

Sefer Beth



Frater A.M.

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A most interesting Text on the True progression of the System of Angelic Magick, often termed Enochian, utilized by the Rosaea Rubea et Aurea Crucis. Providing several unpublished diagrams and tables of correspondences... which resolve several key questions. Providing a graphic illustration of the relationship of the Elemental movements to the Sidereal Heavens; and a visual analysis of the attributions of the Westcott tablets (Westcott info is not included in this edition). The first in a series of Instructions.

Issued by direct order of the Collegium ad Spiritus Sancti

Chevrah Zerach Boqur Aur

(Includes only the Intro and first five Chapters of the Original Tome)

**And the whole earth was
of one language, and of
one speech.**

- Genesis XI, I

The Movement of the four Aces through the Stations of the 12 Signs, Court Cards and Decans.

A Theoretical Model of the Reshith H'Gilgulim by fr. Per Ardua Ad Deus.

This is a largely ignored topic by both Contemporary G.'.D.'. adherents and students of the teachings of Aleister Crowley. However, along with the concept of the Tree of Life Projected in a Solid Sphere it forms the foundation of the Higher teachings and methodologies of the R.R. et A.C. (Rosea Rubea et Aurea Crucis).

Starting with the Book T we discover a continued development and application of the principles of the Tree of Life as Projected in a Solid Sphere. The Tarot Cards become pieces of the Starry Heavens and we are confronted with a confusing array of diagrams relating not only to the Tarot Deck but also to the curious tablets discovered by John Dee and Edward Kelly. Regarding this subject matter, the late Israel Regardie stated the following, in a note to this section of instructions to the Adepts of the R.R. et A.C., as published in the Clewellyn Golden Dawn text:

Note: The principia or fundamental ideas of this astronomical view of the Tarot may be found, as least in its essential form, in the astronomical writings of Claudius Ptolemy of Alexandria. Naturally, this reference only concerns the signs, constellations and other astronomical divisions noted. The expansion of this scheme, and its allocation to other forms of universal symbolism, such as the Tarot cards, Hebrew letters, and Enochian Tablets, has its roots in the synthetic genius of the Golden Dawn. The idea of projecting the Tree of Life into a solid sphere, having application among other things to the starry heavens and the constellations, certainly is peculiar to this system alone. Most of the fundamentals inhering in the other aspects

of the Golden Dawn teaching may be found in exoteric occult literature of past centuries. But, as again I must insist, the peculiar practical application of them as exemplified in the Golden Dawn outline can nowhere else be found, save, of course, in other authentic esoteric systems. The student is urged to study this whole section very thoroughly; it is well worth it. In the early days of the Order there was a special group which devoted its time and energies to the study and application of the principles involved herein. Incidentally, may I point out how much light this particular instruction throws on innumerable passages in Blavatsky's *Secret Doctrine*-especially in Volume II. - L.R.

Before continuing further, the writer would indicate that the published materials on this topic are quite misleading. Whether this was intentional or not remains a matter of conjecture.

It should also be kept in mind that the Tarot Cards placed on this Sphere become literal Star Maps. One projected upon the Ceiling and One below the feet (so to speak). It should also be pointed out that two of the Princess cards are transposed (Princess of Cups and Princess of Pentacles need to align with the Equivalent Knights/Kings to match the Starry Heavens on the Star Maps).

Along with these curious images we have a series of formulae describing the Movement of the Aces over the Stations and their Convolutions upon reaching and Seating themselves upon their respective Thrones.

Immediately after this we are introduced to the Enochian Tablets and Rosicrucian Chess all relating to the Officers of the 0 = 0 Grade.

What does it all mean and why doesn't anyone explain it?

This also remains a point of conjecture.

However,

I think there is enough material extant to work with.

Then again,

I am a Heretic...

Brief discussion prior to a review of “The Man – Microcosm Document”.

Frater S.I.

Several G'.D.'. Papers should be reviewed/studied before continuing with this text. The first paper to be reviewed is called “The Microcosm – Man Document”. This paper is an introduction to the Rosicrucian adaptation of the Hebrew ‘Otz Chiim’ or ‘Tree of Life,’ and projected into a Solid Sphere, then related to the Body of Man. This document is fairly straight forward, but the understanding of the glyph of the “Tree of Life” and a fairly solid grasp of the Kabbalah and the G'.D.'. Initiations leading up to and including the R.R. et A.C. Adeptus Minor Ceremony, are prerequisites to a proper understanding of this document.

