as “the Principles.” The duty of these Angels is to provide stimulus (god-images, god-myths, or spiritual feelings) by which humanity can be made conscious of the Divine and be able to identify with it on a personal level. They engage the intuitive mind of the initiate in the Great Work and reveal the divine simplicity of the universe.

BENI ELOHIM (בני אלהים): The group of Angels assigned to Hod. The name means “Sons of the gods” or “Children of the gods.” The Beni Elohim can be likened to polarized (masculine and feminine) units of divine consciousness which provide human intelligence and “god-awareness” in every individual. They are the stimulus that drives human beings in the search for knowledge. (The Elohim and Beni Elohim can be considered as the *Force* and *Form* aspects of all the numerous images of the gods created in the mind of humanity.) The Beni Elohim engage the rational mind of the initiate in the Great Work, and reveal the divine complexity of the universe.

KERUBIM (כרובים): The group of Angels assigned to Yesod. The name means “the Strong Ones” and is derived from the Akkadian word *karibu* which means “one who prays” or “one who intercedes.” The Kerubim are the great formative powers of the Elements that are stationed in the sphere of Yesod, the etheric blueprint which supports the physical universe. As supporters of the universe, they can be considered reflections of the Holy Living Creatures in Kether. Their duty is to govern interaction between the inner and outer worlds and to serve as guardians of the portal between the worlds. They act as guides, heralds, or as agents of equilibration. The Kerubim are often pictured as winged humanoids with animal heads, or as sphinxes.

ASHIM (or ISHIM) (אשים): The group of Angels assigned to Malkuth. The name means “Souls of Fire.” Said to be composed of snow and fire, these Angels are the forces which hold the atomic particles of physical matter together. Some consider the Ashim to be of human rather than Angelic origin—those individuals who are dedicated to the service of the Light and are messengers of the Spirit.

The Planetary Hierarchies

The Planets, like the Sephiroth, have certain Angelic names associated with them. Attributed to each of the Planets is an Archangelic name, an Intelligence name and a Spirit name. The workings of the Planetary hierarchies are somewhat similar to those of the Sephiroth: a Planetary Archangel governs a Planetary force in a similar fashion to a Sephirotic Archangel. Of the Intelligences and Spirits, tradition has it that the Spirits are evil and the Intelligences good. What this actually denotes, however, is that the Spirits of the Planets are blind forces in their most primal state. The Spirits of the Planets can be used for beneficial purposes, but they must always be employed in conjunction with, and under the presidency of their immediate superiors, the Intelligences, which serve to direct the blind and powerful Spirit forces in their operations.

(Note: many of the Planetary names, especially those of the Intelligences and Spirits, were specially created to add up to the sum of all the numbers on a given magical square or Qamea. Analysis of these names, however, still provides unique insights into the Planetary energies they represent.)

The Archangelic Names:

KASSIEL (כַּסְיֵאל): The Archangel of Saturn. Ruler of Saturday. Said to be the Archangel of solitudes and tears who “shows forth the unity of the eternal kingdom.” Kassiel is sometimes called an Angel of Temperance, and his name means “Speed of God.” Kassiel can be envisioned in robes of either black or blue-violet (indigo) ornamented with the symbol of Saturn and holding a scythe or an hourglass. The root word of this name is *kas*, which indicates sum, accumulation, pinnacle or throne.

SACHIEL (סַחִיֵאל): The Archangel of Jupiter. Ruler of Thursday. His name means “Covering of God.” Sachiel can be envisioned in robes of either violet or blue ornamented with the symbol of Jupiter and holding a royal scepter or a shepherd’s staff. The root word of this name is *sach*, which indicates pouring out, purifying and cleansing.

ZAMAEL (זַמַּאֵל): The Archangel of Mars and the Ruler of Tuesday. “The Severity of God.” Zamael can be envisioned in robes and a helmet of red ornamented with the symbol of Mars and holding a sword, lance or shield. The root word of this name is *zam*, which indicates that which gives form or binds together the many into the one.

MICHAEL (or **MIKHAEL**) (מִיכָאֵל): “One who is as God.” The Archangel of Sol and the Ruler of Sunday. (Also known as *Mikhael Shemeshel* in order to distinguish this Archangel from *Mikhael Hodael*.) Michael can be envisioned in robes of either orange or yellow ornamented with the symbol of Sol, wearing a sunburst diadem and breastplate.

ANAEL (אַנְאֵל):⁴⁷ “The Glory or Grace of God.” The Archangel of Venus. Ruler of Friday. Anael can be envisioned in robes of green ornamented with the symbol of Venus

⁴⁷ This Angel has often been mistakenly spelled as *Hanael*.

wearing a girdle around her waist and a garland on her crown. Her symbols include a mirror, a necklace and a seashell. The root word of this name is *an*, which indicates the trials of the Soul, the sphere of moral activity and the body (or personality) of the individual.

RAPHAEL (רפאל): “The Healer of God.” The Archangel of Mercury. Ruler of Wednesday. According to some, this Archangel was originally called *Labbiel*. In this hierarchy, Raphael is an Archangel of Science and knowledge. (Also known as *Raphael Kokabiel* in order to distinguish this Archangel from *Raphael Tipharethel*.) Raphael can be envisioned in robes of either yellow or orange ornamented with the symbol of Mercury and holding a Caduceus Wand, a stylus or a scroll.

GABRIEL (גבריאל): “The Strong One of God.” The Archangel of Luna and the Ruler of Monday. (Also known as *Gabriel Levannael* in order to distinguish this Archangel from *Gabriel Yesodel*.) Gabriel can be envisioned in robes of either blue, violet, or silver ornamented with the symbol of Luna, crowned with the Lunar crescent and holding a bow.

The Intelligences:

AGIEL (אגיאל): The Intelligence of Saturn. The root of this name is *ag*, which indicates ignition and intense excitement. Similar in appearance to Kassiel.

IOPHIEL (יהפאל):⁴⁸ The Intelligence of Jupiter. His name means “The Beauty of God.” He is also invoked as an amulet Angel. Similar in appearance to Sachiel.

GRAPHIEL (גראפאל): The Intelligence of Mars. His name means “the Might of God.” Similar in appearance to Zamael.

NAKHIEL (נכאל): The Intelligence of Sol. The root of the name is *na*, which means youth, beauty, and grace. It is also related to the root word *nak*, which denotes innocence and purity. Similar in appearance to Michael.

HAGIEL (הגאל): The Intelligence of Venus. The root of this name is *hag*, which indicates movement, activity and pleasure. Similar in appearance to Anael.

TIRIEL (טיראל): The Intelligence of Mercury. The root of this word is *ti*, which indicates reflection. (According to Budge, the names of Tiriell and Raphael were discovered on a ring amulet.) Similar in appearance to Raphael.

MALKAH BE TARSHISIM VE-AD RUACHOTH SCHECHALIM—

(מלכה בתרשימים ועד רוחות שחלים): The Intelligence of the Intelligences of the Moon. This phrase is virtually untranslatable. According to David Godwin, the best translation of the phrase is “Queen of the Chrysolites and the Eternal Spirits of the Lions.”

SHELACHEL⁴⁹ (שלחאל): An alternative Lunar Intelligence with a far more manageable name than the preceding one. Similar in appearance to Gabriel. The root

⁴⁸ This Hebrew spelling of Iophiel was designed to fit the Qamea system. יופאל is the “traditional” way of spelling this name.

⁴⁹ Developed from the Qamea system by Adam Forrest.

of this name is *shel*, which indicates a straight line traced from one object to another—the connecting stroke which unites them. It expresses that which follows its laws, that which remains in its straight line, that which is in good order, in the way of salvation.

The Spirit Names:

ZAZEL (זאזל): The Spirit of Saturn. There is a strong correspondence here with the Hebrew letter Zayin, which means “sword.” The root word *za* indicates a dart or an arrow.

HISMAEL (הסמאל): The Spirit of Jupiter. The root word of this name *his* expresses silence and calm.

BARTZABEL (ברצבאל): The Spirit of Mars. The root word of this name is *bar*, which indicates active power, potential emanation and the creative force of being.

SORATH (סורת): The Spirit of Sol. The root word of this name is *sor*, which denotes that which turns around or that which is directed.

QEDEMEL (קדמאל): The Spirit of Venus. The root word of this name is *qed*, which indicates a summit or pivotal point.

TAPHTHARTHARATH (תפתרתרת): The Spirit of Mercury. The root word of this name is *taph*, which expresses the noise of a drum.

SHAD BARSCHEMOTH HA-SHARTATHAN (שד ברשמעת השרתתן): The Spirit of the Spirits of Luna. This phrase is virtually untranslatable. According to David Godwin, the best translation of the phrase is “Demon, son of Shimeath, the Servant-Jackal.”

CHASMODAI (חשמודאי): The Spirit of Luna (according to Paracelsus in his doctrine of Talismans). The root word of this name is *chash*, which indicates great movement, central fire, and inner passions which seek to extend themselves.

The Zodiacal Hierarchies

MALKHIDAEL (or MELCHIDAEL) (מלכידאל): Archangel of Aries. The name of this Angel means “fullness of God.” Governing Angel of the month of March. Enoch referred to Malkhidiel as *Melkejal* saying, “he rises and rules in the beginning of the year.” This Archangel can be envisioned in robes of red ornamented with the Aries symbol. The root word *mal* indicates continuity, plenitude and continued movement from the beginning to the end of a thing.

ASMODEL (אסמודאל): Archangel of Taurus. Angel of the month of April. Asmodel can be envisioned in robes of red-orange (or black) ornamented with the Taurus symbol. The root word *as* indicates the idea of basis as well as the earth.

AMBRIEL (אמבריאל): Archangel of Gemini. Angel of the month of May. The name of Ambriel was found engraved upon a Hebrew amulet for warding off evil. Ambriel can be envisioned in robes of orange (or yellow) ornamented with the

....and this section is included because???

Gemini symbol. The root word *as* indicates origin, source, mother, formative faculty, measure and conditional possibility.

MURIEL (מורִיאל): Archangel of Cancer. The name of Muriel comes from the Greek "myrrh." Angel of the month of June. Muriel can be envisioned in robes of yellow-orange (or blue) ornamented with the Cancer symbol. The root word *mur* indicates every variation or permutation.

VERKHIEL (וּרְכִיאל): Archangel of Leo. Angel of the month of July. VerkhieI can be envisioned in robes of yellow (or red) ornamented with the Leo symbol. The root word *ver* indicates the noise of the wind, or that which is fanned.

HAMALIEL (הַמְלִיאל): Archangel of Virgo. Angel of the month of August. Hamaliel can be envisioned in robes of yellow-green (or black) ornamented with the Virgo symbol. The root word *ham* indicates effort, labor, activity and contractile movement.

ZURIEL (זוּרִיאל): Archangel of Libra. The name of Zuriel means "my rock is God." Angel of the month of September. One of the seventy childbed amulet Angels. Zuriel is also said to cure foolishness in man. In the Bible, Zuriel is described as "chief of the house of the father of the families of Merari." (Numbers 3:35.) Zuriel can be envisioned in robes of green (or yellow) ornamented with the Libra symbol. The root word *zur* indicates the idea of dispersion, radiation and dissemination, going out from the center, and manifesting Light.

BARKHIEL (בַּרְכִיאל): Archangel of Scorpio. The name of Barkhiel means "lightning of god." Barkhiel is the Angel of the month of October and he has dominion over lightning. At one time Barkhiel was invoked to bring success in games of chance. Barkhiel can be envisioned in robes of blue-green (or blue) ornamented with the Scorpio symbol. The root word *bar* indicates the idea of production with power, potential emanation or creation, fruit, offspring, and movement that tends to manifest exteriorly the creative force of being.

ADNAKHIEL (אֲדַנְכִיאל):⁵⁰ Archangel of Sagittarius. Angel of the month of November. AdnakhieI can be envisioned in robes of blue (or red) ornamented with the Sagittarius symbol. The root word *ad* indicates the power of division, force, emanation, and individual distinction.

HANAEL (הַנִּיאל):⁵¹ Archangel of Capricorn. Angel of the month of December. Hanael is invoked against evil. Hanael can be envisioned in robes of blue-violet (or black) ornamented with the Capricorn symbol. The root word *han* indicates the idea of actual and present existence, realities, and anything that can be perceived by the senses.

KAMBRIEL (or **CAMBRIEL**) (כַּמְבְּרִיאל): Archangel of Aquarius. Angel of the month of January. Kambriel can be envisioned in robes of violet (or yellow)

⁵⁰ This name is usually incorrectly spelled as *Advachiel*.

⁵¹ Not to be confused with *Haniel*, the Archangel of Netzach or *Anael*, the Archangel of Venus.

ornamented with the Aquarius symbol. The root word *kam* indicates the desire for assimilation.

AMNITZIEL (אמניצ׳יאל): Archangel of Pisces. Angel of the month of February. Amnitziel can be envisioned in robes of red-violet (or blue) ornamented with the Pisces symbol.✧

SECTION 6: Correspondences of Earth



The 1 = 10 grade of Zelator is attributed to the Element of Earth. Earth symbolizes the stable, grounded part of the psyche. It is the Element of corporeal nature and physical manifestation. Earth is feminine, receptive, solid, and nurturing. The color given for Earth is black, the cardinal point is North. (Review all information on the Element of Earth given in Chapter One.)

The study of gemstones and minerals is some of the work to be undertaken by the Zelator. Stones were very useful to the ancients, serving as weapons, structural fortifications, markers, monuments, talismans, and even as necessary implements for creating fire. The early philosophers taught that the four Elements were present in the physiology of the human body; Fire corresponded to body heat, Water to the various body fluids, Air to the gases, and Earth to bones and flesh. Thus the stones and rocks themselves were symbolic of the bones of the gods in archaic worship. Stone worship, practiced all over the world, was probably the earliest type of religious expression known to humanity. The great monoliths erected by the ancients were venerated because of their agelessness and ability to resist the forces of decay and destruction that so plagued biological beings. These stones symbolized strength, unity and the very dwelling place of the eternal forces.

The material body of all things came to be represented as a rock. Eventually this symbolism evolved into the shape of a cube or pedestal, while the Spirit or essence of all things came to be symbolized by carved figures which surmounted the pedestal. Thus were the first altars and stone images of the gods created.

Gemstones and minerals also play an important role in the art of physical Alchemy. By definition, minerals are "a naturally occurring homogenous substance formed by inorganic processes and having a definite and limited range of physical properties, and a molecular structure usually expressed in crystalline form." In more general terms, minerals are "inorganic materials especially as distinguished from animal or vegetable matter." Minerals are the building blocks of the Earth's crust and of the very bedrock of the Planet.

To the Alchemist, there are three kingdoms or principalities: (1) vegetable, (2) animal, and (3) mineral. Each kingdom has its own essence. All three are evolved from the same original source, but each manifests under different *vibrations* in its respective realm. The vegetable kingdom has the lowest vibratory rate, while the mineral kingdom has the highest. Humanity is the highest part of the middle (animal) kingdom, which holds the balance between all three kingdoms. Thus humanity can partake of either the higher or lower kingdoms to its benefit through the art of Alchemy.

Certain stones and minerals (as well as metals) are attributed to different Planetary, Elemental, Zodiacal and Sephirothic energies. These various affiliations are based upon many factors: the stone's color, properties, chemical makeup, and vibratory rate.

It is therefore appropriate that the student of the 1 = 10 grade commit the following list of gemstone correspondences to memory:

Precious Stones and Minerals

The Sephiroth

1. Kether — Diamond
2. Chokmah — Star Ruby, Turquoise
3. Binah — Star Sapphire, Pearl
4. Chesed — Amethyst, Sapphire
5. Geburah — Ruby
6. Tiphareth — Topaz, Yellow Diamond
7. Netzach — Emerald
8. Hod — Opal, especially Fire Opal
9. Yesod — Quartz
10. Malkuth — Rock Crystal, Salt

The Zodiacal Signs⁵²

- | | | |
|-------------|---|----------------------------------|
| 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 |

The Planets

- | | | |
|---------|---|-------------------------------------|
| Saturn | — | Onyx, Jet, Anthracite |
| Jupiter | — | Amethyst, Sapphire, Lapis Lazuli |
| Mars | — | Ruby, Garnet, Bloodstone |
| Sol | — | Topaz, Chrysolite, Heliodor, Zircon |
| Venus | — | Emerald, Turquoise, Jade, Malachite |
| Mercury | — | Opal, Fire Opal, Agate, Serpentine |
| Luna | — | Moonstone, Pearl, Quartz, Fluorspar |

⁵² Unfortunately there is little agreement as to the "correct" birthstones.

The Elements

Fire	—	Ruby, Fire Opal
Water	—	Aquamarine, Coral, Moonstone
Air	—	Topaz, Opal
Earth	—	Moss Agate, Rock Salt, Onyx, Galena

Hebrew and Other Names Connected with Earth

Element Name: ARETZ or OPHIR (אֶרֶץ or עֹפִיר)
Outer Divine Name: ADONAI HA-ARETZ (אֲדֹנָי הָאָרֶץ)
Cardinal Point: TZAPHON (North) (צָפוֹן)
Archangel: URIEL (אֱוִרִיאֵל)
Angel: PHORLAKH (פּוֹרְלַח)
Ruler: KERUB (כְּרוּב)
Elementals: GNOMES
King of Gnomes: GHOB



A mythological
Image of a Gnome

URIEL⁵³ is the great winged Archangel of Elemental Earth, whose name means “the Light of God.” An additional title is *Uriel Aretziel*. Stationed in the North, Uriel is visualized as rising up from the vegetation of the Earth holding stems of ripened wheat and wearing robes of citrine, russet, olive and black.

SANDALPHON is the great feminine Archangel of the Planet Earth and the sphere of Malkuth. She is extremely tall and dark complected and is usually visualized in robes of the four colors of Malkuth.

Earth Deities

There are numerous deities associated with the Earth from different pantheons. The student should be familiar with several Earth deities from various Western traditions:

GEB (or SEB): The principle Earth god of the Egyptians and the father of Osiris, Isis, Nephthys, and Set. The Earth itself formed the body of Geb. He is usually depicted in the form of a man who wears upon his head the white crown or the crown of the North, to which is added the *Atef* crown. Geb is also depicted as a goose, of the particular species called *seb*. He is the god of the Earth’s surface which gives rise to vegetation, and he is important to the mythology of the Underworld as well—having authority over the tombs of the dead. Geb figures prominently in the first act of creation, when the Earth god and the Sky goddess, Nut, were locked in a lovers’ embrace. Geb’s father Shu, the Air god, interceded and lifted



Geb

⁵³ Uriel is sometimes spelled as Auriel.

the starry body of Nut off that of the Earth god, thus forming the Earth, the starry heaven and the air between the two.

TAMMUZ (or DUMUZI): The principle Earth deity and harvest god of the Assyro-Babylonian pantheon. Tammuz was the lover of Ishtar, the primary goddess figure. However, like a ripened ear of corn, Tammuz was cut down—ravished by death in the fullness of youth and forced to descend into the underworld. Ishtar descended into the Earth and suffered death to save him. As a compromise, Tammuz was destined to spend half of the year ruling over the land during a season of growth and abundance. After harvest however, Tammuz entered a period of withdrawal back into the underworld. Thus were the seasonal cycles of the Earth created.

Other Babylonian Earth deities include a great Earth Mother who was worshiped under the various names of **NINHURSAG**, **NINMAH**, **NINTU** and **KI**. She was the pre-eminent Mother goddess, who, like the Gaea of the Greeks, represented the great creative principle.

GAEA (Equivalent to the Roman *Tellus Mater*): One of the most ancient of the Greek deities, Gaea was the deep-breasted and fertile Earth which appeared out of Chaos. From her was borne Uranus, the sky crowned with stars, followed by the mountains and the sea. Together, Gaea and Uranus produced the first race, the Titans. She is commonly represented in the form of a gigantic woman. In later times she became identified with the goddess, **RHEA**, whose name means “Earth.”

CYBELE: Originally a Greek goddess of caverns, Cybele personified the Earth in its primitive and savage state. She exercised dominion over wild animals and was worshiped on the tops of mountains. Greek representations of Cybele retained an Asiatic character. She is usually depicted with the turreted crown of an Asian Mother-goddess, seated on a throne flanked by two lions, or else driving a chariot pulled by lions. **ATTIS** was the agricultural and vegetation god whose role in respect to Cybele was comparable to that of Tammuz to the Babylonian Ishtar (or **ADONIS** to the Phoenician Astarte).

DEMETER (Equivalent to the Roman *Ceres*): The Greek goddess of the fruitful Earth, Demeter represented the fertile and cultivated soil. She is above all a goddess of fruit trees and fields. Demeter was especially a corn-goddess, but wheat and barley were also sacred to her. She governed the harvest and all the agricultural activities. The goddess is usually represented dressed as a mature woman in a long robe and often wearing a veil that covers the back of her head. She is sometimes shown crowned with ears of corn or a ribbon, and she holds in her hand either a scepter, ears of corn, or a torch.

PERSEPHONE (or *Kore* “girl”): The daughter of Demeter is the Greek goddess of harvest and fertility. Persephone was kidnapped by the God of the Underworld, Hades. At the loss of her daughter, Demeter set about making the Earth barren. The



Demeter



Persephone

god Zeus persuaded Hades to release the young Kore, but tempted her to eat some pomegranate seeds first, which made their union indissoluble. To settle the matter, Zeus decided that Persephone would live with her husband in the Underworld for one-third of the year and spend the other two-thirds with her mother. Thus for part of the year, when Persephone joined Hades, the Earth became cold, sorrowful and unproductive, but when she returned in the Spring, the Earth resumed its warmth along with its mantle of flowering plants and fertile crops. Persephone is portrayed as maiden crowned and enthroned. She sometimes carries an ear of corn or a pomegranate.

Other Western Earth deities include numerous Celtic fertility goddesses or matres—Mother goddesses:

DANU or DANA: The companion of Bile. The descendants of Danu called themselves *Tuatha De Dannan* ("people of the goddess Dana" or "The children of Don").



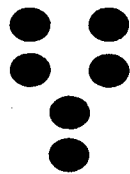
Nerthus

BRIGIT: Celtic goddess of the seasons. Brigit's celebration *Imbolc*, a great festival of pagan purification, takes place on February 1st. (Incidentally, with the coming of Christianity, the goddess Brigit was transformed into a patron saint.)

Teutonic fertility goddesses include **GEFJON**, "the Giver" or "the Donor," and **NERTHUS**, the productive Earth Mother. Nerthus is pictured driving a chariot pulled by heifers.

EPONA: A Celtic goddess who was the protectress of horses, Epona also presided over the fertility of the soil.✧

SECTION 7: Divination and Geomancy



People who have no experience with Tarot and other forms of divination often think that these practices are little more than superstition and folklore. The truth is that those who study and practice divination believe that all things in the universe are *divine*. Nothing takes place in a divine universe by chance or coincidence. Nothing that exists within a divine universe is without meaning or significance.

The word *divination* is based on a Latin word which means "the faculty of foreseeing." The word comes from the Latin word for "divine power," or "of the gods." This indicates that the true meaning of the word *divination* is "to make divine."

Far from being a superstitious practice, the art of divination reveals itself as a spiritual science that seeks to discover the divine meaning behind “chance” events. Divination has existed as a tool for psychic well-being and spiritual health long before modern psychology was born, although the later science has often borrowed heavily from the former.

Ever since human beings first realized that there were Higher Powers beyond the Physical world, we have tried to communicate with these Forces. Prayers and invocations to the gods and goddesses developed out of the human desire to talk to the Divine—to worship them and ask them for guidance and intervention. Ritual trance and meditation developed out the human desire to let the gods talk to us—to enrich our lives with a higher form of Wisdom. Divination developed as a way to interact with the gods. It was a method by which humans could interpret and understand the Will of the Divine.

Divination can open up the mind of the *diviner* to wonders of the spiritual world and the invisible universe which is behind the visible universe. Also, the different methods of divination are good exercises for developing the student’s powers of intuition and imagination.

The art of divination is a process of spiritual growth through which the diviner attempts to uncover what specific forces are at work in a given area of the astral realms. It is the art of acquiring psychic information with the help of physical accessories such as Tarot cards, skrying mirrors, crystals, pendulums or similar psychic aids. Properly done, divination can determine which underlying energies are at work in a specific region of the invisible universe. However, any information obtained in this manner is to be used as a guide or a road map only—not as an undeniable destiny carved into stone. Divination is an art that takes much practice in order to become proficient, yet practice is exactly what is needed in order to fine-tune the psychic powers of the diviner. The beginning student should not worry about whether or not the answers given in the divination are always correct. The important thing is that the student gradually increases his/her astral powers of perception with each reading.

One very important principle in any form of divination is the *Law of Correspondences*. This idea states that there is always a correspondence between the many planes of Being. The Hermetic Axiom states this idea in the words: “*As Above, so Below. As Below, so Above.*” This Law is called into use whenever we apply symbols to mean certain things.

For example, in Tarot a cup is used to symbolize the Womb of the Divine Mother. A cup and a womb are definitely not the same thing. One is metal, the other is flesh and blood. Yet they both have the same essential quality of containing and nurturing life. In a sense, they have a similar cosmic reality.

Another example of the Law of Correspondences is when the metal gold is used to indicate the Sun, or silver for the Moon. It would not be right to say that gold is the same as the Sun or that silver is the same as the Moon. But the two metals and the two Planets are both symbols used to describe the same two divine realities.

The Law of Correspondences helps initiates apply various meanings to visible symbols, enabling us to better comprehend the divine nature of things

which are not visible to us. Thus it is important that the student memorize the correspondences which apply to a system such as Geomancy or Tarot. All images and ideas associated with the system must become second-nature to the diviner, so that they can be recalled instantly in a reading.

Geomancy

The random generation of the Geomantic Tetragrams is called *Squilling*. Nowadays it is usually performed using pen and paper, by simply creating sixteen rows of dots with ink on paper or parchment. However, it was originally performed by poking holes into dirt or sand to obtain different symbols and figures.

Although this procedure can be done entirely using pen and paper, actual use of the Earth in the divination is a more powerful method of forming the magical link between the diviner and the Planetary Genius summoned.

To this end the student may wish to construct a wooden box specifically for Geomantic divinations. This box is to be filled with Earth and consecrated by a ritual. A wand is used for poking holes into the dirt and squilling the sixteen *Root Lines* which generate the Tetragrams.⁵⁴

Geomancy can be performed using a variety of other techniques as well.⁵⁵

Pebble-working: A bag of gemstones can be used for squilling the figures. The diviner draws a handful of stones from the bag and sets them aside in pairs until there are either one or two stones remaining, odd or even. This is done sixteen times to obtain the sixteen Root Lines needed.

Coin-Working: Flipping coins is an easy way to generate yes/no or odd/even responses. *I Ching* coins can easily be adapted for this purpose.

Dice-Working: The rolling of a dice will immediately give you an odd or even number.

Stone-Working: A set of Geomancy stones can be constructed out of oven-hardening clay (or wood) with the figures of the Tetragrams painted right on them. (Only ten stones are needed for a full set since many of the Tetragrams are reversed images of each other.) This is a quick way of squilling, since one only needs to pick out four completed Tetragrams rather than determining sixteen different Root Lines.

The Ruling Spirits of Geomancy

A successful divination using this method depends on the contact made with a Geomantic Spirit or *Genius*. These Spirits are collectively called *Genii*. They are the ruling Spirits of the Planetary energies invoked in a Geomantic reading. At the beginning of a reading, the *diviner* selects one of these ruling Spirits—whichever Spirit best reflects the Planetary nature of the question being asked. The diviner should take care to phrase the question clearly and concisely, because the answer is only going to reflect the most literal form of the question.

⁵⁴ The construction of the Geomancy Box is described in our book, *Secrets of a Golden Dawn Temple*.

⁵⁵ From Adam Forrest's article, "Mytheria Geomantica: Teachings in the Art of Geomancy," published in *The Golden Dawn Journal, Book 1: Divination*.

Acquisitio
Sagittarius



Amissio
Taurus



Albus
Gemini



Rubeus
Scorpio



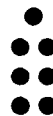
Puella
Libra



Puer
Aries



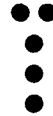
Laetitia
Pisces



Tristitia
Aquarius



Caput Draconis
North Node



Cauda Draconis
South Node



Populus
Cancer



Via
Cancer



Conjunctio
Virgo



Carcer
Capricorn



Fortuna Major
Leo



Fortuna Minor
Leo



The Sixteen Tetragrams of Geomancy

The Tetragrams and their Genii

Geomatic Figure	Zodiacal Attribution		Name of Figure	Ruling Planet	Sigil of Genius	Ruler (Genius)	Geomatic Figure	Zodiacal Attribution		Name of Figure	Ruling Planet	Sigil of Genius	Ruler (Genius)
••••	♈	Puer	♂	♁	Bartzabel	••••	♁	Puella	♀	♁	Kedemel		
••••	♏	Amissio	♀	♁	Kedemel	••••	♁	Rubeus	♂	♁	Bartzabel		
••••	♁	Albus	♀	♁	Taphthartharath	••••	♁	Acquisitio	♁	♁	Hismael		
••••	♁	Populus	♁	♁	Chasmodai	••••	♁	Carcer	♁	♁	Zazel		
••••	♁	Via	♁	♁	Chasmodai	••••	♁	Tristitia	♁	♁	Zazel		
••••	♁	Fortuna Major	♁	♁	Sorath	••••	♁	Laetitia	♁	♁	Hismael		
••••	♁	Fortuna Minor	♁	♁	Sorath	••••	♁	Caput Draconis	♀♁	♁	Hismael and Kedemel		
••••	♁	Conjunctio	♀	♁	Taphthartharath	••••	♁	Cauda Draconis	♂♁	♁	Zazel and Bartzabel		

This system of divination is unlike others in that the psychic awareness of the diviner is of less importance than in a system such as Tarot. It is the diviner's ability to evoke the Spirit that becomes the focus of consideration for a successful Geomantic divination. This is the reason why Geomancy is perhaps a better method for individuals who have trouble visualizing or interpreting a reading.

The Mechanics of Geomancy

Using pen and paper: Formulate and state a question you wish to have answered in the divination.

Using a *Squilling sheet* or Geomancy chart especially created for Divination, trace an *invoking Pentagram of Earth* in the center of a circle. Inside the pentagram draw the sigil of the Planetary Genius who pertains to your question—the Genius of the Planet whose energy would be most receptive or helpful in the matter.

The diviner should recite a short invocation prior to tracing these magical symbols. First invoke the highest Divine Name for Elemental Earth, followed by the hierarchy of Angels associated with Earth, and finally enlist the help of the Planetary Genius who is involved in the working.

The following invocation, which procures the aid of the Genius *Hismael* is an example of such an invocation. The underlined names can be exchanged for whatever entities the Geomancer intends to work with.

In the Divine Name of ADONAI HA-ARETZ, I invoke the mighty and powerful Angel URIEL, come forth and invest this divination with Truth. I invoke thee, choir of Angels known as ASHIM, thou Souls of Flame, I invoke thee SACHIEL, thou Archangel of TZEDEK' who rules the day and hour of the Planet JUPITER. Come forth IOPHIEL to manifest the Spirit of this working—the Spirit HISMAEL. Come forth I say and invest this working with the truth of what I perceive.⁵⁶

Next create the sixteen *Root Lines* required for judging the outcome by randomly squilling sixteen lines of ink dots as they fall into the sixteen different segments of the chart. (This process should take on somewhat of the nature of automatic writing, with the diviner *not consciously* aware of number of dots being put on the paper.) When finished, each of the sixteen sections should contain at least one dot. Then determine whether each line has either an odd or even number of dots. *If a line has an even number it is assigned two dots. If the number is odd, it receives one dot.*

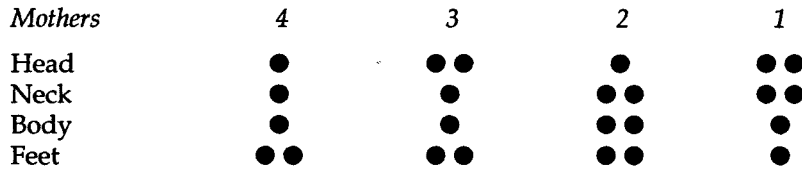
The Mothers

The sixteen lines produce four *Mothers* known as figures 1—4 on the Squilling sheet. Each Mother is a figure formed from four of the sixteen Root Lines. Look at the first Mother Tetragram that you have constructed. Next to the top Root Line, write the word HEAD. Next to the second Root Line, write the word NECK. Next

⁵⁶ Adapted from an invocation from Mitch and Gail Henson's article "By the Signs of the Earth: Geomancy in the Golden Dawn," published in *The Golden Dawn Journal, Book 1: Divination*.

to the third Root Line, write the word BODY. And next to the bottom Root Line, write the word FEET.

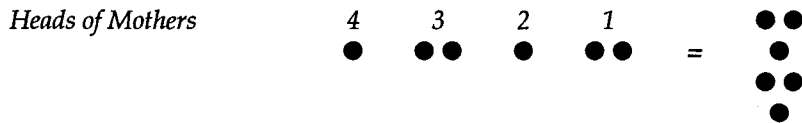
The following is an example of the what the figures might look like:



The Daughters

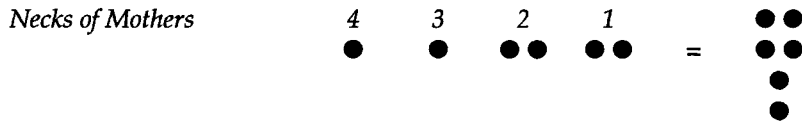
Once the four Mothers have been generated, the Geomancer must determine the four *Daughters*. The *Abacus Worksheet*⁵⁷ provides the easiest method for generating these figures. Transfer the first Mother into the vertical column labeled M1 on the Abacus worksheet. The four divisions of the column are for the separation of the Head, Neck, Body and Feet. The second Mother is placed in column M2, while Mothers 3 and 4 fall respectively into columns M3 and M4.

The first Daughter (D1) is formed from the *Heads* of all the Mothers from 1 to 4. placed on top of one another:



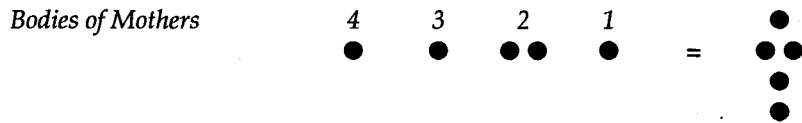
This is the first Daughter, or figure number 5.

Do the same with the Necks of the Mothers:



This is the second Daughter, or figure number 6.

Do the same with the Bodies of the Mothers:



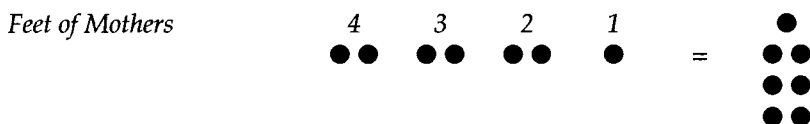
This is the third Daughter, or figure number 7.

⁵⁷ From Adam Forrest's article "Mysteria Geomantica: Teachings in the Art of Geomancy" published in *The Golden Dawn Journal, Book 1: Divination*.



An Astrologer Casting a Horoscope on a Square Chart

Do the same with the Feet of the Mothers:



This is the fourth Daughter, or figure number 8.

On the Abacus worksheet, you will have formed the four figures of the Mothers (M1-M4) on the vertical columns, The four Daughters (D1-D4) will be formed from right to left on the horizontal rows of the Abacus.

The Nephews

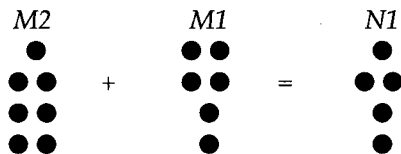
The next group of four figures that the Geomancer must generate is known as the *Nephews*, sometimes called the *Resultants* (figures 9-12). The Nephews are generated in a somewhat different manner than were the Daughters. The first Nephew is formed by adding together the dots which compose the first and second Mothers (M1 + M2). By adding the dots of two figures together you will get an odd or even number. If the number were even you would put down two dots. If it were odd you would put down one dot. In our example to get Nephew 1, we will take Mothers 1 and 2, add together the two dots labeled *Heads*. This is the *Head* of the First Nephew (or figure 9).

Add together the dots labeled *Necks* of Mothers 1 and 2 using the same technique. The result will be the *Neck* of Nephew 1.

Add together the dots labeled *Bodies* of Mothers 1 and 2 using the same method. The result will be the *Body* of Nephew 1.

Add together the dots labeled *Feet* of Mothers 1 and 2 as before. The result will be the *Feet* of Nephew 1.

(The four inner side bars of the Abacus worksheet labeled N1-N4 are for generating the Nephews. Nephew 1 [N1] is located to the right of Mothers 1 and 2, so that the Geomancer can see the calculation clearly.)

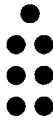


Nephew 1
(figure 9)



Following the same procedure with Mothers 3 and 4 you should be able to generate Nephew 2. (N2) is located to the left of Mothers 3 and 4 on the Abacus worksheet.

Nephew 2
(figure 10)



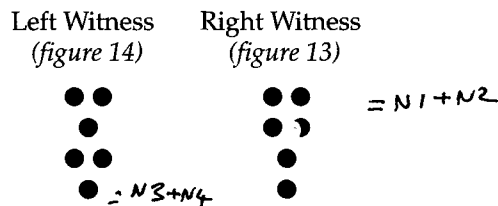
We now obtain Nephews 3 and 4 by following the same procedure with the two sets of Daughters. Nephew 3 is formed by adding together the first two daughters D1 + D2. Nephew 4 is formed by combining the final two daughters D3 + D4.

Nephew 4 (figure 12) Nephew 3 (figure 11)



The Witnesses

Twelve Tetragrams have now been generated. Form the *Right Witness* (figure 13) by basic addition. Add together the first two Nephews (N1 + N2). Then form the *Left Witness* (figure 14) by adding the final two Nephews (N3 + N4).



The Judge

Form the *Judge* (figure 15) by adding together the two witnesses.

Judge
(figure 15)



1. Access the general nature of the figure.
2. Interpret the figure in light of the house to which the question pertains. (Some relationships between the Judge and the house of the question will strengthen or weaken the impact of the Judge. Refer to the *Table of Essential Dignities* given in Chapter One.)
3. Interpret the Judge and the two Witnesses:
 - A good Judge made of two good Witnesses is good.
 - A bad Judge made of two bad Witnesses is bad.
 - A good Judge made of mixed good & bad Witnesses means success, but delay and vexation.
 - Two good Witnesses and a bad Judge, the result will be unfortunate in the end.
 - First Witness is good and the second bad, the success will be very doubtful.
 - First Witness bad and the second good, unfortunate beginning will take a good turn.
4. Check to see if the same Geomantic figure as the Judge actually turns up anywhere else.

At this point the Geomancer may have all that is necessary to obtain a quick answer by examining the three figures of the *Right Witness*, the *Left Witness* and the *Judge*. The *Right Witness* can be interpreted as the beginning of the matter, the *Left Witness* is the way in which the matter progresses, and the *Judge* is the conclusion of the Matter.

In our example, the *Judge* is the figure of *Conjunctio*, a positive Tetragram that indicates harmonious union and coming together. It is also the Tetragram of *Virgo*—an Earthy Sign. The *Left Witness* is *Acquisitio*— gain, which is attributed to *Sagittarius*—a Fire Sign. The *Right Witness* is *Fortuna Major*, a very positive figure associated with *Leo*, another Fire Sign. Overall, the results of such a reading depict a positive Fiery force grounding itself harmoniously into Earth or manifestation. A very good reading.

Of course the Geomancer may at this point decide to go further and explore the subtle nuances of the working. This is done more or less by reading the divination as one would read a Zodiacal chart.

The Part of Fortune

Calculate the *Part of Fortune* (especially helpful in questions of money). It is determined by adding together all the points of the first twelve tetragrams, then dividing this number by 12. The remaining number will indicate the house to which the *Part of Fortune* is allocated. Having found the house, the figure will provide, in context of its house, details concerning the Querent's financial position.