In the Neophyte Grade of the G'.D'., during the Four Purifications and Consecrations with Fire and by Water; the Two Side Pillars of the Otz Chiim are expanded to Four Pillars, marking out a shape called the “Sphere of Sensation”. This area is also referred to as the, “Magickal Mirror of the Universe”.

The fundamentals of this teaching may be found in the Kabbalistic text, “Sefer Yezirah” or “The Book of Formation”.

Writer has written a fairly extensive commentary on this aspect of the Sefer Yetzirah (see *Sefer Aleph*; subsection A of: *Sefer Ilion Kithre*). There are three terms mentioned in the *Sefer Yetzirah*: the *Teli*, the *Galgol*, and the *Lev* or *Leb*. These Hebrew terms are often translated as: Dragon/Serpent, Cycle/Sphere/Revolution, and Heart... respectively. W. Wynn Westcott translated the *Sefer Yetzirah* into English. Since Dr. Westcott was one of the key founders of the G'.D'. . Let's see how he translates some of the relevant portions of Chapter Six, of the *Sefer Yetzirah*:

CHAPTER VI

Section 1. Three Fathers and their generations, Seven conquerors and their armies, and Twelve bounds of the Universe. See now, of these

words, the faithful witnesses are the Universe, the Year and Man. The dodecad, the heptad, and the triad with their provinces; above is the Celestial Dragon, T L I, (49) and below is the World, and lastly the heart of Man. The Three are Water, Air and Fire; Fire above, Water below, and Air conciliating between them; and the sign of these things is that the Fire sustains (volatilizes) the waters; Mem is mute, Shin is sibilant, and Aleph is the Mediator and as it were a friend placed between them.

2. The Celestial Dragon, T L I, is placed over the universe like a king upon the throne; the revolution of the year is as a king over his dominion; the heart of man is as a king in warfare. Moreover, He made all things one from the other; and the Elohim set good over against evil, and made good things from good, and evil things from evil: with the good tested He the evil, and with the evil did He try the good. Happiness (50) is reserved for the good, and misery (51) is kept for the wicked.

The “Teli” translated as “Celestial Dragon” by Westcott is of immense importance in relation to the teachings advocated in the R.R. et A.C. Hidden behind this mentioning of an obscure Hebrew term lies certain Kabbalistic teachings regarding the Biblical Leviathan. The Teli represents Leviathan “The Piercing Serpent”, and the Galgal represents Leviathan “The Crooked Serpent”; Circles and Lines. “Igul” and “Qav”; the two types of the Sephiroth. This teaching originates in the Biblical Verse:

Isaiah XXVII: 1

“In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.”

The “Heart” is spelled LB in Hebrew. This is of much interest as it has a numerical value of 32, and thus represents the 32 Paths of Wisdom of the Kabbalah. These 32 Paths are only able to descend into the Worlds of Creation (Briah, Yetzirah, and Assiah) through the Sephirah of Binah. Thus Binah is often correlated with the Heart. However, the Sephirah representing Microprosopus (Zaur Anpin) is Tiphareth (as the representation of the Sephiroth below Binah); this is often assigned the attribution of the Heart as well. The fact of the matter is that the Heart

is the connecting link between Chokmah (Abba – Father; 32 Paths of Wisdom above the World of Briah/Creation), Binah (Imma – Mother; 50 Gates of Understanding providing the ability to explain the 32 Paths in their Manifestation below), and the Seven Lower Sephiroth (Zaur Anpin [along with Nukba his Feminine Counterpart]. The Controller of the Paths of Influence to the Lower Worlds, and the Receptacle of the Forces; the Repository of the King). This also relates to the Mystery of “The Female shall encompass the Male”.

The “Piercing Serpent” and “Crooked Serpent” or two Leviathans produce (in their conjunction) that “Great Dragon” in the midst of the Waters. This Great Dragon is often related to or represented by Pharaoh, the King of Egypt:

Ezekiel XXIX: 3

“Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.”

This also relates to the Heretical Kabbalah of the most Sacred Lamp, may his memory be blessed, Rabbi Nathan of Gaza.