The Square Zodiacal Chart

Lay out the first twelve figures (Mothers, Daughters, and Nephews) on a chart provided for interpretation of houses. (This is to give greater detail to the answer of a complex question. A simple "yes/no" question will have been answered by this point.) The figures are placed as follows:

Figure 1 goes in the 10th house.	Figure 2 goes in the 1st house.
Figure 3 goes in the 4th house.	Figure 4 goes in the 7th house.
Figure 5 goes in the 11th house.	Figure 6 goes in the 2nd house.
Figure 7 goes in the 5th house.	Figure 8 goes in the 8th house.
Figure 9 goes in the 12th house.	Figure 10 goes in the 3rd house.
Figure 11 goes in the 6th house.	Figure 12 goes in the 9th house.

(*One of the old Medieval rules in Geomancy was to check to see if the *Rubeus* or *Cauda Draconis* fell in the first house. If either of these figures was present, the Geomancer was advised to destroy the chart and wait at least two hours before asking the question again. This old superstition is equivalent to teaching a Tarot reader to destroy a reading and thoroughly panic the Querent if the Tarot Trumps of the Devil or Death turned up as the Significator. Modern occultists no longer view the Sign of Scorpio or the South Node of the Moon as Evil. Therefore this particular rule should be disregarded.)

Determine which particular Zodiacal house relates to the question being asked. This figure will have great significance to the reading.

Write down the Zodiacal attributions of each figure in each house. (If the First house contains the figure of *Amissio*, which relates to Taurus, then the first house starts with and is Taurus. The rest of the houses follow in order, so that Figure 6 in the 2nd house is in the house of Gemini, even if the Figure happens to be *Fortuna Minor*, which relates to Leo. Thus as in Astrology, the ruling Planet of Leo, the Sun, is in Gemini.)

Determine the Planets of the Tetragrams, as they fall in each house; i.e., *Puer* equals Mars, *Conjunctio* equals Mercury. A normal Zodiacal chart showing the twelve houses in the circular chart or wheel form might be useful to write this information on. (A major difference between Geomancy and Astrology is that in a Geomantic chart, one Planet may occupy several different houses at the same time.)

Also determine the balance of Elements (Fire, Water, Air, Earth) in the chart. See if an imbalance of Elemental forces is apparent.

Estimate the *Accidental Dignity* of the figure. In modern Astrology, *Essential Dignity* relates to a Planet in a particular Sign. A Planet in a Sign in which it is strengthened is in one of its Essential Dignities. *Accidental Dignity* relates to a Planet in a particular house. A Planet in a house in which it is strengthened is in one of its Accidental Dignities. The Accidental Dignity of a figure in a particular house is a measure of its strength and the degree to which it will influence the judgment.) This brings us to the fact that *the Tetragrams are more strongly correlated to the Planets than they are to the Zodiacal Signs*, especially when they are placed in Zodiacal houses, such as on the Square Chart. It is for this reason that on the chart

of *Accidental Dignities* certain Tetragrams can include two sets of Triplicity correspondences (in particular the Tetragrams assigned to Venus and Mercury).

A figure is *Strongest* when in what is called its house, *Very Strong* when in its Exaltation, *Strong* in its Triplicity, *Very Weak* in its Fall, *Weakest* of all in its Detriment. A figure is in its Fall when in a house opposite to that of its Exaltation, and in its Detriment when opposite to its own house. (Refer to the Table of Accidental Dignities. The numbers in this Table refer to the numbers of the Zodiacal houses; 1 = the first house, 2 = the second house, etc).

Aspects:

Consider the aspects⁵⁸ of the figure: *Opposition* would be the house directly opposite the house in question. The house in Question is known as the *Significator*.

Square—count four houses from and including the Significator in both directions. Both Opposition and Square are stressful.

Sextile—count three houses from and including the Significator in both directions. This is a mildly benevolent aspect.

Trine—count five houses from and including the Significator in both directions. Both Sextile and Trine ease the situation.

The directions are known as *Dexter* (clockwise) and *Sinister* (counterclockwise). Dexter is the more powerful of the two.

Meanings of the Tetragrams in the Houses

The following list contains brief summaries of the Geomantic figures in the Zodiacal houses. We suggest that the student substitute the word "unfavorable" for the Medieval term "evil."

ACQUISITIO

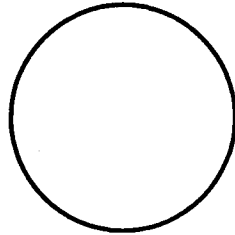
Generally good for profit and gain.

<i>Ascendant</i>	Happy, success in all things.
<i>Second House</i>	Very prosperous.
<i>Third House</i>	Favor and riches.
<i>Fourth House</i>	Good fortune and success.
<i>Fifth House</i>	Good success.
<i>Sixth House</i>	Good—especially if it agrees with the fifth.
<i>Seventh House</i>	Reasonably good.
<i>Eighth House</i>	Rather good, but not very. The sick shall die.
<i>Ninth House</i>	Good in all demands.
<i>Tenth House</i>	Good in suits.
<i>Eleventh House</i>	Good in all.
<i>Twelfth House</i>	Evil, pain and loss.

⁵⁸ Aspecting is explained in the Third Knowledge Lecture in Chapter Three of this book.

Diviner: _____
Querent: _____
Date: _____

Question: _____



House: ___ Planet: ___ Genius: _____

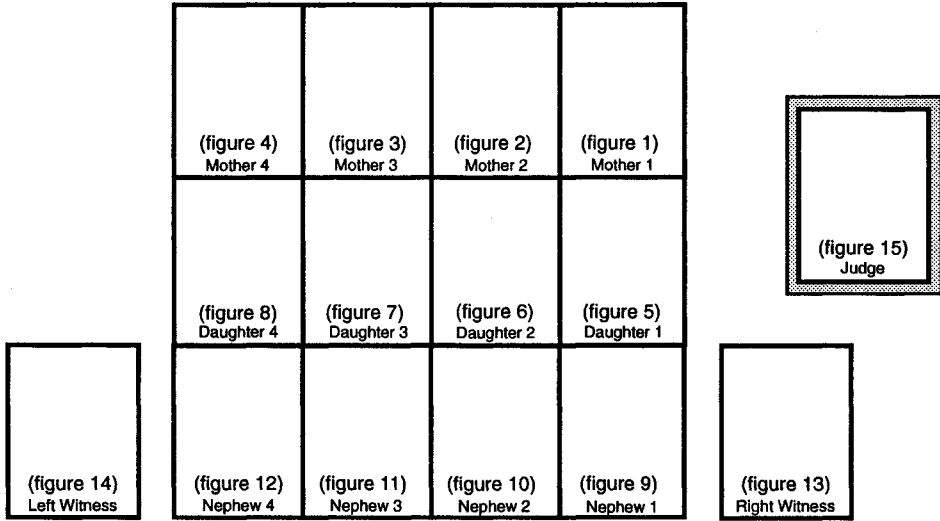
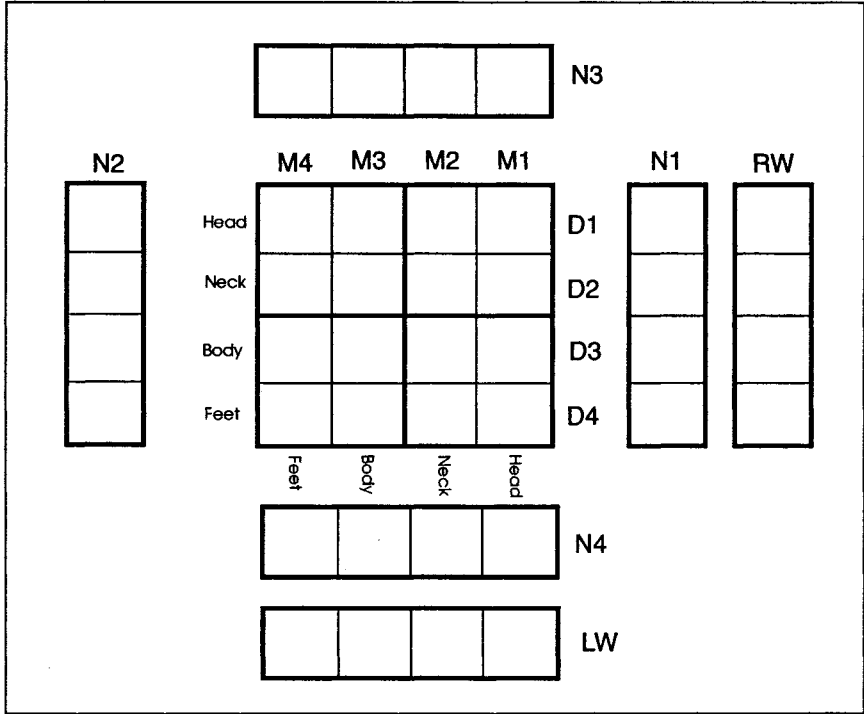
	Head
	Neck
	Body
	Feet
	Head
	Neck
	Body
	Feet
	Head
	Neck
	Body
	Feet
	Head
	Neck
	Body
	Feet

Mother 1
(figure 1)

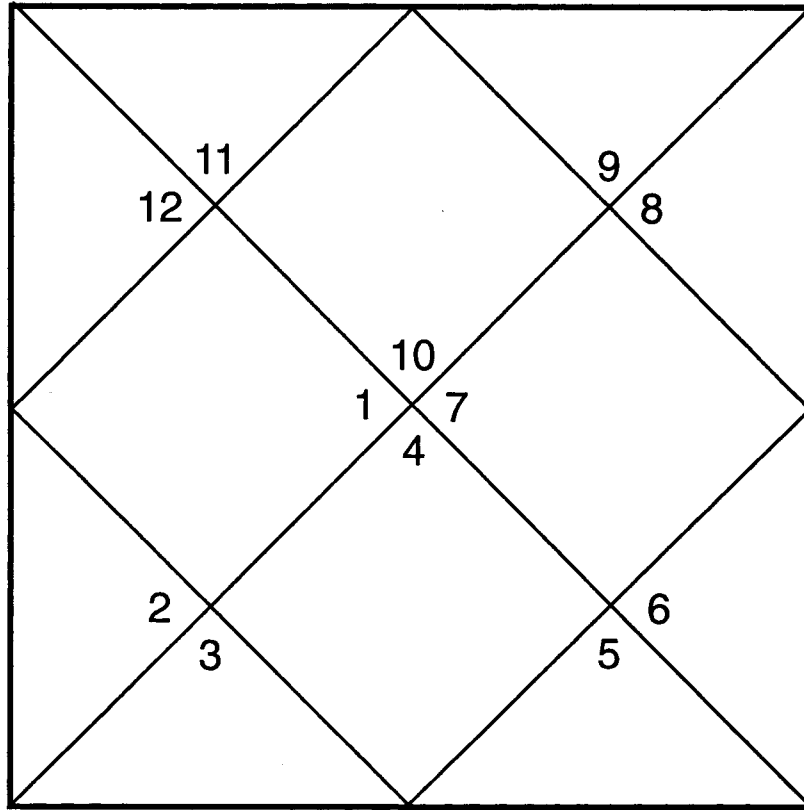
Mother 2
(figure 2)

Mother 3
(figure 3)

Mother 4
(figure 4)



An Abacus Worksheet



Significator: _____

Trines: _____

Squares: _____

Sextiles: _____

Oppositions: _____

4th House: _____

Fire: _____

Water: _____

Air: _____

Earth: _____

Interpretation:

*A Square Zodiacal Chart
Representing the Twelve Houses*

TABLE OF ACCIDENTAL DIGNITIES

Strengths and Weaknesses of the Tetragrams within the Houses

Geomantic Figure	Planet	Strongest: Ruler of	Very Strong: Exalted	Very Weak: Fall	Weakest: Detriment	Sign	Strong: Triplicity
Puer	Mars	1, 8	10	4	2, 7	Aries	5, 9
Amissio	Venus	2, 7	12	6	1, 8	Taurus	10
Albus	Mercury	3, 6	11	5	9, 12	Gemini	7, 11
Populus	Moon	4	2	8	10	Cancer	12
Fortuna Major	Sun	5	1	7	11	Leo	1, 9
Conjunctio	Mercury	3, 6	11	5	9, 12	Virgo	2, 10
Puella	Venus	2, 7	12	6	1, 8	Libra	3, 11
Rubeus	Mars	1, 8	10	4	2, 7	Scorpio	12
Acquisitio	Jupiter	9, 12	4	10	3, 6	Sagittarius	1, 5
Carcer	Saturn	10, 11	7	1	4, 5	Capricorn	2, 6
Tristitia	Saturn	10, 11	7	1	4, 5	Aquarius	3, 7
Laetitia	Jupiter	9, 12	4	10	3, 6	Pisces	4, 8
Cauda Draconis		8, 10,11	10, 7	4, 1	2,7,4,5		
Caput Draconis		2,7,9,12	12, 4	6, 10	1,8,3,6		
Fortuna Minor	Sun	5	1	7	11	Leo	1, 9
Via	Moon	4	2	8	10	Cancer	12

AMISSIO*Good for loss of substance and sometimes for love, but very bad for gain.*

<i>Ascendant</i>	Ill in all things but for prisoners.
<i>Second House</i>	Very ill for money, but good for love.
<i>Third House</i>	Ill end—except for quarrels.
<i>Fourth House</i>	Ill in all.
<i>Fifth House</i>	Evil except for agriculture.
<i>Sixth House</i>	Rather evil for love.
<i>Seventh House</i>	Very good for love, otherwise evil.
<i>Eighth House</i>	Excellent in all questions.
<i>Ninth House</i>	Evil in all things.
<i>Tenth House</i>	Evil except for favor with women.
<i>Eleventh House</i>	Good for love, otherwise bad.
<i>Twelfth House</i>	Evil in all things.

FORTUNA MAJOR*Good for gain in all things where a person has hopes to win.*

<i>Ascendant</i>	Good save in secrecy.
<i>Second House</i>	Good except in sad things.
<i>Third House</i>	Good in all.
<i>Fourth House</i>	Good in all, but melancholy.
<i>Fifth House</i>	Very good in all things.
<i>Sixth House</i>	Very good except for debauchery.
<i>Seventh House</i>	Good in all.
<i>Eighth House</i>	Moderately good.
<i>Ninth House</i>	Very good.
<i>Tenth House</i>	Exceedingly good. Go to superiors.
<i>Eleventh House</i>	Very good.
<i>Twelfth House</i>	Good in all.

FORTUNA MINOR*Good in any manner in which a person wishes to proceed quickly.*

<i>Ascendant</i>	Speed in victory and in love, but choleric.
<i>Second House</i>	Very good.
<i>Third House</i>	Good—but wrathful.
<i>Fourth House</i>	Haste; rather evil except for peace.
<i>Fifth House</i>	Good in all things.
<i>Sixth House</i>	Medium in all.
<i>Seventh House</i>	Evil except for war or love.
<i>Eighth House</i>	Evil generally.
<i>Ninth House</i>	Good, but choleric.

<i>Tenth House</i>	Good, except for peace.
<i>Eleventh House</i>	Good, especially for love.
<i>Twelfth House</i>	Good, except for alternation, or for serving another.

LAETITIA

Good for joy, present or to come.

<i>Ascendant</i>	Good, except in war.
<i>Second House</i>	Sickly.
<i>Third House</i>	Ill.
<i>Fourth House</i>	Mainly good.
<i>Fifth House</i>	Excellently good.
<i>Sixth House</i>	Evil generally.
<i>Seventh House</i>	Indifferent.
<i>Eighth House</i>	Evil generally.
<i>Ninth House</i>	Very good.
<i>Tenth House</i>	Good, rather in war than in peace.
<i>Eleventh House</i>	Good in all.
<i>Twelfth House</i>	Evil generally.

TRISTITIA

Evil in almost all things.

<i>Ascendant</i>	Medium, but good for treasure and fortifying.
<i>Second House</i>	Medium, but good to fortify.
<i>Third House</i>	Evil in all.
<i>Fourth House</i>	Evil in all.
<i>Fifth House</i>	Very Evil.
<i>Sixth House</i>	Evil, except for debauchery.
<i>Seventh House</i>	Evil for inheritance and magic only.
<i>Eighth House</i>	Evil, but in secrecy good.
<i>Ninth House</i>	Evil except for magic.
<i>Tenth House</i>	Evil except for fortifications.
<i>Eleventh House</i>	Evil in all.
<i>Twelfth House</i>	Evil. But good for magic and treasure.

PUELLA

Good in all demands, especially in those things relating to women.

<i>Ascendant</i>	Good except in war.
<i>Second House</i>	Very good.
<i>Third House</i>	Good.
<i>Fourth House</i>	Indifferent.
<i>Fifth House</i>	Very good, but notice the aspects.

<i>Sixth House</i>	Good, but especially for debauchery.
<i>Seventh House</i>	Good except for war.
<i>Eighth House</i>	Good.
<i>Ninth House</i>	Good for music. Otherwise only medium.
<i>Tenth House</i>	Good for peace.
<i>Eleventh House</i>	Good, and love of ladies.
<i>Twelfth House</i>	Good in all.

PUER

Evil in most demands, except in those things relating to war or love.

<i>Ascendant</i>	Indifferent. Best in war.
<i>Second House</i>	Good, but with trouble.
<i>Third House</i>	Good fortune.
<i>Fourth House</i>	Evil, except in war and love.
<i>Fifth House</i>	Medium good.
<i>Sixth House</i>	Medium.
<i>Seventh House</i>	Evil, save in war.
<i>Eighth House</i>	Evil, save for love.
<i>Ninth House</i>	Evil except for war.
<i>Tenth House</i>	Rather evil. But good for love and war. Most other things medium.
<i>Eleventh House</i>	Medium; good favor.
<i>Twelfth House</i>	Very good in all.

RUBEUS

Evil in all that is good and good in all that is evil.

<i>Ascendant</i>	Destroy the figure if it falls here! It makes the judgment worthless.
<i>Second House</i>	Evil in all demands.
<i>Third House</i>	Evil except to let blood.
<i>Fourth house</i>	Evil except in war and Fire.
<i>Fifth House</i>	Evil save for love, and sowing seed.
<i>Sixth House</i>	Evil except for bloodletting.
<i>Seventh House</i>	Evil except for war and fire.
<i>Eighth House</i>	Evil.
<i>Ninth House</i>	Very Evil.
<i>Tenth House</i>	Dissolute. Love, fire.
<i>Eleventh House</i>	Evil, except to let blood.
<i>Twelfth House</i>	Evil in all things.

ALBUS*Good for profit and for entering into a place or undertaking.*

<i>Ascendant</i>	Good for marriage. Mercurial. Peace.
<i>Second House</i>	Good in all.
<i>Third House</i>	Very good.
<i>Fourth House</i>	Very good except in war.
<i>Fifth House</i>	Good.
<i>Sixth House</i>	Good in all things.
<i>Seventh House</i>	Good except in all things.
<i>Eighth House</i>	Good.
<i>Ninth House</i>	A messenger brings a letter.
<i>Tenth House</i>	Excellent in all.
<i>Eleventh House</i>	Very good.
<i>Twelfth House</i>	Marvelously good.

CONJUNCTIO*Good with good, or evil with evil. Recovery from things lost.*

<i>Ascendant</i>	Good with good, evil with evil.
<i>Second House</i>	Commonly good.
<i>Third House</i>	Good fortune.
<i>Fourth House</i>	Good save for health; see the eighth.
<i>Fifth House</i>	Medium.
<i>Sixth House</i>	Good for immorality only.
<i>Seventh House</i>	Rather good.
<i>Eighth House</i>	Evil, death.
<i>Ninth House</i>	Medium good.
<i>Tenth House</i>	For love, good. For sickness, evil.
<i>Eleventh House</i>	Good in all.
<i>Twelfth House</i>	Medium. Bad for prisoners.

CARCER*Generally evil. Delay, binding, bar, restriction.*

<i>Ascendant</i>	Evil except to fortify a place.
<i>Second House</i>	Good in Saturnine questions; else evil.
<i>Third House</i>	Evil.
<i>Fourth House</i>	Good only for melancholy.
<i>Fifth House</i>	Receive a letter within three days. Evil.
<i>Sixth House</i>	Very evil.
<i>Seventh House</i>	Evil.
<i>Eighth House</i>	Very evil.
<i>Ninth House</i>	Evil in all.
<i>Tenth House</i>	Evil save in hidden treasure.

<i>Eleventh House</i>	Much anxiety.
<i>Twelfth House</i>	Rather good.

CAPUT DRACONIS

Good with good, evil with evil. Gives good issue for gain.

<i>Ascendant</i>	Good in all things.
<i>Second House</i>	Good.
<i>Third House</i>	Very good.
<i>Fourth House</i>	Good save in war.
<i>Fifth House</i>	Very good.
<i>Sixth House</i>	Good for immorality only.
<i>Seventh House</i>	Good especially for peace.
<i>Eighth House</i>	Good.
<i>Ninth House</i>	Very good.
<i>Tenth House</i>	Good in all.
<i>Eleventh House</i>	Good for the church and ecclesiastical gain.
<i>Twelfth House</i>	Not very good.

CAUDA DRACONIS

Good with evil, and evil with good. Good for loss, and for passing out of an affair.

<i>Ascendant</i>	Destroy figure if it falls here! Makes judgment worthless.
<i>Second House</i>	Very evil.
<i>Third House</i>	Evil in all.
<i>Fourth House</i>	Good especially for conclusion of the matter.
<i>Fifth House</i>	Very evil.
<i>Sixth House</i>	Rather good.
<i>Seventh House</i>	Evil, war, and fire.
<i>Eighth House</i>	No good, except for magic.
<i>Ninth House</i>	Good for science only. Bad for journeys. Robbery.
<i>Tenth House</i>	Evil save in works of fire.
<i>Eleventh House</i>	Evil save for favors.
<i>Twelfth House</i>	Rather good.

VIA

Injurious to the goodness of other figures generally, but good for journeys and voyages.

<i>Ascendant</i>	Evil except for prison.
<i>Second House</i>	Indifferent.
<i>Third House</i>	Very good in all.
<i>Fourth House</i>	Good in all save love.

<i>Fifth House</i>	Voyages good.
<i>Sixth House</i>	Evil.
<i>Seventh House</i>	Rather good, especially for voyages.
<i>Eighth House</i>	Evil.
<i>Ninth House</i>	Indifferent. good for journeys.
<i>Tenth House</i>	Good.
<i>Eleventh House</i>	Very good.
<i>Twelfth House</i>	Excellent.

POPULUS

Sometimes good and sometimes bad; good with good, and evil with evil.

<i>Ascendant</i>	Good in marriages.
<i>Second House</i>	Medium good.
<i>Third House</i>	Rather good than bad.
<i>Fourth House</i>	Good in all but love.
<i>Fifth House</i>	Good in most things.
<i>Sixth House</i>	Good.
<i>Seventh House</i>	In war good; else medium.
<i>Eighth House</i>	Evil.
<i>Ninth House</i>	Look for letters.
<i>Tenth House</i>	Good.
<i>Eleventh House</i>	Good in all.
<i>Twelfth House</i>	Very evil.

The Fourth House

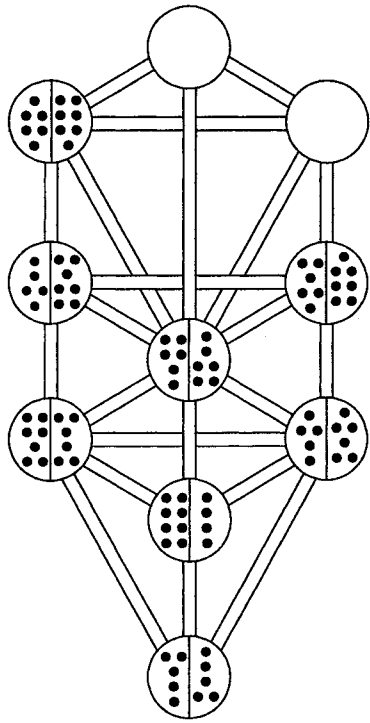
After all is looked at, check the figure in the *fourth house*, which denotes the conclusion or outcome of the matter in question.

If you are still unsure at this point, construct the sixteenth and final figure of the *Reconciler*, by adding together the *first Mother and the Judge*. This will give a final reading. This figure is not to be constructed simply because you don't like the outcome. Generate this figure only you are still confused about the conclusion.

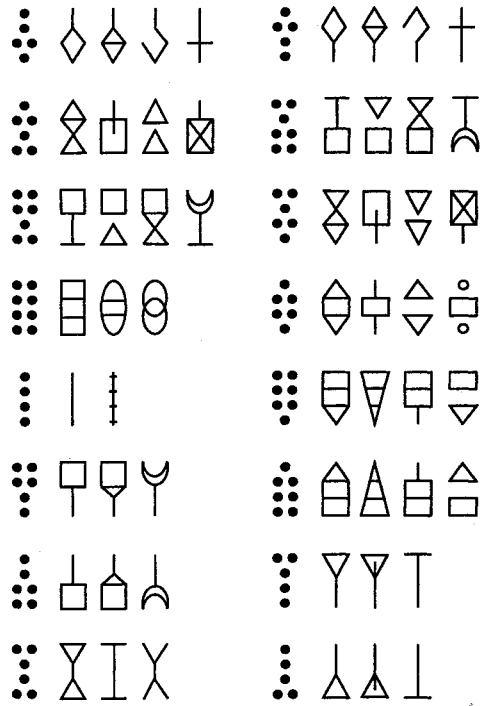
Israel Regardie was very fond of this system of divination and performed it regularly. We suggest that the student of this course prepare one Geomantic reading daily while in the grade of Zelator. Only by constant practice will the subtleties of this method be appreciated.

Geomantic Talismans

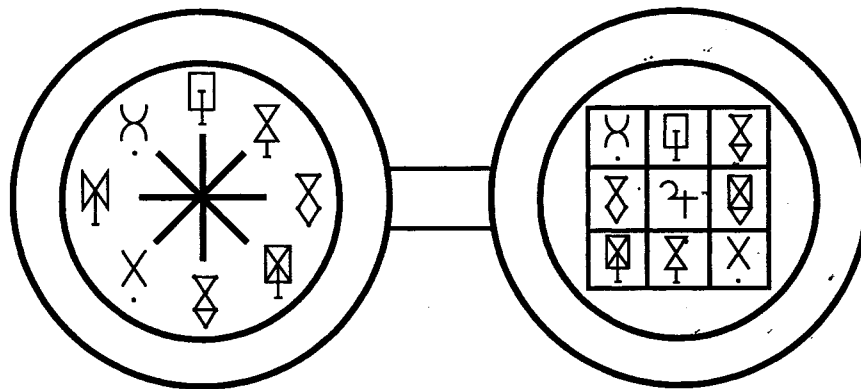
One unique aspect of the system of Geomancy is that numerous sigils or Talismanic emblems can be created from the Tetragrams, by tracing various lines from point to point. These characters are then attributed to their ruling Planets and ideas. Only a few of these possible sigils are shown in the accompanying diagram in the following page. Countless other sigils may be formed from the basic Geomantic Tetragrams. Each sigil thus formed may be used as a "door" for divining or skrying into.



*Placement of Tetragrams
on the Tree of Life*



Geomantic Sigils



A Geomantic Talisman

A Talisman using the sigils may be constructed in the shape of a circle, placing the emblems at opposite ends of a wheel with eight spokes. A phrase or versicle which has meaning to the student may be written in a circle along the outer edge of the talisman. A square containing a given number of compartments may be used in place of the wheel or on the reverse side of the Talisman.✧

SECTION 8: Correspondences of Malkuth

10

The 1 = 10 grade of Zelator is attributed to the sphere of Malkuth on the Qabalistic Tree of Life. This is the first grade that actually places the aspiring magician on the Tree of Life. Malkuth has the additional titles of the *Gate*, and the *Inferior Mother*, and it is the ultimate Sefirah of form and manifestation. (Review all information on Malkuth given in Chapter 1.)

Name in English: The Kingdom

Divine (Atziluthic) Name: Adonai Ha-Aretz

Archangel (Briatic) Name: Sandalphon

Angelic (Yetziratic) Choir: Ashim

Planet or House of Assiah: Olam ha-Yesodoth

Spiritual experience: Vision of the Holy Guardian Angel

Qabalistic Number: Ten

Color (Briatic): Citrine, russet, olive, black

Element: Earth

Part of Anatomy: Feet

Tarot cards: The Four Tens

Magical Image: A young woman, crowned and throned

Incense: Dittany of Crete

Gemstone: Rock crystal, salt

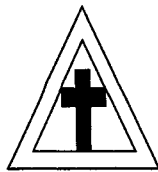
Symbols: Double cube altar, equal-armed cross, the magick circle, the triangle of art

Lineal Figure: Dekagram

Virtue: Discrimination

Vice: Inertia

SECTION 9: Ritual Images and Diagrams



The Laver of Water of Purification refers to the Waters of Binah, the female power reflected in the Waters of Creation.

The Altar of Burnt Offering for the sacrifice of animals symbolizes the Qlippoth or Evil Demons of the plane contiguous to and below the material universe. It points out that our passions should be sacrificed. *The Qlippoth* are the Evil Demons of Matter and the shells of the Dead.

The Altar of Incense in the Tabernacle was overlaid with gold. Ours is black to symbolize our work which is to separate the Philosophic Gold from the Black Dragon of Matter.

The Flaming Sword or Lightning Flash is formed by the natural order of the Sephiroth on the Tree of Life. It is the descending current of divine energy, and it resembles a flash of Lightning. The right-hand Kerub standing by the white pillar is Metatron, while the left-hand Kerub is Sandalphon, standing by the black pillar. The Kerubim are the guardians of the Garden of Eden. (See Color Plate 1.)

(Note: One fragment of a Babylonian text refers to the Sacred Grove of Anu, which corresponds to the Tree of Life. The Sacred Grove was guarded by a sword turning to all four points of the compass. Several other Babylonian legends allude to a sacred tree, grove or forest of the gods, which was often represented in ancient art as a tree attended by two winged Kerubim, one on each side of the sacred tree.)

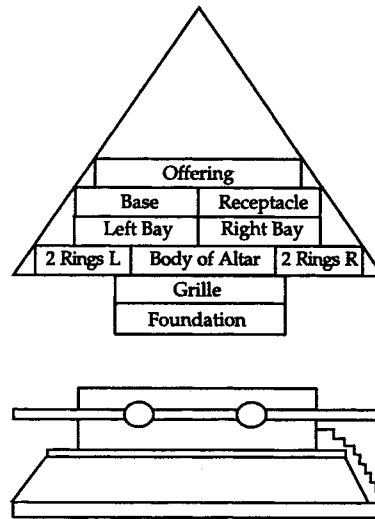
The Sephiroth may be described as energy centers of God-consciousness, while the paths connecting them are conduits or energy channels. Together the Sephiroth and the Twenty-two Paths form the Thirty-two Paths of Wisdom as described in the *Sepher Yetzirah* or Book of Formation.

The Qabalah teaches that all manifestation is based upon the principle of polarity. The two pillars on either side of the altar represent the two great contending forces of the universe:

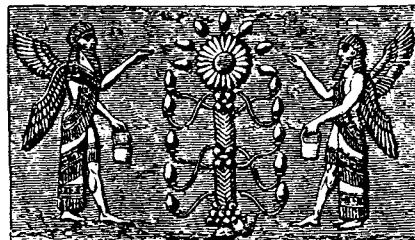
The Pillar of Mercy in the South: Its characteristics are: white, active, positive, masculine, force. It is a pillar of Light and Fire which is associated with the Biblical Adam and with Metatron who in this instance is the right-hand Kerub of the Tree of Life.

The Pillar of Severity in the North: Its characteristics are: black, passive, negative, feminine, form. It is a pillar of cloud which is associated with the Biblical Eve and with Sandalphon who in this case is the left-hand Kerub of the Tree of Life.

The Fylfot Cross is the Admission Badge to 1=10 grade of Zelator. It is also called the *Hermetic Cross*, the *Hammer of Thor*, the *Gammadion* and the *Swastika*. It is formed of seventeen squares out of a square of twenty-five lesser squares. These seventeen represent the Sun, the four Elements, and the twelve Signs of the Zodiac.



The Altar of Incense

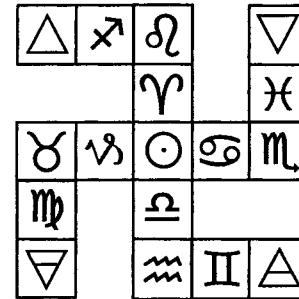


The Sacred Grove of the Gods



The Table of Shewbread

The symbol of the Sun is at the center of the cross at the point of stillness, while the Zodiacal Signs divided into the four Triplicities make up the arms of the cross. The Cardinal Signs all begin at the center of the cross, followed by the Fixed and Mutable Signs. The Arms terminate with the Elemental symbols of each Triplicity. The whole cross represents the center of the universe giving rise to the celestial Signs, which then formulate the Elements of the physical world.



The Flyfot Cross

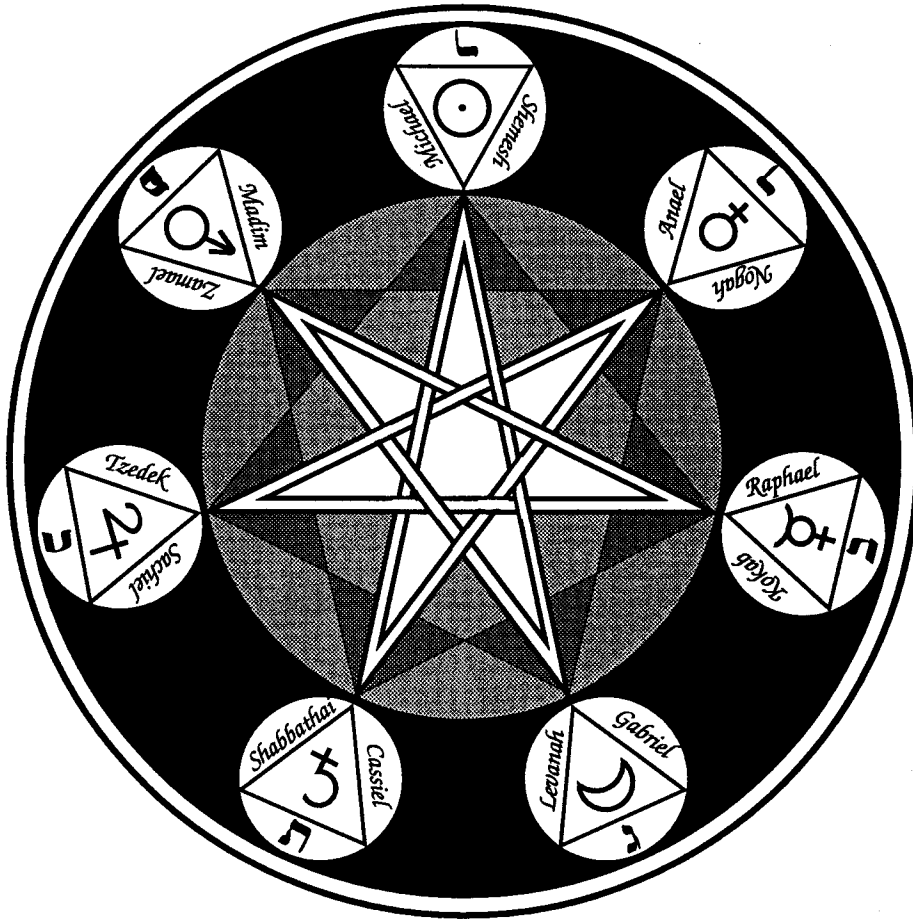
Since the Flyfot is originally formed out of twenty-five squares, this cross also has an affinity with Fire. Twenty-five is the number of squares forming the Gamea or magical square of Mars. According to J. E. Cirlot (*A Dictionary of Symbols*), all the words for "cross" (*crux, cruz, crowz, croaz, krois, krouz*) have a common etymological basis in *-ak, -ur, or -os*, signifying the "Light of the Great Fire." (This is also one reason why the lamen of the Dadouchos consists of this symbol.)

The Flyfot Cross is a symbol of an equal-armed cross with four arms appearing to rotate in the same direction around a central axis. During the Iron Age the Swastika represented the supreme deity. In the Middle Ages, the general interpretation of the figure was that it symbolized movement and the power of the Sun. This cross also signifies the action of the *origin* of the universe.

In addition, the Flyfot is a symbol attributed to the first Sephirah, Kether. Here it represents the four latent (Primal) Elements whose energies are united in Kether, activated by the Primum Mobile or First Whirlings. These energies are finally differentiated into the four base Elements of Fire, Water, Air and Earth upon reaching the level of Malkuth on the Tree. The Flyfot Cross, given to the candidate in the Zelator grade, points out a close relationship that exists between Kether and Malkuth.

The Table of Shewbread: In the Zelator Ritual, this diagram depicting the twelve Simple Letters of the Hebrew alphabet and their associated Zodiacal Signs is thoroughly explained. (Refer to the initiation ceremony.) The top of the dodekagram or twelve-sided figure points to Aries, and the letter Heh in the East, while the bottom tip of the figure points to Libra and the letter Lamed in the West. The Archangels and Kerubic emblems are shown in their proper quarters. The central pentagram which represents the Great Mother of Heaven through the letter Heh (5), points toward a position between the Signs of Aries and Pisces, thus referring to a point in the prismatic color wheel where red intersects red-violet. This is the point at which the invisible colors of infrared and ultraviolet are formed. The red color of Aries represents the beginning of the color wheel, whereas Pisces indicates the end (Alpha and Omega). The flames seen in the center of the Pentagram refer to the rays of the Sun.

The Seven-Branched Candlestick: This diagram which portrays the seven Double letters of the Hebrew alphabet along with their seven corresponding Planets is fully explained in the Zelator Ritual. However a couple of points concerning the diagram need to be mentioned. The heptagram in the center is the key to the



The Seven-Branched Candlestick

order of the days of the week—Sol (Sunday) is at the uppermost point of the heptagram. From the point of Sol the line leads to the Luna point (Monday) and on to the point of Mars (Tuesday) to Mercury (Wednesday) to Jupiter (Thursday) to Venus (Friday) to Saturn (Saturday) and back again to Sol.

Note: some previously published versions of this diagram have placed the Planets in a circular succession rather than following the natural order of the heptagram with regard to the days of the week.

Also, most published versions of this diagram list the Sephirotic Archangels rather than the Planetary Archangels which properly belong to this diagram. These points have been corrected here.✧

AN ADDITIONAL SIDE LECTURE

The Tribes of Israel and the Zodiacal Signs

(by MacGregor Mathers)⁵⁹

The Twelve Tribes are thus attributed to the Twelve Zodiacal Signs and permutations of the Great and Holy Name of Tetragrammaton and the Angelic counterparts:

<i>Sign</i>		<i>Permutation</i>	<i>Tribe</i>	<i>Angel</i>
♈	Aries	Yod Heh Vau Heh	Gad	Melchidael
♉	Taurus	Yod Heh Heh Vau	Ephraim	Asmodel
♊	Gemini	Yod Vau Heh Heh	Manasseh	Ambriel
♋	Cancer	Heh Vau Heh Yod	Issachar	Muriel
♌	Leo	Heh Vau Yod Heh	Judah	Verchiel
♍	Virgo	Heh Heh Vau Yod ⁶⁰	Naphthali	Hamaliel
♎	Libra	Vau Heh Yod Heh	Asshur	Zuriel
♏	Scorpio	Vau Heh Heh Yod	Dan	Barchiel
♐	Sagittarius	Vau Yod Heh Heh	Benjamin	Advachiel ⁶¹
♑	Capricorn	Heh Yod Heh Vau	Zebulun	Hanael
♒	Aquarius	Heh Yod Vau Heh	Reuben	Cambriel
♓	Pisces	Heh Heh Yod Vau*	Simeon	Amnitziel

⁵⁹ This Lecture was originally given in the Philosophus Grade of the Golden Dawn and later in the Zelator Grade of the Stella Matutina. We have chosen to retain it in the Zelator Grade because of its relevance not only to the Table of Shewbread diagram but also to the ancient Hebrew Tabernacle in the Wilderness, which plays such an important role in the Zelator ritual of self-initiation.

⁶⁰ Unfortunately there is an error in this manuscript concerning the permutations of the Name for both Virgo and Pisces which should be switched. One of the Senior Adepts of our Order has determined that the error came about through a confusion between the letters Heh (Water) and Heh Sophith (Earth). The correct permutation of the Name for Virgo is HHYV and the Name for Pisces is HHVY.

⁶¹ The name Advachiel is a centuries' old error. The true name of the Angel of Sagittarius is Adnakhiel. (See the article entitled "Mysteria Geomantica" by Adam Forrest in *The Golden Dawn Journal*, Book 1: *Divination*.)

Of these, especially the Bull (Taurus), the Lion (Leo), the Scorpion (Scorpio, but in good symbolism the Eagle) and the Man (Aquarius) are to be noted as forming the Kerubic figures of Ezekiel and John. To these Signs are allotted the tribes of Ephraim, Judah, Dan and Reuben, who, as we shall presently see, encamped towards the Cardinal Points around the Tabernacle of the Congregation, and as the leaders of the others. The Signs of the Twins (Gemini), the Fishes (Pisces), and in a certain sense as a compounded figure, the Centaur (Sagittarius) armed with a bow, are also called bi-corporate, or double-bodied Signs. To these refer Manasseh (Gemini), Simeon (Pisces) and Benjamin (Sagittarius). Manasseh was divided into two half tribes with separate possessions (being the only tribe thus divided), and thus answers to the equal division of the Sign of the Twins, Castor and Pollux, the Great Twin Brethren. Simeon and Levi are classed together, like the two Fishes in the Sign, but Levi is withdrawn later, to form as it were the binding and connecting link of the Tribes, as the priestly caste. Benjamin is the younger brother of Joseph, for Rachael had only these two sons, and is the only one of the sons of Jacob who at his birth was called by two names, for Rachel called him "Ben oni," but his father Benjamin, and in the Sign of the two natures of Man and Horse are bound together in one symbol.

We shall find much light upon the connection between the Signs and the Tribes shown by the blessing of Jacob, and of Moses, from the former of which the Armorial bearings of the Twelve Tribes are derived. Let us note that as in the Tribes Levi was withdrawn, and the two Tribes of Ephraim and Manasseh substituted for the simple one of Joseph, so in the New Testament, Judas is withdrawn from the number of the twelve Apostles and his place filled by another, Matthias, who was chosen by lot to fill his place.

The following is the order by birth, of the children of Jacob: Leah bore Reuben (♋), Simeon (♋), Levi, afterwards withdrawn, and Judah (♌). Bilhah (Rachel's maid) bore Dan (♍), and Naphthali (♎), Zilpah (Leah's maid) bore Gad (♎) and Ashur (♏). Leah again bore Issachar (♏), Zebulun (♐) and Dinah (a daughter). Rachel bore Joseph, whose sons were Manasseh (♑) and Ephraim (♑), but died at the birth of Benjamin (♑), whom she wished to call Ben-oni.

In the Wilderness the Tabernacle was pitched in the midst, and immediately surrounding it were the tents of Levi. At a distance towards the four cardinal points were the standards of the Twelve Tribes erected there:

On the East:	JUDAH, Kerubic Sign of the Lion (♌) with <i>Issachar</i> (♏) and <i>Zebulun</i> (♐)
On the South:	REUBEN, Kerubic Sign of the Man (♈) with <i>Simeon</i> (♋) and <i>Gad</i> (♎)
On the West:	EPHRAIM, Kerubic Sign of the Bull (♉) with <i>Manasseh</i> (♑) and <i>Benjamin</i> (♑)
On the North:	DAN, Kerubic Sign of the Eagle (♍) with <i>Asher</i> (♏) and <i>Naphthali</i> (♎)

Save for the Kerubic emblems, the arrangement seems at first very confused; but when we notice the Maternal Ancestors of the Tribes, this confusion disperses, and we notice that at the East are three tribes descended from Leah, viz. Judah, Issachar and Zebulon. Opposite to them, towards the West, three tribes descended from Rachel, viz. Ephraim, Manasseh and Benjamin. At the South are two descended from Leah and one descended from Zilpah, viz. Reuben, Simeon and Gad, and at the North, two descended from Bilhah and one descended from Zilpah, viz. Dan, Naphthali and Asher. Here two tribes descended from Zilpah, Gad (♃) and Asher (♁), are the only ones separated, and placed in opposition to each other, for these are two signs of the Equinoxes.

The substitution of the two tribes of Ephraim and Manasseh for the single one of Joseph is given in Genesis 48, where Jacob blessed them prior to the general blessing of the Tribes, stating at the same time that Ephraim, though the younger, should take precedence over Manasseh: "And Jacob said unto Joseph... And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, are mine; as Reuben and Simeon they shall be mine. And thy issue which thou begetteth after them shall be thine and shall be called after the name of their brethren in their inheritance ... Moreover I have given unto thee one portion above of thy brethren."

Let us now notice the blessings of Jacob and Moses, and compare them with the Signs of the Zodiac attributed to each Tribe. We shall take them in the Zodiacal order.

Of Gad (Aries), Jacob says, "Gad, a troop shall overcome him, but he shall overcome at the last." Moses says, "Blessed be he that enlargeth Gad: he dwelleth as a lioness, and teareth the arm with the crown of the head, and he provideth the first part for himself because there, in a portion of the law-giver, was he sealed; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel." The armonial bearings of Gad are, white, a troop of cavalry. All this coincides well with the martial and dominant nature of Aries, the only one of the twelve signs in which the superior Planets alone bear sway, for it is the house of Mars, exaltation of the Sun and triplicity of Sun and Jupiter. The symbolism of the Lion is also proper to Aries on account of its solar, fiery and martial nature.

Of Ephraim and Manasseh (Taurus and Gemini), classed together under their father's name, Jacob says, "Joseph is a fruitful bough by a well, whose branches run over the wall; the archers have surely grieved him and shot at him, and hated him: but the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee, and by the Almighty who shall bless thee with the blessings of Heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him who was separate from his brethren." Moses says, "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the Sun, and for the precious things put forth by

the moon, and for the chief things of the lasting hills. And for the precious things of the Earth, and the fullness thereof, and for the good will of him that dwells in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separate from his brethren. His glory is like the firstling of a bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the Earth, and they are the ten thousands of Manasseh."

The Armorial Bearings of Ephraim are: Green, an Ox. Those of Manasseh are flesh-color, a Vine by a Wall. All this refers to the natures of Taurus and Gemini, the firstling of the bullock and the Earthy nature of the Sign, shown by the hills, to Taurus while the archers over Manasseh, as Sagittarius, the Sign of the Archer, is in opposition to Gemini.

Of Issachar, (Cancer) Jacob says: "Issachar is a strong ass couching down between two burdens: and he saw the rest was good, and the land that it was pleasant, and he bowed his shoulder to bear, and became a servant under tribute." Moses says: "Rejoice Issachar, in thy tents ... and they shall suck of the abundance of the seas." The armorial bearings of Issachar are Blue, and an ass crouching beneath its burden. This coincides with the peaceful nature of the quiet and watery Sign of Cancer.

Of Judah (Leo) Jacob says: "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk." Moses says, "This is the blessing of Judah, and he said, Hear, Lord, the voice of Judah, and bring him unto his people, let his hands be sufficient for him and be thou an help to him from his enemies." The armorial bearings of Judah are Scarlet, a lion rampant. All this well agrees with the regal and leonine nature of the Sign. "Binding the ass's colt unto the choice vine" may allude to the ass of Issachar, Cancer, lying between Judah, Leo, and the vine of Manasseh, Gemini.

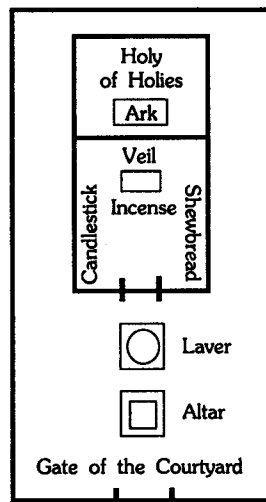
Of Naphthali (Virgo) Jacob says, "Naphthali is a hind let loose, he giveth goodly words." Moses says, "O Naphthali satisfied with favor, and full with the blessings of the Lord, possess thou the West and the South." The armorial bearings of Naphthali are Blue, a hind.

Of Asher (Libra) Jacob says, "Out of Asher his bread shall be fat, and he shall yield royal dainties." Moses says, "Let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass, and as thy days, so shall thy strength be." The armorial bearings of Asher are Purple, a Cup. All this coincides with the nature of Venus and Libra, while the feet refer to the Sign of Pisces, which rules the feet, and in which Venus is exalted. Iron and Brass are the metals of the friendly Planets of Mars and Venus.

WEST

Ephraim -- Bull ♂
Manasseh -- II
Benjamin -- ♂

Levi



SOUTH

Reuben -- Man ♂
Simeon -- ♂
Gad -- ♂

NORTH

Dan -- Eagle ♂
Asher -- ♂
Naphtali -- ♂

EAST

Judah -- ♂
Issachar -- ♂
Zebulun -- ♂

The Twelve Tribes

Of Dan (Scorpio) Jacob says: "Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, and adder in the path, that biteth the horse's heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord." Moses says. "Dan is a lion's whelp, he shall leap from Bashan." The armorial bearings of Dan are Green, an Eagle. These things fit with the martial and fierce nature of this Sign in which Mars principally bears sway. To the Sign of Scorpio, the Egyptians attributed the Serpent, and also Typhon, the Slayer of Osiris, and on this account they call it the "Accursed Sign." In good symbolism it is generally represented by the Eagle. The horse's heels which the Serpent sometimes bites are found in the Centaur figure of Sagittarius which follows Scorpio in the Zodiac.

Of Benjamin (Sagittarius) Jacob says, "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." Moses says: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." The armorial bearings of Benjamin are Green, a Wolf. These suit the character of Sagittarius, partly keen, partly of the nature of Jupiter, and partly brutal.

Of Zebulon (Capricorn) Jacob says: "Zebulon shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Sidon." Moses says: "Rejoice Zebulon in thy going out, and Issachar in thy tents, they shall call the people unto the mountain, there they shall offer sacrifices of righteousness, for they shall suck of the abundance of the sea, of the treasures hid in the sands." This suits well the tropical, Earthy and water signs of Capricorn and Cancer. The armorial bearings of Zebulon are Purple, a Ship.

Of Reuben (Aquarius) Jacob says: "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity and the excellency of power. Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed, then defiledst thou it; he went up to my couch." Moses says: "Let Reuben live and not die, and let not his men be few." The armorial bearings of Reuben are Red, a Man. "Unstable as water" is still shown in the undulating hieroglyphic which marks this aerial and brilliant, but often superficial Sign of the Water-Bearer.

Of Simeon and Levi (Pisces) Jacob says: "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my Soul, come not thou into their secret, unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." This alludes to their smiting Shalem, the city of Hamor and Shechem, and slaying the latter because they had carried off Dinah, the daughter of Leah. Moses says of them: "Let thy Thummim and thy Urim be with the Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the water of Meribah; who said unto his father and mother, I have not seen him; neither did he acknowledge his brethren, nor knew his children; for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the works of his hands; smite through the loins of

them that rise against him, and of them that hate him, that they rise not again." The armorial bearings of Simeon are Yellow, a Sword.

These are the blessings of the twelve tribes of Israel, whose names were engraven upon the twelve stones of the High Priest's breastplate, upon which, according to some traditions, certain flashes of Light appeared playing over certain of the letters, and thus returning the answer of the deity to the consulter of the Oracle of the Urim.

By comparing these blessings with the nature of the Signs attributed to the particular tribes, we have thus been enabled to trace more or less clearly the connection between them, and also the derivation of the armorial bearings ascribed to them in Royal Arch Freemasonry.✧

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.✧



Ritual Work for the Zelator

Continue the Fourfold breath technique as taught in the Neophyte grade. Add to this a visualization of the seasons as follows:

Inhale	—	Spring
Full Hold	—	Summer
Exhale	—	Autumn
Empty Hold	—	Winter

The Zelator should construct all of the following talismanic emblems to aid in meditation and ritual. All emblems should be painted white on a black background:

- A Square
- A Cube
- The Sigil of Elemental Earth
- The Sigil of Planet Earth
- The Sigil of Capricorn
- The Sigil of Taurus
- The Sigil of Virgo
- The Sigil of Salt
- The Number Ten
- The Name Adonai ha-Aretz in Hebrew
- The Dekagon & Dekangle (See Chapter Four)

MEDITATION

for the 1 = 10 grade of Zelator⁶²

LET THE ZELATOR meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square.

Having done this, after quieting his mind with the rhythmic breathing taught in the first meditation, let him mentally formulate a cube, and endeavor to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of SALT, and entering into it, actually feel himself of crystalline formation.

Looking out on the Universe from this standpoint, let him identify himself with the EARTH SPIRITS in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator grade.

Let him meditate upon the EARTH TRIPPLICITY, visualizing the symbols of a BULL—a VIRGIN—a GOAT, which stand for KERUBIC EARTH—MUTABLE EARTH—CARDINAL EARTH.

For the above terms consult a simple Astrology manual. Make notes of the ideas and pictures which arise in your mind.✧

RELAXATION EXERCISE

The Sephirah of Malkuth is attributed to the Fourth Qabalistic World of Assiah, the World of Physical Matter. In one of the mediations given in the Neophyte grade, the student was encouraged to become more aware of the body's physical sensations. In the Zelator grade, the student should strive to learn how to use the techniques of relaxation to manipulate body sensations in a premeditated fashion, in order to cause certain changes that are both physical and psychological.

Relaxation is a crucial step in changing one's conscious awareness from the mundane events of the day to a more spiritual focus. It is also an essential procedure that will always be undertaken prior to more advanced techniques and rituals.

Before sitting or lying down, spend a minute or two engaged in physical exercise to increase the blood circulation and stimulate deep breathing. (One way to do this is to skip with an invisible rope in a stationary position.)

⁶² From Regardie's *The Golden Dawn*.

Then stand upright with the legs slightly apart. Take a deep breath and exhale, expelling all of your air as you let yourself fall forward from the waist, completely relaxed, hands hanging near the feet for a moment. Allow yourself to be totally limp from the waist up. Inhale and bring yourself back to the full standing position. Repeat this process about a dozen times. Be aware only of the various body sensations.

The actual relaxation exercise which lasts approximately one half hour can now begin. Take some very deep breaths. Sit or lie down on the floor, and remain aware only of what the body is feeling.

Visualize your brain, just as you have seen the human brain in drawings—a large gray-white walnut shaped organ, divided into two hemispheres. Imagine it clearly. Concentrate. Do not allow your mind to wander from the visualization. If your mind wanders, gently bring it back. Hold the image of the brain in your mind until you begin to feel a warmth spreading out from the center of your head. Imagine yourself stimulating the flow of blood to the brain, relaxing the blood vessels there. You may be aware of a gentle tingling sensation. Picture the blood vessels within the brain, dilating enough to hold larger amounts of blood. This turns the brain pink, resulting in the sensation of warmth that you are experiencing.

Move on to the eyes, visualizing them as two balls held into place by muscles. Imagine the muscles become enlarged as you channel more blood to the area. This stimulates the feeling of warmth. Then relax, imagining the eyeballs sinking back gently into their sockets.

Follow this procedure for the rest of the head—visualizing the warming blood flowing into the blood vessels of the temples, cheeks, ears, nose, lips, tongue and chin. In all cases, feel the warmth and the tingling of the blood, gradually followed by the feeling of relaxation.

You should now be approximately ten minutes into the exercise. The time remaining should be spent visualizing the rest of the body in the same manner: The neck, shoulders and abdominal area. (The more you relax the abdomen, the more likely it is that the rest of the body will relax also.)

Finally imagine the current of blood separating into two mighty arterial rivers of blood which flow from the pelvis into the thighs, legs, feet and toes. Relax completely.

Once you have completed this cycle of relaxation, observe how you feel. Let a sense of total relaxation and fulfillment be permanently recorded in your mind. Feel the pleasure of the moment. Impress the image thoroughly and strongly upon your mind. If you are able to remember this experience clearly, it can be evoked at any time. Whether you are driving a car or riding on an airliner, you can remem-

ber the feeling of pleasurable relaxation and evoke the memory which will result in the tension leaving the muscles of your body.

If at any time you wish to relax, simply take a deep breath and imagine the word "relax" as you release the air from your lungs. Inhale deeply, and as you exhale, command yourself to relax. Remember the serenity of complete relaxation and it will be instantly brought back to you. Eventually this will become a conditioned reflex whose effects will be complete and automatic.

This exercise should be performed at least once a day. (Twice would be better—once in the morning and once in the evening.) Variations on this technique could also be used to help cure illnesses. One might imagine the stream of blood flowing through and breaking down a cancerous growth for elimination from the body—or the flow of blood may be seen to heal a wound.✧

A MEDITATION ON THE FOUR QABALISTIC WORLDS

For this meditation the Zelator will need a black robe and nemyss and the Outer Wand of Double Power. A Tarot deck should also be on hand. Prior to the meditation, remove all the Aces from the Tarot deck. Put the rest of the deck aside.

Perform a rite of relaxation. With the wand perform the LBRP.

Place the Aces on the altar or on the floor in front of you if you wish to be seated. Arrange the cards in a straight vertical line in descending order thus: The Ace of Wands should be farthest from you in the East. Then follow the Ace of Cups, the Ace of Swords, and the Ace of Pentacles which is the closest card to you.

See the cards before you as representations of the Four Worlds of the Qabalah: Atziluth, Briah, Yetzirah, and Assiah. Contemplate the cards for a few moments, observing their symbolism and coloring.

Close your eyes and begin breathing rhythmically after the manner of the Fourfold Breath. Continue breathing in this fashion through the following visualization:

As you inhale, see the Ace of Wands in your mind's eye. On the full hold, picture the Ace of Cups. When you exhale, visualize the Ace of Swords. On the empty hold, imagine the Ace of Pentacles. Keep breathing and visualizing while mentally intoning the name of each world represented by the Aces. (Wands—Atziluth; Cups—Briah; Swords—Yetzirah; Pentacles—Assiah.) Repeat this process a

number of times, embellishing upon the symbolism of the cards in each rhythmic cycle. Feel the energy of each Elemental image until they become animated scenes moving within your imagination, proceeding from Fire to Water, Air and Earth in rhythmic progression. As the likeness of one card merges into that of the one that follows it, see how the energies flow into one another in the formula of the Tetragrammaton.

After some time is spent on the visualization, discontinue the Fourfold Breath and resume normal breathing.

Face the East and say, "*Unto thee, Tetragrammaton, be ascribed the Kingdom, and the Power and the Glory. Unto the ages, Amen.*"

Close the meditation by performing the Qabalistic Cross.✧

AN INVOCATION OF THE ELEMENT OF EARTH

For the grade of Zelator

For this ritual the Zelator will need a black robe, black and white striped nemyss, and the Outer Wand of Double Power. Upon the altar should be a black candle, a paten of bread and salt, and one of the talismanic emblems mentioned on page 205. The temple is to be arranged in accordance with the Zelator Hall (as in the second part of the initiation ceremony).

Relax for a few moments and perform the Fourfold Breath.

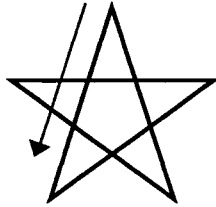
Go to the Northeast and say, "*HEKAS, HEKAS, ESTE BEBELOI!*"

With the black end of the wand, perform the LBRP.

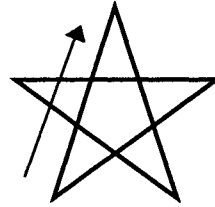
(Say the following invocation:) Stoop not down into that darkly splendid world wherein continually lieth a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss, ever espousing a body unluminous, formless and void.

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, "*AGLA!*" Do this also in the South, West, and finally in the North; drawing the same pentagram and intoning the same word in all four quarters.

(Remain in the North and say:) In the Divine Name ADONAI HA-ARETZ, I open this temple in the Element of Earth. May the Archangel



Lesser Invoking
Pentagram



Lesser Banishing
Pentagram

The Forms of the Lesser Pentagram

URIEL look with favor upon this ceremony! May the Angel PHORLAKH and the ruler KERUB be also in attendance! I have gained admission to this temple through the Badge of the Hermetic Cross. Hear me! I am one who has received the Mystic Title of Periclinus de Faustis and the symbol of ARETZ. As a wanderer in the Wilderness, I invoke the powers of Earth to bear witness to my spiritual endeavor. Grant me the knowledge of the Element of Earth and the Active 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! (Projection Sign)
Holy art Thou, Whom Nature hath not formed! (PS)
Holy art Thou, the Vast and the Mighty One! (PS)
Lord of the Light, and of the Darkness! (Sign of Silence)*

Go to the North and give the Zelator Sign. Recite the Prayer of the Gnomes:

O Invisible King, Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou whose Name shaketh the Arches of the World. Thou who causeth the Seven Metals to flow in the veins of the rocks, King of the Seven Lights, Rewarder of the subterranean Workers, lead us into the desirable Air and into the Realm of Splendor. We watch and we labor unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried talismans, by the Axis of the Lode-stone which passes through the center of the Earth—O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

O Stability and Motion! O Darkness veiled in Brilliance! O Day clothed in Night! O Master who never dost withhold the wages of Thy Workmen!

O Silver Whiteness—O Golden Splendor! O Crown of Living and Harmonious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou Who hidest beneath the Earth in the Kingdom of Gems, the marvelous Seed of the Stars! Live, reign, and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Wardens.

Give the Zelator Sign. Go to the West of the altar. With the white end of the wand, trace the Lesser invoking Pentagram over the bread and salt. Place the wand aside.

Consume the bread and salt. As you consume the Repast of Earth, meditate on the chosen talismanic emblem for an extended period of time.

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 ADONAI HA ARETZ!

Perform the LBRP with the black end of the wand. Then say:

I now declare this temple duly closed. So mote it be.✧

Suggested Reading

Cunningham's Encyclopedia of Crystal, Gem & Metal Magic by Scott Cunningham
(Note: Write a report on the book. Examine in particular the stones which are associated with the Sephiroth. Also try to find new associations of stones that you think could also be applied to the Sephiroth.)

The Philosopher's Stone by Israel Regardie

Divine Pymander attributed to Hermes Mercurius Trismegistus

Corpus Hermeticum edited by Walter Scott

Alchemy by Cherry Gilchrist

Alchemy by E.J. Holmyard

Alchemy by Titus Burckhardt

The Alchemist's Handbook by Frater Albertus

"Book 8: DIVINATION," from *The Golden Dawn* by Israel Regardie, (section on Geomancy, pages 523—539.)

"Invocation of Hermes Trismegistus and the Vision of the Poimandres: Two Ritual Pathworkings" by Oz—published in *The Golden Dawn Journal, Book III: The Art of Hermes*.

"By the Signs of the Earth: Geomancy in the Golden Dawn" by Mitch & Gail Henson—published in *The Golden Dawn Journal, Book I: Divination*.

"Mysteria Geomantica: Teachings on the Art of Geomancy" by Adam Forrest—published in *The Golden Dawn Journal, Book I: Divination*.

The Forgotten Books of Eden edited by Rutherford H. Platt, Jr.

(Note: Read the section entitled "The Testaments of the Twelve Patriarchs.")

"Shebilim Bahirim (The Bright Paths)" by Mitch & Gail Henson—published in *The Golden Dawn Journal, Book II: Qabalah: Theory and Magic*

The Collected Works of C.G. Jung by Carl Gustave Jung

Volume 12: *Psychology and Alchemy*

Volume 13: *Alchemical Studies*

Volume 14: *Mysterium Conjunctionis*

Psychosynthesis: A Manual of Principles and Techniques by Roberto Assagioli

Some Final Suggestions

- Make colored drawings of your own personal impressions of the various objects described in the Zelator Hall as belonging to the Tabernacle in the Wilderness (The Altar of Incense, the Candlestick, etc.)
- Draw your personal impression of a gnome.
- Construct a box for Geomantic Divination as described in our book *Secrets of a Golden Dawn Temple*.
- Perform a Geomantic Divination daily while in the grade of Zelator.
- Create several Geomantic sigils.
- Take note of where the Planet Earth falls in your own Zodiacal chart. (The Earth is always the exact opposite of the Sun by Sign, degree and house. This portrays how and where you approach the world and symbolizes your mission in life. It also relates to secular and physical matters.) Write a brief report on how you think you are affected by this.

- Take note of any Planets that are located in Earth signs in your own Zodiacal chart. Write a brief report on how you think you are affected by them.
- Make numerous copies of a blank Zodiacal wheel. Within each division of the wheel, fill in all pertinent information regarding the Zodiacal Sign that rules that division (the name of the house, the Sign, triplicity, quality, key phrase, key activity, the ruling Planet, etc.) Do this several times until the information becomes second nature to you.
- Make several more copies of the blank Zodiacal wheel. Within each division of the wheel, fill in all pertinent information regarding the houses (the name of the house, the natural Sign of the house, the natural ruler of the house, its quality, keyword, etc.) Do this several times until the information is thoroughly absorbed.
- Take regular excursions to a location that permits you to look out from a high position over the landscape. Observe how this perspective shifts your awareness from a limited to a wide perspective, enabling you see the expanded wholeness of your world and your environment.
- If possible take regular excursions to wilderness areas or parks and observe the natural world around you. Strive to become more aware of the Earth's ecology and your own role within it. Adopt recycling as an active way to curb pollution of the Earth.
- Take an excursion to any caverns that may be near your area.
- If possible, journey to a gemstone mine where you will be able to dig your own gemstones.
- Collect a number of various gemstones that correspond to the Planets. Use them as points of focus for daily meditations—one stone for each day of the week, employing the specific Planet that rules the day.
- Collect a handful of gemstones for your own personal talismans, based upon your birth Sign, Elemental affiliation, etc.
- Obtain a crystal growing kit and follow the instructions for creating crystals. Use this as talisman for focus while in the Zelator grade.
- Regularly perform the Rite of Elemental Equilibration given in Chapter One.

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 Zelator?
2. What is the Mystic Number of the Zelator grade?
3. What is the password of the Zelator grade derived from the Mystic Number?
4. What is the Battery of knocks attributed to the Zelator grade?
5. What is the Step of the Zelator grade?
6. What is the Sign of the Zelator grade?
7. What is the Elemental symbol given to the Zelator?
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 Zelator?
11. What does the Mystic Title mean?
12. Where does the name "Zelator" come from?
13. Which Sephirah is associated with this grade?
14. List two forms of the Divine (Atziluthic) Name of this Sephirah.
15. Name the Great Archangel of the Element of this grade.
16. Name the Kerubic Sign of this Element.
17. What are the Three Great Secret Names of God borne upon the Enochian banners of the Quarter?
18. Name the Great Enochian King of the Quarter.
19. How are the cross and triangle arranged on the altar?
20. What does the arrangement of the cross and triangle symbolize?
21. Where else in the temple does this arrangement of cross and triangle occur?
22. What does "1 = 10" signify?
23. What is the Admission Badge to the grade of Zelator? (Give several names for this Badge.)
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 Zelator Ritual?
26. Briefly describe what happens in each of the Middle Points of this ritual.
27. During the Zelator oath, what gesture does the candidate make while swearing his/her oath to the Powers of the Element?
28. What Hebrew letters are associated with the three portals in the East of the temple?
29. What do these portals signify?
30. What is the name of the Great Archangel portrayed by the Hieres?
31. What is the name of the Great Archangel portrayed by the Hegemon?
32. What is the name of the Great Archangel portrayed by the Hierophant?

33. Who guards the Pathway of Good?
34. Who guards the Pathway of Evil?
35. Who is the left-hand Kerub of the Ark and the feminine power?
36. Who is the right-hand Kerub of the Ark and the masculine power?
37. In this ceremony, the Zelator symbolically follows the Path of a Priest of the Hebrew mysteries. As the Priest progresses into the Tabernacle, he avails himself of three items concerned with purification and consecration.
 - a. The first item is found within the Courtyard. What is it and what does it represent?
 - b. The second item lies between the first item and the entrance to the Holy Place. What is it and what does it represent?
 - c. The third item is in the Holy Place before the Veil of the Holy of Holies? What is it and what does it represent?
38. What item is seen by the Priest in the Northern side of the Holy Place? What does this item (represented by a diagram) symbolize?
39. What item is seen by the Priest in the Southern side of the Holy Place? What does this item (represented by a diagram) symbolize?

QUIZ—SECTION 1 (*Basic Astrology—The Houses*)

1. What is a Zodiacal "house?"
2. Each house is ruled by one of the _____ and is influenced by one of the _____.
3. The Sign that is on the Eastern horizon at the time of birth is known as what?
4. The Midheaven is also called the MC. What do these initials stand for?
5. What do the initials IC stand for?
6. If the Midheaven is the tenth house cusp, what is the IC?
7. If the Ascendant is the first house cusp, what is the Descendent?
8. The first, fifth, and ninth houses are known as Fire houses. True or False?
9. Name the three houses which are known as Earth houses.
10. Name the three houses which are known as Water houses.
11. Angular houses correspond to the Kerubic Signs. True or False?
12. The Succedent houses contain the Ascendant, Descendent, MC and IC. True or False?
13. The Cadent houses correspond to the Cardinal Signs. True or False?
14. The Succedent houses are known as the Financial houses. True or False?
15. The Cadent houses are known as the Mental houses. True or False?
16. Name the house whose Key word is Identity.
17. Name the house whose Key word is Honor.
18. Name the house whose Key word is Social Consciousness.
19. Name the house whose Key word is Awareness.
20. Name the house whose Key word is Security.
21. Which house reveals philosophy and the higher consciousness?
22. Which house shows hidden strengths, dangers and limitations?
23. Which house shows secrets, rebirth and regeneration?

24. Which house describes marriages, partnerships and agreements?
25. Which house reveals creativity, children and romance?
26. Which house alludes to values, self-worth and resources?
27. Luna rules which house?
28. Mercury rules which houses?
29. Jupiter rules which house?
30. Venus rules which houses?
31. Sol rules which house?
32. Neptune and Jupiter are the co-rulers of which house?
33. Uranus and Saturn of the co-rulers of which house?
34. The twelfth house is Cadent. True or False.
35. The ninth house is Cadent. True or False.
36. The third house is angular. True or False.
37. The fifth house is succedent. True or False.
38. The seventh house is succedent. True or False.
39. Scorpio is the natural Sign of what house?
40. Libra is the natural Sign of what house?
41. Cancer is the natural Sign of what house?
42. What are the Meridians?
43. What separates the horoscope into day and night sections?
44. What separates the horoscope into rising Planets and setting Planets?
45. If a person's natal chart has a large number of rising Planets in the Eastern half, what does it signify?
46. If a person's natal chart has a large number of setting Planets in the Western half, what does it signify?
47. What is an imaginary line which separates a house or a Sign from its neighbors called?
48. What is a ten degree arc or subdivision of the Zodiacal Wheel called?

QUIZ—SECTION 2 (*Basic Alchemy*)

1. What is the word "Alchemy" derived from?
2. Who is the legendary founder of Alchemy?
3. Who were the first Alchemists?
4. To Paracelsus, the major goal of Alchemy was what?
5. In addition to being a science Alchemy can also be described as what?
6. Alchemy was the ancestor of what modern science?
7. Practitioners of the art considered _____ the greatest Alchemist of all.
8. Name the Three Alchemic Principles.
9. Name the three basic evolutionary processes.
10. What is the Fifth Essence?
11. What is the primary goal of alchemy?
12. What does the color gold signify?
13. Which of the Three Alchemic Principles is described as dynamic and expansive?

14. Which of the Three Alchemic Principles is described as heavy and inert?
15. Which of the Three Alchemic Principles is described as fluid and creative?
16. List the seven metals along with the Planets that they are attributed to.
17. What term describes the refined essence of heat and moisture?
18. What term describes the refined essence of heat and fire?
19. What symbolic creature alludes to the force of nature under control of the Will?
20. What does the black dragon refer to?
21. What symbolic person is analogous to gold and the Sun?
22. What symbolic person is analogous to silver and the Moon?
23. What symbolic person is known as the "Lesser Countenance?"
24. What symbolic creature symbolizes the stem and root of the radical essence of the metals?
25. What words are used to describe the First matter?
26. What words are used to describe the Great Work?
27. What is another name for the Philosophic Mercury?
28. The search for the _____ is the search for ultimate truth and purity.
29. What is another name for Lapis Philosophorum?
30. What does the pelican symbolize?
31. What word describes "Two-thing?"
32. What does the Peacock symbolize?
33. What symbolic creature represents resurrection and Fire?
34. What color signifies the Prime Matter?
35. What substance acts like a metal but is not?
36. What term describes Mercury as "the thing containing the thing contained?"
37. What poison also acts as a powerful medicine?
38. What term describes a mixture of metals through fusion?
39. What term describes "The Imperishable or Enduring Water?"
40. What is the Universal Medicine; also considered as a living Spirit?
41. What term describes the Eagle of the Philosophers?
42. In Practical Alchemy, metals are often referred to as _____.
43. What symbolic creature signifies initiation through Blackness?
44. What term describes "the Fire of the Lion?"
45. What term describes the First Essence?
46. What term describes a metal which contains all the metals attributed to the seven Planets?
47. What term describes the Essence of Interior Nature?
48. What term describes Silver as the Mother of Metals?
49. What term describes a solvent and the original material from which all metals are derived?
50. What is the Red Man?
51. What term describes the First Matter of all things and the Mother of all finite living things?
52. What is the Secret Fire?
53. What other terms are used for the Secret Fire?

54. What is another name for the Celestial Ruby and the Elixir of Life?
55. What is the Spagyric Art?
56. What is a Tincture?
57. What is the *Principia Chymia*?
58. What term describes the end of the Work?
59. Describe "Solve et Coagula."
60. What term describes an acidic penetrating substance?
61. What does the white Swan symbolize?
62. Describe "Pater et Mater Regis" or "the Father and Mother of the King."
63. What is the "Spirit of Fire?"
64. What is "The cornerstone of Light" or the supreme Essence?
65. What does honey symbolize?
66. What does the goat symbolize?
67. What two animals symbolize the dual nature of Mercury?
68. What is the tailend of the matter?
69. What is Cauda Pavonis?
70. What is another name for white gold?
71. What is the Spirit of the World called?
72. What is another word for self-incubation?
73. What is symbolized by the Lily?

QUIZ—SECTIONS 3, 4 and 5 (*The Elementals, Tetragrammaton, The Hebrew Letters, the Four Worlds, the Divine Names*)

1. What is an Elemental?
2. Name the four orders of Elementals.
3. Which order of Elementals are said to be patient and hardworking?
4. Who is the king of the Air Spirits?
5. Who is the king of the Earth Spirits?
6. Which order of Elementals uses the smoke of burning incense as a medium for expression?
7. Which order of Elementals are especially inspirational to artists and poets?
8. Who is the Queen of the Water Spirits?
9. What does the word Tetragrammaton mean in Greek?
10. To what does the Tetragrammaton refer?
11. List the Hebrew letters of the Tetragrammaton along with their assigned Elements.
12. Which of the letters are masculine?
13. Which of the letters are feminine?
14. What does the name "Kerubim" mean?
15. The Kerubim operate through which Zodiacal Triplicity?
16. What is the name of the Lion Kerub? What is its Element?
17. What is the name of the Man Kerub? What is its Element?
18. What is the name of the Eagle Kerub? What is its Element?
19. What is the name of the Bull Kerub? What is its Element?

20. List the Three Mother Letters.
21. List the Seven Double Letters.
22. List the Twelve Simple Letters.
23. Why are the "Double Letters" so named?
24. The Seven Double Letters represent the __ _____ of the ancients.
25. What do the Three Mother Letters represent?
26. List the Four Worlds of the Qabalah. Give both English and Hebrew spellings.
27. Which World is the realm of Primordial Water?
28. Which World is the realm of Pure deity?
29. Which World is the realm of Primordial Fire?
30. Which World is approximate to the astral Plane?
31. Which World is assigned to the letter Heh Final?
32. Which World is assigned the secret name of Ben?
33. Which World is corporeal and dense?
34. Which World is assigned to the letter Vav?
35. Which World is assigned the secret name of Aub?
36. List the Ten Heavens of Assiah. Give both English and Hebrew spellings. Also list their Planetary correspondences.
37. List the Divine Atziluthic Names of the Sephiroth. Give both English and Hebrew spellings.
38. List the Archangelic Briatic Names of the Sephiroth. Give both English and Hebrew spellings.
39. List the Angelic Yetziratic Names of the Sephiroth. Give both English and Hebrew spellings.
40. What is the Hebrew Name for "God of Battles?"
41. What is the Hebrew Name for "I am?"
42. What is the Hebrew Name for "Lord God of Knowledge?"
43. What is the Hebrew Name for "God of Hosts?"
44. What is the Hebrew Name for "Almighty Living God?"
45. Identify the Archangel whose name means "near thy throne."
46. Identify the Archangel whose name means "The Severity of God."
47. Identify the Archangel whose name means "The Herald of God."
48. Identify the Archangel whose name means "The Healer of God."
49. Identify the Archangel whose name means "The Strong One of God."
50. Name the group of Angels known as "The Wheels."
51. Name the group of Angels known as "The Shining Ones."
52. Name the group of Angels known as "The Sons of the gods."
53. Name the group of Angels known as "The Souls of Fire."
54. Name the group of Angels known as "The Kings."
55. List the Planetary Angels. Give both English and Hebrew spellings.
56. List the Planetary Intelligences. Give both English and Hebrew spellings.
57. List the Planetary Spirits. Give both English and Hebrew spellings.
58. Identify the Planetary Archangel whose name means "Speed of God."
59. Identify the Planetary Archangel whose name means "Covering of God."

60. Identify the Planetary Intelligence whose name means "Beauty of God."
61. Identify the Planetary Intelligence whose name means "Might of God."
62. Give the name of an alternative Lunar Intelligence with a manageable name.
63. List the twelve Zodiacal Archangels next to their respective Signs. Give both English and Hebrew spellings.
64. Identify the Archangel whose name comes from the Greek "Myrrh."
65. Identify the Archangel whose name means "Lightning of God."
66. Who is the Archangel of Pisces?
67. Who is the Archangel of Leo?
68. Identify the Archangel whose name means "my rock is God."
69. What Archangel was referred to by Enoch as the one who rises and rules in the beginning of the year?
70. Who is the Archangel of Sagittarius?

QUIZ—SECTIONS 6 & 7 (*Earth Correspondences and Geomancy*)

1. List the precious stones which correspond to the Sephiroth.
2. List the precious stones which correspond to the Zodiacal Signs.
3. List the precious stones which correspond to the Planets.
4. List the precious stones which correspond to the Elements.
5. What are the two Hebrew names for Earth? Give both English and Hebrew spellings.
6. What is the Outer Divine Name of Earth in Hebrew? Give both English and Hebrew spellings.
7. What is the Hebrew name for the Cardinal Point of North? Give both English and Hebrew spellings.
8. What is the name of the Archangel of Earth? Give both English and Hebrew spellings.
9. What is the name of the Angel of Earth? Give both English and Hebrew spellings.
10. What is the name of the Ruler of Earth? Give both English and Hebrew spellings.
11. What is the name of the King of Earth Spirits?
12. What is the name of the Order of Elementals associated with Earth?
13. What is the name of the Egyptian deity associated with Earth?
14. What is the name of the Assyro-Babylonian deity associated with Earth?
15. What Greek goddess personified the primitive Earth and was also identified with caverns?
16. What Greek Earth goddess was the mother of the Titans?
17. What Greek Earth goddess was identified with the Underworld?
18. What Greek goddess governed the harvest and all agricultural activities?
19. Draw the sixteen Geomantic figures and give their names. Also list their corresponding Zodiacal Signs.
20. What are the first four figures that are derived from the sixteen lines of dots called?