From, “The Treatise on the Dragons”:

“And, if you inquire why the Abyss exists in this World, the reason is that every time G_d works a Great Miracle, he extracts the precious elements from the Mystery of the Tehiru. G_d’s wonderful creations are produced out of this Formless Mass... The Messiah too has extracted from it many sparks of Holiness... and he will finally sift the Tehiru so that Scripture shall be fulfilled [Isaiah XXVII: 1]: “the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent and his consort “the crooked serpent”...”

“The explanation of this matter is this: the aforementioned soul of the Messiah, which was sunk among the qlipphoth, sent forth sparks in every generation. If they had been Worthy, and the Spark in question had Exerted itself in the Service of the Lord, then it might have become the Messiah and have extracted the whole root of its Holy Soul from

the Qlipphoth.”

“Also AMIRAH (the initials for “Our Lord and King, his Majesty be Exalted”) originally came forth from the qlipphoth as a spark of this root, but by his efforts he extracted the entire root and became the Messiah, G_d led him into great temptations. Many times, after he had scaled the heights of Heaven, he fell into the depth of the Great Abyss, and there the Serpents would seduce him, saying to him with convincing proofs and in a manner which practical reason cannot withstand:

“Where is thy G_d?” Yet he persevered in his faith. Apart from this he also suffered great and bitter afflictions in all his limbs. During the periods of these temptations he is called “Job” and the “servant of Pharaoh”, for *“Pharaoh” is the Messiah’s True Name*, which is derived from the word *Phara* [the uncovering of the glans at circumcision]... in the Mystery of the Complete Uncovering of the Foreskin of the Qlipphoth by the Messiah. When he accomplishes this he will no longer be called Job but he will be called Pharaoh. Behold the Power of this Great Serpent, [which it exercises] because it is the qlipphah of the Holy Serpent. Therefore Scripture says [Exodus IV: 3], “and Moses fled from before it.”

From “The Vision of Rabbi Abraham”:

“And I Abraham, after having been shut up for Forty years grieving over the power of the Great Dragon that lieth in the midst of his Rivers, wondering how long it shall be to the end of these wonders [c.f. Daniel XII:6], when behold the voice of my beloved knocketh saying, “Behold a son will be born... He will subdue the Great Dragon, and take away the strength of the Piercing Serpent and the strength of the Crooked Serpent, and he will be the True Messiah.”

What we begin to see here is the transmutation of the Component parts of the Kabbalistic Soul, through that Messianic Force represented by the Serpent Power (Nachash). The Serpent transforms the holder of its Mysteries (along with itself) into the bearer of the Crown of David (i.e. The Messiah). Nachash or Serpent in Hebrew has a numerical value of 358 which is identical in gematria to Mosiach. Thus the Serpent has an equivalent meaning to that of the Messiah. In some Schools of the Kabbalah, the Messianic Redemption is itself, the spontaneous occurrence and onset of what can only be described as Super-

Consciousness in Modern terms. This is to take place among all the Children of Earth simultaneously. The Messiah is a state of Consciousness. It is the Manifestation of the Transmuted Serpent Power, or Sexual and Creative Force.

This uncovering of the Head of the Serpent represents a reorganization of the Creative and Sexual Energies, discussed as the Male and Female Potencies in the G.'.D.'. (see writer's commentary on this subject and the G.'.D.'. paper on the Masculine and Feminine Potencies). This reorganization is symbolized as a shift in the Adepts Axis of Orientation and Mental Construct. The Sidereal basis of the Order's Astrological material is based on a Shift in the perception of the Universe as it relates to the Astrological Signs and Constellations. The shift from the terrestrial axis to a Solar Oriented Axis is related to the Ecliptic, as opposed to the Equator. (Writer feels that whatever "Mental Construct" is utilized, value can be gained from the material being discussed. Since the R.R. et A.C. material advocates a Sidereal System... the discussion by writer will continue down that path. At the same time... if you are at a level that allows you to "Understand" the material being presented, I believe you will be able to adapt the information to your own scheme; whatever that happens to be.).

The Forces relating to the wobbling of the Earths Axis have thrown the Constellations and Signs off by nearly 30 degrees (Deviating nearly a Full Astrological Sign). This is a process termed the Precession of the Equinox.

The following diagram should be very helpful in attempting to understand the description of Forces involved in the Precession of the Equinox. The "Magnetic" and "Gravitational" Forces of the Heavenly Bodies exert direct Physical Effects on the Earth. [It should also be noted that these Heavenly "Bodies" are quite literally "Heavenly Bodies" and are the actual dwellings of certain Meta-Physical Forces often referred to as "G_ds". The G_ds referred to are described by S.L. MacGregor Mathers' in the "Hermetic Cross" Paper and also in the A.'.O.'. Text: "Of the G_ds"]].

[Note: Writer feels that the Schism which occurred in the G.'.D.'. caused Mathers et al, to withhold certain teachings related to the Constellations from the Rebellious Splinter Groups. This caused some

members to attempt to extrapolate some fairly similar information from the Astrological writings of Alice Bailey. Writer feels this was a somewhat futile effort. The teachings described by Brodie Innes as (this is paraphrase not quotation) “going further than he had ever deemed possible” are just now coming to light. There is no necessity to dress the G.’D.’ in Theosophic garb. Also, the Eastern Adepts of later Theosophy are much lower on the Celestial Totem Pole than the Original Hermetic Masters contacted by Blavatsky. The use of the Punitive and Destructive current by Anna Kingsford cost her the Prime Role in the Prophecy of Trithemius. The banner then passed from the Hermetic Circle of Kingsford and Maitland to the Hermetic Order of the Golden Dawn.]

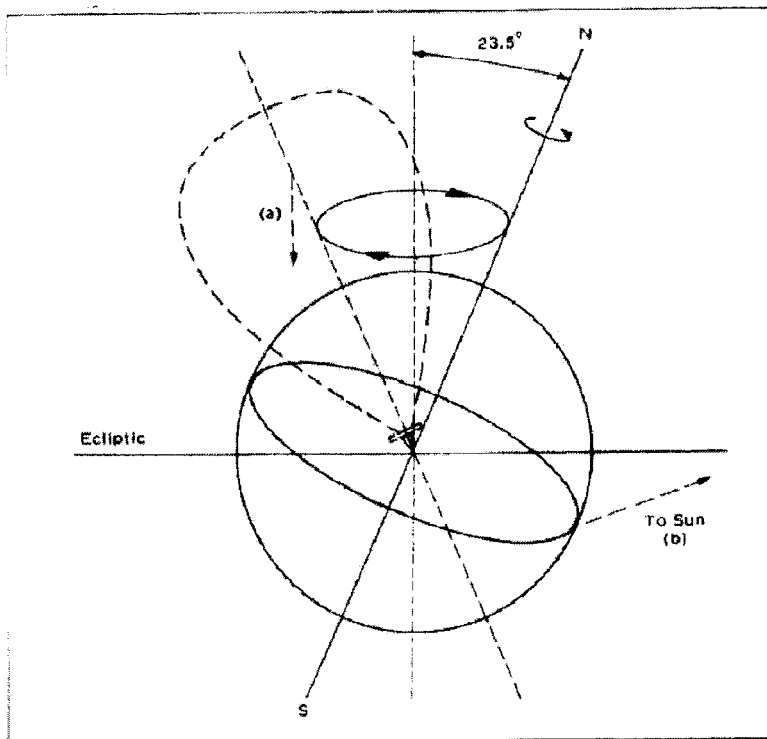


Figure 7.16 The force of gravity pulls downward on the top causing it to precess or change the orientation of the axis by a slow conical motion (a). The force of gravity of the sun, moon, and to a lesser degree the planets works on the Earth's bulge to pull the axis upright to a 90° angle with the ecliptic, causing the Earth to precess (b).

This is very similar to the Force(s) that exert a “Corrective” (Tiqqune) action on the Earth’s Axis in an attempt to Orient it to the Plane of the Ecliptic.