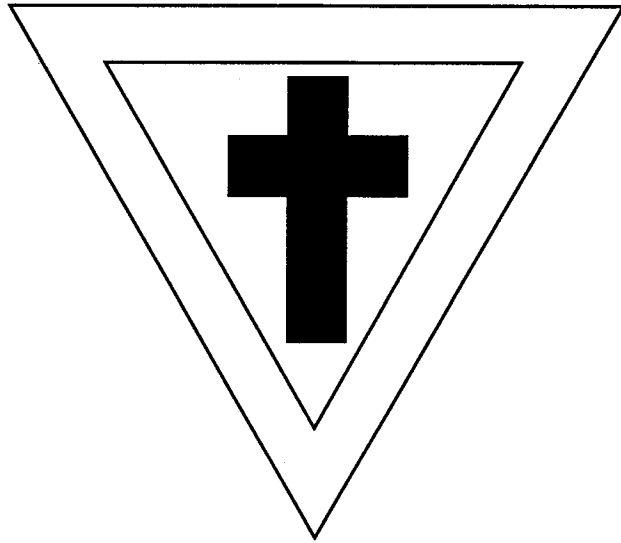
21. What is the second set of four figures that are derived from the sixteen lines of dots called?
22. What is the third set of four figures that are derived from the sixteen lines of dots called?
23. What is another name for a Geomantic figure composed of four Root Lines?
24. How is the Judge formed?
25. How is the Left Witness formed?
26. The _____ is especially helpful in questions of money.
27. A figure is Very Strong when in a house opposite that of its Exaltation. True or False?
28. A figure is strongest when in its Exaltation. True or False?
29. A figure is Weakest of all in its Detriment. True or False?
30. A figure in its Exaltation when opposite its own house. True or False?
31. What is the house in question known as?
32. In aspecting the figures, Opposition would be the house directly opposite the house in question. True or False?
33. Both Opposition and Square are stressful. True or False?
34. Count three houses from and including the Significator in both directions to find the Trine. True or False?
35. What is another name for "clockwise?"
36. What is another name for "counterclockwise?"
37. Which house determines the conclusion or final outcome?
38. What is the name of the sixteenth and final figure that can be derived in order to give a final reading?
39. The random generation of Geomantic figures is called what?
40. What are the Resultants?
41. What is a Geomantic Spirit usually called?
42. What other hierarchy lists the Geomantic Spirits?
43. What is Essential Dignity?
44. What is Accidental Dignity?
45. With pen and paper, perform a divination by geomancy using all necessary figures and charts.

QUIZ—SECTION 8 (*Ritual Images and Diagrams*)

1. What object within the Tabernacle was overlaid with gold?
2. What object in the courtyard of the Tabernacle refers to the Waters of Binah?
3. What are the Qlippoth?
4. What object in the courtyard of the Tabernacle refers to the Qlippoth?
5. What symbolic image connects the Sephiroth on the Tree of Life?
6. What are the Thirty-two Paths of Wisdom?
7. Describe the Pillar of Severity.
8. Describe the Pillar of Mercy.
9. What is the Admission Badge to the 1=10 grade?
10. How many squares comprise this Badge?

11. How many squares was the Badge originally formed from?
12. What symbol is at the center of this Badge?
13. What symbols are depicted on the arms of this Badge?
14. List four other names for this Badge.
15. What does this Badge signify?
16. Describe the symbolism of the Table of Shewbread.
17. Describe the symbolism of the Seven-branched Candlestick.
18. List the twelve Tribes of Israel.
19. List the primary tribe of Israel whose standard was placed in the West.
20. List the primary tribe of Israel whose standard was placed in the South.
21. List the primary tribe of Israel whose standard was placed in the East.
22. List the primary tribe of Israel whose standard was placed in the North.

CHAPTER THREE



The Theoricus Grade

$$\textcircled{2} = \boxed{9}$$



In the previous chapter, we examined the Zelator grade which was the first grade to confer the title of *initiate* upon the aspirant, firmly placing him/her upon the initiatory Tree of Life. Once the candidate has attained the 1 = 10 grade the groundwork for all ensuing Elemental transformation and equilibration within the aspirant's psyche has been built. In the 2 = 9 grade the initiate takes the *second* Elemental initiation into the *ninth* Sephirah, Yesod, on the Qabalistic Tree, and the spiritual process of dissolution and integration continues.

There is one very important difference between the Zelator grade and the Grades of Theoricus, Practicus and Philosophus. The former initiation established the initial step onto the Sphere of Malkuth. The remaining grades (regardless of their respective Sephirothic correspondences) are in reality only further steps in the exploration of the *four sub-elements of Malkuth*.

The Element offered for the process of transmutation in this grade is Air, or rather the Airy portion of the aspirant's psyche (to be even more precise it is the *Air of Malkuth in Assiah*). As the grade of entry into the Sphere of Yesod,⁶² the Theoricus grade also enjoys a special occult relationship with the Portal grade (as Yesod esoterically contains the "fifth" element—after the four elements of Malkuth).

The Planet assigned to this grade is Luna, the orb of reflected (and therefore sometimes illusory) Light. The initiate approaching this grade had better make certain that s/he has fully assimilated the energies and knowledge of the Zelator grade. If not, the volatile astral winds of Yesod might well blow the aspirant off course. Sometimes students will experience the effects of the volatile Air grade as a general lack of focus or diminished ability to concentrate on one's studies. (Some have remarked that they "feel like an air-head" in this grade.) Like the previous grade, the 2 = 9 is a filter which will screen out individuals who do not have what it takes to be a true and worthy initiate of the Hermetic mysteries.

The title of Theoricus is derived from a Greek word which means "beholder," "onlooker" or "student."

The ceremony of the Theoricus can be summed up as follows: After the standard (self-initiatory) rite of opening, the forces of Elemental Air are invoked. Then the candidate must prove that s/he has grasped the secrets of the Zelator

⁶² The Theoricus grade deals specifically with *Yesod of Malkuth*, just as the Zelator grade placed the candidate in *Malkuth of Malkuth* (the Earth quarter of Malkuth.)

grade and swear an oath. Between the spheres of Malkuth and Yesod lies the 32nd Path of Tau, a journey through the subconscious mind and the astral plane, which the aspirant undertakes at this time. On this Path, the candidate is confronted by the four Kerubim, the group of Angels assigned to Yesod. (As the presidents of the Elemental forces, the four Kerubim are each assigned one of the letters of the Divine Name *YHVH*, and they operate in and through the four astral Elements in Yesod before these Elements are formulated into the physical world of Malkuth.) In the ritual, the Kerubim perform Elemental purifications on the aspirant, which aid the overall process of Alchemic transmutation. (Note: here the candidate also learns that the Elemental Spirits are to be invoked through the power and governance of the Kerubim and their Zodiacal symbols.) After completing the 32nd Path, the candidate is shown the Tarot card of The Universe and other symbolism. Equilibrium of the Elements is stressed.

The later half of the ritual involves the initiate's entry into the temple of Yesod. During this time the aspirant is shown further symbolism concerning the Garden of Eden and the Theoricus Hall. The secrets of the 2 = 9 grade are divulged, until at length, the Air Powers are released.

There are only four officers stationed in the Theoricus Hall (besides the Dais officers), including the three Middle Pillar officers and the Keryx. The Phylax, Dadouchos and Stolistes have been dropped at this point. The stations of the officers are symmetrically positioned at the four quarters. This harmonious arrangement suggests the reconciling Element of Air mediating between all the opposing energies within the Hall, resulting in perfect equilibrium. The number four, associated with the sphere of Chesed (the first Sephirah of manifestation below the Abyss) also refers to the firm foundation or matrix of the four Elements inherent within the sphere of Yesod—which later manifest in Malkuth during the course of the Qabalistic Lightning Flash. If you consider the central point of the Hall, the position of the altar, you obtain the number five, the fifth Element and the esoteric Lunar number.

Since the Kerubim play such an important role in this grade it is suggested that the student of this course become familiar with them:

The Kerubic Forms of the Theoricus Grade

The Kerubim listed here are given Hebrew names but their appearance is primarily Egyptian.

ADAM: (Hebrew meaning: *man*) Man-headed or rather *human*-headed. Often portrayed as feminine rather than masculine, Adam is the Kerub of Air. This Kerub is stationed in the East and is visualized as an upright winged figure wearing a nemyss and tunic in the colors of yellow and violet. Adam is crowned by the lunar crescent and the solar disk, and can be visualized as carrying either the Lotus Wand and ankh, or the yellow Air fan.

ARYEH: (Hebrew meaning: *lion*) Aryeh is the Kerub of Fire. This Kerub is stationed in the South and is visualized as an upright lion-headed winged figure wearing a nemyss and tunic in the colors of red and green. Aryeh can be visualized as carrying either the Lotus Wand and ankh, or the red lamp.

NESHER: (Hebrew meaning: *eagle*) Neshar is the Kerub of Water. This Kerub is stationed in the West and is visualized as an upright eagle-headed winged figure wearing a nemyss and tunic in the colors of blue and orange. Neshar can be visualized as wearing upon his head the disk encircled by a serpent and carrying either the Lotus Wand and ankh, or the cup of Water.

SHOR: (Hebrew meaning: *bull*) Shor is the Kerub of Earth. This Kerub is stationed in the West and is visualized as an upright bull-headed winged figure wearing a nemyss and tunic in the colors of black and white. Shor can be visualized as wearing upon his head the disk encircled by a serpent and carrying either the Crook and Scourge, or the platter of Salt.✧

Following the 2 = 9 initiation, the task of the Theoricus is to completely absorb all knowledge related to the Element of Air and the Planet Luna. The bulk of this is contained in the Third Knowledge Lecture, which also contains additional information on aspects, erecting a horoscope, plants, Alchemical processes and more. As in the previous chapter, ritual work and exercises are provided that are appropriate to the grade, including a pathworking visualization for the 32nd Path of Tau. We advise the student of the Theoricus grade to heed the statement given in the 2 = 9 ceremony: "*Quit the material and seek the Spiritual!*"✧

THE THEORICUS 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 are a fan, platter of salt, red lamp or candle, and a cup of Water in their respective quarters. In the center of these items is the 21st Key of the Tarot, *The Universe*.⁶³ On the front of the altar should be a large diagram of the Flaming Sword and the Kerubim (from the Zelator grade). The pillars are placed just East of the altar. The three Hebrew letters of Shin, Tau and Qoph are shown on large plaques in the East. Both Banners of the East and West are located in the East as in the Zelator Ritual. The Enochian Tablet of Earth is placed in the North, and the Tablet of Air is situated in the East. A large pentagram is also to be located in the East behind the Hierophant. Place the lamens in accordance with the temple diagram, in the positions of the officer-forms. Arrange the implements of the officers next to their respective lamens.

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 yellow Air candle is to be placed before the Enochian Tablet of the East. The lights on the pillars should be unshaded. A censer of burning incense should be placed in the South. The following diagrams are optional but may be employed if the candidate

⁶³ From *The New Golden Dawn Ritual Tarot*.

so desires: The Garden of Eden and the Holy City in the South and the diagram of Gehenna in the North.⁶⁴

(Note: For the latter half of the ritual, the aspirant will also need plaques of the Hebrew letters Resh, Samekh and Tzaddi, as well as the Qamea, seal and sigils of Luna. [All the Qameoth and Planetary seals are found in Chapter Four.] The diagram of the Serpent on the Tree of Life, and the Caduceus Admission Badge are required, along with second red lamp and cup of Water. Have these items ready for when they are needed.)

Ritual preparations: As before, it is suggested that the aspirant 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 Theoricus 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 Air—an Air triangle (apex upwards) in yellow. 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 32nd Path, the Greek Cubical Cross, should be held in the right hand throughout this period. A small yellow 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.

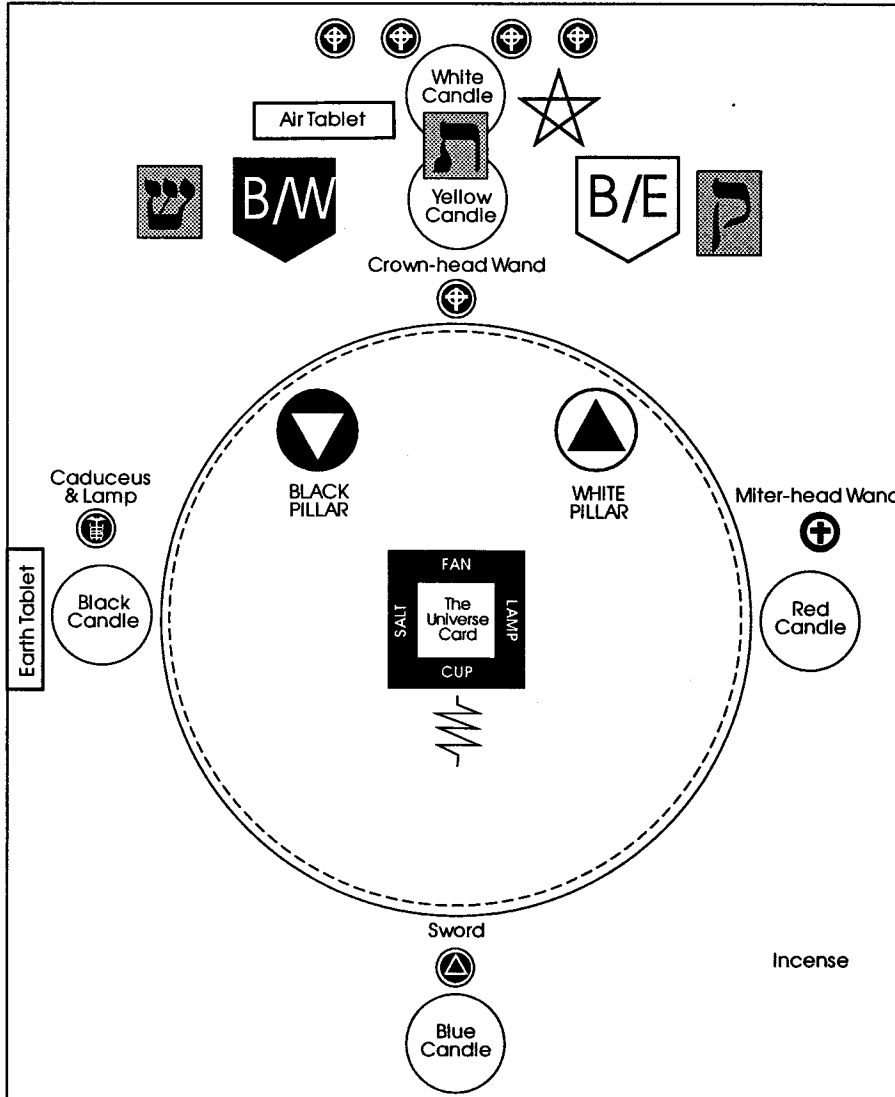
PART 0: The Opening

Enter the temple with the Admission Badge of the Cubical Cross. 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 Hiererus' 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:

⁶⁴ Many diagrams that were used in the early days of the Order were later dropped from the grade ceremonies because they were considered nonessential. Some of them, such as the Altar of Incense diagram in the Zelator grade certainly are. However, the student may find some of these diagrams helpful and decide to utilize them in the initiation ceremonies. The diagram of Gehenna can be found in Chapter Five of this book.



Theoricus Temple for Self-Initiation: First Setup

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 assesses 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!

As in your previous initiation rite, visualize the 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 much 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 Astral Realm which is the invisible Foundation of the manifest universe. I am a true and willing Seeker of Light and Knowledge. Act as my overseer and reconciler in the temple of Yesod. 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 Kerubic Guardians! 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 rend the Veil of the Tabernacle! Award me a vision of the Garden of Paradise! Grant that I may pass the Gate of Eden. Let me penetrate the Threshold in the Path of the Enterer!

Thmê speaks to you in your own mind.

Quit the Material and seek the Spiritual! I am the representative of your Higher and Holy Self. It is only through my arbitration that thou canst even approach the Sacred Garden of Perfection. In this Hall I am thy tongue, thy heart and thy mind. Fear not, for I shall guide

thee through the terrible Abode of the Shells, and keep thee safe. Fear not, for I shall lead thee through the temple of Yesod. I shall direct thee in the Garden before the mighty Kerubim and the Flaming Sword! I shall speak for thee in this assembly of the gods before the powers of YHVH and the current of the Light.

Imagine the goddess Thmê communicating in silence with the energies in the East. She speaks on your behalf to the divine guardians of the Hall. 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. As in the previous rites, it appears that the goddess stands once again before the gigantic form of Djehoti, god of Wisdom. Thmê continues a silent discussion with the god. 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.

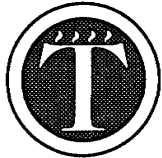
Thmê descends from the East. In regular progression, she traces with her scepter the figures of a cross and triangle in all four quarters where the officer/godforms are to be visualized, going from East to South, West, and North. As she does so in the East, vibrate the name "OUSIRI" (Oo-seer-ee) and visualize the figure of Osiris as he begins to formulate. Then she goes to the South and traces the figures at her own station, the station of the Hegemon. Thmê goes to the West to make the signs, as you vibrate the name "HOOR" (Hoor or Hoh-or) The god Horus commences to take shape. The goddess then goes North and you intone the name of "ANOUP EMPEIEBET" (Ah-noop-em-pay-yeh-bet). Anubis of the East appears at the station of the Keryx.

Thmê takes you by the hand, and leads you between the pillars. Say:

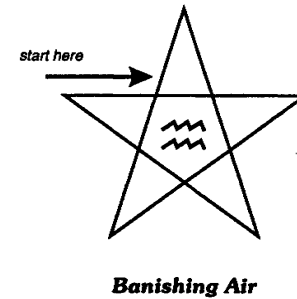
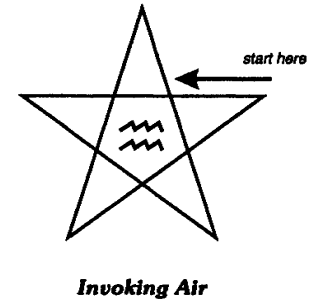
The 2 = 9 grade of Theoricus is attributed to the Planet of Luna, and the 32nd Path of Tau which alludes to the universe as composed of the Four Elements—to the Kerubim, the Qlipoth and the Astral Plane, and the reflection of the sphere of Saturn. Let the Element of this grade be named that it may be awakened within my sphere, in the spheres of those beings who are present, and in the sphere of this magical current. The Element is AIR."

Visualize the symbol of the yellow Air triangle that you meditated on before entering the Hall. Imagine its presence in your sphere of sensation at the Tiphareth⁶⁵ area, the abdomen. Then visualize the triangle in violet reflected into your Yesod center—the groin. Imagine that these same images are activated in all of the various astral officer-forms of the Hall.

⁶⁵ The *Vav-Air* center of the Four Qabalistic Worlds.

											
r	Z	i	l	a	f	A	y	t	l	P	a
a	r	d	Z	a	i	d	P	a	L	a	m
c	z	o	n	s	a	r	o	Y	a	v	b
T	o	i	T	t	z	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	P	i
t	N	a	b	r	V	i	x	g	a	s	d
O	i	i	i	t	T	P	a	l	O	a	i
A	b	a	m	o	o	a	C	v	c	a	
N	a	o	c	O	T	t	n	P	r	n	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	P	m	z	o	x

The Enochian Tablet of Air



The Pentagrams of Air

Thmê leads you clockwise to the East, where she traces the figure of the cross and triangle with the miter-headed wand. As she does so, you vibrate the name "OUSIRI." The familiar image of the godform begins to grow stronger in the East. Visualize the mummy-wrapped form of the god strongly. Osiris 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, 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.



The Sign of Theoricus

Give a knock and say, "Let us adore the Lord and King of Air!" Trace a circle toward the East with the scepter. Say, "SHADDAI EL CHAI, Almighty and Ever-Lasting—Ever Living be Thy Name, Ever Magnified in the Life of All! Amen." Salute with the Theoricus Sign.

Stand facing the Air Tablet. Visualize the rest of the astral officer/godforms leaving their stations to face East. Hiereus advances to just West of the altar. Hegemon and Keryx advance and stand at the outer sides of the pillars.

Through the authority of the office of Hierophant bestowed upon you by Osiris, invoke the powers of the Air 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 "EXARP" (Ex-ar-pay). 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 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. Say:

And the Elohim said, "Let us make ADAM in Our Image, after our likeness, and let them have dominion over the fowl of the Air." In the Name YOD HEH VAV HEH and in the Name of SHADDAI EL CHAI, Spirits of Air adore your Creator.

Take up the fan from the altar and return to the East. Trace with the fan the sigil of Aquarius before the Tablet.⁶⁶ Say:

⁶⁶ In Regardie's *The Golden Dawn*, the Hierophant uses a pentacle to trace these figures before the Tablet of the East. This is due to the fact that the number five is considered an esoteric Lunar number associated with Yesod, and it hints at a subtle correspondence that exists between the 2=9 grade and the Portal grade. However, we have always felt that the use of the pentacle to invoke the powers of Air was a bit too esoteric. For the sake of balance and cohesion with the tools used in the other Elemental grades, we have substituted the fan as the tool used to invoke Air.

In the Name of RAPHAEL, the Great Archangel of Air, and in the Sign of the head of the Man, Spirits of Air adore your Creator!"

Trace a cross with the fan. Say:

In the Names and Letters of the Great Eastern Quadrangle, revealed unto Enoch by the Great Angel AVE, Spirits of Air adore your Creator!

Hold the fan high and say:

In the Three Great Secret Names of God, borne upon the Banners of the East, ORO IBAH AOZPI, Spirits of Air adore your Creator! In the Name of BATAIVAH, Great King of the East, Spirits of Air, adore your Creator!

Replace the fan and return to the East facing West. Visualize all the officer/godforms returning to their stations. Say:

In the Name of SHADDAI EL CHAI, I declare this temple opened in the 2 = 9 grade of Theoricus.

Give the following knocks with the pommel of the scepter: III III III (three sets of three knocks). Visualize the officer/godform of Hiereus repeating the Battery of knocks: 3—3—3. Visualize the officer/godform of Hegemon sounding the Battery: 3—3—3.

Step out of the office of Hierophant and return the officer-form to the dominion of Osiris, unto whom it rightly belongs. Place the fan by the station of the Hierophant, the red lamp or candle by the Hegemon, the cup by the Hiereus, and the salt next to the Keryx. The goddess Thmê then leads you to the West of the temple.

PART 1: Advancement in the 32nd Path of Tau

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 activate the Element of Air within your sphere of sensation. As in the previous initiation ceremony, you must now take a few moments to reestablish 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 Greek Cubical Cross in your right hand. Give the Battery of knocks 3—3—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 Theoricus.

The goddess Thmê replies:

Quit the Material and seek the Spiritual!

She leads you between the pillars, and remains at your left side. Anubis is visualized standing at your right side. Osiris in the East speaks to you:

Give the Step and Sign of a Zelator. (You do so.)

Give me the Grip or Token.

You exchange the grip with the officer/godform in the East.

Give me the Grand Word of the 1 = 10 grade.

You give it: "*Adonai Ha-Aretz.*"

Give me the Mystic Title of the 1 = 10 grade.

You give it: "*Periclinus de Faustis.*"

Give me the Mystic Number of a Zelator.

You give it: "55."

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

You answer: "*Nun Heh.*"

Osiris returns to his station. You are very aware of the presence of Thmê on your left. You hear the voice of Osiris:

Periclinus de Faustis, are you ready to take this oath of the 2 = 9 grade?

You answer: "*I am ready to take this oath.*" Standing between the pillars, say:

I (state magical motto) solemnly pledge to maintain and uphold the mysteries of the 32nd Path of the 2 = 9 grade of Theoricus, just as I am pledged to maintain those of the preceding grades.

Stretch out your right hand, holding the Cubical Cross toward the heavens as if giving the Zelator Sign and say: *"I swear by the Firmament of Heaven! Let the Powers of Air witness my pledge!"* Visualize Thmê returning to her station in the South. Anubis remains at your right side. Give one knock and say:

Before me are the Portals of the 31st, 32nd, and 29th Paths leading from the grade of Zelator to the three other grades which are beyond. The only Path now open to me, however, is the 32nd Path of Tau, which leads to the 2 = 9 grade of Theoricus, which I must traverse before claiming that grade.

Osiris speaks:

Take in your right hand the Cubical Cross and in your left the Banner of Light and follow your guide Anubis the Guardian, who leads you from the Material to the Spiritual.

Visualize the officer/godform of the Hierophant handing you the Banner of the East. Take up the Banner of East in your left hand. Anubis as Keryx speaks to you:

Let us enter the Presence of the Lord of Truth. Arise and follow me.

Anubis with lantern and staff, turns to the right and leads you through the pillars, and very slowly around the Hall. As he does so, 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 Tau, leaving the sphere of Malkuth behind and following your guide through a blue-violet tunnel or passageway. You are leaving the solid, material world behind as you begin to traverse the ethereal and sometimes illusory Path that connects the Active World with the astral plane. The Path is unfamiliar and unnerving, sometimes pressing in—other times expanding out to the edges of the universe. It is dark and full of shadows, but the powerful beam of light from the lamp of Anubis is there to guide and support you.

In the echoing distance you hear Horus speak:

The Sphinx of Egypt spake and said: "I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life and I am Death. I am the Child of the Night of Time."

Anubis leads you back around to the East to the station of the Hierophant. The figure of the Hierophant rises like a powerful gust of wind. No longer do you recognize the features of Osiris. The officer has taken on the appearance of a beautiful goddess figure with mighty clashing wings, dressed in a royal tunic of yellow and

violet. She steps between you and your guide, barring your passage with the Banner of the West and the fan of Air. The figure speaks to you:

The Priest with the mask of the Man spake and said: "Thou canst not pass the Gate of the Eastern Heaven unless thou canst tell me my name."

(You answer:) *Thou art NUET, goddess of the Firmament of Air. Thou art HARMACHIS, Lord of the Eastern Sun.*⁶⁷

In what signs and symbols do ye come? (She demands.)

I come in the Letter ALEPH, in the Banner of Light, and the symbol of the Equated Forces. (You reply holding up the banner and the cross.)

Satisfied with your answers, the winged figure stands back and traces the sigil of Aquarius before you with the fan. A gentle breeze washes over you as she does so. Visualize the sigil at your heart center as your aura is filled temporarily with a yellow Light. Take up the fan at the station of the Hierophant and trace the sigil in the air before you. The figure speaks once more:

In the sign of the Man and in the name of the Kerub ADAM, Child of Air, thou art purified. Pass thou on.

Anubis leads you once around the temple, through the blue-violet which colors the Path of Tau. After your experience with the Kerub, the shadows of the Path resume their play, yet they do not distract you from the light of the Keryx's lantern. Again you hear Horus speak:

I am OSIRIS, the Soul in twin aspect, united to the Higher by purification, perfected by suffering, glorified through trial. I have come where the great gods are, through the Power of the Mighty Name.

Anubis leads you around to the South and the station of the Hegemon. The figure of the officer erupts forth like an explosive flame. No longer do you recognize the familiar features of Thmê. The officer has taken on the appearance of a fierce lion-headed figure with great wings, dressed in a royal tunic of red and green. He thrusts between you and Anubis, halting your passage with the Banner of the West and the red lamp. The majestic figure speaks to you:

⁶⁷ In the original Order Manuscripts, the names given here were *Nu* and *Hormaku*. *Nu* is a male Deity, whereas *Nuet* is the proper female divinity that is indicated here. *Hormaku* is simply a corrupted form of *Harmachis*. These mistakes and others have been amended here; all of the corrected god-names for this section of the ritual were provided by Adam P. Forrest.

The Priest with the mask of the Lion spake and said: "Thou canst not pass the Gate of the Southern Heaven unless thou canst tell me my name."

(You answer:) *MAU, the Lion, very powerful Lord of Fire, is Thy Name. Thou art RE, the Sun in his strength.*

In what signs and symbols do ye come? (He demands.)

I come in the Letter SHIN, in the Banner of the East, and the symbol of the Cubical Cross. (You reply holding up the banner and the cross.)

The Kerub stands back and traces the sigil of Leo before you with the lamp. A hot gust of air flows over you as he does so. Visualize the sigil at your heart center as your aura is filled briefly with a red Light. Take up the lamp at the station of the Hegemon and trace the sigil in the air before you.

The Kerub speaks once more:

In the sign of the Lion, and in the Name of the Kerub ARYEH, Child of Fire, thou art purified. Pass thou on.

Anubis turns to the station of Keryx in the North, leaving you under the charge of Thmê, who once again becomes your guide. Thmê leads you once around the temple, through the 32nd Path. (The blue-violet of the Tau is speckled with stars now, as if you were looking at the night sky.)

Again you hear Horus speak:

I have passed through the Gates of the Firmament. Give me your hands, for I am made as ye, Ye Lords of Truth! For Ye are the formers of the Soul.

Thmê leads you around to the South and the station of the Hieres. The figure of the officer rises like the crest of a mighty ocean wave. No longer do you look upon the features of Horus, although the characteristics of this new deity are somewhat similar. The officer has taken on the appearance of a great hawk-headed figure with powerful clashing wings, dressed in a royal tunic of blue and orange. He steps in between you and Anubis, blocking your passage with the Banner of the West and the cup. The figure speaks to you:

The Priest with the mask of the Eagle spake and said: "Thou canst not pass the Gate of the Western Heaven unless thou canst tell me my name."

(You answer:) *"TEFNUT, goddess of the Waters, is Thy Name. Thou art TUM, the Sun in his setting."*

"In what signs and symbols do ye come?" (He asks.)

I come in the Letter MEM, in the Banner of Light, and the symbol of the Twenty-two Letters. (You reply holding up the banner and the cross.)

The Kerub stands back and traces the sigil of the Eagle's head (Scorpio) before you with the lamp. A cool sea breeze streams over you as he does so. Visualize the sigil at your heart center as your aura is filled momentarily with a blue Light. Take up the cup at the station of the Hiereus and trace the sigil in the air before you.

The Kerub speaks once more:

In the sign of the Eagle, and in the Name of the Kerub NESHER, Child of Water, thou art purified. Pass thou on.

Thmê leads you once around the temple, through the dark Path of Tau. With each Elemental purification, the movements and whisperings of the shadows lessen until you are barely aware of them.

Horus speaks once more:

Oh Lord of the Universe—Thou art above all things and Thy Name is in all things; and before Thee, the Shadows of Night roll back and the Darkness hasteneth away.

Thmê leads you around to the North and the station of the Keryx. The figure of the officer looms like an unyielding mountain. No longer can you make out the familiar features of Anubis. The officer has taken on the appearance of a mighty bull-headed figure with great wings, dressed in a royal tunic of black and white. He steps between you and Thmê, blocking your passage with the Banner of the West and the platter of Salt. The imposing figure speaks to you:

The Priest with the mask of the Ox spake and said: "Thou canst not pass the Gate of the Northern Heaven unless thou canst tell me my name."

(You answer:) *SERAPIS, the mighty Bull of Earth is Thy Name. Thou art OSIRIS, the Sun at Night.*

In what signs and symbols do ye come? (He demands.)

I come in the Letters ALEPH, MEM and SHIN, in the symbols of Banner and cross. (Hold up the banner and the cross.)

The Kerub stands back and traces the sigil of Taurus before you with the Salt. A cool sense of physical stability envelopes you as he does so. Visualize the sigil at your heart center as your aura is filled temporarily with an Earthy black Light. Take up the Salt at the station of the Keryx and trace the sigil in the air before you.

The Kerub speaks once more:

In the sign of the Ox, and in the name of the Kerub SHOR, Child of the Elements, thou art purified. Pass thou on.

Thmê leads you to the East where you replace the Banner of Light. She then leads you around the temple again, enabling you to replace all the Elements upon the altar as you circumambulate from East to South, West and North.

Visualize all the great Kerubic forms that you have encountered on the Path of Tau. Like mighty pillars with outstretched wings they stand at the four quarters supporting the Vault of the Heavens, surrounded by a starry blue-violet tapestry. They are the guardians of the equilibrium and harmony of the universe and the stewards of the fourfold Name, balancing between the physical and the non-physical realms.

Return to between the pillars and strongly visualize all the officer / godforms at their stations as in the beginning of the ceremony. They have shed their outer appearance as the Kerubim. Hold the Admission Badge for the Path of Tau high and say:

The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally, thus referring to the 22 letters that are placed thereon. Twenty-two are the letters of the Eternal Voice, in the Vault of Heaven, in the depth of Earth, in the Abyss of Water, in the All-Presence of Fire. Heaven cannot speak their fullness—Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them in Water. He hath whirled them aloft in Fire. He hath sealed them in the Air of Heaven. He hath distributed them through the Planets. He hath assigned unto them the Twelve Constellations of the universe.

Put the cross aside and focus your attention on the Tau plaque ahead of you. Say:

The 32nd Path of the Sepher Yetzirah, which answereth unto Malkuth and the letter Tau, is called the Administrative Intelligence, and it is so-called because it directeth and associateth in all their operations, the Seven Planets, even all of them in their own due courses. To it therefore is attributed the due knowledge of the Seven Abodes of Assiah, the Material World, which are symbolized in the Apocalypse by the Seven Churches.

It refers to the universe as composed of the four Elements, to the Kerubim, to the Qlippoth, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative Worlds, Assiah and Yetzirah, and necessarily passes through the Astral Plane, the Abode of the Elementals and the Shells of the Dead. It is the Rending of the Veil of the Tabernacle, whereon the Kerubim and the Palm Trees are depicted. It is the passing of the Gate of Eden.

Go to the West of the altar and focus your attention on the Tarot Key of the Universe. Say:

These ideas are symbolically resumed in the representation of the Twenty-first Key of the Tarot. Within the oval formed of the 72 circles, is a female form, nude save for a scarf that floats round her. She is crowned with the Lunar Crescent of Isis, and holds in her hands, two wands. Her legs form a cross. She is the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis or great feminine Kerubic Angel Sandalphon on the left hand of the Mercy Seat of the Ark.

The Wands are the directing forces of the positive and negative currents. The Seven Pointed Heptagram or Star alludes to the Seven Palaces of Assiah, the crossed legs to the symbol of the Four Letters of the Name.

The surmounting crescent receives alike the influences of Geburah and Gedulah. She is the synthesis of the 32nd Path, uniting Malkuth to Yesod.

The oval of the 72 smaller circles refer to the Schem ha-Mephoresch, or Seventy-two fold Name of the Deity. The twelve larger circles refer to the Zodiac. At the angles are the four Kerubim which are the vivified powers of the letters of the Name Yod Heh Vav Heh operating in the Elements, through which I have just symbolically passed.

Take a few moments to contemplate the Tarot card and its description before continuing:

The Fan, Lamp, Cup and Salt represent the four Elements themselves whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes.

Therefore I shall ever strive to be prompt and active like the Sylphs, but avoid frivolity and caprice. I shall endeavor to be energetic and strong like the Salamanders, but avoid irritability and ferocity. I shall be flexible and attentive to images, like the Undines, but avoid idleness and changeability. I shall be laborious and patient like the Gnomes, but avoid grossness and avarice.

So shall I gradually develop the powers of my Soul, and fit myself to command the Spirits of Elements.

The altar before me represents the material universe. On its right side is symbolically the Garden of Eden, represented by the Hegemon, while on its left side is symbolically Gehenna, the Abode of Shells, represented by the station of the Keryx."

Visualize the following:

Imagine that you are at the end of the starry indigo Path of Tau. The mighty winged Kerubim Adam and Aryeh are at your right side, while Neshor and Shor stand to your left. The Path in front of you remains unobstructed. In your mind's eye imagine that you now stand before the violet Gate that is the entrance leading to the temple of Yesod. Realize that your journey through the 32nd Path has taken you into the astral realm with sights both wondrous and terrifying. The lower astral symbolized by Gehenna is full of illusionary forms created and cast off by humanity, while the higher or upper astral symbolized by the Garden of Paradise is enriched with images Angelic and Divine. This journey has given you the keys to the universe including the four Elements, the seven Planetary influences, and the twelve Zodiacal Signs. It is now your responsibility to use these tools to traverse the universe with wisdom and true perception.

Osiris speaks to you:

I hereby confer on you the Title of Lord (Lady) of the 32nd Path.

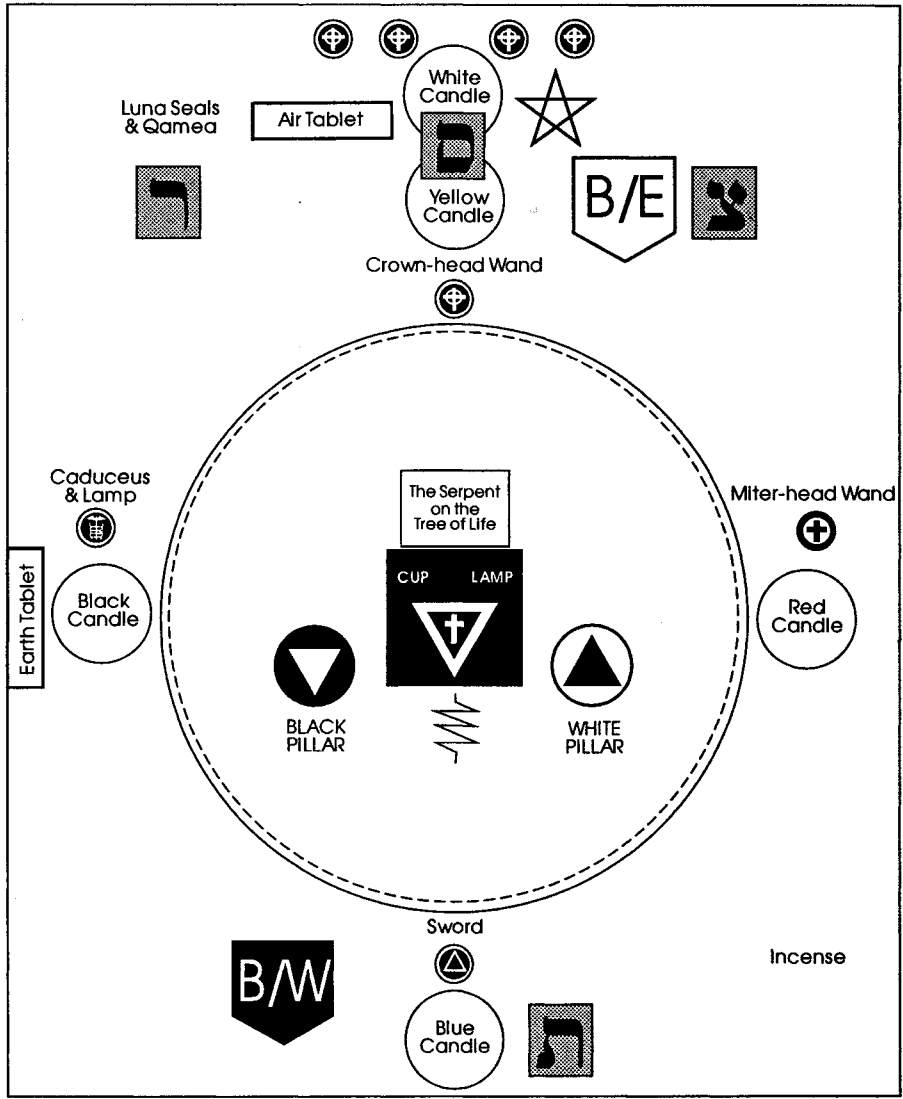
(Say:) I claim the Title of Lord (Lady) of the 32nd Path.

Thmê speaks to you:

You have Passed the Gate of the Garden of Eden and penetrated the Threshold in the Path of the Enterer. Prepare this Hall to reflect the temple of Yesod. Prepare thyself to receive a vision of the Sanctum Sanctorum.