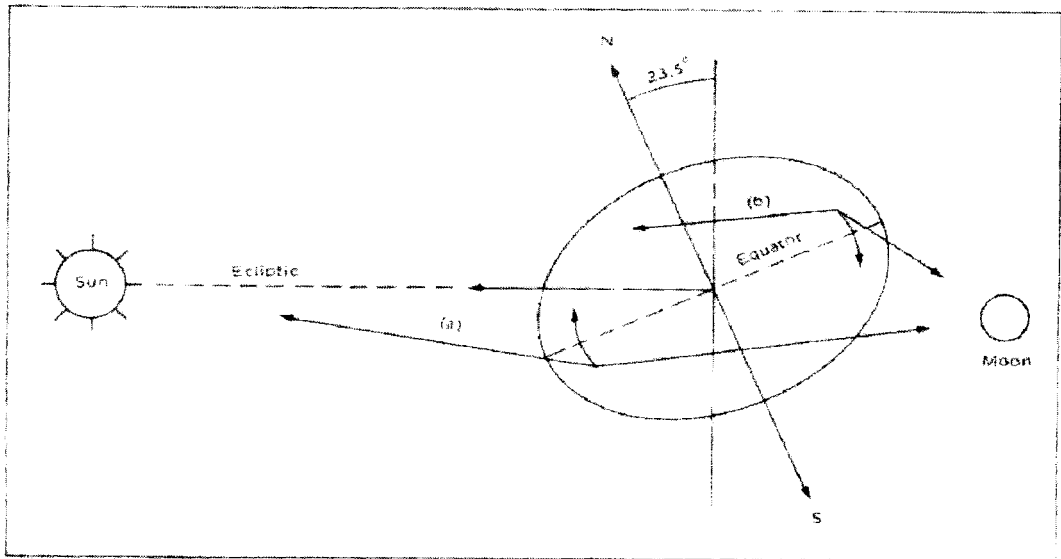


Figure 7-17 The diagram shows the component forces of the sun (applies also to the moon) as these forces act on the equatorial bulge of the Earth. The force at (a) has the greatest influence, being closer to the sun than (b), and acts to pull the Earth's bulge into line with the ecliptic, thus tending to pull the axis upright.

The Axis connects the Sphere or Cycle with the Heart through the Fifty Gates of Understanding and the 32 Paths of Wisdom. As the emendation of the Earth's Axis is dependent on Solar Gravitational Force so the emendation of the Axis of Orientation of the Adept is dependent on a certain Meta-Physical Solar Force.

We also learn that the entire Macrocosm is reflected from and imprinted onto this Magickal Mirror of the Universe, and that the Individual faces the Point in the Zodiac that was ascending at his or her birth. Thus, if a proper Sidereal Natal Chart is drawn... an extremely individualized Sphere of Sensation can be surmised.

It should also be noted that we begin to see Kabbalistic physiology and such openly presented. Writer emphatically believes that the use of these teachings has been concealed for quite some time. They stem from

both Traditional and Heretical Kabbalistic sects. Writer has commented on this elsewhere and will not discuss this fully in this text; but will mention certain aspects of these teachings as needed.

'THE MICROCOSM - MAN' DOCUMENT

With added Comment by fr S.I.

Thou shalt know that the whole Sphere of Sensation which surroundeth the whole physical body of a man is called "The Magical Mirror of the Universe."

for therein are represented all the occult forces of the Universe projected as on a sphere, convex to the outer, but concave to man.

This sphere surroundeth the physical body of a man as the Celestial Heavens do the body of a Star or a Planet, having their forces mirrored in its atmosphere. Therefore its allotment or organization is the copy of that Greater World or Macrocosm.

In this "Magical Mirror of the Universe," therefore, are the Ten Sephiroth projected in the form of the Tree of Life as in a solid sphere.

A man's physical body is within the Ten Sephiroth projected in a sphere.

The divisions and parts of the body are formed from the Sephiroth of the Tree of Life, thus:

KETHER

Kether is above the Crown of the Head, and represents a crown which indeed is powerful, but requires one worthy to wear it. In the crown of the head is placed the faculty of Neschamah, which is the power of Aspiration unto that which is beyond. This power Neschamah is especially attributed unto the Supernal Triad in Assiah, of which there are three manifestations which are included in the general concept, Neschamah.

Comment:

The Kabbalistic Soul consists of 5 Components:

- 1) Yechidah or the One. This relates to Kether and is really the Malkuth or Kingdom of the World above it. It is the Finest and Most Tenuous grade of Light. It is related to Kether through the Hebrew word "Kithra" which means Crown. It is described as a Crown because it "Encircles" or surrounds the World below it. It**

is above the Tree of Life and is not a part of the Tree proper. Da'ath is the Kether of the actual Tree and this teaching conceals High mysteries. However, in a more generic sense... the three highest grades of Light are often referred to as one grade – Neschamah. The Yechidah proper in its Highest aspect as the Unity of the Highest Light and source of the Lights below it, may be represented by the Hebrew letter(s) Shin or Aleph. This also relates to the World of Adam Qadmon. It is the Kingdom of the Endless World (Malkuth H'Olahm H'Ain Soph).

- 2) Chiah, Life, meaning the Higher Creative Force represented by the Hebrew letter Yod. Nephesch is the term for the Animal Life, this is a much lower grade of Light and Life. Many Kabbalistic mysteries relate to this letter. This is also an encircling Light. This Yod represents the Archetypal Father (Hebrew = Abba) and the World of Atziluth. This World is above Creation (Briah, Yetzirah, and Assiah) therefore it is also classified as Encircling. The Chiah is also called the “Soul of Souls” or “Neschamah of Neschamah”. It also relates to the Sephirah Chokmah or Wisdom.
- 3) Neschamah, the Soul. Breath. The Radar Dish for the Higher Encircling Lights. This is the Highest grade of “Inner Light”. The two higher Lights can not be contained in a “Vessel”; however, the Neschamah connects these “Surrounding” Lights to the Lower Lights that are contained in a “Vessel”. This is often described as being “Clothed” in a “Garment(s). Although the Neschamah can be contained within a Vessel it also has some qualities of the Surrounding Lights; it is the Higher Aspiration that can ascend beyond the Vessel which contains it. The Neschamah is represented by the letter Heh (primal). This is both Binah and Briah; the Great Mother (Hebrew = Imma) and the World of Creation respectively.
- 4) Ruach: Spirit, Wind, Breath. This is the Conscious Mind. The Ego in the Freudian sense. This is the Rational Man. The “Decision Maker”. The choice between Good and Evil is made by the Conscious Thinking Human, the Ruach. The Ruach chooses between the Life of Animal Sensation (Nephesch) below it, and the Higher Aspiration (Neschamah) above it. When animated by the Higher Lights which descend from above to below through the medium of the Neschamah (process symbolized by the descent of the Spiritual Consciousness into Da'ath... the Shin added to IHVH to form IHShVH). The Ruach can be Subject or Sovereign

depending on its utilization of “Free Will”. If illuminated from above, it is the King of the Vessel it indwells. However, if it chooses the Lower Life without the Higher Illumination... it becomes the Subject; an enslaved and dethroned Monarch subjected to Governance through Good or Evil, also dependent on Free Will and choice. It relates to the Light of the World of Yetzirah, the Sephirah Tiphareth with its Five Companions. This is Microprosopus, Zaur Anpin, Malkah Qadisha (The Holy King) and the Hebrew letter, Vau. The Ruach is the Light of the “Formative World”, “Yetzirah”.

- 5) The Nephesch is the “Animal Life”; the Astral Being of Passions and Instincts. When elevated by the Powers (Geburoth) of the Higher Lights; these Passions, Instincts, and Impulses are transmuted into a World of Beauty and Endless Potential. When animated to “Receive for its Self, Alone”, it becomes a Harlot instead of a Bride to the Holy King. This is the Light of Assiah. This is the Shekinah in Exile, held captive by “The Other Side”; the Shells or “Qlipphoth”. It is represented by either (or both) Malkuth and/or Yesod depending on School of Thought. This is the Light of the “Kingdom”, Kalah the Bride; the letter Heh final. This is Nukba, the Feminine Counterpart of Zaur Anpin.

Note also that the paper is describing these Lights within the World of Assiah. Each World contains Ten Sephiroth and Five Lights which shine forth from Five (or Six in some viewpoints) Countenances. There are multiple Countenances or Personages, however, there are Six Main Players:

- 1) Atiq – The Highest aspect of Kether
- 2) Arik – The Lower Aspect of Kether

[Note these two are connected to and actually represent the Fifth Kabbalistic World of Adam Qadmon to the Nether Beings. They are at times related to the Hebrew letter Aleph and at other times to the Hebrew letter Shin (Both the 3 and 4 Flamed variants of this letter)].