Anubis leads you out into the antechamber where you spend a few moments rehearsing the Fourfold Breath and meditating on the Universe card. Perform the Qabalistic Cross to once again equilibrate the Elemental energies within your aura. When ready, set up 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 Yesod: pillars are moved so that they are slightly West of the altar. Remove the Tarot card of the Universe and the Elements (put the Elements back in their respective quarters). The Banner of the West is placed by the station of the Hieres in the West.



Theoricus Temple for Self-Initiation: Second Set-up

The plaque of the Hebrew letter Tau should be placed in the West behind the Hiereus. In the East should the letters Resh, Samekh and Tzaddi, along with the seal, Qamea, and sigils of Luna. On the front side of the altar should be the diagram of the Flaming Sword. On the top of the altar should be the red cross within the white triangle, apex downwards. Near the top right-hand point of the triangle a red lamp or candle should be placed. At the left-hand corner should be a cup of Water. Just East of the lamp, cup and triangle should be the diagram of the Serpent on the Tree of Life (on a diagram stand).

PART 2: Entry into Yesod

After setting up the Hall, spend a few moments more in relaxed meditation in the antechamber. Visualize the Air triangle once more and then perform the Qabalistic Cross. Take up the Caduceus Admission Badge. When ready, stand just outside the temple door and give the Battery of knocks: 3—3—3. Briefly visualize all of the astral officer/godforms at their respective stations. Then imagine Thmê and Anubis at the entrance facing you. Anubis bids you to enter. Remain just inside the door. You hear the voice of Osiris from the East:

Frater Periclinus de Faustis (Soror Pericline de Faustis), as in the Zelator grade there were given the symbolic representations of the Tree of the Knowledge of Good and Evil, of the Gate of Eden and of the Holy Place, so in this grade of Theoricus, the Sanctum Sanctorum with the Ark and the Kerubim is shown, as well as the Garden of Eden with which it coincides; while in the 32nd Path leading hereunto, through which you have just symbolically passed the Kerubic Guardians are represented, and the Palm Trees or Trees of Progression in the Garden of Eden.

Thmê leads you to the West and places you before the Portal of the 32nd Path of Tau by which you have symbolically entered. She gestures for you to face the station of Hiereus. Horus questions you:

By what symbol dost thou enter herein?

(You answer holding up the Admission Badge:) *I enter by the peculiar emblem of the Keryx, which is the Caduceus of Hermes. The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether, and the Wings stretch out to Chokmah and Binah, the Three Supernal Sephiroth. The lower seven are embraced by the Serpents, whose heads fall upon Chesed and Geburah. They are the Twin Serpents of Egypt—the currents of the Astral Light. Furthermore, the wings and top of the Wand form the*

letter SHIN, the symbol of Fire; the heads and upper halves of the Serpents form ALEPH, the symbol of Air; while their tails enclose MEM, the symbol of Water. The Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them.

Thmê leads you to the West of the altar facing East. Still holding the Caduceus Badge, observe the emblems upon the altar for a few moments. Visualize the following:

In your mind's eye see yourself again at the end of the indigo Path of Tau, facing the Gate to the astral temple of Yesod. A large violet door is in front of you. Carved into it is the letter Yod painted in yellow. The winged Kerubim are at either side of you, blocking your final passage into Yesod with the Banner of the West. You hold up the Caduceus Lamén and proclaim that you have received the Title of Lord/Lady of the 32nd Path. The Banner of the West is removed and the Kerubim permit you final entrance into Yesod. Astrally, you give the Neophyte Signs followed by the Sign of a Theoricus and then step through the door into Yesod.

The temple is a nine-sided chamber colored in rich violet tones. A nine-sided polygon is etched into the floor, while quartz and ebony diagrams of the phases of the moon are etched into the ceiling. A hint of Jasmine is in the Air, and in the center of the room you notice a silver altar upon which is the sacred flame of the temple.

The mighty Kerubim are also here, but their appearance has also changed. They are now seen to have many wings and many eyes. Whereas before each Kerub had the face of one of the Elemental creatures (human, lion, eagle and bull), now each Kerub has the faces of all four. Two pairs of wings grace the bodies of each Kerub, two wings stretched upward and two outward, covering their sides. The glories surrounding the creatures are like sparkling ice, and a flaming light flickers back and forth between the creatures. Only the flashing colors of their tunics suggest which Element each individual Kerub is associated with.

The Archangel Gabriel is here as well, a dark-haired feminine Angel dressed in robes of blue and violet trimmed with orange and yellow. S/he leads you to a silver curtain at the far end of the temple. Giving the Sign of the Spiraling Light, you step through the curtain.

You step out into the Courtyard of the Tabernacle that you first encountered in the preceding initiation. You walk past the altar of Sacrifice and the Laver of Brass and enter the outer chamber of the Holy Place before the golden altar where you previously offered up incense. The familiar table of Shewbread and the Seven-branched Candlestick are in the North and South respectively. You still have some of the coals and incense from your previous journey

to this place. Pouring them out upon the altar flame, you visualize yourself performing the Qabalistic Cross. You then approach the inner chamber of the Most Holy Place. The embroidered veil which separates the two chambers opens and you are afforded a view of the sacred Ark of the Covenant.

The long wooded chest inlaid with gold is just as you remember it. The golden winged Kerubs Sandalphon and Metatron stoop protectively over the Ark. Above the upper lid or Mercy Seat of the Ark is a brilliant glowing white Light, the glory of the Divine Presence or Shekinah. As you gaze into this Divine Light, you are permitted a glimpse of the Garden of Eden: from the brilliant crown of Kether flows a sparkling river of clear pure Water. This river nourishes the bountiful growth of all varieties of plant and animal life. Grains, wildflowers and various types of trees are found here. The shining river splits into four heads, which divide the Garden into four quarters of East (Air), West (Water), North (Earth) and South (Fire). There is a sudden flash of lightning in the Garden which activates a vision of the Tree of Life. In rapid succession the spheres are formed one after the other as the bolt of lightning animates them. Once formed, the Tree of Life in your vision of the Garden, divides into three parts: the spheres on the right-hand side form a pillar of brilliant Flame, the spheres on the left-hand side form a pillar of dark swirling clouds, and the spheres in the center of the Tree are calm and still. As you visualize the Tree, you notice a serpent slowly weaving its way up the branches of the Tree starting at the base of Malkuth, patiently exploring each upraised twig.

The entire vision gradually fades into the brilliant Light above the Mercy Seat of the Ark. The curtain before you closes and obscures once more the Ark and its attending Kerubim. You are once again in the astral temple of Yesod.

Bring the focus of your conscious mind back to the Theoricus Hall. Perform the Adoration to the Lord of the Universe. The officer-form of the Hierophant comes to the East of the altar to indicate the diagrams thereupon. When you are ready, direct your attention to the items on the altar and continue:

The symbols before me represent alike the Garden of Eden and the Holy of Holies. Before me stands the Tree of Life formed of the Sephiroth and their connecting Paths. It is the Key of all things when rightly understood. Upon each Sephirah are written in Hebrew letters, its Name, the Divine Names and those of Angels and Archangels attributed thereto. The connecting Paths are twenty-two in number and are distinguished by the Twenty-Two Letters of the Hebrew alphabet, making with the Ten Sephiroth themselves the Thirty-two Paths of Wisdom of the Sepher Yetzirah.

The course of the Hebrew letters, as placed on the Paths forms the symbol of the Serpent of Wisdom, while the natural succession of the Sephiroth forms the Flaming Sword and the course of the Lightning Flash.

The cross within the triangle, apex downwards, placed upon the altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the triangles refer to the Three Sephiroth: Netzach, Hod and Yesod. The Two Pillars, right and left of the Tree are the symbols of active and passive, male and female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the wilderness, and the hot and moist natures are further marked by the Red Lamp and the Cup of Water.

The Pillars further represent the two Kerubim of the Ark—the right, METATRON, male—and the left, SANDALPHON, female. Above them ever burn the Lamps of their Spiritual Essence, of which they are partakers in the Eternal Uncreated One.

The form of the Hierophant in the East stands in the Sign of Theoricus. The voice of Osiris is heard:

Glory be unto Thee, Lord of the Land of Life, for Thy Splendor filleth the Universe.

Osiris comes around to the West of the altar to give you the secrets of the 2 = 9 grade:

The 2 = 9 grade of Theoricus is referred to Yesod, as the Zelator grade is to Malkuth. The Path between them is assigned to the letter Tau, whose portal in the West you have just symbolically passed.

Prompted by the figure, you exchange the grip of the First Order, which was revealed to you in the preceding grade. Osiris then prompts you to give the Sign of Theoricus and explains:

This Sign emulates a figure supporting a great weight. It represents you in the Path of Yesod, supporting the Pillars of Mercy and Severity. It is the Sign made by the Greek god Atlas, who supported the universe on his shoulders and whom Hercules was directed to emulate. It is the Isis of Nature, supporting the Heavens.

(The figure continues:) The Grand Word is a name of seven letters SHADDAI EL CHAI, which means the Almighty and Living One. The Mystic Number is 45, and from it is formed the Password which is Mem-Heh, the secret Name of the World of Formation. It should be lettered separately when given.

You repeat the words:

The Grand Word is SHADDAI EL CHAI. The Mystic Number is 45. The Password of this grade is MEM-HEH.

(You continue:) "Unto this grade and unto the Sephirah Yesod, the Ninth Path of the Sepher Yetzirah is referred. It is called the Pure and Clear Intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and amendeth the forming of their representation, and disposeth their duties or harmonies, wherein they combine, without mutilation or division.

Osiris continues:

The distinguishing Badge of this grade, which you are now entitled to wear is the sash of the Zelator, with the addition of a violet cross above the triangle and the numbers 2 and 9 in a circle and square respectively, left and right of its summit—and beneath the triangle, the number 32 between two narrow violet lines.

Open the altar and remove the Theoricus sash. As you put it on, visualize the god Osiris investing you with the sash as the mighty Kerubim look on. The figure then points to the three Hebrew letters in the East of the Hall and says:

The three Portals facing you are the Gates of the Paths leading from this grade. That on the right connects with the grade of Philosophus, that on your left with the grade of Practicus, while the central one leads to the Portal.

Osiris as the Hierophant returns to his station. Thmê, the Hegemon takes your hand and leads you to the Enochian Tablet of the East. As you inspect the Tablet say:

This grade especially refers to the Element of Air, and therefore the Great Watch-Tower or Terrestrial Tablet of the East forms one of its principal emblems. 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, ORO IBAH AOZPI, which are borne upon the Banners of the East, and numberless Divine and Angelic Names which appertain unto the Element of Air.

Thmê brings your attention to the Qamea of Luna. You continue:

To the Moon, also, is this grade related. Its Qamea or Mystical Square is shown in the East, with Seals and Names appropriate thereto. It is also shown inscribed upon the Tree of Life, whereon its crescent in increase

represents the side of Mercy—in decrease the side of Severity, while at the full it reflects the Sun of Tiphareth.”

Thmê leads you back to the Western side of the altar, facing the East. Hear the voice of Osiris speaking to you:

I now congratulate you on having attained the grade of Theoricus and in recognition thereof, I confer upon you the Mystic Title of Poraios de Rejectis, which means “Brought from among the Rejected,” and I give you the symbol of RUACH, which is the Hebrew name for Air.

Go to the North to face Anubis of the East. The god traces the sigil of the Caduceus before you. Take up the Caduceus Wand and the lantern. Give a knock. Turn to face the altar and say:

In the Name of SHADDAI EL CHAI, hear ye all, that I (state motto), having made sufficient progress in the study of Occult Science, now proclaim that I have duly advanced to the grade of 2 = 9 of Theoricus. I am Lord/Lady of the 32nd Path and I have received the Mystic Title of PORAIOS DE REJECTIS, and the symbol of RUACH.”

Replace the wand and the lamp.

PART 3: The Closing

Go to the Eastern part of the Hall. There the godform of Osiris traces before you the symbol of the circled cross, bestowing upon you the office of Hierophant. Taking on the officer-form of the Hierophant, give a knock with the scepter and say:

Let us adore the Lord and King of Air.

Turn to face East and visualize the Air triangle. Knock and say:

SHADDAI EL CHAI, Almighty and Everliving, blessed be Thy Name unto the countless ages. Amen. (Give the Theoricus Sign.)

Stand facing the Air Tablet. Visualize the rest of the officer/godforms leaving their stations to face East. Hierous advances to just West of the altar. Hegemon and Keryx advance and stand at the outer sides of the pillars. Give a knock with scepter and recite the Prayer of the Sylphs or Air Spirits:

Spirit of Life! Spirit of Wisdom! Whose breath giveth forth and withdraweth the form of all things: Thou, before Whom the life of beings is but a shadow

which changeth, and a vapour which passeth: Thou, who mountest upon the clouds, and who walkest upon the Wings of the Wind. Thou, who breathest forth Thy Breath, and endless space is peopled: Thou, who drawest in Thy Breath, and all that cometh from Thee, returneth unto Thee!

Ceaseless Motion, in Eternal Stability, be Thou eternally blessed! We praise Thee and we bless Thee in the changeless Empire of Created Light, of Shades, of Reflections, and of Images. And we aspire without cessation unto Thy Immutable and Imperishable Brilliance.

Let the Ray of Thy Intelligence and the warmth of Thy Love penetrate even unto us! Then that which is Volatile shall be Fixed, the Shadow shall be a Body, the Spirit of Air shall be a Soul, the Dream shall be a Thought. And no more shall we be swept away by the Tempest, but we shall hold the bridles of the Winged Steeds of Dawn. And we shall direct the course of the Evening Breeze to fly before Thee!

O Spirit of Spirits! O Eternal Soul of Souls! O imperishable Breath of Life! O Creative Sigh! O Mouth which breathest forth and withdrawest the life of all beings, in the flux and reflux of Thine Eternal Word, which is the divine ocean of Movement and of Truth!"

Through the authority of the office of Hierophant bestowed upon you by Osiris, banish the powers of the Air 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 "EXARP" (ex-ar-pay). Trace the sigil of Spirit in the center and intone "EHEIEH" (Eh-hey-yay). Give the Reversal Sign of the Spiraling Light. Then trace the banishing 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.

Give the License to Depart by saying:

Depart ye in peace unto your habitations. May the blessing of YOD HEH VAV HEH rest with ye. Be there peace between us, and be ye ready to come when ye are called. (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 Keryx where she traces the figure of the cross and triangle in the Air. The godform of Anubis salutes with the Projection Sign—Thmê answers with the Sign of Silence. Anubis slowly fades from view. In this manner, Thmê releases the other godforms in the Hall: Horus, 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 Theoricus 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 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. Say, "In the Name of SHADDAI EL CHAI, I declare this temple closed in the 2 = 9 grade of Theoricus."

Give the Battery of knocks: 3—3—3. Go to the station of the Hiereus and repeat the Battery: 3—3—3. Go to the station of the Hegemon and repeat the Battery: 3—3—3. Give the Theoricus Sign before exiting the temple.☆

The Third Knowledge Lecture

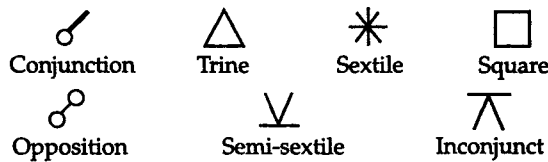
SECTION 1: Basic Astrology—The Aspects



The last major subject that the student will need to know in order to be able to understand a horoscope is that of the aspects. Aspects help to determine how Planets interact within the Signs and houses. When Planets are located at a certain number of degrees away from one another, they are said to be in aspect. Some aspects are harmonious and congenial, while others are conflicting and challenging. The harmonious aspects are mild, benign and comfortable. The conflicting aspects are exciting, stress-producing and sometimes disagreeable.

It should be kept in mind that there is no such thing as a "good" or "bad" aspect. Too many harmonious aspects in a chart can often signify a boring personality. Too many conflicting aspects in a chart can make a person spiteful and mean-spirited. On the other hand a few challenging aspects can strengthen a person's character and make life more stimulating. In astrology, like Qabalah, the *middle* ground provides the strongest and best support.

The *orb* of an aspect is the number of degrees of difference from the exact angle that is permitted for each aspect. In other words, it is the number of degrees within which an aspect is judged to be effective. However, the strongest influence is



felt when the aspect is closer (or exact) in relation to the angle. An exact aspect is called *partile*. A wide or weak aspect is called *platic*.

Example of an orb in a horoscope: Mercury at 28° Aries conjunct Mars at 2° Taurus. An orb of 7° is allowable for the aspect of conjunction. In this instance the orb is 4°.

Some aspects are more important in delineating a horoscope than others. Here we will only be concerned with the seven *major aspects* of conjunction, sextile, square, trine, opposition, semi-sextile and inconjunct.⁶⁸ The following is a brief description of the aspects:

CONJUNCTION

Angle: 0° Orb: 7°

Considered: Favorable or Unfavorable

Key word: EMPHASIS

Conjunction occurs when two or three Planets are situated within an orb of 7 degrees. Normally Planets in a conjunction are all within the same Sign, however, they can sometimes be found in adjacent Signs.

This aspect gives more emphasis to a Sign. Its action is direct and obvious. The more Planets involved, the greater the emphasis. When two Planets are very close in proximity, their energies combine and become almost indistinguishable. Conjunctions are considered favorable or unfavorable depending on which Planets are involved, and whether or not those Planets are harmonious or opposite in character. Other words used to describe this aspect are intensification, fresh activity and concentration. (A conjunction of three or more Planets is called a *stellium*.)

SQUARE

Angle: 90° Orb: 7°

Considered: Unfavorable

Key word: CHALLENGE

A square occurs when two Planets are 90 degrees (or three Signs) apart. In this aspect, the energies of two Planets clash with one another, each trying to make the other conform to its manner of activity. Squares are the tension factors of a Zodiacal chart. Misunderstood, they can be difficult obstacles in one's path. Rightly understood they can be catalysts for decision and movement. Squares signify action: in Cardinal squares this action is swift, in Kerubic squares it is gradual and cautious, and in Mutable squares, the action is changeable and influenced by other factors.

(A *T-square* or *T-cross* occurs when three Planets are involved, two of which are in opposition. A *grand square* or *grand cross* occurs when four Planets are involved, with two pairs in opposition.)

⁶⁸ The minor aspects include: parallel, semi-sextile, nonagon, semi-square, septile, quintile, sesqui-square and biquintile. These do not impact the horoscope as strongly as the major aspects and are listed here only for future reference.

OPPOSITION

Angle: 180° Orb: 7°

Considered: Unfavorable

Key word: PERCEPTION

Opposition is the widest aspect. This aspect occurs when two Planets are 180 degrees (six Signs) apart. This results in a "stand off" or stalemate between two Planets. Opposition delineates rival factors in conflict, which if reconciled can balance each other through the virtue of their polarity. The inherent value of opposition is to cultivate awareness and understanding. This involves the recognition of imbalances within oneself and using the counterbalance of the two Signs involved to equilibrate the problem. Compromise between the polarized forces is achieved through cooperation.

TRINE

Angle: 120° Orb: 7°

Considered: Favorable

Key word: HARMONY

A trine occurs when two Planets are 120 degrees (four Signs) apart. This most favorable aspect allows easy interaction between the Planets involved, both of which when trined share a similarity of purpose. Trines allude to creativity, inspiration, balance, ease of movement, pleasure, and the natural flow of things. This is not always positive, however, since the lack of tension between Planets means that there is no obligation to use the Planets to one's advantage. This may result in complacency and the inclination to choose the path of least resistance.

(A *grand trine* occurs when three Planets are in trine with one another, all in the same triplicity or Element. An Example would be a *grand Water trine*, where the Planets involved would be positioned in all three Water Signs of Cancer, Scorpio and Pisces.)

INCONJUNCT

(quincunx)

Angle: 150° Orb: 5°

Considered: Unfavorable

Key word: ADAPTATION

The inconjunction occurs when two Planets are 150 degrees (five Signs) apart. The Signs involved within this aspect are totally unrelated to each other. They do not share the same element, quality or gender (active/passive). Since they have little in common, it is difficult to harmonize their energies.

Inconjunct is the most difficult aspect to understand because its effects are not as noticeable as those of the other "unfavorable" aspects. There is a perception of slight tension and disharmony that is hard for the conscious mind to grasp. False hopes and self-delusion can result. A person experiencing inconjunction often feels that some problem is about to be solved, yet the solution is constantly just out of reach.

This difficult yet challenging aspect calls for a change in attitude and old familiar routines. It signifies a necessity to adjust to the conditions dictated by the Planets and the houses involved.

SEXTILE

Angle: 60° Orb: 5°

Considered: Favorable

Key word: OPPORTUNITY

A sextile occurs when two Planets are 60 degrees (two Signs) apart. This aspect characterizes Signs that are of the same elemental "gender": active/positive Signs or passive/negative Signs. (Water and Earth Signs can sextile each other—Air and Fire Signs can do the same.)

The sextile promotes compatibility, affiliation, communication, and exchange of understanding and expression between two Planets. It encourages a blending and integration between the Planetary energies resulting in cooperation. However, these qualities must be actively and consciously engaged in order to benefit from them.

SEMI-SEXTILE

Angle: 30° Orb: 1°

Considered: Favorable

Key word: SUPPORT

A semi-sextile occurs when two Planets are 30 degrees (one Sign) apart. This aspect is of mixed quality—it is rhythmically favorable, yet it involves Planets located in inharmonious Signs. The two Planets will support each other in an external sense, but will not share any true inner communication. This aspect is not considered to be very strong.✧

Erecting a Natal Chart

Once the student has committed to memory the astrological basics given in the previous chapters concerning the Signs, the Planets, the houses, and the aspects, the next step is to erect a birth chart. To accomplish this, the student will need to obtain certain natal information and additional books to aid in the mathematical calculations. For the purpose of this study course, we recommend that the reader begin by figuring out his/her own natal chart.

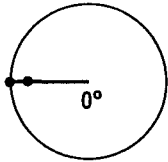
One essential fact that can never be overstated is the importance of keeping a written record of all your horoscope calculations. Of course the student should keep a record of all magical workings, meditations, grade work, and the like, but for accurate chart casting this is imperative.

Time of Birth:

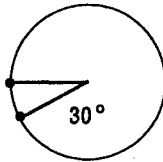
It is important to know the exact time of birth. A copy of your Birth Certificate which can be found on file at the State Board of Health is the most accurate record of this. Other sources include baby books, hospital records or possibly the family Bible. A written record should always be sought out, if possible.



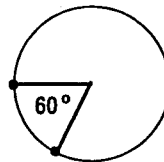
Conjunction



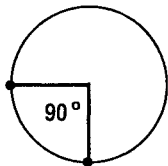
Semi-sextile



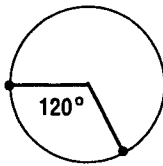
Sextile



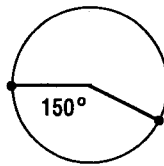
Square



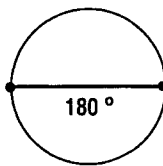
Trine



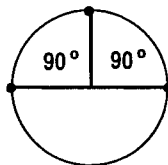
Inconjunct



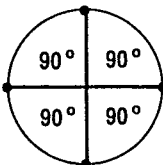
Opposition



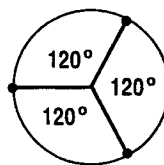
T-Square



Grand Cross



Grand Trine



The Aspects

Mathematical Equivalents

The student should memorize the following information:

12 Signs = 360° , the circumference of the Zodiacal wheel.

30° (degrees) = 1 Zodiacal Sign.

60' (minutes) = 1 degree or 1 hour.

60" (seconds) = 1 minute.

Longitude and Latitude

It is important to know the longitude and latitude of the place of birth. For the purpose of geography, the Earth is sectioned by two theoretical sets of circles. The point of reference for the first set of circles is the *Equator*, while the focal point for the second set of circles is the *Prime Meridian*.

The *Equator* circles the middle of the globe from East to West and is used to calculate distances North or South of the Equator. Circles of geographic measurement which occupy fixed positions North and South of the Equator are called parallels of latitude.

The *Prime Meridian* circles 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). Circles of measurement located East and West of the Prime Meridian are called *meridians of longitude*.

For example: The City of Tampa, Florida is located at a latitude 27° (degrees) $57'$ (minutes) North of the Equator, and having a longitude of 82° (degrees) $27'$ (minutes) West of the Prime Meridian. Thus we would designate the exact location of Tampa, Florida as $82^{\circ}W27' 27^{\circ}N57'$.

Time Abbreviations

In the science of Astrology, many abbreviated terms are used to indicate time. It would benefit the student to commit the following list to memory:

ST—Standard Time

DST—Daylight Saving Time

ST—Sidereal or Star Time

EDT—Eastern Daylight Time

CST—Central Daylight Time

MDT—Mountain Daylight Time

LTE—Longitude Time Equivalent

TCST—True Calculated Sidereal Time

TLT—True Local Time

WT—War Time

GMT—Greenwich Mean Time

EST—Eastern Standard Time

MST—Mountain Standard Time

PST—Pacific Standard Time

PDT—Pacific Daylight Time

PM—Prime Meridian

LMT—Local Mean Time

Essential Reference Tools

An *Ephemeris*—a book that provides the exact daily location of each Planet at noon or midnight for Greenwich, England (exactly 0° longitude). (Note: the examples given here were calculated with a noon Ephemeris.)

A *U.S. Atlas*—which describes longitudes and latitudes in the U.S.

An *International Atlas* which describes longitudes and latitudes outside the U.S.

Time Changes in the U.S.A. and Time Changes outside the U.S.A.—books which describe time zones, daylight savings time and wartime changes. (Note: some atlases already contain this information.)

A book on the *Tables of Houses*—there are several different books describing these tables. We recommend the *American Book of Tables*.

Calculating Time

Different time zones are established along the meridians of longitude. Therefore locations having the same longitude will have the same time, no matter how far North or South they are. However, even though two cities like Tampa and Miami are both in the Eastern Time zone and use that zone to *standardize* time, the distance between them in longitude (East—West) means that sunrise in Miami occurs earlier than sunrise in Tampa.

Local Mean Time

LMT or true local time is the actual time of a birth at a given location. It signifies the *actual* time as opposed to the clock time which is standardized for the entire time zone. LMT measures the time at the place of birth in relation to the longitude from 0° at Greenwich, England. In order to figure out the difference between LMT and the given clock time, *distance must be converted into time*.

The sun takes four minutes of time to travel 60 minutes or 1° (degree) in longitude. (Although the exact rate of the sun's daily motion in the Zodiac can vary with the position of the earth in its orbit from as little as 57'06" up to as much as 62'30" in the Zodiac.) Remember that in converting distance into time, 1° is equal to one hour or 60 minutes. In order to determine the LMT the *birthplace longitude must be multiplied by 4 and the result divided by 60*. (Later in this section, we will explain what is to be done once the LMT has been determined.)

Daylight Savings Time

Check a book of time changes to find out if the birth was in an area which was observing Daylight Savings Time (or War Time as it used to be called). DST sets the clock one hour ahead, so if the birth time occurred during DST, you must subtract one hour from the given time of birth before continuing with your calculations.

Steps in Erecting a Natal Chart

1. *Establish the date, time and place of birth.* (If the exact time is not known, use the closest known time. If no birth time is known, calculate from noon, although it will be impossible to determine either the Ascendant, Midheaven or house positions—thus limiting the horoscope.)

2. *Determine the Ascendant and Midheaven.* These calculations follow different lines for Eastern and Western longitudes, and for AM and PM birth times. For examples, we will use individuals born at 3:00, AM or PM, local time, occurring at longitudes both East and West of the Prime Meridian, Greenwich, England. (Note:

For Southern latitude births, continue as prescribed below until you have the local sidereal time at birth.)⁶⁹

STAGE 1: Time Conversion

As you begin, you must convert the local birth time to Greenwich Mean Time (GMT). Check carefully to determine whether one or two hours had been added to the local standard time at the time of birth, as in the case of Daylight Savings Time or Summer Time. (The *Book of Time Changes* will list this information.) The extra hour or two added should be subtracted from the True Local Time (TLT) before continuing the calculations.

West of Prime Meridian		East of Prime Meridian	
<i>Place of birth—Buffalo, NY</i> (79° West—43° North)		<i>Place of birth—Athens, Greece</i> (24° East—38° North)	
3AM	3PM	3AM	3PM
To convert to GMT, 5 hours must be added—the difference between GMT and EST (Eastern Standard Time).		To convert to GMT, 2 hours must be subtracted—the difference between GMT and local time.	
3 AM EST plus 5 hours = 8 AM GMT	3 PM EST plus 5 hours = 8 PM GMT	3 AM Local Time minus 2 hours = 1 AM GMT	3 PM Local Time minus 2 hours = 1 PM GMT

STAGE 2: Finding Local Sidereal Time at Birth

After converting the birth time to Greenwich Mean Time, another conversion is needed. You must now calculate the *equivalent sidereal time at Greenwich*. *Sidereal Time* refers to the actual time taken by the Earth to complete a total revolution upon its axis, as opposed to the 24-hour divisions of the day that we use for a convenient measure of time.

To begin this calculation we must refer to the *Sidereal Time at Greenwich at noon on the date of birth*. This can be found by looking in an Ephemeris (It is usually described in the Ephemeris as *Sid. Time*. or *ST*) For our examples, we will assume that the date of birth was December 16, 1954. The Ephemeris tells us that the Sidereal Time at Greenwich at *noon* on that date was 17h 38m 23s, (17 hours 38 minutes 23 seconds). We must now find the interval between the GMT birth time and noon on that same date.

(Note: If your calculations have taken you into the day following the birth date, determine the interval between the GMT time and noon of that day, not the actual birthday. If your calculations have led you into the day prior to

⁶⁹ For individuals born in a Southern latitude, continue as follows: always add 12 hours to the local sidereal time. In Southern latitudes the order of the Signs must be reversed; therefore if the Table of Houses gives the Ascendant as Aries 15°12' and the Midheaven as Capricorn 5°, the true Ascendant is Libra 15°12' and the true Midheaven is Cancer 5°.

the birth date, find the interval between the GMT time and noon of that day, not the actual birthday.)

For our examples:

8 AM—GMT	8 PM—GMT	1 AM—GMT	1 PM—GMT
count ahead to noon	count back to noon	count ahead to noon	count back to noon
= 4 hours	= 8 hours	= 11 hours	= 1 hour

We have obtained the Sidereal Time (ST) at the Prime Meridian at noon on the date of birth. The next step is to discover the *Sidereal Time at Greenwich at the time of birth on the date of birth*. In order to do this we must employ the interval time just determined, adding to or subtracting from our Sidereal Time (In our example: 17h 38m 23s), for AM—subtract, for PM—add. (Remember that if your calculations have lead you into the days before or after the birth date, use the Sidereal Time at noon on that day and not that of the actual day of birth.)⁷⁰

For our four examples:

ST at Greenwich for noon on birthday = 17h 38m 23s AM - 4 hrs = 13h 38m 23s	ST at Greenwich for noon on birthday = 17h 38m 23s PM + 8 hrs = 25h 38m 23s	ST at Greenwich for noon on birthday = 17h 38m 23s AM - 11 hrs = 6h 38m 23s	ST at Greenwich for noon on birthday = 17h 38m 23s PM + 1 hr = 18h 38m 23s
------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------

We must now make an adjustment to allow for the difference between Sidereal and regular time. This is called the *Acceleration on the Interval*. This is accomplished by adding or subtracting ten seconds for every hour and one second for every six minutes of interval time, always following the rule of subtracting for AM, adding for PM.

For our examples:

AM: subtract	PM: add	AM: subtract	PM: add
interval = 4 hrs.	interval = 8 hrs.	interval = 11 hrs	interval = 1 hr.
<i>Accel on Inter.</i> = 40s.	<i>Accel on Inter.</i> = 80s.	<i>Accel on Inter.</i> = 110s.	<i>Accel on Inter.</i> = 10s.
13h 37m 83s	25h 38m 23s	6h 36m 143s	18h 38m 23s
- 40s	+ 80s	- 110s	+10s
= 13h 37m 43s	= 25h 39m 43s	= 6h 36m 33s	= 18h 38m 33s
ST at Greenwich	ST at Greenwich	ST at Greenwich	ST at Greenwich

This tells us the *Sidereal Time at the Prime Meridian for the time of birth*. Next we must convert this to determine the Sidereal Time for the time of birth at the place of birth. The difference in time depends on the distance between Greenwich and the place of birth. This is known as the *Longitude Equivalent in Time*. To arrive at that figure we multiply the birthplace longitude by 4, naming the resulting numbers hours, minutes, and seconds; thus converting longitude distance into time:

⁷⁰ If your calculations ever leave you with a negative (minus) number for the ST at Greenwich, add 24 hours.

Buffalo, NY

Longitude = 79° West
 $79^{\circ} \times 4 = 316^{\circ}$
 Divided by 60
 = **5h 16m** (*in time*)

Athens, Greece

Longitude = 24° East
 $24^{\circ} \times 4 = 96^{\circ}$
 Divided by 60
 = **1h 36m** (*in time*)

The next step is to add or subtract the longitude equivalent in time to/from the Sidereal Time at Greenwich for the time of birth. For East we add, for West we subtract.

For our four examples:

ST at Greenwich = 13h 37m 43s	ST at Greenwich = 25h 39m 43s	ST at Greenwich = 6h 36m 33s	ST at Greenwich = 18h 38m 33s
<i>West—subtract</i>	<i>West—subtract</i>	<i>East—add</i>	<i>East—add</i>
- 5h 16m	- 5h 16m	+ 1h 36m	+ 1h 36m
= 8h 21m 43s	= 20h 23m 43s	= 8h 12m 33s	= 20h 14m 33s
LOCAL SID. TIME AT BIRTH	LOCAL SID. TIME AT BIRTH	LOCAL SID. TIME AT BIRTH	LOCAL SID. TIME AT BIRTH

The *Local Sidereal Time at birth and at the place of birth*, is a crucial factor for determining the Ascendant and the Midheaven. It is now a simple matter of referring to the Tables of Houses (listed in *The American Book of Tables*) which tabulate the Ascendant and Midheaven for various latitudes. Our four examples would show:

Asc = 27° ♎	Asc = 28° ♉	Asc = 27° ♎	Asc = 21° ♎
MC = 3° ♏	MC = 4° ♎	MC = 1° ♏	MC = 2° ♎

3. *Drawing up the Natal chart.* On a blank Zodiacal chart, like the one shown which is marked off into degrees, draw in the *Horizon line* using a straight edge and pencil. This will intersect the circle on the left and right (Zodiacal East and West). If the Ascending Sign is 27° , count 27° down from the cusp of the Ascendant or Rising Sign. Then count 27° up from the cusp of the Sign opposite the Ascendant. Draw the Horizon line connecting these two points on the chart. Draw in the symbol, degree and minute of the Ascendant Sign.

Mark off the degree of the Ascendant in each section of the chart, counter-clockwise around the chart, and join each marked point to its opposite on the other side of the circle. Number these twelve (30°) divisions counter-clockwise, with the first house situated immediately below the Ascendant.

Draw the symbols of the twelve Signs in the outer circle, in counter-clockwise order, beginning from the Ascendant Sign. (For example if the Ascendant Sign is 27° Libra, the next divisions reading counter-clockwise below Libra would be Scorpio, Sagittarius, etc.)

Place the Midheaven in the appropriate Sign, marking it with the letters MC, along with the degree and minute. The letters IC should be drawn at the opposite point on the Chart.

Short form for Erecting a Natal Chart			
Name			
	Day	Month	Year
Birthdate			
Birthplace			
Latitude			
Longitude			
STAGE 1: Time Conversion			
Birthtime as given *a.m., p.m.			
Zone Standard *(East -, West +)			
*Summer (or Double) Time (-)			
Greenwich Mean Time *a.m., p.m.			
Greenwich Mean Time date (If altered by conversion)	Day	Month	Year
STAGE 2: Finding Local Sidereal Time at Birth			
	Hours	Minutes	Seconds
Sidereal Time noon G.M.T.			
Interval *to/from noon *a.m. -			
p.m. +			
Result			
Acceleration on interval *a.m. -			
p.m. +			
Sidereal Time at Greenwich at birth			
Longitude equivalent in time			
*East +			
*West -			
Local Sidereal Time at birth (subtract 24 hours if necessary)			
For southern latitudes add twelve hours and reverse signs.			
*Delete whichever is not required.			

Blank Zodiacal Chart

	Cardinal	Kerubic	Mutable
Fire			
Water			
Air			
Earth			

Name _____
 Birth Date _____
 Place _____
 Time _____
 LST _____

	Cardinal	Kerubic	Mutable
Fire			
Water			
Air			
Earth			

Name _____

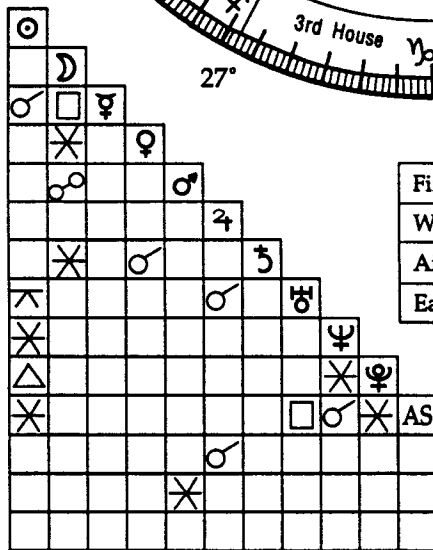
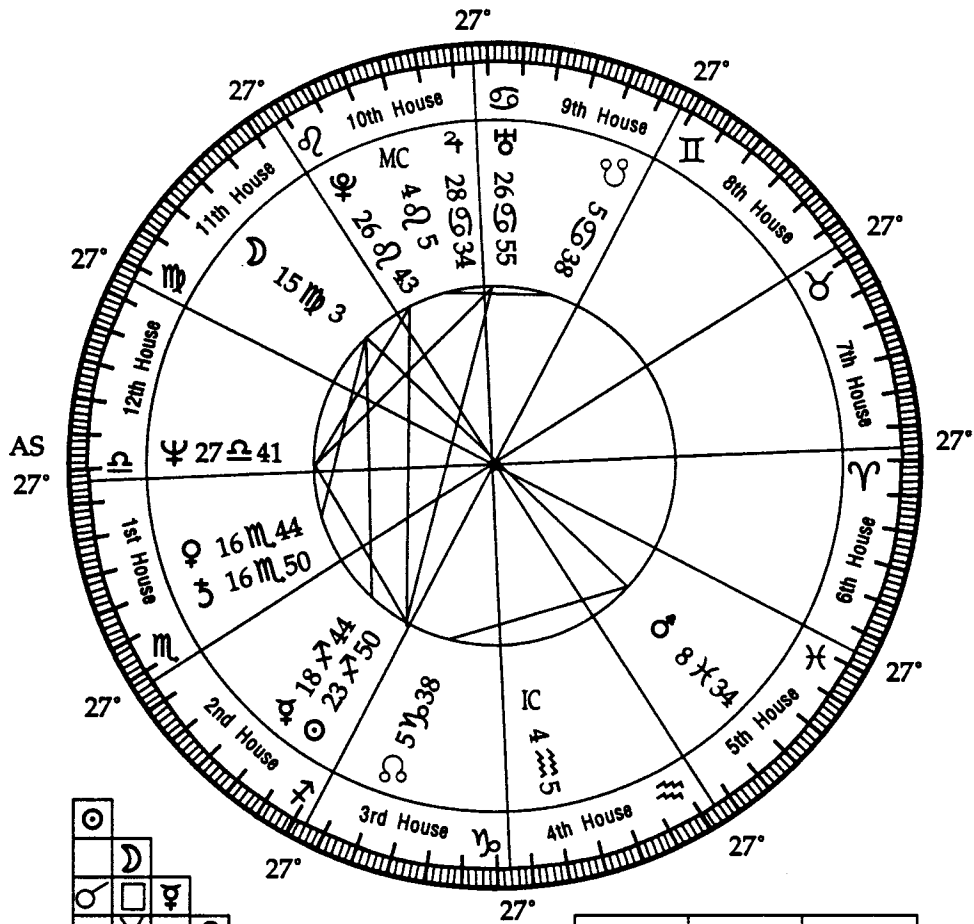
Birth Date _____

Place _____

Time _____

LST _____

Blank Zodiacal Chart marked off in 30° Divisions



	Cardinal	Kerubic	Mutable
Fire		♀ MC ☉ ♀	
Water	♁ ♁ ♁	♀ ♁	♂
Air	AS ♀		
Earth	♁		♁

Name John Smith
 Birth Date 12/16/54
 Place Buffalo, NY
 Time 3 AM
 LST 8h 21m 43s

Sample Chart

Mark down the Planetary symbols in the appropriate Signs within the middle circle of the chart. (The degrees and minutes of the Planets are to be found by consulting an Ephemeris for the date of birth.)