- 3) Abba – Chokmah and Atziluth. The Yod of IHVH.
- 4) Imma – Binah and Briah. The Heh primal of IHVH
- 5) Zaur Anpin. Tiphareth and the surrounding Six Sephiroth; Yetzirah. The Vau of IHVH.

**6) Nukba. The Female Consort of Zaur Anpin. Malkuth and Assiah.
The Heh final of IHVH.**

Thus, there is a Light called the Yechidah of Assiah [or Adam Qadmon of Assiah] shining forth from the Partzufim Arik and Atiq out of the Sephirah Kether [Note: Assiah is also Malkuth and the Nephesch; Kether of Assiah may also be referred to as the World of Adam Qadmon of Assiah. Arik Anpin – Patient, Long Suffering, Long of Face and Atiq Yomin - Ancient of Days: Two aspects of Kether. Atiq is directly connected to the Kingdom of the Endless World; only Atiq's lower Seven Sephiroth are contained in Arik, and form his first Seven Sephiroth. The three Supernal Sephiroth of Atiq are completely Hidden, they are best described as “Unknown”.].

There is a Light called the Chiah of Assiah [or Atziluth of Assiah] shining forth from the Partzuf [Partzuf = singular form; Partzufim = Plural form] Abba (Father) out of the Sephirah Chokmah.

There is a Light called the Neschamah of Assiah [or Briah of Assiah] shining forth from the Partzuf Imma (Mother) out of the Sephirah Binah.

There is a Light called the Ruach of Assiah [or Yetzirah of Assiah] shining forth from the Partzuf Zaur Anpin (Short of Face - Impatient, Irascible; Microprosopus) out of the Sephirah Tiphareth (and the other five Sephiroth surrounding it).

And finally there is a Light called the Nephesch of Assiah [or Assiah of Assiah] shining forth from the Partzuf Nukba out of the Sephirah of Malkuth.

In easier terms, what is being described is the World of Assiah, which is sustained by the Light called Nephesch. The Components of the Nephesch representing the Lights of the World of Assiah are:

- 1) Yechidah of Assiah (The Yechidah of the Nephesch).**
- 2) Chiah of Assiah (The Chiah of the Nephesch).**
- 3) Neschamah of Assiah (The Neschamah of the Nephesch).**
- 4) Ruach of Assiah (The Ruach of the Nephesch).**
- 5) Nephesch of Assiah (The Nephesch of the Nephesch).**

Chokmah and Binah

from Chokmah and Binah are formed the sides of the brain and head. Therein exist the intellectual faculties of Wisdom and Understanding, shining into and illuminating their inferior, the Ruach. They are the mansions of the practical administration of the intellect, whose physical shewing forth is by reflection in Ruach.

Comment:

Chokmah and Binah. Abba and Imma. Atziluth and Briah. The first polarization into opposites: Masculine and Feminine. These project into two more pairs of opposites. These are minor Partzufim called Israel Saba (Israel the Ancient) and Tebunah (Understanding) 1 and 2 in Lurianic Doctrine. These are called Chesed and Geburah; and Netzach and Hod when viewed through the Dim Lighting of the Ruach alone. However, when animated by the Higher surrounding Lights through the medium of Higher Aspiration... they become Partzufim (Personifications/Countenances) of their own. They become sources of Higher Lights that can interact with man. They can guide him or her through the process of Maturation in these Higher Lights. This process is related to the process of Life:

Impregnation/Conception, Birth, and the Stages of Growth/Maturation.

This process is termed I-YaM in Hebrew and is an abbreviation for:

Ibur-Yenichin-Mochin.

This process has been discussed elsewhere (See “Sefer Daleth: Sod Ha Aesch Mezareph” in “Ilion Kithra”). Through this process one builds the Image (TzeLeM) of Zaur Anpin within their self. This process is quite similar (if not identical) to the process symbolized in the progression through the grades of the Order, culminating in the attainment of the descent of the Spiritual Consciousness into Da’ath. Da’ath is the result of the full Maturation of the Mochin (Brains/Mental Powers). This is an obvious “Lurianic” Process (reference to the Lurianic Kabbalah of the Holy ARI, the G_dly Rabbi Isaac Luria, may his memory last forever!).