Determine the aspects and place their symbols next to those of the appropriate Planets in the aspect grid. Within the inner circle of the chart, draw a series of marks opposite the marked positions of the Planets. (Do not mark the Ascendant or MC in this manner.) If two Planets are in aspect to each other (having the correct angle within the accepted orb), join the appropriate markings. Use lines of various colors to join different types of aspects, for example: a black line for squares and oppositions, a red line for trines and sextiles, and a green line for minor aspects. (Conjunctions are so close in proximity that they do not need to be marked.)

Refer to the Ephemeris for the locations of the Lunar nodes and mark their positions on the middle circle. (Remember that the South Node is always directly opposite the North Node.)

The Natal Chart is now complete and ready for interpretation. (Please note that the house system we have used here is the *Equal House* system, in which all twelve houses are of Equal size. Other Astrologers prefer either the *Placidus* system or the *Koch* system, in which the houses can be of various sizes. Once the student is thoroughly familiar with the construction of a chart in the Equal house system, a Zodiacal wheel that has been previously marked off into 30° sections may be used.)✧

The previous method describing the erection of a Natal chart is sufficiently accurate for beginning student of this course. However, we have included a more detailed method which will have increased accuracy that may be needed for more detailed Astrological work, such as Progressed Charts, Solar Revolution Charts, Horary Astrology and divinatory work. This second technique includes directions for correcting the positions of the Planets—which can be especially useful in regards to fast-moving Planets, like the Moon. The *Alternate Method for Chart Erection* which follows may seem simpler to some, more complex to others. At any rate, we offer it here to those students who wish to obtain a more precise chart.

(Note: the Diurnal Tables of Planetary Motion can be purchased through the American Federation of Astrologers.)✧

Alternate Method for Chart Erection

(Noon-hour Ephemeris)

I. Determine Birth Time (Use Time Changes book)

1. Note Time Zone (EST, CST, MST, PST, etc.) of birth.
2. Note if Daylight Savings Time (DST) or War Time (WT) was in effect, and if so, *subtract* 1 hr. from Clock Time giving Birth Time. Otherwise, Birth Time is the same as Clock Time.
3. Note at top of worksheet whether using noon or 0-hour Ephemeris.

II. Determine True Local Time (TLT) and Greenwich Mean Time (GMT)

- A. TLT (Use Longitudes-Latitudes book)

1. Find number of degrees birthplace is East or West (the difference in degrees of Longitude) of the Standard Time Meridian in use; *Multiply* this by 4 minutes.
2. If birthplace is East of meridian, *add* results to birth time.
If birthplace is West of meridian, *subtract* results from birth time.

B. GMT

1. Find number of degrees birthplace is from Greenwich (0° Long.); *multiply* this by 4 minutes.
2. If birthplace is West Longitude (USA), *add* results to TLT.
If birthplace is East Longitude (Europe), *subtract* results from TLT.
3. (Short method:) *Add* to birth time—5 hours for EST, 6 hours for CST, 7 hours for MST, 8 hours for PST.

III. Determine True Calculated Sidereal Time (TCST) and House Cusps

A. TCST (use Ephemeris)

1. Note from Ephemeris of birth month and year the Sidereal Time (ST) of the day of the noon previous to TLT.
2. *Add* 10" for each 15° of Longitude if West (USA) of Greenwich (EST—50", CST—60", MST—70", PST—80").
Subtract 10" for each 15° of Longitude if East (Europe) of Greenwich.
3. *Add* time elapsed (interval) between previous noon and TLT.
4. *Add* 10" per hour interval found in the previous step (# 3).

B. House Cusps (use Table of Houses)

1. Find Latitude nearest that of birthplace.
2. Find Nearest Sidereal Time (NST) to TCST and record cusps and degrees starting with 10th. (Opposite, remaining cusps are same degrees with opposite Signs.)

IV. Determine Planetary positions at Birth Time (use Diurnal Tables)

1. Find interval between GMT and noon on GMT day.
2. Find actual travel of Planets in 24 hours: *Subtract* positions on day of noon previous to GMT from those on noon following GMT (this is Daily Motion).
3. Find correction or actual travel during interval (1.) using these rates (2.) and GMT interval (1.).
4. If GMT is P.M.—*add* results to Planet's positions for noon on GMT day.
If GMT is A.M.—*subtract* results from noon of GMT day.
If planets are Retrograde, reverse this rule.

Supplement to Step IV: Determining the Planetary Positions at Birth

Bear in mind that the positions of the Planets listed in the Ephemeris will be accurate only for those born in Greenwich at Noon (if a Noon Ephemeris is used) or at Midnight (if a Midnight or 0-hour Ephemeris is used). Correcting for the difference in Longitude is accomplished by determining the ASC or MC and copying in the house cusps from a Table of Houses.

But one must also correct for the movement of the Planet from its listed position in the Ephemeris and the time which the person was actually born—which in the case of the Moon may be considerable. This is accomplished as follows using a Noon Ephemeris:

Step 1: Find the Interval between the Greenwich Mean Time (GMT) and NOON on the GMT DAY (which may be different from the date of birth). This is the GMT Interval.

Step 2: Find the actual travel of the Planets in 24 hours by subtracting the position listed for the Planet at Noon on the day *previous* to GMT from the position listed at Noon *following* GMT.

Step 3: Use the Interval found in Step one and the Rate found in Step 2 to determine the actual travel during the interval. Use the Tables of Diurnal Planetary Motion published by the American Federation of Astrologers.

Step 4: If the GMT is PM, *add* the results to the position of the Planet as listed for Noon on the GMT DAY. If GMT is in the AM, *subtract* the results from the position listed for GMT Day.

Example: A birth on January 2, 1953 in Oakland, California at clock time of 4:25 PM. The GMT will be 12:25 AM on GMT DAY (January 3).

Step 1.

11:60	(eleven hours/sixty minutes or NOON)
- 00:25	GMT (if GMT is 12 something, drop the 12.)
11:35	= GMT Interval

Step 2. Find the actual travel of the Planets. In this example we will determine the daily motion for two of them, the Sun and the Moon.

<i>Sol</i>				<i>Luna</i>		
D	M	S	Sign	D	M	Sign
12	49	58	♃	19	19	♈
		<u>-11:48:49</u>			<u>-7:23</u>	
		1:01:09	= 61':09"		11:56	= Daily Motion

Note that the Daily motion of the Sun is converted into minutes and seconds. This is because the table of Diurnal Planetary Motion for determining the Sun's position is formatted in that manner.

Step 3. Now we need to take these two bits of information and adjust the position shown in the Ephemeris for the actual time of birth.

First the Sun: Use *TABLE I* in the Diurnal Table for the Sun (and only the Sun). Across the top of the page of Diurnal Table I, find the description of Minutes and Seconds which is closest to the Daily Motion computed above in Step 2—(61'12"). (*Table I* has two separate columns of figures—one for Hours and one for minutes.)

Find the number of *Hours* of the GMT Interval and move to the right until you are in the column represented by the Daily Motion of 61':09" and record the resulting figure below on line A.

Short form for Erecting a Natal Chart (Alternate Method)

Hour Minute Seconds

_____ _____ _____ Clock Time
 _____ _____ _____ Less DST or WT
 _____ _____ _____ Birth Time
 _____ _____ _____ +/- from Meridian
 _____ _____ _____ TLT (AM or PM) Date _____

To Compute GMT

_____ _____ _____ TLT
 _____ _____ _____ Hours from Greenwich
 (+ if West Long.)
 (- if East Long.)
 _____ _____ _____ GMT (AM or PM) Date _____

To Determine ASC and House Cusps using Noon Ephemeris

_____ _____ _____ Sid. Time at the Noon previous to Birth.
 _____ _____ _____ Sidereal Date _____
 _____ +/- 10 seconds for each 15 degree
 _____ Long. (EST--50"; CST--60" etc.)
 _____ _____ _____ TLT Interval (Time interval from previous
 Noon to True Local Time.
 _____ 10" per Hour correction of TLT Interval
 _____ _____ _____ Totals for each column
 _____ _____ _____ (If totals above are in excess of 24 hrs.,
 subtract 24:00:00)
 _____ _____ _____ True Calculated Sidereal Time
 (TCST) at Latitude
 _____ N _____ or _____ S _____

In a Table of Houses find the Sidereal Time nearest to the TCST and record the House Cusps listed for the Latitude of Birth. Generally only one half of the cusps are listed. Enter the opposite sign with the same degrees on the opposite house cusp.

Then find the number in the *Minutes* column listed under the closest Daily Motion, record it below on line B, and add the two together. Remember that you are adding minutes and seconds (base 60.)

$$\begin{array}{r} \text{A} \quad 28':03'' \\ \text{B} \quad + 1':29'' \\ \hline 29':32'' \end{array}$$

Then subtract this figure from the position listed in the Ephemeris on Noon of the GMT DAY if GMT is in the AM and add if it is PM. (Reverse this rule if Planet is retrograde.)

$$\begin{array}{r} 12:49':58'' \\ - 29':32'' \\ \hline 12:20':26'' \end{array}$$

Sun in Capricorn 12^o:20':26". (Always compute down to the second for the Sun.)

Follow these four steps for the Moon using *Table II*. Table II is used for the correction of all Planet positions except the Sun.

<i>Step 2</i>	<i>Step 3</i>	<i>Step 4</i>	<i>Moon's position</i>
19 ^o Leo 19'	5:28:10	19:19	
<u>-7</u> 23	<u>17:24</u>	<u>-5:46</u>	13 ^o ♏ 53'
11 56	5:45:34	13:33	

(It is not necessary to calculate beyond degrees and minutes on Planets other than the Sun.) Use this formula to calculate the Planetary positions of Mercury, Venus and Mars. The remaining Planets move very slowly and need no correction.✧

Interpreting a Horoscope

Throughout the Knowledge Lectures, the student has been given the basic building blocks of Astrology. Once these principles are understood, the final step is to learn how to interpret or *delineate* all the information that comprises a horoscope. Much of this interpretive knowledge comes through reasoning, common sense and an understanding of human nature. It includes the ability to call to mind key phrases and words which are associated with each *Sign, Planet* and *house*.

No matter what Sign a Planet may be located in, the natural Sign of the house involved also lends its influence to the interpretation. For example: **Mercury in Taurus in the fifth house**. The key word for Mercury is *reasoning powers*. Other words describing Mercury include *communication* and *awareness*. The key word for Taurus is *stability*. Other Taurean words include *practical* and *sensual*. The fifth house is the house of *creativity, love* and *pleasure*. Leo, the natural Sign of the fifth house is associated with the keywords *magnetism, charitable* and *self-confident*.

One can therefore summarize Mercury in Taurus in the fifth house (of Leo) in the sentence: *The stable and practical faculty of reason and awareness will be displayed creatively with self-confidence, (or) communication of pleasures and love will be given with charity and sensuality.*

For another example: **Jupiter in Cancer in the third house.** Important words for Jupiter are *expansion, philosophy, and prosperity.* Key words for Cancer are *devotion, nurturing, and sensitive.* The third house is the house of *conscious awareness and communication.* Gemini, the natural Sign of the third house is associated with the keywords *versatile, literary and inquisitive.*

Thus Jupiter in Cancer in the third house (of Gemini) can be described as: *The philosophical nurturing urge of this individual will be communicated with great versatility and skill, (or) Sensitive awareness and devotion to higher philosophical ideals will lead to expansion of literary pursuits.*

(Of course no Astrologer would use such convoluted language while talking to a Querent. In simpler terms, a person with this placement of Jupiter in the chart will tend to talk a lot about his/her feelings.)

Oftentimes house placement of a Planet will modify the influences of certain Signs in which the Planet is located. For instance **Venus in Aries in the tenth house** (Capricorn rules the tenth house). Aries is *Aggressive and Impulsive.* Venus symbolizes *affections, and social pursuits.* The tenth house refers to *honor, ambition, and profession.* Capricorn is *conservative and prudent.* One might conclude that this individual's professional and social pursuits would be approached in an aggressive fashion, however the prudent nature of Capricorn would serve to temper the impulsiveness of Aries.

A Planet will also function differently depending upon whether the house it is located in is Angular, Succedent or Cadent. An individual with Sun in Scorpio will be less temperamental and more easy-going when the Sun in Scorpio falls within a Cadent (Mutable) house rather than a Succedent (Kerubic or Fixed) house. An Angular (Cardinal) house placement might still indicate a temperament that is still volatile but not long lasting.

The houses are the constant variables in a horoscope. The Signs and the Planets do not change their basic characteristics; it is always the houses which are the various arenas for activity, and they are subject to change quite a bit.

The only way to truly learn how to interpret a Zodiacal chart is through *constant* practice. We highly recommend that the student obtain some good books on horoscope interpretation, including the series *The Only Way to Learn Astrology* (vol. 1-3) by Marion D. March and Joan McEvers.

A Zodiacal chart should bring questions to the Astrologer's mind. While interpreting the chart, the Astrologer should dialogue with the Querent and ask for answers to those questions in order to ground him/her self within the framework of the Querent's circumstances and worldview first. Then the Astrologer reads the possibilities which are apt to apply to the Querent.

Using the techniques mentioned here, the student is encouraged to look at *several* different horoscopes and try to delineate each one in accordance with the information s/he has accumulated through the Knowledge Lectures.

Aspecting

The influence of the aspects must also be examined when interpreting a chart. It is important to remember that aspects are calculated by counting Signs (not by counting houses), and each Sign has thirty degrees. In addition, if a Planet is in its dignity or exaltation, it can manage all aspects in a more harmonious fashion.

To find the aspects, take the degree position of each Planet, then proceed to add and subtract seven degrees, the widest possible orb permitted for most of the major aspects. (Some aspects have an orb of only five degrees or one degree.) Determine if any Planets form an aspect with each other within the allowed orb of degrees.

The following list includes two examples of aspects:

♀ 16° II ♂ 11° ♃
♃ 4° ♌ □ ♈ 28° ♈

Example One: Mercury 16° Gemini is in opposition to Mars 11° Sagittarius. Example Two: Jupiter 4° Leo is square to Saturn 28° Aries.

The aspects can be interpreted using the same techniques mentioned above—the knowledge of keywords for the Signs, the Planets, the houses *and* the aspects. (Squares are always stressful and challenging, trines are always harmonious, etc.)

Aspects which encompass two different Signs can occur at the beginning or end of a Sign. This is an aspect *out of Sign*, so long as it is still within the permitted orb of degrees.

A *forming* or *applying* aspect occurs when one Planet is said to move toward another (toward an exact aspect). A *separating* or *waning* aspect occurs when one Planet is said to move beyond another (past an exact aspect). The forming aspect is the stronger of the two. The faster-moving Planet (active) is always listed before the slower-moving one (passive). A forming aspect indicates something that you are advancing towards. A separating aspect refers to something that has been recently experienced.

Solar aspects are very important to the character makeup of the individual. However all aspects shed light upon the personality, since they are in fact responsible for forming the individual's basic personality. The more exact the aspect, the more it helps to shape the essential character. Aspects indicate capabilities, inclinations and hindrances, rather than achievements. The birth chart alludes to a person's potential. However it is up to the individual to make use of that potential.♄

SECTION 2: Basic Alchemy Alchemical Operations



The goal of Alchemy (both practical and mystical) is to obtain the Quintessence. This is accomplished in a number of stages. First, the material to undergo the process of transmutation exists with a state of *Chaos* (Void) which must be separated and categorized to fit into the fourfold model of the Elements. The alchemist then uses reason to apply this same fourfold model to the *First Matter*, intellectually structuring it into the divisions of the four Elements. The Spirit or *First Essence* (*Spiritus Mundi*) is then drawn out of the First Matter (implanted within the Alchemist's psyche). This Hidden Essence is then divided or broken down (through the *Unbodied Volatile*) into the Triad of the Alchemical Principles (Mercury, Salt and Sulfur). At length the Quintessence, which is the synthesis of these Three Principles as well as the sustaining Life Force, is obtained.

There are four colors associated with four distinct stages in alchemical transmutation of metals. In applied or practical Alchemy these stages are identified by the colors shown forth by the Prime Matter as it undergoes the process of transmutation. During these various levels the metals or materials used are said to undergo a drastic change in appearance, becoming a mud or slime and then a powder. These stages are also related to the four elements. In order they are:

MELANOSIS: Blackening (Earth) also called *Nigredo*.

LEUKOSIS: Whitening (Water) also called *Albedo*.

XANTHOSIS: Yellowing (Air) also called *Citrinitas*.

IOSIS: Reddening (Fire) also called *Rubedo*.

(Note: by the sixteenth century these colors were reduced to three the yellowing stage was dropped, resulting in a triad of colors: black, white and red.)

Melanosis is the first state, which is either present from the onset as a quality of the Prime Matter, or obtained from of a process of *separation, death, dissolution* or *putrefaction*. The next stage is *Leukosis*, which signifies a washing or cleansing process, a resurrection and the release of the pure essence. (This results in the white tincture or Lunar essence symbolized by the White Queen.) The final stage is *Iosis*, which results from the raising of heat to its highest intensity. (The Red King or Solar essence is the symbol here.)

Other colors may also be seen in the process. These additional colors represent *intermediate* states in the process. The four colors listed above are usually the only recognized colors in Alchemical work. After the black stage of *Melanosis*, the color blue may be seen, which is considered a feminine aspect, indicative of Height and Depth. After the red stage of *Iosis*, the color of violet may be seen to indicate the limit of the process.

The colors of Alchemy can be associated to the Planets in the following manner:

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)

In addition to the four color stages, there are different *gates* or *basic stages of process* used in applied Alchemy. Different Alchemists have divided the various stages of process into groups of five, seven, eight or twelve gates.

The following is one of the systems which employs seven gates:

- | | | |
|-----------------|---|---------|
| 1. Calcination | — | Mercury |
| 2. Sublimation | — | Saturn |
| 3. Solution | — | Jupiter |
| 4. Putrefaction | — | Luna |
| 5. Distillation | — | Mars |
| 6. Coagulation | — | Venus |
| 7. Tincture | — | Sol |

Two Alchemical systems which list twelve gates are given below:

- | | | | |
|--------------------|---|--------------------|---|
| 1. Calcination | ♃ | 1. Calcination | ♃ |
| 2. Dissolution | ♄ | 2. Congealation | ♄ |
| 3. Separation | ♅ | 3. Fixation | ♅ |
| 4. Conjunction | ♆ | 4. Dissolution | ♆ |
| 5. Putrefaction | ♇ | 5. Digestion | ♇ |
| 6. Congelation | ♈ | 6. Distillation | ♈ |
| 7. Cibation | ♉ | 7. Sublimation | ♉ |
| 8. Sublimation | ♊ | 8. Separation | ♊ |
| 9. Fermentation | ♋ | 9. Incineration | ♋ |
| 10. Exaltation | ♌ | 10. Fermentation | ♌ |
| 11. Multiplication | ♍ | 11. Multiplication | ♍ |
| 12. Projection | ♎ | 12. Projection | ♎ |

CALCINATION: Reducing the principles to atoms, but not by burning.

CIBATION: (or **IMBIBATION**) When the matter in the vessels appears dry, it is wetted again. It provides a mild heat.

CIRCULATION: (This process may also include the processes of cohobation, digestion, distillation and sublimation.) It is the betterment, progress or Exaltation of a liquid through repeated dissolution and coagulation (usually in the Pelican vessel) using heat. The liquid is brought by repeated changes from liquid to vapor to liquid again.

- COHOBATION:** A number of repeated distillations of a solvent over a substance or substances which have been dissolved into it. The process loosens the structure of certain substances, volatilizing the solids which are thus loosened by the solvent.
- CONGEALATION:** Reducing the substance to liquid which then thickens. The liquefied matter congeals or solidifies.
- CONJUNCTION:** Joining the principles. Amalgamating the various elements.
- DESPONSATION:** The separation of liquids in a vessel.
- DIGESTION:** A mixture for the purpose of drawing out the Essence from the different substances.
- DISSOLUTION:** Dissolving the metals. Indicates letting time and nature do the work. A slow separation of a metal into its components in a liquid.
- DISTILLATION:** Also called *Circulation* or *Rectification* because it entails a continuous cycle (rising and falling). The process of boiling a liquid until it is vaporized, and then recondensed by cooling. The rising vapor is considered the Spirit of the substance. This process liberates the original metal from its corrupted state, while giving it new properties. The energy inherent in the rising vapors generates the multi-colors of the Peacock's tail. The substance is then heated more vigorously until it dries up into a grayish-black mass. When the color white is seen, it signifies that the process of coagulation is about to commence. (In mystical Alchemy, distillation entails the liberation of the Soul from the grip of the Lower Ego. This transformation implies that the ego has become purified and compliant to the Higher Self.)
- EXALTATION:** To elevate the Power of Virtue in the hope that the substance will transmute.
- FERMENTATION:** Adding the required precious metal as a yeast to the Philosopher's Stone enabling it to transmute base metals into this particular precious metal. It is associated with putrefaction and decay, but also the work of Transformation and regeneration—Death which leads to Life. (In mystical Alchemy, fermentation implies the liberation of intuitive powers and the creation of dreams.)
- LIGATION:** Separation in a sealed vessel.
- MULTIPLICATION:** Raising the quantity and quality of the powder or stone.
- PROJECTION:** The work of transmutation into gold and silver.
- PUTREFACTION:** The first change to be seen. The appearance of blackness.
- ROTATION:** Rhythmic cycling of the process of circulation. It entails the boiling of a liquid for a set period of time in a reflux system. The liquid is allowed to cool, reheated, and allowed to cool again, etc.
- SEPARATION:** Separating the light parts from the heavy parts. The slow separation of a body into its components in a liquid.
- SOLUTION:** Dissolving a solid into a liquid.
- SUBLIMATION:** Extraction by volatilization or distillation. This process entails forcing an extract upwards into the upper portion of a container where it is allowed to precipitate. Also called Rectification.

Sigils of Minerals and other Materials

	Copper Chlate		Pulvis (dust)		Magnet, Lodestone
	Antimony		Talc		Saltpeter
	Oil		Volatile		Fixed
	Tartarus		Dead Head		Urina (Urine)
	Borax		Hematite		sugar
	Black Ink		Roots		Iron Filings
	Aluminum		Nitrum (soda)		Camphor
	Vitriol		Ammonia		Crystals
	Gold pigment		Arsenic		Wax
	Mercury Solid		Refined Mercury		Orichalcum
	Glass		Magnesia		Common Salt
	Cinis (ashes)		Potash		Vinegar
	Alcohol solution		Spirits of Wine		Lead Acetate
	Quicksilver		Metal Oxide		Herb
	Quick-sulphur		Red Lead Oxide		Quintessence
	Powder		Sophic Sulphur		Liquor
	Distilled Vinegar		Charcoal		Sand
	Cinnabar		Chalk		Gum

Sigils of Operations

	Sublimate		Precipitate		To Powder
	Amalgamate		To Calcine		To Coagulate
	Putrefaction		To Mix		To Fire
	To liquefy		To Filter		To Dissolve
	To Infuse		Extract		Evaporate
	To Sublime		Digestion		To Rot
	Layer on Layer		To Distill		To Boil
	Solution		To Purify		Work Complete

SECTION 3: Spiritual Entities



In the Zelator grade the student was made aware of the Qabalistic world of Assiah, the active World which encompasses the sphere of Malkuth. In the Theoricus grade the initiate is exposed to the Sephirah Yesod and the World of Formation known as *Yetzirah*. (Review the information given on *Yetzirah* in Chapter Two.) *Yetzirah* is the world of the astral plane, an immaterial realm close in proximity to our own. Both Angelic beings and the illusionary images given form by the mind of humanity are to be found there.

Astral Spirits

Astral Spirits are those belonging to the astral plane. Such are the false and illusionary forms, shells of the dead, and ghosts and phantoms. They are detached and nonconscious beings.

The human Soul is composed of several "layers." The outer layers govern a person's day-to-day habits, routines, spoken thoughts, and memories. After death, the higher parts of the Soul continue on the journey of spiritual evolution to the next level or plane of existence, while the lower parts usually dissipate. Occasionally, however, these outer shells are inhabited by an Elemental or similar astral being. This "ghost" then continues where it is and carries on with certain habits and routines.

Over time these phantoms will tend to disintegrate unless infused with fresh energy by a person or situation. Many people claim that they can be banished simply by telling these entities that their physical bodies have ceased to exist, and the remaining portion is free to leave.

Elemental Spirits

Elemental Spirits are those belonging to the nature of the Elements. Tradition has it that some are good and some are evil (although such labels don't really apply to Elementals). These beings (already discussed in Chapter Two) have hierarchies similar to those of Qabalistic Archangels and Angels. Elementals are thought to be childlike and innocent with respect to the human realm.

Angels and Archangels

An Angel is a pure and high Spirit of unmixed good in office and operation. In the Qabalah, Angels and Archangels are considered specific aspects of God, each with a particular purpose and jurisdiction. They are anthropomorphic symbols of what we believe to be good or holy. Nearly all of the Hebraic Angels have the suffixes "el" or "yah" at the end of their names, indicating that they are "of God." Powerful Angels which govern large groups or hosts of lesser Angels are known as Archangels.

The Soul

The difference between the *Soul* and the *Spirit* in humanity is as follows: The human Soul adjoins both the inner realm of Spirit from which it receives direct inspiration, and the physical or outer world from which it obtains impressions. A

person who is not in touch with his/her inner spirituality but who instead routinely obeys the Will of the Ego or lower personal desires is living to one degree or another with a "dysfunctional" Soul. But as the individual steadily shifts his/her awareness to the knowledge of the Divine Light, the Soul undergoes purification that enables it to more easily connect with the Divine Spirit that is the source of all life. The Greeks referred to the Soul as the *Psyche* while the Egyptians referred to it as the *Ba*.

The Spirit

The Spirit (from the Latin *Spiritus*, meaning "breath") is the divine center in humanity. It is the material essence, animating key, or absolute pattern of an individual human life, which is eternal. The Greeks referred to this undying Spirit within each individual as *Nous*, the universal mind of God. Other Greek terms for Spirit include *daimon* and *pneuma* while the Egyptians referred to it as the *Khu*.

The Egyptian "Soul"

To the ancient Egyptians, there were several parts which made up the composite human being. The physical body was called the *Khat*, which implied something that was subject to decay. Attached to the *Khat* was the *Ka*. The *Ka* was the etheric double or "body of habits." It could be defined as an abstract personality endowed with the characteristics of a person, but which had an independent existence. The *Ka* was also supposed to have lived on after the body, so provisions were left for it in the tomb. (Some people equate the *Ka* with the astral body or Body of Light—the part of the Soul that can be used as a vehicle for ascending the astral planes.)

The *Ba* or Soul which dwelt in the *Ka*, was the seat of life in human beings. The word *Ba* implies something noble, sublime or mighty. Having the qualities of both substance and form, the *Ba* was free to leave the tomb and ascend to heaven. The *Ba* had the power to become corporeal or incorporeal at Will, and it was usually represented as a hawk with a human head.

The *Khu* was the immortal Spirit or spiritual intelligence of a human being. The word implies something shining or luminous and was symbolized by a plume of flame. The *Khu*, like the *Ka*, could be imprisoned in the tomb, so magical formulae were used to keep this from occurring.

The *Sekhem* (meaning: "to have mastery or power over something") was a person's vital force or strength personified. This part, like the *Khu*, also ascended to heaven.

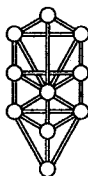
The *Khaibit* or "shadow" was thought to be near a person's Soul.

Finally, the *Ren* or name was considered by the Egyptians to be very important, since a nameless person could not enter into the company of the gods. Preservation of the name insured immortality.

Planetary Intelligences and Spirits

In Planetary magic, an *Intelligence* is referred to as a guiding Angelic force which is directed in turn by a ruling Planetary Archangel. A *Planetary Spirit* is a blind force which can be used for good or ill. To insure that the Spirit is used for positive purposes, it should never be invoked without first invoking the Planetary Intelligence (or guiding principle).✧

SECTION 4: Qabalah—The Parts of the Soul



The Soul is divided by the Qabalists into three principal parts. These are the *Neshamah*, the *Ruach*, and the *Nephesh*. The **NESHAMAH** (נִשְׁמָה) is the first and highest part, answering to the three Supernal Sephiroth of Kether, Chokmah and Binah. It corresponds to the highest aspirations of the Soul, and what Freud called the superego. The Neshamah is further subdivided into three parts.

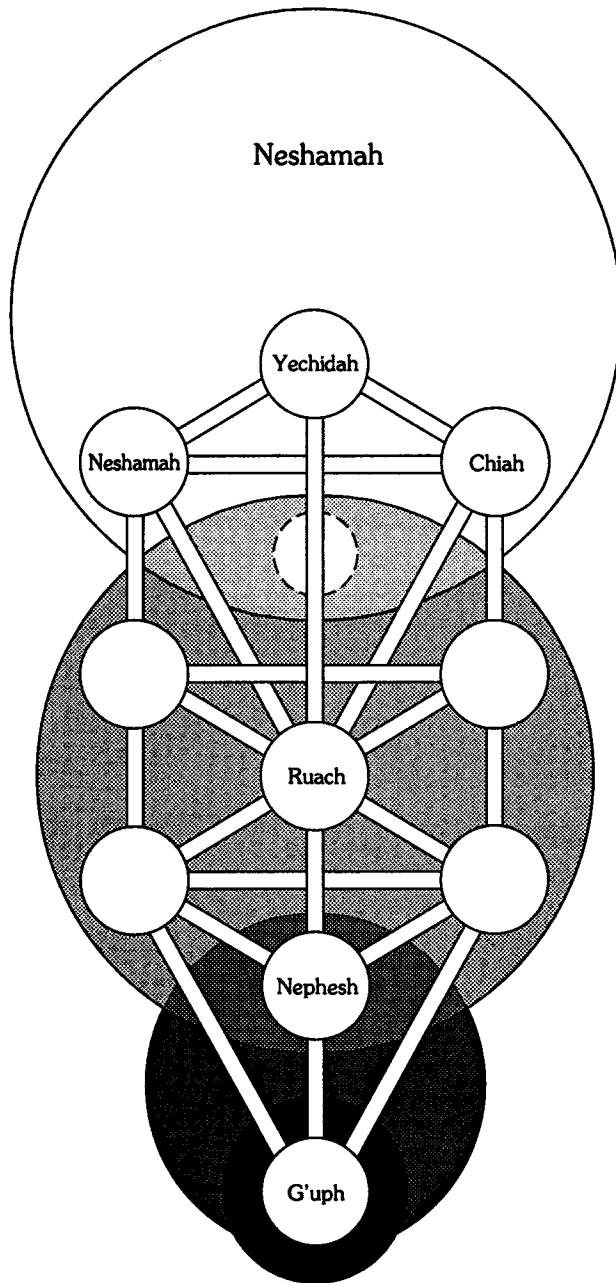
These are the *Yechidah* (יְחִידָה), the *Chiah* (חַיָּה), and the *Neshamah* (נִשְׁמָה).

The *Yechidah* is centered in Kether. It is our true and immortal Divine Self. The *Chiah*, located in Chokmah is our inquisitive urge to become more than human—it is our True Will. Both the *Yechidah* and the *Chiah* are archetypal in essence and thus they are somewhat beyond the scope of our understanding. The final subdivision, the *Neshamah* is placed in Binah, although it lends its name to the other Supernals as being generally descriptive of the Soul's greatest aspirations. This is our true desire or highest state of consciousness—the intuitive power that connects humankind with the Divine. According to the ancient Qabalists, this part of the Soul remains dormant in the average person until s/he awakens spiritually and uncovers the powers of mystical comprehension. The descent of the *Neshamah* into the student's field of awareness occurs through the "holy union" of the "king" and "queen," (Tiphareth and Malkuth). A dialogue between the Higher Self and the Lower Self must be opened up for this descent to occur.

RUACH: (רוּחַ) The middle part of the Soul is located in the five Sephiroth from Chesed to Yesod, although it is centered in Tiphareth. This is the conscious part of our being which is also known as the *Ego*. It is the mind and reasoning powers, as well as the seat of "outer" consciousness, where humanity becomes aware of thought-images and is able to fashion thoughts into actions. The *Ruach* represents an intermediate stage between the highest and lowest portions of the Soul where the ethical power to distinguish between good and evil is called into play. It is here where the individual can choose to focus either on secular and temporary desires, or on higher spiritual goals.

NEPHESH: (נֶפֶשׁ) The lowest part of the human Soul resides in Yesod. This is the dark side or Shadow-self of the Soul, answering unto the animal vitality and primal instincts. It is however a very important part which ties humanity to the physical world of the elements and our animal ancestors. Entering the human body at birth, the *Nephesh* is the first part of the Soul to be activated in every human being.

The *Nephesh* represents those basic desires that run contrary to society and to our own ideals of behavior and personality. This is the dark underside of the consciousness that dwells in the *Ruach*—the human mind. However, there can be no Light without Darkness, no day without night. Proper use of the vital, stimulating *Nephesh* energy is important in some aspects of magic, but it must always remain under the firm control of the *Ruach*. The Lower Soul or *Nephesh* can arouse the Middle Soul (*Ruach*) which in turn can stimulate the *Neshamah* or Divine Soul. This triggers the descent of the *Neshamah* down through the lower portions of the Soul, bringing to the individual a conscious recognition of the Divine Self.



The Divisions of the Soul

Beyond this fivefold division of the human Soul, there is one more portion that is sometimes overlooked. This lowest part is called the G'UPH (ג'פ). Centered in Malkuth, the G'uph is closely tied to the physical body and the total range of all psychophysical functions. It is a low level of the subconscious which communicates with the brain about the current condition of the human body.✧

SECTION 5: Correspondences of Yesod



The 2 = 9 grade is attributed to the sphere of Yesod on the Qabalistic Tree of Life. Yesod is the ninth Sephirah on the Tree and the second sphere encountered by the aspiring initiate. It is the realm of the Akasha or astral Light, as the substance which underlies all dense matter. (Review all information on Yesod given in Chapter One.)

Name in English: The Foundation

Divine (Atziluthic) Name: Shaddai El Chai

Archangel (Briatic) Name: Gabriel

Angelic (Yetziratic) Choir: Kerubim

Planet or House of Assiah: Levanah (Luna)

Spiritual experience: Vision of the Machinery of the Universe

Qabalistic Number: Nine

Color (Briatic): Violet

Element: Air

Part of Anatomy: Reproductive organs

Tarot cards: The four Nines

Magical Image: A beautiful strong naked man

Incense: Jasmine, Ginseng

Gemstone: Quartz

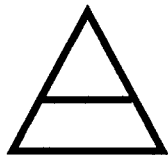
Symbols: Perfumes and sandals

Lineal Figure: Enneagram

Virtue: Independence

Vice: Idleness

SECTION 6: Correspondences of Air



The Theoricus grade is attributed to the Element of Air. Air symbolizes the intellectual and rational part of the psyche and the conscious mind. Air is the Element of balance and equilibration. It is the reconciler between Fire and Water. In the teachings of the Golden Dawn, Air is in many ways the most important Element for psychic growth and attainment. This Element is masculine, active, volatile, and abstract. The color given for Air is yellow, and the cardinal point is East. (Review all information on the Element of Air given in Chapter One.)

Incense has long been used by magicians and mystics to purify temples with fragrant smoke prior to ritual work. This helps to rid the surrounding area of any unwanted or negative energies. But more importantly the burning of incense helps to arouse the magician's mind toward an enhanced consciousness which enables him/her to tap into a well of personal energy. It helps promote the state of mind necessary for the successful practice of magic.

Some incenses are burned in order to attract particular energies to the magician. Like metals and gemstones, certain perfumes also attract the specific forces that correspond with them through vibration. However when incense is burned within a temple atmosphere it undergoes a transformation through the release of vibratory energy into the air. This released energy combined with the vitalized Will of the magician can have a potent effect upon the ritual. It is therefore appropriate that the student of the 2=9 grade commit the following list of incense correspondences to memory:

Perfumes and Incenses

The Sephiroth

- | | | |
|--------------|---|---------------------------|
| 1. Kether | — | Ambergris |
| 2. Chokmah | — | Musk |
| 3. Binah | — | Myrrh, Civet |
| 4. Chesed | — | Cedar |
| 5. Geburah | — | Tobacco |
| 6. Tiphareth | — | Olibanum |
| 7. Netzach | — | Benzoin, Rose, Red Sandal |
| 8. Hod | — | Storax |
| 9. Yesod | — | Jasmine, Ginseng |
| 10. Malkuth | — | Dittany of Crete |

The Zodiacal Signs

- | | | |
|-------------|---|---------------------------|
| 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 |

The Planets

Saturn	—	Assafoetida, Scammony, Sulfur
Jupiter	—	Saffron
Mars	—	Pepper, Dragon's Blood
Sol	—	Olibanum, Cinnamon
Venus	—	Sandalwood, Myrtle
Mercury	—	Mastic, White Sandal, Mace, Storax
Luna	—	Camphor, Aloes

The Elements

Fire	—	Olibanum
Water	—	Onycha, Myrrh
Air	—	Galbanum
Earth	—	Storax



*Mythological Image
of a Sylph*

Hebrew and Other Names Connected with Air

Element Name: RUACH (רוּחַ)

Outer Divine Name: SHADDAI EL CHAI (שְׁדַי אֵל חַי)

Cardinal Point: MIZRACH (East) (מִזְרָח)

Archangel: RAPHAEL (רִפְאֵל)

Angel: CHASSAN (חַשֵּׁן)

Ruler: ARAL (אַרְאֵל)

Elementals: SYLPHS

King of Sylphs: PARALDA

RAPHAEL: (Specifically *Raphael Ruachel*) is the great winged Archangel of Elemental Air, whose name means "Healer of God." Stationed in the East, Raphael is visualized as a tall, fair figure standing upon the clouds in robes of yellow and violet. He holds the Caduceus of Hermes as a symbol of his healing powers of intellect.

ADAM: The name of the human-headed Kerub of Air in the East, symbolized by the Zodiacal Sign of Aquarius. A winged sphinx-like figure who wears a nemyss and tunic in the colors of yellow and violet.

Beings and Deities of Air and Sky

ANU: a supreme sky god of the Babylonians who reigned over the heavens. His name means "sky," and he resided in the uppermost region which was called the "sky of Anu." All other deities of the Assyro-Babylonian pantheon honored Anu as their "father" or chief. He symbolized power and justice. His royal emblems were the scepter, the diadem, the crown, and the staff of command. His army, which was used to destroy the wicked were the stars that he had created (called the "soldiers of Anu"). Never leaving the heavenly regions, he occasionally traversed a portion of the sky reserved only for him called "Anu's Way."

ENLIL: Babylonian god of the hurricane and Lord of the Air. His name means "Air god." This god is said to have separated Heaven and Earth with a pick-ax. He symbolized the forces of nature and was considered to be the master of humanity's fate. Like Anu, he had a reserved promenade in the heavens called "Enlil's Way" but his usual abode was the Great Mountain of the East.

VUL: Assyro-Babylonian god of the atmosphere between Heaven and Earth. Vul was a god of rain, storms and whirlwinds.

ADAD: A later Babylonian god who usurped Enlil's position as Lord of thunder and storm. Adad is usually depicted as standing upon a bull with a thunderbolt in each hand.

NUET: (or **NUT**) The Egyptian sky-goddess who was separated from her lover Geb (the Earth) by the Air-god Shu. She is often represented as a woman with an elongated body, who touches the earth with fingers and toes, while her star-spangled body is supported by Shu. She therefore forms the arc of the heavens. Nuet sometimes appears as a cow whose four legs are each held aloft by an appointed god. When in her human form, she often wears a round vase upon her head, the symbol of her name. Her maternal starry likeness was often painted on the inner lid of sarcophagi to watch over the deceased.

SHU: The Egyptian god of Air. His name means "to raise" or "he who holds up." Shu is the atmosphere which blankets the Earth. Equivalent to Atlas of Greek mythology, Shu is the one who supports the sky. The creation of Shu made possible a space between the Heavens and the Earth, into which the sun could shine. Because the sunlight immediately followed the creation of Shu, he is sometimes identified with Light. Acting upon orders from Ra, Shu slipped between Geb and Nut, separating Earth from sky. He is always represented in human form usually wearing an ostrich feather on his head.

HATHOR: An Egyptian sky-goddess whose name means "the dwelling of Horus." The Sun-god resided within her, being enclosed within her breast each dusk, to be born again each dawn. Sometimes represented as the celestial cow, but more often as a woman with a set of cow's horn atop her head. Hathor was the goddess of love and of joy. (Hathor is also the name given to the Kerub of the East in the Neophyte Hall.)



Nuet



Shu



Hathor



Zeus



Hera

ZEUS (equivalent to the Roman *Jupiter*): Originally the Greek god of the sky and of all atmospheric phenomena, Zeus was the lord of winds, clouds, thunder and rain. The god is sometimes referred to as *Nephelegeretes* or "cloud-gatherer." He resided in the uppermost regions of the air and on mountain tops. Later Zeus took on the characteristics of a supreme god who was omnipotent and all-knowing. A wise leader of gods and men, he ruled all in accordance to the law of fate. Zeus is usually depicted as a robust mature man with a serious expression and deep set eyes. Thick hair and a curled beard frame his face and a crown of oak leaves adorns his head. Sometimes nude, but more often wearing a long mantle which uncovers his chest and right arm, the god holds a scepter in his left hand and a thunderbolt in his right. An eagle is sometime shown at his feet.

HERA (equivalent to the Roman *Juno*): Queen of the gods. Originally a Greek sky goddess, Hera became the wife of Zeus, and the cults of the two sky-deities merged. The noisy quarrels of Zeus and Hera were reflected in the storms and atmospheric disturbances. Hera also has a connection with the three phases of the moon. She is a champion of women and fecundity.

Greek Gods of the Winds:

BOREAS: The North Wind, harsh and destructive, represented as a winged mature man with hair floating in the wind.

ZEPHYRUS: The West Wind. Originally baleful, Zephyrus later became a sweet-scented and beneficial wind.

EURUS: The East Wind.

NOTUS: The South Wind.

AEOLUS: Guardian and father of the winds appointed by Zeus. He was the inventor of ships' sails, who could calm or arouse the fury of the winds at will.

THOR or **DONAR:** The Teutonic god of thunder and storm. Thor was the strongest of the gods and he is portrayed as a tall vigorous man with a red beard traversing across the heavens in a chariot pulled by goats. The Hammer of Thor, called *Mjollnir*, was a symbol of the thunderbolt. When his chariot rolled across the sky, it caused the sound of thunder. When lightning was seen, it was said to

be Thor throwing his hammer down to Earth. Although he crushed his enemies with his hammer, Thor was considered benevolent to mankind.✧

SECTION 7: Correspondences of Luna



The Planet attributed to the Theoricus grade is Luna. The Moon rules the subconscious mind, cycles and patterns, plant and animal life, the tides, and all instinctive processes in nature which are barren of personality. All of these are rhythmically connected with the cycles of the *moon*, or Levannah as it is known in Hebrew.

Luna is the closest "Planet" to the Earth and it moves rapidly through the Zodiac. It is considered a "feminine" and "moist" Planet. In an Astrological sense, Luna is said to be "cold" and "magnetic." The ancients described the Moon as the ruler of the period of life dominated by *growth* from the ages of 1 to 4 and symbolized by "the mewling babe."

In human anatomy, this Planet rules the breasts, the stomach, the body fluids, female organs and functions, the lymph glands, and digestion. Physical ailments associated with Luna include enflamed glands, defective eyesight, allergies, female disorders, mental instability, excess fluidity and depression.

Objects attributed to Luna include utensils used in the silversmith's trade, brewing and laundering; also soft smooth substances.

In magic, the days and hours of the Moon are used for femininity, alternation, change, receptivity, sleep, prophetic dreams, visions, messages, navigation, love, fertility, envoys, voyages, and the acquisition of merchandise by water.

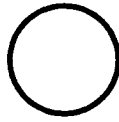
The Lunar cycle takes approximately 28—29 days to complete, starting with the New Moon (completely Dark Moon), to the Full Moon (the fully illuminated Moon). This cycle is the result of a relationship that exists between the Sun, the Moon and the Earth. As the Moon makes one entire circuit around the Earth, it reflects the Solar light in various degrees, depending on the angle between Sol and Luna as seen from the Earth. This cycle is divided into four phases or quarters. These phases are as follows:



The *First Quarter* commences when Sol and Luna are conjunct or in the same place (from the Earth's view). At first the Moon is not visible (New Moon), because it rises simultaneously with the Sun. However, toward the end of this phase, a sliver of Luna can be perceived just after sunset when the Moon follows the setting sun in the West.



The *Second Quarter* starts midway between the New Moon and the Full Moon, when Sol and Luna are at a 90 degree square to one another. At this time the waxing (increasing) Moon is seen as a half-moon which rises at noon and sets at midnight. It is seen in the West during the first half of the night.



The *Third Quarter* commences with the Full Moon, when Sol and Luna are opposite each other and the light of Sol can illuminate the full sphere of Luna. During this phase the Moon is seen rising in the East at dusk, then rising a bit later each evening.



The *Fourth Quarter* begins roughly midway between the Full Moon and the New Moon, when Sol and Luna are again at a 90 degree angle from each other. This waning (decreasing) Moon rises at Midnight, and can be seen in the East during the later half of the night.

The meaning of the Lunar symbol on the Tree of Life is thus: In its increase, it embraces the side of Mercy; in its decrease the side of Severity, and at the full, it reflects the Sun of Tiphareth. The following is a list of Lunar associations:

Hebrew Name: Levanah

Sephiroth: Yesod

Archangel: Gabriel

Day: Monday

Planetary Intelligence: Malkah be Tarshism

ve-ad Ruachoth Schechalim / Shelachiel

Planetary Spirit: Schad Barschemoth ha-Shartathan / Chasmodai

Olympic Planetary Spirit: Phul

Metal: Silver

Gemstones: Moonstone, pearl, quartz, fluorspar, beryl

Incenses: Camphor, aloes, jasmine

Trees: Willow, bay, hazel, papaya, coconut palm, almond

Herbs/plants: Lotus, opium, mushroom, poppy, gourds, moonwort

Animals: Cat, hare, dog, owl

Lunar Deities

SIN: The Babylonian Moon god was the chief among the astral triad which included Shamesh (the Sun) and Ishtar (the Planet Venus) who were his children. Sin was known as "He whose deep heart no god can penetrate" because of his mysterious transformations during the Moon's various phases. The full Moon was his crown, and thus he was known as the "Lord of the Diadem" and "the Shining Boat of Heaven." A very wise god, Sin was sometimes venerated under the name of *Nannar* and pictured as an old man with a long beard the color of lapis lazuli and wearing the full Moon as a crown. The bright crescent Moon was Sin's boat which navigated the night sky.

KHONSU or (**KHENSU**): The Egyptian god of the Moon whose name means "the Navigator" "the traveler" or "he who crosses the sky in a boat." Khonsu became the messenger of the great gods under the form of the Moon. Khonsu was later identified with Djehuti, another Moon god, and was called Khensu-Tehuti, the Twice Great. As the new Moon, Khonsu was likened to a mighty bull and as the

full Moon, he was said to correspond to a gelded bull. As the crescent Moon, Khonsu shined his heavenly Light so that all female creatures would become fertile and conceive. He was thus the source of generation and reproduction. The god is sometimes portrayed with a hawk's head, but he is usually represented swathed in mummy cloth like Osiris and holding the scepters of crook, scourge, phoenix and *djed*. His head is shaven except for the heavy tress of a royal child on one side. He also wears a skullcap surmounted by a disk in a crescent Moon. Later he became known as an exorcist and a healer.

AAH-DJEHUTI: A form of the Egyptian god Thoth who was revered as a Moon god. He is the measurer of the seasons and the calculator of the different phases of the Moon. In the narrowest sense, this god symbolizes the new Moon (since Lunar calculations are based on the new Moon) but in truth he represents the Moon in all its phases. Aah-Djehuti is portrayed as a human-headed figure wrapped in mummy cloth holding the ankh, the *djed*, the crook, the scourge and the phoenix wand. He has the crescent and disk on his head, in addition to a lock of hair symbolic of youth. His head has two faces which represent the waxing and waning of the Moon.

Other Egyptian Deities associated with the Moon include the Great Mother goddess **ISIS** and the goddess **QETESH**.

ARTEMIS (equivalent to the Roman *Diana*): At first a Greek Moon goddess associated with Lunar light and the crescent Moon, (waning and waxing) she was later known as the goddess of the hunt and protectress of women who assisted in childbirth. Artemis is the goddess of untamed nature, "Lady of the Beasts." Fundamental to the worship of this goddess were vivacious dances and the Sacred Bough, which was probably derived from worship of the ancient Moon tree, considered a source of knowledge and immortality. At times she is depicted having many breasts, a reference to her powers of fertility. At other times she is depicted flanked by lions, dancing with a stag, or holding a slain deer in each hand.

SELENE (equivalent to the Roman *Luna*): The primary Greek goddess of the Moon, sister of Helios, the Sun. Particularly associated with the Full Moon, she was also called *Mene*, and her bright crown illuminated the dark night. Every evening, after the journey of Helios across the sky, Selene began her own excursion after bathing in the ocean. Then the broad-winged goddess would dress in fine robes and fly across the sky in a chariot drawn by radiant steeds or oxen. In early depictions, she is shown as a cow with the ancient horns of consecration—the crescent Moon. Selene is sometimes shown mounted on a horse, a bull or a mule.



Khonsu



Artemis



Hecate

HECATE: A powerful Greek Moon goddess who presided over navigation, enchantments and magic, and was referred to as the mother of witches. This goddess was particularly associated with the Dark New Moon. She later became known as a goddess of the underworld, ruling over ghosts and demons. Hecate was called the “Invincible Queen” who presided over purifications and expiations. Ritually prepared food was offered to appease the goddess, and her image was placed in front of homes to avert evil. Hecate is sometimes portrayed with three faces to represent the cycles of the Moon. She is often accompanied by wild hounds.

Complementary Planet: SATURN

In order to gain a better grasp of all the ancient Planets in the outer grades, it is necessary for the student to not only study the Planet assigned to the Sephirah of the grade, but also that Planet’s complement. Complementary Planets are those Planets which are on opposite points of the Macrocosmic Hexagram on the Tree of Life. (See Chapter Five). Complementary Planets share similar characteristics and qualities.

Therefore in conjunction with the study material given on the Planet Luna, the student should review information supplied in Chapter One on Saturn, the Planet which complements Luna on the Macrocosmic Hexagram.

Saturn is the Planet of discipline, organization, time, restrictions, limitations, and solidification. It is attributed to the Great Mother goddess in all pantheons. This Planet also shares an occult correspondence with the Element of Earth. The energy of Saturn is slow, ponderous, and lasting.

In an astrological sense, Saturn is said to be “cold” and “barren.” It is also thought of as a “malefic” Planet. The ancients described Saturn as the ruler of the period of life dominated by *resignation* from the ages 70 to 99 symbolized by “slippers.”

In human anatomy, this Planet rules the teeth, bones and joints, the skin, the knees and the gall bladder. Physical ailments associated with Saturn include phobias, injuries from falls, melancholia, decayed teeth, malnutrition, skin disease, spinal ailments and arthritis.

In magic, the days and hours of Saturn are used for performing experiments, causing good or ill success to business, possessions, goods, seeds, fruits and similar things, in order to acquire learning, for destruction and discord, limitation, and organization. In addition to this Saturn is the “universal” Planet whose symbol and energy can be used to encompass all the other Planetary energies as a whole.⁷¹ In the days of the week, Saturn rules Saturday.

⁷¹ As in the Adept level *Lesser Banishing Ritual of the Hexagram*.

Deities associated with the Planet Saturn include: **PTAH** (Egyptian) **ISIS** (Egyptian), **CRONUS** (Greek), **HERA** (Greek), **RHEA** (Greek), **SATURNUS** (Roman) **EA** (Assyro-Babylonian) and **ISHTAR** (Assyro-Babylonian).

The following is list of Saturnian associations:

Hebrew Name: Shabbathai

Sephiroth: Binah

Archangel: Cassiel

Day: Saturday

Planetary Intelligence: Agiel

Planetary Spirit: Zazel

Olympic Planetary Spirit: Aratron

Metal: Lead, antimony

Gemstones: Onyx, jet, anthracite

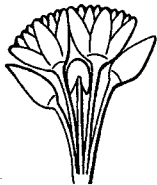
Incenses: Assafoetida, scammony, sulfur

Trees: Yew, cypress

Herbs/plants: Ivy, hemlock, nightshade, amaranth, hemp

Animals: Crow, raven, chimera, spider

SECTION 8: Plants and Herbs



The Vegetable Kingdom is closely affiliated with the Sephirah of Yesod and the Moon. All plants contain a high percentage of water which connects them to the Lunar energies. Plant life is quite literally *vital* to all animal life on earth. Plants make up the staple food of humanity throughout the world. It is only with great difficulty that human beings can adapt to areas where plants do not thrive.

And without plants, there would be no oxygen—no air to breathe.

Plants are among the greatest Alchemists in nature, absorbing water and nutrients from the soil through a system of roots, soaking up sunlight into leaves, and converting both into food for growth and reproduction. Through respiration, plants take in carbon dioxide and release oxygen. But *photosynthesis* is the unique process of green plants, which manufacture their own food and food for all animal life from the Sun's energy (not unlike the sphere of Yesod which receives the reflected Solar light from Tiphareth and distributes it to the active sphere of Malkuth). The chlorophyll-bearing leaves are where the process of photosynthesis takes place. Sunlight is converted into sugar and starch grains. The final method by which plants convert carbohydrates, fats and proteins into protoplasm is called *assimilation*, the process of creating living material out of nonliving material. This mechanism is very close to the mystery of life itself.

The reproductive process of plants also depends heavily on the Air: Fertilization takes place when pollen is carried from one plant to another by the wind or by flying insects. Seeds containing young embryonic plants are dispersed by the winds or by birds and other creatures.

Growth is a characteristic of all life. This is especially vital for plants, because unlike animals, when plants cease to grow they die. And growth in plants is closely related to movement—in the slow upward search for light. Thus plants can also serve to teach humans about the search for the Light, for if we turn away from the divine quest, then our spiritual selves will cease to exist, and we will truly resemble the empty husks of spent plants.

The student should also take note of the deciduous and perennial plants that undergo a form of dormancy or apparent death during the cold season and are “reborn” with the warming winds of Spring, seeking light and air.

Plants have been venerated throughout history because their leaves, petals and flowers have been the source of various healing ointments, drugs, and visionary essences. The blossoming flower (especially the lotus and the rose) is a universal symbol of the creative mystery of life as well as spiritual enlightenment. The seed of a plant alludes to the *potential* for life expanding from a tiny germ. And of course the *tree* is one of the most essential of all traditional symbols, denoting: (1) wisdom and spiritual growth, (2) the mind of the Divine and the eternal life of the cosmos, (3) a connecting link between different worlds, represented by the different parts of the Tree, and (4) the life of humanity, the lesser cosmos.

Herbalism is the study of the medicinal uses of plants. *Herbal magic* is the use of plants to cause change in accordance with Will. Plants, like gemstones and metals, are associated with specific Powers: Planetary and Elemental. Each one of these substances has a *vibratory rate* that aligns it to one particular force or another. The vibratory rate of herbs, metals, and gems are determined by various factors: structural form, density, chemical makeup, etc. The Powers found in plants are ascertained by color, scent, form, habitat and other determinants. Related substances usually have similar vibratory rates.

The power of herbs is fairly easy to access because their magical energies are already present within the organic matter of the plants themselves. Herbs can be used in teas, incenses, sachets, ointments, baths and oils. However, the student who wishes to make use of herbs in magic must have a thorough knowledge of the properties of the plants s/he intends to use, because some herbs are poisonous and should not be ingested or rubbed on the skin. We suggest that the student obtain *Cunningham's Encyclopedia of Magical Herbs* to learn more about the proper uses of plants in magic.



Trees and Plants

Corresponding to the Planets

Saturn	—	Ivy, yew, hemlock, nightshade, amaranth, hemp, aconite ⁷²
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

Corresponding to the Elements

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

Plant and Nature Spirits

NYMPHS: In Greek mythology, nymphs are a group of nature Spirits, who dwell within plants, trees, water, etc. There are many types of nymphs but all are usually depicted as beautiful maidens. Forest-nymphs, also known as *dryads* lived within trees and were the nature god Pan's cohorts in dance, music and pleasurable games. Of the other nymphs, *naiads* presided over brooks and fountains, *oreads* lived in mountains and grottos, *nerheids* resided in the sea while *napaeae*, *auloniads*, *hylaerorae* and *alsaeids* inhabited the woods and valleys. These last types of nymphs were immortal, but the forest-nymphs were not. Their existence depended upon that of the trees. In Greek times it was a profane act to senselessly destroy a tree, and one which could result in severe punishment. Crowned with oak leaves the dryads were responsible for the well-being of trees, often dancing around the sacred oaks, guarding them with axes. Certain of the dryads, known as *hamadryads*, were even more closely related to the trees, of which they formed an essential part.

SATYRS and SILENI: These Spirits are often confused with one another. *Satyrs* (equivalent to the Roman *fauns*), were deities of the woods, fields and mountains. They were a type of male forest genii thought to be the brothers of the nymphs. Satyrs were portrayed as being half man, half goat, with pointed ears and short sprouting horns on their heads. The lower half of their bodies ended with the legs, feet and tail of a goat. (Pan, the god of the woods, shepherd and flock, was often confused



Pan and Olympos

⁷² Many of these plants are poisonous.



Cernunnos

with the satyrs, because of their shared physical appearance.) Satyrs delighted in chasing nymphs and were attracted to the pursuit of pleasure. They were also the faithful companions of the god Dionysus.

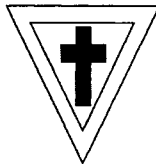
The **SILENI** were rural genii of springs and rivers whose name appears to mean "water which bubbles as it flows." Unlike the satyrs, whose bodies were derived from he-goats, the bodies of the sileni were derived from horses, an animal symbolic of water. They possessed the ears, tail and hooves of horses.

PAN: The Greek god of the woods and forests, Pan is also the god of herds and wild places. He is depicted with the horns, haunches, legs and hooves of a goat. This god often carries the syrinx or panpipes.

FLORA: The Roman goddess of Spring and vegetation.

CERNUNNOS: The Celtic horned god and universal Father-god. He is usually shown as a man with stag's horns, wearing a golden neck ring and sitting cross-legged. Cernunnos is sometimes portrayed as having three heads. At times he is accompanied by a horned serpent and a stag.✧

SECTION 9: Admission Badges and Diagrams



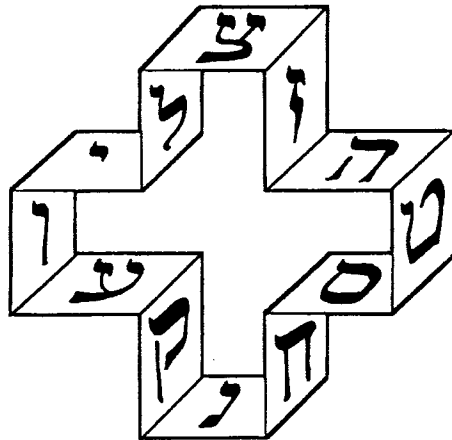
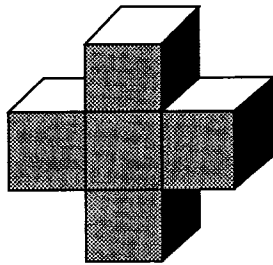
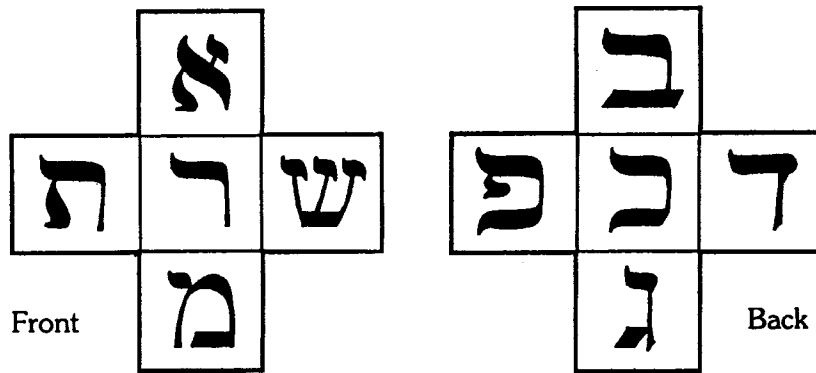
The Solid Greek Cubical Cross is the Admission Badge for the 32nd Path of Tau in the grade of Theoricus. It is composed of twenty-two external squares which refer to the twenty-two letters of the Hebrew alphabet. The cross is an emblem of the equilibrated and balanced powers of the Elements through the forces represented by the Hebrew letters. Upon the front of the cross are the Hebrew letters

which correspond to the four Elements: Aleph—Air, Shin—Fire, Mem—Water, and Tau—Earth. In the center is the letter Resh, which is attributed to the Sun.

On the back of the cross are the Hebrew letters that represent the remaining Planets (minus Resh—Sol and Tau—Saturn). They are: Beth—Mercury, Peh—Mars, Gimel—Moon, Daleth—Venus with Kaph—Jupiter in the center.

The remaining three sides of the Aleph—Air arm contain the letters corresponding to Libra (Lamed), Aquarius (Tzaddi) and Gemini (Zayin). The sides of the Shin—Fire arm are covered by the letters which refer to Aries (Heh), Leo (Teth) and Sagittarius (Samekh). The Mem—Water arm includes the letters which are attributed to Cancer (Cheth), Scorpio (Nun) and Pisces (Qoph). The sides of the Tau—Earth arm include the letters corresponding to Capricorn (Ayin), Taurus (Vav) and Virgo (Yod).

The Cubical Cross combines the symbolism of the balanced Elements with the twenty-two letters (the powers of the Three Mothers, the seven Planets and the twelve Zodiacal Signs) to emphasize the eternal forces which are behind the base Elements of the physical universe.



The Solid Greek Cubical Cross

The Caduceus of Hermes is the Admission Badge which grants the candidate entry into the temple of Yesod.

Legend has it that Hermes-Thoth, the god of Wisdom intervened in a fight between two serpents who then curled themselves around his wand. In ancient Mesopotamia, the intertwined serpents were a symbol of the god who cured all illnesses. The association of the Caduceus with the powers of healing was carried over into Greek culture and is still preserved today in medical emblems.

The Caduceus is an explicit representation of the of the same energies concealed within the wand and lamen of the Keryx. One form of the Caduceus is that of the Three Mother Letters placed one above the other in descending order thus: Shin, Aleph, Mem.

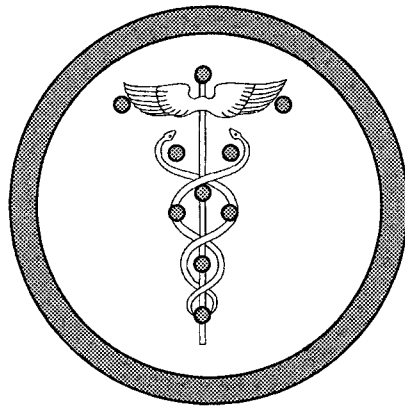
The Caduceus has another meaning on the Tree of Life. The upper point of the wand rests upon Kether, and the wings stretch out to Chokmah and Binah, thus completing the three Supernals. The lower seven Sephiroth are touched by the serpents whose heads rest upon Chesed and Geburah. The Wings and the top of the wand form the Hebrew letter Shin, the symbol of Fire. The upper parts of the serpent form the letter Aleph (Air), while the tails form the letter Mem.

The animals are the twin serpents of Egypt and the currents of the astral Light. The serpent on the left is Nekhebet, while that on the right is Uatchet. As a whole the Caduceus represents the balanced forces of Eternal Light working invisibly in the darkness.

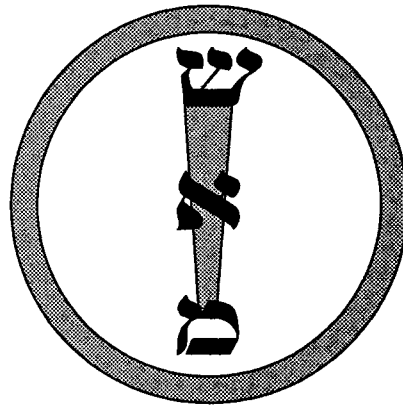
The Flaming Sword with the Kerubim. This diagram was previously explained in the Zelator grade. (Refer to Chapter Two and Plate 1.)

The Serpent of Wisdom shows the Ten Sephiroth with all the connecting paths numbered and lettered, and the Serpent winding over every path. Around each Sephirah are written the names of the deity, Archangel and Angelic group attributed to it. The twenty-two paths are bound together by the Serpent of Wisdom. It

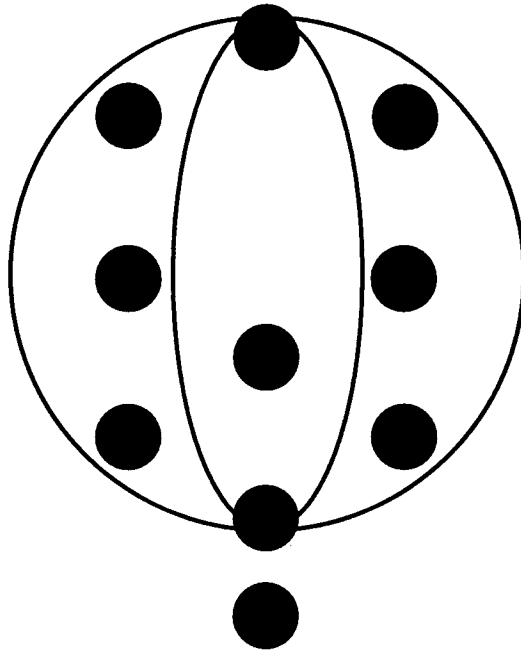
THE CADUCEUS BADGE



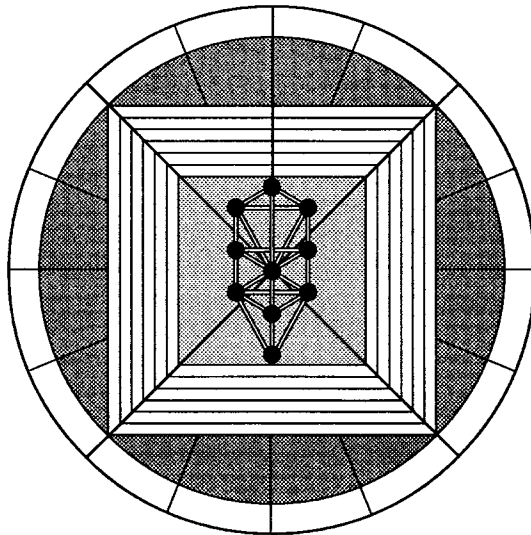
Front



Back



Luna on the Tree of Life



The Garden of Eden and the Holy City

unites the paths but does not touch any of the Sephiroth, which are linked by the Flaming Sword.

The Serpent of Wisdom is formed by the natural order of the twenty-two paths. It is the ascending reflux current of energy which aspires unto the Divine (whereas the *Flaming Sword* alludes to the rush of divine energy descending into manifestation). The Serpent also traces the path of an initiate of the mysteries who aspires unto the Hidden Knowledge. (See Plate 2.)

The Tarot Key of *The Universe* and the 32nd Path of the *Sepher Yetzirah* are fully described in the Theoricus Ritual. They are also explained in the next section entitled "Ritual Work for the Theoricus."✧

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

ADDITIONAL SIDE LECTURE⁷³

The Moon and the Tree of Life

As confusion is found to exist with regard to the Right and Left Pillars of the Sephiroth on the Tree of Life in relation to the right and left sides of a man, and as to the phases of the Moon—you must note:

That in every diagram and picture, the right hand side of the observer is next the Pillar of Mercy—Chokmah, Chesed, and Netzach; while the Pillar of Severity is on the observer's left hand. Yet when you apply the Tree of Life to yourself, your right side, arm, and leg represent the side of Strength and Severity, Binah, Geburah and Hod, and your left side refers to the Pillar of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His Merciful side forms the right hand Pillar in front of you, so that it is as if you looked at yourself in a mirror.

Just as the man looks at you, so does the Moon look at you and so you say that the Moon in her increase is on the side of Mercy, the right hand pillar of the Sephiroth; and in her decrease, the crescent is on the left hand Pillar of Severity.

A Diagram, then, is a picture of a Man or the Moon facing you. The temple pillars are similar:

Black Pillar	Severity	Left	North
White Pillar	Mercy	Right	South
Black Pillar	Boaz	Stolistes	
White Pillar	Jachin	Dadouchos	

That is, the white Mercy or Jachin Pillar is on your right hand as you approach the Altar from the West and from the Hiereus. (See Chronicles II. iii, 17.)

⁷³ From Regardie's *The Golden Dawn*.

“And call the Name on the right hand (of him who enters) Jachin, and the Name of that on the left, Boaz.”

Now Boaz = Strength, Severity, Binah, Black Pillar; and Jachin = White Pillar of Mercy.

So in making the Qabalistic Cross on your breast it is correct to touch the Forehead and say Atah—Thou art; the Heart—*Malkuth*; Right Shoulder—*ve-Geburah*; left shoulder *ve-Gedulah*, and with the fingers clasped on the breast say, *Le Olam Amen!*☆



Ritual Work for the Theoricus

The Theoricus should construct all of the following talismanic emblems to aid in meditation and ritual. These emblems should be painted violet on yellow.

- The sigil of Elemental Air
- The sigil of Luna
- The sigil of Libra
- The sigil of Aquarius
- The sigil of Gemini

The following symbols should be painted black on white:

- The pentagram and pentagon
- The number Nine
- The number Five
- The letter Tau
- The sigil of Saturn
- The name Shaddai El Chai in Hebrew
- The enneagram and enneangle

The following symbols should be painted silver on blue-violet:

- A Crescent
- The symbols for each of the Moon's phases

MEDITATION

for the 2 = 9 grade of Theoricus⁷⁴

Let the Theoricus practice the Moon Breath, while saying mentally the word AUM: (Moon breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualizing a silver crescent upon an indigo background.

Let him now call before his mind the Signs of the Airy Triplicity II ♁ ♃ and enclosed in these, let him meditate upon the numbers nine and five and therewith the form of the Pentagram and Pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the Powers of the Elements behind these.

Let him realize the mental world where the mind rules over matter, and let him meditate upon the ideas of appearance and reality.☆

RHYTHMIC BREATHING

As stated in the Neophyte Ritual, "The letter 'H' is our mode of representing the ancient Greek aspirate or breathing, and breath is the evidence of Life." Once the procedures of body awareness and relaxation have been learned, the techniques of rhythmic breathing should be mastered. The previous exercises should have demonstrated to the student the fact that most of us have a massive amount of tension in our bodies. This tension can inhibit proper breathing. Improper breathing can in fact rob one of vitality and life force. One of the goals of rhythmic breathing is to rid the body of neuromuscular tension, thus improving physical as well as magical vitality and energy.

If breath is indeed the evidence of *life*, then the initiate should proceed on the idea that the life of the universe exists everywhere and in fact pervades the atmosphere around us. Rhythmic breathing is based upon the precept that life is the active principle in the very air we breathe, and we as magical beings can draw upon this all-pervasive vitality.

⁷⁴ From Regardie's *The Golden Dawn*.

This exercise should be practiced at fixed periods of time every day. Twice a day is best, and for no more than ten minutes at one session. Do not force the breathing—all effort should be mild and unhurried. The entire process should be simple and enjoyable.

As the lungs attune to the rhythm, they gradually communicate it to the rest of the body. Within a short time the entire body will be felt to vibrate with the cadence, thus instilling a powerful current of spiritual energy with the body and mind.

In addition to this, rhythmic breathing is a discipline that trains the Will of the individual. Many students would like to skip over such simplistic yet laborious exercises as this, wishing to jump headlong into more advanced work. Perseverance and determination are required to comply with the curriculum presented here. It is precisely this type of exercise that pits the student against his/her own inertia and indolence. Those who persist will profit greatly in the long run.

The Fourfold Breath explained in Chapter One is an excellent example of a rhythmic breathing technique. The Theoricus can now expand on this method by adding certain visualizations:

Inhale	—	Waxing Moon
Full Hold	—	Full Moon
Exhale	—	Waning Moon
Empty Hold	—	Dark Moon

The student may wish to experiment with several different fourfold visualizations: the four quarters of the day (dawn, midday, dusk, midnight), the four seasons of the year, the four Elements, the four Qabalistic Worlds, the four letters of Tetragrammaton, etc., the list goes on.

It is essential that whatever rhythm the student chooses, be it the Fourfold Breath, a ten beat count, or any other, the practice should be maintained for the prescribed ten minutes. The rhythm itself is responsible for the assimilation of vital energy from without, and the augmentation of the divine life power within.

It might be helpful in the initial learning stages to employ an electric metronome attached to a timer. This can be adjusted to the correct length of the practice session, loudness and speed of the rhythmic beat.☆

THE PURIFYING BREATH

This simple exercise is an extension of the rhythmic breath and should be employed at the end of all meditations.

Take a deep full breath and hold it in for a few seconds. Then pucker the lips, leaving only a narrow opening in the mouth. Exhale the air strongly through the mouth, gradually and slowly forcing the air out through the small opening in the lips until all the air is gone.

Relax for a moment while maintaining the balance of the air, then repeat. This will impel an automatic rebound of the chest whenever the exhalation of breath is completed in this fashion. Repeat this technique over a long period of time until it can be executed easy and without discomfort.✧

MIND AWARENESS

The Sephirah of Yesod is attributed to the third Qabalistic world of Yetzirah, the formative World of primordial Air. This is the world of the astral plane and of subconscious images. In the Theoricus grade, the student is encouraged to raise the level of awareness from the body to the mind. The exercise employed for this purpose is a form of "free association" used by psychotherapists. It is performed by simply letting the mind wander as it may without obstruction.

Set a predetermined amount of time for the session beforehand and use an alarm clock or timer. (Twenty minutes or half an hour is appropriate.) At the end of the practice, stop immediately so that discipline is maintained.

Sit comfortably in a straight chair with a pillow for the back of the head. Keep the back straight, knees together, eyes closed, and hands in the lap. A tape recorder should be set up ahead of time to record the entire session.

Sitting in the position described above, calmly articulate any thought, idea, memory or feeling that happens to arise, into the microphone. Speak indiscriminately, without planning what to say next. At the end of the session, play back what has been recorded.

This practice will give the student a good idea of the hidden contents within the psyche. Some of it may seem shocking to the student who has not always been mentally "honest" with him/her self. The student may experience the opening of

a floodgate of pent-up feelings or thoughts that been censored for years. However the simple act of becoming aware of these hidden thoughts is part of the process of being able to come to terms with them. The mental pressure and inner conflicts caused by these repressed thoughts will eventually dissipate, along with the number of "breaks" in concentration.

This method of mind awareness should be practiced continually while the student is in the grade of Theoricus. It should at least be practiced until the shock and anxiety usually encountered by the recognition of one's disturbing thoughts has vanished completely. What is most important about this exercise is that there should be no criticism, judgment or self-loathing concerning anything that might come up during the session. Your thoughts are a part of you, just like your arm or your leg. They are simply childlike parts of yourself that need training. With time and discipline the energies of these juvenile portions of the psyche can be directed toward higher pursuits.✧

SPEECH AWARENESS

During the course of a one week, be aware of everything that you say. Examine the thought that lies behind everything that you say.

During the following week, choose a specific hour each day (the same time each day) and maintain a period of total silence without talking (a temporary "vow of silence" if you will).

For one week, say nothing that is a negative value judgment. For the following week, refrain from making positive value judgment statements.

For one week try substituting the words "Thou" for "it." For the following week try substituting the word "it" for the word "I."✧

A SIMPLE CARD DIVINATION EXERCISE

Use the ESP cards obtained in the Neophyte grade to perform this exercise. Assign the following meanings to the simple images of the cards:

SQUARE: *Earth*—solid, manifestation, physical embodiment. Material environment. Completion. Also stubborn and slow to act. Resistant to change.

CROSS: *Fire*—Dynamic energy, active, initiating and stimulating force. Beginning of things. Movement. Masculine principle. Also impulsive and lacking in endurance.

WAVES: *Water*—Creative impulse, passive, fertility, instincts, passions, emotions, cycles. Feminine principle. Also unstable and lacking initiative or reason.

CIRCLE: *Air*—Intellectual, communicative, adaptable, changeable, mediating, reconciling. Health matters. Also indecisive and insensitive.

STAR: *Spirit*—Divine principle, spiritual guidance, inner strength. Illumination from within. Divine inspiration or assistance.

With these meanings in mind, shuffle the cards and formulate a question. Lay out three cards and put the rest away. (The first card is the central one. The second card is placed to the right of the first one, and the third card is placed to the left of the first.)

Card 1 represents the immediate influences upon the matter of the question. *Card 2* refers to the past influences which have shaped the matter. And *Card 3* symbolizes the completion of the matter or the influences that are needed to resolve the matter.

Keep in mind that two or three cards of the same Element may come up and serve to strengthen the Elemental qualities shown. Also remember that Fire and Water are opposing forces, as are Air and Earth. Air is compatible with Water and Fire, while Fire is compatible with Air and Earth. Compatible Cards will strengthen each other, while opposing cards will weaken each other and tend to emphasize the negative aspects of the Elements.✧

A MEDITATION ON THE PARTS OF THE SOUL

For this meditation, the Theoricus will need a black robe, nemyss, and the Outer Wand of Double Power. A Tarot deck should also be on hand. Prior to the meditation remove the following cards from the Tarot deck: *The Fool*, *The Magician*, *The Empress*, *Temperance* and *The Moon*.⁷⁵ Put the rest of the deck aside.

Perform a rite of relaxation. With the wand perform the LBRP.

Place the cards on the altar, or on the floor in front of you if you wish to be seated. The cards should be arranged thus: The farthest (Easternmost) card from you will be *The Fool*, below that will be two cards: *The Magician* and *The Empress*, to the right and left respectively. Below them is *The Star*. The final card, *The Moon* is at the bottom, closest to you.

⁷⁵ Refer to Chapter Four for additional information on these cards.

See the cards before you as representations of the parts of the Soul. Yechidah, Chiah, Neshamah, Ruach and Nephesh. (Your own physical body represents the G'uph.) Contemplate the cards for a few moments, observing their symbolism and coloring.

Close your eyes and begin breathing rhythmically after the manner of the Four-fold Breath. Continue breathing in this fashion for a few minutes before proceeding with the following visualization:

Picture The Fool card in your mind's eye. This is the card chosen to represent the *Yechidah*, centered in Kether. The 0 Key of the Tarot (also called the Spirit of Ether) is attributed to Aleph (the first Hebrew letter) which indicates absolute unity. The childlike innocence of The Fool represents extreme proximity to the Unmanifest; it is the *absolute beginning of all possibilities*, including the very root essence of spiritual nature. This is a glyph of the True, Immortal Self. Contemplate these ideas for a few minutes before continuing.

Visualize The Magician card before you. The First Key of the Tarot has been selected to represent the Chiah, located in Chokmah. The Magician or Magus of Power is an extension of The Fool. The Magician has the *ability to act* upon those thoughts created by the Fool. He represents the *True Will* and the inquisitive urge to become more than human. Spend some time contemplating these ideas.

Imagine The Empress card in front of you. The Third Tarot Key has been chosen to represent The Neshamah, stationed in Binah. The Empress symbolizes the Soul's True Aspiration or supreme state of consciousness—a higher universal love—the *intuitive power* that connects humanity with the Divine. She is the Key to the formation and unification of the universe. Meditate upon these concepts for a few moments.

Visualize these three cards together as generally representative of the highest aspirations of the Soul. Together, they comprise the "Superego," the "Oversoul" or the divine part of us which is eternal. As a group, all of these various parts of the greater Neshamah can be visualized by concentrating on the Tarot card of the Empress, the portion of the Triad which is closest to our conscious awareness.

Picture the Temperance card within your mind's eye. This card has been chosen to represent the *Ruach*, located in the five Sephiroth from Chesed to Yesod, but centered in Tiphareth. The Ruach symbolizes a middle stage between the Highest and lowest portions of the Soul where the ethical power to distinguish between good and evil is brought into operation. This conscious part of our being (intellect or ego) is the mind and reasoning powers where humanity is able to fashion thoughts into actions. The Temperance card alludes to a conscious exchange of energies between right and left, masculine and feminine and also between the higher and lower states of consciousness. It is therefore an important channel of

communication between these various aspects of the Soul and of consciousness itself. Ponder this for a few moments before continuing.

Imagine The Moon card before you. This card has been selected to symbolize the *Nephesh*, centered in Yesod. The Key of the Moon represents both the subconscious mind and the lower astral, full of phantoms and illusions. It is also a card that depicts sexuality, wants, desires and instincts. This corresponds with the shadow-self of the Soul equivalent to the animal vitality and primal instincts. Meditate upon this.

Mentally embellish the symbolism of the cards in each rhythmic cycle. Feel the energy of each image until they become animated scenes moving within your imagination, proceeding from Nephesh to Yechidah and conversely from Yechidah to Nephesh in an alternating progression. As the likeness of one card merges into that of the one that follows it, see how the energies flow into one another. Also imagine the subconscious Moon, the Nephesh, collecting and reflecting impressions which stimulate the Ruach represented by Temperance—the cognizant decision-making aspect of the Soul. The Ruach transmits this consciously to the Neshamah or Divine Soul. This causes the descent of the Neshamah, symbolized by the Empress, into all portions of the Soul, bringing with it an awareness of the Divine Self. Continue this meditation for a short time.

After some time is spent on the visualizations, return to normal consciousness.

Face the East and say, *“Unto thee, Tetragrammaton, be ascribed the Kingdom, and the Power and the Glory. Unto the ages, Amen.”*

Close the meditation by performing the Qabalistic Cross.✧

The 32nd Path of Tau

The *Sepher Yetzirah* or Book of Formation describes the 32nd Path as “The Administrative Intelligence, and it is so called because it directs and associates the motions of the seven Planets, directing all of them in their own proper courses.” This is because the 32nd Path connects Malkuth (the Earth) with the balanced energies of the seven Planets, represented by the hexagram on the Tree of Life (from Yesod to Daath). The fact that it is described as the “Administrative Intelligence” shows that Spirit should be the directing Power behind the operation of all of the seven Planets and their corresponding attributes in the human vehicle.

The 32nd Path connects the physical world of Malkuth to Yesod, the universal subconscious realm and the astral blueprint which forms the foundation of material existence. It is a passage way from the material realm to the astral plane; a portal leading from sensory experience to inner examination. This Path is the point at which the student begins to explore the Tree of Life as well as his/her

own inner makeup. The symbolism of the 32nd Path involves a descent into the Underworld or subconscious mind. This journey into the “unknown” realms of the mind includes the analysis of hidden fears and personal self-inflicted “demons” as well as an ascent to a new awareness of a higher state of consciousness. These shadows and ghosts of one’s own making must be sufficiently dealt with before any further spiritual progress is made.

The 21st Key of the Tarot known as *The Universe* is attributed to this Path. The Magical Title of the this card is “The Great One of the Night of Time.” Other symbols associated with this Path include the Hebrew letter Tau, the Planet Saturn (which also refers to the element of Earth) the seven-pointed star or heptagram, the Kerubim, the four Elements, and the twelve Signs of the Zodiac.

The letter Tau means “cross,” which not only refers to a T-cross, but also to the four-armed cross of the Elements which are materialized in Malkuth. This cross also alludes to the inner Elements of the initiate’s psyche which undergoes an intense process of introspection in the grades of Outer Order. Upon entering this Path, the student is fully immersed in an Alchemical process which began in the Zelator grade—that of *separation* into the various component parts of the mind. This can also be likened to an alimentary system of the human psyche, separating the gross from the refined, casting out impurities and reorganizing (cohabating) what remains, just as in Alchemy.

It must not be forgotten that this is also a Path of beginnings. The letters Aleph and Tau signify the beginning and the end, just as A to Z, or Alpha and Omega. And as with many things in Qabalah, the end of one thing is the beginning of another. The student on the Path of Tau is presented for the first time with all the tools necessary for further growth. The Elements, Planets and Signs presented in The Universe card are in fact the keys to the entire universe, which must be used intelligently in order to safely traverse the wonders of the cosmos. Whatever is encountered from this Path onward has its basis in how well one learns the lessons from the 32nd Path. In many ways, this Path summarizes the entire Qabalistic teachings—that balance and discrimination are essential to successfully scale the Tree of Life.✧

A JOURNEY ON THE 32nd PATH OF TAU⁷⁶

For this ritual the Theoricus will need the robe, nemyss, red sandals, the Cubical Cross, and the Outer Wand of Double Power. The temple is to be arranged as in the Opening of the 2 = 9 grade. Upon the altar should be the Tarot Trump of the Universe. A comfortable place to sit and meditate should be arranged West of the altar.

⁷⁶ From our book *Secrets of a Golden Dawn Temple*.

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 TAU over the Tarot card. Visualize it in blue-violet (indigo). Intone the name of the letter twice. Give the Neophyte Signs toward the card. Put the wand aside, and take the Cubical 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 Zelator. 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:✧

From the complete blackness, a dim light appears which permits you to take in your surroundings. You are in the midst of a great temple with ten sides. The floor is divided into black and white tiles. The walls are built from large earthen bricks. Great oak columns support the ceiling which is pure rock crystal. In the Southern side of the temple is a great roaring hearth, whose fire warms the otherwise chill air within the temple. Behind you in the West is a great fountain of sculpted marble in the shape of an eagle with a fish in its claws—water spouts from the mouth of both creatures. In the Northern part of the temple are two enormous stones used for grinding wheat. A black ox is harnessed to the ancient milling device, slowly turning it as it crushes the hulls of the grain. At the East of the temple, is a large brazier of burning incense. The scent of Dittany of Crete fills the Air. At the center of the temple stands a black altar carved from solid oak. It is covered by a cloth divided into the four colors of Malkuth: citrine, russet, olive, and black. The top of the altar is white, and upon it is a bright burning flame.

Drawing nearer to the light, you intone the Divine Name of this temple, *Adonai ha-Aretz*. The flame burns brightly as you do so. Next intone the name of the Archangel who governs the Forces of this sphere, *Sandalphon*. Then vibrate the name of the Angelic order that operates in Malkuth, the *Ashim*, the Souls of Fire. Glowing embers dance around the central altar flame. Finally, you vibrate the name of the temple itself, *Malkuth*.

Within the swirling clouds of incense, a figure appears in the East. Appearing as a tall feminine form in robes of citrine, olive, russet and black is the archangel, Sandalphon with dark hair and compassionate brown eyes. Instinctively, you give the Sign of the Enterer. Sandalphon answers with the Sign of Silence. She speaks:

"You have entered the Immeasurable Region. This place is called THRAA, The Gate. It is the Gate of Justice, The Gate of Life and the Gate of Death. The Gate

of Tears, and the Gate of Prayer. It is the Gate of the Garden of Eden and the Gate of the Daughter of the Mighty Ones. By what Sign have you entered herein?"

You answer by giving the Zelator Sign. She asks why you have come to this place. You hold up the Cubical Cross.

You face the Archangel across the light of the altar, as you prepare for your journey into the 32nd Path. Finally, Sandalphon turns toward the East where is a great wooden door which had previously been obscured by the smoke from the incense. The Tarot card of *The Universe* hangs like a veil in front of it. Sandalphon traces a cross in the air with her hand and the veil parts. A large metal Tau is now clearly seen on the heavy oak door. The Archangel moves aside after showing the way. It is up to you to open the door. Undaunted, you approach it and give the Sign of the Theoricus. Holding out the Cubical Cross, you trace with it a large letter Tau. The door slowly opens.

Beyond the door, you enter a lush meadow ablaze with flowers. To the North are snow-capped mountains and cool running streams. To the South is a low-lying desert. Before you in the East, the dawning Sun is breaking over the low rolling hills. This is the path you have chosen. Sandalphon leads the way.

Time and space seem distorted as they often do on astral journeys. You pass by many fields, farms, and villages, covering vast distances in what seems like a very short interval. The breeze is cool against your skin, and a hint of storax is in the air.

The path you are on leads into the hill country which has less trees than did the grassy meadow land before it. The clay beneath your feet has given way to sandy soil. The air is warmer and there is no breeze here. The trail leads straight into a hillside where there is a cavern leading into the earth. On either side of the jagged stone opening is a column cut from solid rock. The base of each pillar is carved into the shape of a lotus flower, while the capital is sculpted into the form of a pomegranate. Before each column stands a gigantic muscular figure with the head of a beast. Their human bodies are covered by tunics, but the black fur and pointed features of jackals stick out beneath their nemysses. The figure on the left holds a large sword, while the figure on the right holds a staff entwined with serpents in one hand, and a red lantern in the other.

Sandalphon tells you to continue onward. This is as far as she will take you. As you approach the Anubian guards, they lunge forward with a growl, crossing their implements to block your advance. "Whence comest Thou?" they demand to know.

You respond by giving the Sign of the Zelator and saying, "I have entered the Immeasurable Region. I have passed through the Gate of Life and the Gate of Death. I seek to journey upon the Path of Tau which leadeth between the pillars from the Kingdom to the Foundation."

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

You answer by standing in the Sign of the Theoricus. "In the divine name of *Shaddai El Chai*; in the word *Mem Heh* and in this symbol of the Solid Greek Cubical Cross, which contains the divine number, twenty-two."

The twin guards step back. Anubis of the East with lantern and staff, turns to enter the cave. You give the Signs of the Neophyte and follow him in.

Just inside the entrance is a small antechamber with a black and white tiled floor. Four large winged statues stare at you without emotion. All have human bodies, but with different heads. One has the head of lion. Another has the head of an eagle. There is also a bull, and finally the winged form of a man. You pass by these silent sentinels holding the cross high above you.

The light from outside of the cave soon fades as you descend deeper and deeper into the cave. Anubis leads silently on as the darkness closes in. The floor of the cave is rough, and you must feel the ground carefully with your feet to keep from stumbling. The ceiling presses in and you are forced to crouch at times. The path twists from one side to the other. At times you feel like you are climbing toward the surface again, only to follow your guide on another quick descent. Your sense of direction is gone—you quicken your pace to catch up to Anubis so that you won't get hopelessly lost. The light from his lantern makes strange and sinister shadows appear on the cavern walls. Voices from your past come to taunt you on this journey: school children calling you names, adults reprimanding you, peers telling you of your limitations. All the voices try to dissuade you from going deeper into the cave. "Go Back!" they warn. "You can't make it!" "It's too dangerous!" "You're too weak!" You know that the voices are merely echoes—ghosts—archetypes from your own mind that are uneasy at the prospect of being found out. You ignore them and press onward. The dark journey through the twisted rock seems to take forever.

Finally, a dim light ahead is a welcome sight. Your guide leads you into a large chamber where the smell of burning oil from torches fills the room. The walls and floor are plain and seem to have been cut completely out of solid rock with simple tools. From a great dark hole in one wall of the room, a slow-moving stream of water fills a gutter carved out of the floor and flows to the opposite wall. There it flows under a huge stone door. A small number of beings are in the room with you. Apes with jeweled collars hold the ropes that are attached to the two sides of the great door. Many celestial beings with both human and animal heads can be seen bearing all kinds of food, incense, weapons, staffs, jewels, jars of perfume and more. There are also a few men and women in all manner of Egyptian dress—some in fine silken clothes—others in simple tunics. Everyone in the room appears to be waiting for something.

"This is the *Arrit*," Anubis tells you, "the antechamber of the *Tuat*—the Underworld. This is where I guide the Souls of the dead. This too, is where the dead Sun-god RA enters the Underworld from the West—for he is a dead god when the darkness of Night rules the sky. This is also *Amenet*, the Hidden Place. All assembled here wait for the coming of Ra. The Souls of the dead hope to be permitted to enter the Sektet Boat of Ra—to travel in safety through the terrors of the *Tuat*—and finally be reborn with him at the Dawning Light of the Eastern sky. Behold, it is time!"

The anticipation of the assembly grows and is rewarded by the sight of two long lines of priests pulling heavy ropes. Finally the long prow of a boat

enters the chamber from the dark hole in the wall. The boat made from reeds, is light and slender. Thoth, the ibis-headed god of Wisdom stands at the bow, to guide the vessel. At the center of the craft is a shrine where the Sun-god sits enthroned. He has the body of a man with the tawny head and piercing eyes of a hawk. A large Solar disc crowns his nemyss, and he holds an ankh in one hand and a phoenix-headed staff in the other. The scarab, Khepera, surmounts the crown of the figure like a halo. But the god is old and has the pallor of death about him.

The god Horus stands at the rear of ship as an escort. At this marvelous sight, a roar of praise erupts from those assembled in the chamber.

At the center of the room, the boat stops and is boarded by the Souls who have stood waiting for it. Anubis leads you to the craft. "You must continue your journey under the protection of Ra," he tells you. "I must return to give guidance to the dead. Have courage. The Tuat is filled with sights both wondrous and terrible. Fear nothing and your strength shall see you through."

From the boat, a hand is offered. You take it and climb aboard, giving a final farewell to Anubis, who is already on his way back to the surface—the light from his lamp bobs through the cavern tunnel. Finding a seat with the other passengers, you settle in for the ride. The apes you saw earlier pull on the ropes which open the great stone doors leading to the Tuat. Slowly the Sektet boat moves forward and enters the underworld.

The place called the Tuat is so enormous that it is difficult to tell whether it is enclosed under the earth or if it exists at some point in space beyond the earth. The stream has widened into a river in the middle of a valley, on either side of which is a mountain range. It is a noisy place inhabited by many creatures. Monstrous beasts rummage about in the muddy shores. The Souls of the dead are everywhere, milling around along the river bank and swimming alongside the boat. A few are permitted to climb on board, but others are turned away, because each Soul must spend a certain amount of time in the underworld before re-entering the land of the Living.

The ship continues to travel through the twelve divisions of the Tuat, known as the twelve hours of the Night. Twin Pylons with serpent guardians mark each division. So many incredible sights appear that you can only sit and watch as gods battle hostile Spirits, evil serpents and crocodiles. There are great pits of fire that appear in the middle of the river. Hostile Spirits harangue the dead who walk along the shore. There are also benevolent and helpful creatures whose bodies are formed from many different animals. At times it seems like many lesser gods appear from nowhere to pull the ship forward with serpents instead of ropes. Sacred animals such as bulls, winged cobras and baboons join in the processions through the Underworld. And at one point, the great goddess Isis appears on the boat to utter magical words to repel the enemies of Ra.

At the sixth division of the Tuat, the Sektet boat stops at a great stone shrine topped with spearheads. Inside, the god Osiris is seated upon the summit of a flight of nine steps. He wears a double crown and holds in one hand a scepter and in the other an ankh, the symbol of Life. Before him is a pair of scales and a company of lesser gods. The Sektet boat pauses in homage to the god who reigns

over the Underworld—Osiris, he who judges the dead. The Lord of Life, triumphant over Death.

After leaving the shrine, the journey continues as before, until eventually, the Sektet boat reaches the eleventh division of the Tuat—and the eleventh hour of the night. At this point, great pits of fire—each attended by a goddess—appear ahead of the boat, and the battle between gods and demons becomes decidedly more intense. The voices from your past which had earlier harassed you in the cave return to bother you now at this crucial moment. But you have already won over them in the knowledge that they are merely programmed archetypes within your own psyche, which do not wish to lose their position of prominence within your mind. In this last-ditch effort to force you to feel weak, inane, and guilty, the voices are desperate in the attempt to make you fail to complete this voyage.

The god Horus takes command of the vessel and orders all the demons and enemies of Ra to be consumed in the blazing fires. The attendant goddesses see that it is done. At this point, you also will your own personal demons into the purging flames. The ghostly voices are silenced. A sense of great relief and calm overtakes you, as the Sektet boat glides into the Twelfth Hour of the Night.

Twelve gods, all loyal servants of Ra, now pull the ship, which is no longer sailing on the river, but through the belly of a sacred serpent. In this surprisingly tranquil division of the Tuat, you hear in a whisper, the serpent's name, "Ka-en-Ankh-neteru, the Life of the gods." The circle of the Tuat is near its end, but there is utter darkness in the bowels of this serpent. There is also a feeling of nervous excitement among the Souls aboard the vessel. The horrors of the Tuat are in the past now, and a great transformation is about to take place.

As the ship enters the throat of the serpent, the enormous jaws begin to open. Beyond them is the indigo of the night sky, speckled with stars. As the boat slides off the tongue of the animal, the stars and Planets themselves erupt into a song of praise for the reborn Sun god. Twelve goddesses pull the ship into the sky. The Sektet boat of the night is no more. It is now the Matet boat of Day sailing into the Eastern part of the sky. Ra himself has transformed before your eyes. No longer pale and old, the god glows with the life of youth. His Solar disc lights up the countryside far below in all directions.

Of the fortunate Souls who have traversed the terrors of the Tuat in Ra's ship, some are rewarded with a new birth upon the earth, while others remain in the sky journeying at will through the universe. You, too, feel reborn and strengthened with the dawning of the sun upon the skies over the earth. The grass is wet and glistening with morning dew. Humans and animals below are just beginning to stir from their sleep and go about their daily activities. You realize that your journey upon the Path of Tau is nearing its end, but for the Sun god this journey is a nightly occurrence. Silently, you thank the god for helping you travel this path. The warmth of the Sun lulls you into a restful meditation.

When you open your eyes again, you see that an entire day has passed while you meditated. The last rays of light are fading as Ra's boat enters the Western sky. Under the earth, the ship again enters the dark Arrit, the antechamber to the Tuat. This is the end of your journey through the underworld. You realize that

you will traverse this path again, perhaps many times. However you know that the journey will be easier each time. As the boat glides into the chamber, you see the familiar form of Anubis, who reaches out his hand to help you down from the vessel. With a final prayer of thanks to Ra, you turn and follow the jackal-headed god through the winding tunnel to the cave entrance. Once you are outside the cave, Anubis joins his twin and stands guard at the threshold. You salute them both with the Sign of the Theoricus.

Sandalphon is waiting on the path which leads to Malkuth. Following her, you return to the Tenth Sephirah. The Angel seals the great wooden door behind you after entering the temple. The flame upon the altar is a welcome sight after such an arduous adventure. The great fireplace, fountain and oaken walls are very familiar and comforting. Standing before the altar, you partake of the sacred flame a few moments before leaving the temple. Saying goodbye to Sandalphon, you salute with the Projection Sign. She answers with the Sign of Silence.✧

Bring your astral self back into your body and make yourself slowly aware of the physical room around you. Do not get up too quickly.

Perform the LBRP with the black end of the wand.

Say, *"I now declare this temple duly closed"*✧

AN INVOCATION OF THE ELEMENT OF AIR

For the grade of Theoricus

For this ritual the Theoricus will need a black Outer Order robe, black and white striped nemyss, the Outer Wand of Double Power. Upon the altar should be a yellow candle, a rose, and one or more of the talismanic emblems mentioned on page 297. The temple is to be arranged in accordance with the Theoricus Hall (as in the Second 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:) 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.

Remain in 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, "YOD HEH VAV HEH!" Do this same pentagram 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 SHADDAI EL CHAI, I open this temple in the element of Air. May the Archangel RAPHAEL look with favor upon this ceremony! May the Angel CHASSAN and the ruler ARAL be also in attendance! I have gained admission to this temple through the Badge of the Caduceus of Hermes. Hear me! I am one who has received the Mystic Title of Poraios De Rejectis and the symbol of RUACH. I have been brought from among the Rejected. As a Lord/Lady of the 32nd Path, I invoke the powers of Air to bear witness to my spiritual endeavor. Grant me the knowledge of the Element of Air and the Astral Realm, so that I may obtain Greater Understanding of Hidden Things and thereby advance in the Great Work.

Circumambulate the temple 3 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 East and give the Theoricus Sign. Recite the Prayer of the Sylphs:

Spirit of Life! Spirit of Wisdom! Whose breath giveth forth and withdraweth the form of all things: Thou, before Whom the life of beings is but a shadow which changeth, and a vapor which passeth: Thou, who mountest upon the clouds, and who walkest upon the wings of the wind.

Thou, who breathest forth Thy Breath, and endless space is peopled: Thou, who drawest in Thy Breath, and all that cometh from Thee, returneth unto Thee! Ceaseless Motion, in Eternal stability, be Thou eternally blessed! We praise Thee and we bless Thee in the Changeless Empire of Created Light, of Shades, of Reflections, and of Images—

And we aspire without cessation unto Thy Immutable and Imperishable Brilliance. Let the Ray of Thy Intelligence and the warmth of Thy Love penetrate even unto us!

Then that which is volatile shall be fixed; the Shadow shall be a Body; the Spirit of Air shall be a Soul; the Dream shall be a Thought. And no more

shall we be swept away by the Tempest, but we shall hold the bridles of the Winged Steeds of Dawn. And we shall direct the course of the Evening Breeze to fly before Thee!

O Spirit of Spirits! O Eternal Soul of Souls! O Imperishable Breath of Life! O Creative Sigh! O Mouth which breathest forth and withdrawest the life of all beings, in the flux and reflux of Thine Eternal Word, which is the Divine Ocean of Movement and of Truth!

Give the Theoricus Sign. Go to the West of the altar. With the white end of the wand, trace the lesser invoking pentagram over the rose. Put the wand aside.

Inhale the fragrance of the rose. As you partake of the rose, meditate on the talismanic emblem you have chosen for an extended period of time. Take as much time as you need for the meditation.

Perform the Reverse Circumambulation. Then 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 SHADDAI EL CHAI!

Perform the LBRP with the black end of the wand.

(Say:) *I now declare this temple duly closed.*✧

Suggested Reading

The Only Way to Learn Astrology, Volumes 1, 2, and 3 by Marion D. March and Joan McEvers. (An excellent trilogy of books which will help the magician become proficient in understanding the science of Astrology.)

The Complete Book of Incense, Oils & Brews by Scott Cunningham
(Note: Write a report on the book. Try to find new associations of incenses that you think could also be applied to the Sephiroth.)

Cunningham's Encyclopedia of Magical Herbs by Scott Cunningham
(Note: Write a report on the book. Try to find new associations of herbs that could be applied to the Sephiroth.)

The Secret Life of Plants by Christopher Bird and Peter Tompkins
(An intriguing look at the hidden powers of plants.)

"Images of Growth in the Hermetic Arts," by Gareth Knight—published in *The Golden Dawn Journal, Book 3: The Art of Hermes*

Outlines of the History of Greek Philosophy by Eduard Zeller

Porphyry's Launching Points to the Realm of Mind: An Introduction to the Neoplatonic Philosophy of Plotinus translated by Kenneth Guthrie

On the Mysteries by Iamblichus

The Science of Breath by Yogi Ramacharaka

(Although this book was written in the Esoteric Tradition of the East, many of the techniques described can also be applied to the Western Esoteric Tradition.)

Jungian Dream Interpretation: A Handbook of Theory and Practice
by James A. Hall

Maps of the Mind by Charles Hampden-Turner

Toward a Psychology of Being by Abraham H. Maslow

The Rhizome and the Flower: The Perennial Philosophy, Yeats and Jung
by James Olney

Some Final Suggestions

- Obtain a 8.5 x 11 black-and-white copy of the Tarot card THE UNIVERSE and paint it, or draw your own version of the card.
- Make colored drawings of the four Kerubim. Devise your own meditation for incorporating these figures.
- Draw your personal impression of a sylph.
- Draw your personal impression of a nature Spirit such as a nymph.
- Observe the phases of the Moon each and every night for one entire Lunar cycle (28 days). Note your observations in your magical diary. Also take note what Zodiacal Sign the Moon is in.
- Take note of where Luna falls in your own Zodiacal chart. Write a brief report on how you think you are affected by Luna's position in your natal chart.
- Take note of any Planets that are located in Air Signs in your own Zodiacal chart. Write a brief report on how you think you are effected by them.

- Erect fifty natal charts. (You may obtain natal information from people you know or from Astrology books that list such information on famous individuals.)
- Prepare your own mixture of incense for the Sephirah of Yesod, using your ingenuity and the source book listed on page 313.
- Prepare your own personal mixture of incense based upon your Zodiacal Sign, Elemental affiliation and other personal information or preferences.
- Find out how you can become personally involved in reducing Air pollution.
- Obtain a biology text book and write a report on the life cycle and growth of plants.
- Grow an herb or plant from a package of seeds. Incorporate the plant into your meditations while in the 2 = 9 grade.
- Take an active role in the welfare of plant life, be it the saving of a rain forest, or the landscaping of your front yard.

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 Theoricus?
2. What is the Mystic Number of the Theoricus grade?
3. What is the Password of the Theoricus grade derived from the Mystic Number?
4. What is the Battery of knocks attributed to the Theoricus grade?
5. What is the Grip of the Theoricus grade?
6. What is the Sign of the Theoricus grade?
7. What is the Elemental symbol given to the Theoricus?
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 Theoricus?
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 "2 = 9" signify?
21. What is the Admission Badge to the 32nd Path?
22. What is the Admission Badge to the temple of the 9th Sephirah of Yesod?
23. The Admission Badge is identical to the lamen of which officer?
24. 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 Theoricus Ritual?
25. Briefly describe what happens in each of the middle points of this ritual.
26. During the Theoricus oath, what gesture does the candidate make in swearing his/her oath to the Powers of the Element?
27. What Hebrew letters are associated with the three portals in the East of the temple?
28. What do these portals signify?
29. List the four Kerubim encountered by the candidate in this ritual.
30. What is the name of the Kerub in the East? What Egyptian Air deity is associated with this Kerub? What Egyptian Solar deity is associated with this Kerub?
31. What is the name of the Kerub in the South? What Egyptian Fire deity is associated with this Kerub? What Egyptian Solar deity is associated with this Kerub?
32. What is the name of the Kerub in the West? What Egyptian Water deity is associated with this Kerub? What Egyptian Solar deity is associated with this Kerub?
33. What is the name of the Kerub in the North? What Egyptian Earth deity is associated with this Kerub? What Egyptian Solar deity is associated with this Kerub?
34. Describe the 21st Key of the Tarot.
35. In addition to the Tarot Key, what four items are found on the altar in the first part of the ritual?
36. In this grade, what does the station of the Hegemon symbolize?
37. In this grade, what does the station of the Keryx symbolize?
38. In addition to the Tarot Key and the Admission Badges, what diagrams are displayed in this grade?
39. What is the arrangement of the cross and triangle in this grade? What are the reasons for this?

QUIZ—SECTION 1 (Basic Astrology—The Aspects; Erecting a Chart)

1. The ____ of an aspect is the number of degrees of difference from the exact angle that is permitted for each aspect.
2. What is the angle of an Opposition?
3. What is the angle of a Sextile?
4. What is the most difficult aspect to understand?
5. What is a Grand Trine?
6. How many "Signs" apart are two Planets in Trine?
7. How many "Signs" apart are two Planets in Square?
8. Which is the widest aspect?
9. What is a wide or "weak" aspect called?
10. What is an exact aspect called?
11. What is the angle of a Conjunction?
12. What aspect indicates a stalemate or stand-off between Planetary energies?
13. How many "Signs" apart are two Planets in Sextile?
14. What is a Stellium?
15. Sextiles involve Signs of opposite gender. True or False?
16. Planets in Conjunction can sometimes be found in adjacent Signs. True or False?
17. Which aspect gives more emphasis to a Sign?
18. How many "Signs" apart are two Planets in Opposition?
19. Sextiles are the tension factors in a chart. True or False?
20. What is the angle of a square?
21. Conjunctions are always favorable. True or False?
22. What is a T-Cross?
23. What is another name for Inconjunct?
24. How many "Signs" apart are two Planets that are Inconjunct?
25. What is the angle of a Trine?
26. Having several Trines in the chart is always positive. True or False?
27. Inconjunct involves Signs that are totally unrelated to each other. True or False?
28. Trines indicate harmony, creativity and ease of movement. True or False?
29. A person experiencing Inconjunct often feels that the solution to a problem is just around the corner when in fact it isn't. True or false?
30. What is a Grand Cross?
31. Which aspect has to do with "perception?"
32. Inconjunct signifies action and challenge. True or False?
33. A Sextile promotes communication, cooperation and blending between Planets. True or False?
34. What is the angle of a Semi-Sextile?
35. How many degrees comprise the circumference of the Zodiacal Wheel?
36. How many degrees comprise one Zodiacal Sign?
37. What is the Prime Meridian?

38. Circles of geographic measurement which occupy fixed positions North and South of the Equator are called what?
39. Circles of geographic measurement which occupy fixed positions East and West of the Prime Meridian are called what?
40. What is GMT?
41. What is the actual time taken by the Earth to complete a total revolution upon its axis known as?
42. What is the adjustment between Sidereal and regular time called? How is it determined?
43. How does one determine the Longitude Equivalent in Time?
44. The Local Sidereal Time at birth and at the place of birth is crucial to determining what two factors of the Horoscope?
45. How does one determine the aspects when drawing up a Zodiacal chart?
46. What kind of aspect occurs when one Planet is said to move toward another?
47. What kind of aspect occurs when one Planet is said to move beyond another?

QUIZ—SECTION 2 (*Basic Alchemy—Alchemical Operations*)

1. Which of the four Alchemical stages is related to Fire?
2. Which of the four Alchemical stages is related to Air?
3. Which of the four Alchemical stages is related to Water?
4. Which of the four Alchemical stages is related to Earth?
5. What is another name for the "Whitening" stage?
6. What is another name for the "Reddening" stage?
7. What is another name for the "Blackening" stage?
8. What is another name for the "Yellowing" stage?
9. Which stage indicates a "washing" process?
10. Which stage was later dropped by fifteenth and sixteenth century Alchemists?
11. Which stage indicates the raising of heat to its highest intensity?
12. Which stage indicates putrefaction?
13. Which operation involves the amalgamation of the various elements?
14. Which operation involves adding precious metals as a "starter" material?
15. Which operation involves the "wetting" of dry material?
16. Which operation involves solidification?
17. Which operation involves extraction by volatilization or distillation?
18. Which operation involves the work of transmutation into silver and gold?
19. Which operation involves the first change to be seen?
20. Which operation involves reducing the principles to atoms, but not by burning?
21. Which operation involves raising the quantity and quality of the powder or stone?
22. Which operation involves raising the power or virtue of the stone enabling it to transmute?

23. Which operation involves separation in a sealed vessel?
24. Which operation involves rhythmic cycling of the process of circulation?
25. List the colors of Alchemy and the Planets that can be associated with them.
26. Which operation involves the separation of liquids in a vessel?
27. Which operation is also called Circulation or Rectification?
28. Which operation involves dissolving a solid into a liquid?

QUIZ—SECTIONS 3, 4, and 5 (*Spiritual Entities, Qabalah, Parts of the Soul, The Correspondences of Yesod*)

1. What is the English translation of the name "Yesod?"
2. What is the Magical Image of Yesod?
3. What is the Spiritual Experience of Yesod?
4. What is the Lineal figure associated with Yesod?
5. What are the symbols of Yesod?
6. What is the name of the Archangel of Yesod?
7. What is the Divine Atziluthic name of Yesod?
8. What is the name of the Angelic Choir of Yesod?
9. What is Yesod's Briatic color?
10. What part of the human anatomy does Yesod correspond to?
11. Yesod is attributed to which House of Assiah?
12. Name the Tarot cards associated with Yesod.
13. What is the Virtue associated with Yesod?
14. What is the Vice associated with Yesod?
15. To which of the four Qabalistic Worlds is Yesod assigned?
16. Elemental Spirits have hierarchies similar to that of Qabalistic Angels. True or False?
17. Angels and Archangels are considered specific aspects of God. True or False?
18. An astral Spirit is a pure and high Spirit of unmixed good in office and operation. True or False?
19. All Elemental Spirits are considered good. True or False?
20. Astral Spirits are anthropomorphic symbols of what we believe to be good or holy. True or False?
21. What are some Greek names for Spirit?
22. What is the Greek name for Soul?
23. The human Soul is the divine center in humanity. True or false?
24. List the three principle parts of the Soul as defined by the Qabalists. Give both English and Hebrew spellings.
25. Which part of the Soul is further divided into three parts answering to the three Supernals? Give both English and Hebrew spellings of these divisions.
26. Which part of the Soul is centered in Chokmah and represents the True Will?
27. Which part of the Soul remains dormant in the average person until awakened through spiritual growth?

28. Which part of the Soul is centered in Kether as the true, divine and immortal Self?
29. Which part of the Soul is the first part to be activated in every human being at birth?
30. Which part of the Soul corresponds to the Mind and reasoning powers?
31. Which part of the Soul corresponds to the dark side of the human Soul?
32. Which part of the Soul corresponds to the animal vitality and instincts?
33. Which part of the Soul corresponds to Binah?
34. Which part of the Soul corresponds to the intuitive power that connects humanity with the Divine?
35. Which part of the Soul corresponds to the ethical power to distinguish between good and evil?
36. What is the name of the additional portion of the Soul that is closely tied to the condition of the human body?

QUIZ—SECTION 6 (*The Correspondences of Air*)

1. List the incense(s) which correspond to the Sephiroth.
2. List the incense(s) which correspond to the Zodiacal Signs.
3. List the incense(s) which correspond to the Planets.
4. List the incense(s) which correspond to the Elements.
5. What is the Hebrew name for Air? Give both English and Hebrew spellings.
6. What is the Outer Divine Name of Air in Hebrew? Give both English and Hebrew spellings.
7. What is the Hebrew name for the Cardinal Point of East? Give both English and Hebrew spellings.
8. What is the name of the Archangel of Air? Give both English and Hebrew spellings.
9. What is the name of the Angel of Air? Give both English and Hebrew spellings.
10. What is the name of the Ruler of Air? Give both English and Hebrew spellings.
11. What is the name of the King of Air?
12. What is the name of the Order of Elementals associated with Air?
13. What is the name of the Assyro-Babylonian deity associated with Air whose name means "sky?"
14. List two Assyro-Babylonian deities associated with thunder and storm.
15. List two Egyptian deities associated with the sky.
16. What is the name of the Egyptian Air deity who was the equivalent of the Greek god Atlas?
17. What omnipotent Greek god was associated with the sky, thunder, and rain?
18. What Greek sky goddess was the champion of women?
19. List the Greek gods associated with the four winds.
20. Name the additional Greek wind god who was the inventor of ships' sails.
21. What was the name of the Teutonic god of thunder?

QUIZ—SECTION 7 (*The Correspondences of Luna*)

1. List some of the things that are ruled by the Moon.
2. List some of the things that the days and hours of Luna are used for in magic.
3. Approximately how many days does it take to complete the Lunar cycle?
4. Which Phase(s) or Quarter(s) of the Moon's cycle takes effect when Sol and Luna are at a 90 degree square to one another?
5. Which Phase(s) or Quarter(s) of the Moon's cycle takes effect when Sol and Luna are opposite each other?
6. Which Phase(s) or Quarter(s) of the Moon's cycle takes effect when Sol and Luna are conjunct?
7. Which Quarter represents the waning Moon?
8. Which Quarter represents the waxing Moon?
9. Which Quarter commences with the Full Moon?
10. Which Quarter commences with the New Moon?
11. What is the meaning of the Lunar symbol on the Tree of Life?
12. What is the Hebrew name of Luna?
13. What is the name of the Archangel of Luna?
14. What is the day associated with Luna?
15. What is the name of the Planetary Intelligence of Luna?
16. What is the name of the Planetary Spirit of Luna?
17. What is the name of the Olympic Planetary Spirit of Luna?
18. What metal is associated with Luna?
19. Name some of the gemstones associated with Luna.
20. Name some of the Trees associated with Luna.
21. Name some of the Herbs/Plants associated with Luna.
22. Name some of the animals associated with Luna.
23. What is the name of the Assyro-Babylonian god of the Moon?
24. What is the name of the Egyptian Moon god who is known as "The Navigator?"
25. Name the Greek goddess of magic and enchantments.
26. Name the Egyptian Moon god who is a form of Thoth.
27. What is the name of the Greek goddess of the Full Moon?
28. What is the name of the Greek Moon goddess who is known as the "Lady of the Beasts?"
29. What is the name of the Greek goddess of the New Moon?
30. What Planet complements Luna on the Macrocosmic Hexagram?
List some characteristics that these two Planets share. Name some of the deities associated with this Planet.

QUIZ—SECTIONS 8 and 9 (*Plants and Herbs, Admission Badges, and Diagrams*)

1. What is the name of the process used by plants to manufacture food?
2. What is the name of the process used by plants to covert living material out of nonliving material?
3. The reproductive processes of plants depend heavily on the _____.
4. What happens when plants cease to grow?
5. Blossoming flowers are universal symbols of what?
6. What type of plant is a universal symbol of wisdom and spiritual growth?
7. Why should a student have a thorough knowledge of the properties of plants before using them in herbal magic?
8. What are some of the factors used to ascertain the powers and correspondences of plants and herbs?
9. List some of the plants which correspond to the seven Planets.
10. List some of the plants which correspond to the four elements.
11. What are nature Spirits called in Greek mythology?
12. Which form of these nature Spirits are said to preside over brooks and streams?
13. Which form of these nature Spirits are said to preside over forests?
14. Which form of these nature Spirits are said to be mortal?
15. Which form of these nature Spirits are said to preside over mountains and grottos?
16. Which four types of these nature Spirits are said to preside over the woods and valleys?
17. Which form of these nature Spirits is most closely related to trees?
18. In Greek mythology, a group of rural Spirits presided over springs and rivers. What were these horse-like creatures called?
19. What were a group of goat-like forest Spirits called in Greek mythology?
20. Name the Admission Badge for the 32nd Path of Tau.
21. What does this Badge symbolize?
22. The Admission Badge for the 32nd Path contains the 22 letters of the Hebrew alphabet. As a whole, what do the letters on the front of Badge refer to? Name these letters.
23. What letter is placed in the center and what does it refer to?
24. What do the letters on the back of the Badge refer to? Name these letters.
25. Symbolically, what two letters are missing from the back of the Badge and why?
26. What three letters cover the remaining three sides of the Mem-arm? What do these letters represent?
27. What three letters cover the remaining three sides of the Tau-arm? What do these letters represent?
28. What three letters cover the remaining three sides of the Aleph-arm? What do these letters represent?

29. What three letters cover the remaining three sides of the Shin-arm?
What do these letters represent?
30. What is the Admission Badge to the temple of Yesod?
31. Describe this Admission Badge as it relates to the Tree of Life.
32. As a whole, what does this symbol represent?
33. What are the names of the animals on this Badge and what do they represent?