In the Magical Mirror of the universe, or the Sphere of Sensation, Man is placed between four pillars of the Tree of Life as projected in a sphere. These keep their place and **MOVE NOT**, but the Man himself places in his Sphere of Sensation that point of the Zodiac which ascended at the moment of his birth and conception (for the same degree of the Zodiac ascendeth at both, otherwise the birth could not take place).

Comment:

These “Four Pillars” are brought into Manifestation in the Neophyte Ceremony by the Four Purifications and Consecrations by Water, and with Fire.

That is to say that at those times the same degree of the Zodiac is ascending in the East of the Heavens of the Star whereon he is incarnated. Thus doth he remain during that incarnation facing that particular point in his sphere of sensation.

That is to say, this sphere **DOETH NOT REVOLVE** about the physical body.

Comment:

We begin to see the individualized Astrological correspondences surface.

from Chesed and Geburah are formed the arms. Therein exist the faculties of operative action, wherefore at their extremities are the symbols of the four Elements and the Spirit, thus:

Thumb - Spirit

3rd finger - fire

Index finger - Water

Little finger - Air

Second finger - Earth

The arms are the manifestors of the executive power of the Ruach, and therein are the faculties of touch strongly expressed.

Comment:

The Supernal Sephiroth relate to the “Brains” or “Mochin”. The Lower Seven Sephiroth relate to Qualities, Measures, or Attributes: “Middot”. Thus the Attributes are assigned to the limbs, trunk, and members, while the Three Supernals are representative of the Crown, and the Right and Left sides of the Head. The Supernals are termed “Mentalities” or “Brains”, and the Lower Seven represent certain “Emotional Qualities”, which are the Attributes that Measure and Limit the Immensity of the Light. This allows the Light to be Revealed to the Created Beings in a manner that does not subsume the Creation itself by its sheer Intensity. Now that we are in the Region below the Three Supernal Sephiroth, we begin to see the inter-relatedness of Psyche and Soma. The aspects of Severity and Judicial Rigor in one Mighty Arm balanced by the quality of Loving Kindness in the other. The hands can show “Mercy” or “Severity”... one held out in Friendship, the other drawn back in preparation to strike. The lines of Force travel through certain Channels that allow the Forces to project from the related digits of the Hands. This is quite similar to the Meridians of Traditional Chinese Medicine or the Nadis in Yoga. The Mentalities affect the Emotions and are their Primal Source. The Lower Seven Sephiroth are at times called the “Children”, while at other times (when operating in a unified manner) they are termed the Son and the Daughter; this is Zaur Anpin and Nukba.

TIPHARETH

from TIPHARETH is formed the trunk of the body, free from the members, and therein as in a receptacle of influences are situated the vital organs. The blood is Spirit mingled with and governing the watery principle. The lungs are the receptacles of Air which tempereth the blood as the wind doth the waves of the sea, the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the Air, even as the sea, under calm, doth putrify and become mephitic. The heart is the great centre of the action of fire, lending its terrible energy as an impulse unto the others. Thence cometh from the fiery nature the red colour of the blood.

Comment:

The key word is “Vital”. The description of the heart and lungs in relationship to the elements of Fire, Water, Air, and Spirit are quite

revealing. Writer feels very strongly that we begin to see a system quite similar in many ways to systems within certain esoteric Taoist sects.

The part above the heart is the chief abode of the Ruach, as there receiving and concentrating the other expression of its Sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The higher will is in the Kether of the body. for the higher will to manifest, it must be reflected into the lower will be NESCHAMAH. This lower will is potent around the heart and is seated like the King of the body upon its throne.

Comment:

“The Heart (LeB) in Man is like a King at War”... i.e. Decision Maker, the bearer of the “Word” which is “True Will”... Freedom to Choose.

“The Celestial Dragon, T L I, is placed over the universe like a king upon the throne; the revolution of the year is as a king over his dominion; the heart of man is as a king in warfare. Moreover, He made all things one from the other; and the Elohim set good over against evil, and made good things from good, and evil things from evil: with the good tested He the evil, and with the evil did He try the good. Happiness is reserved for the good, and misery is kept for the wicked.”

– Sefer Yetzirah

Observe that the Heart is like a “King in Warfare” and the “Revolution of the Year” (The Galgal – “The Sphere”) is as a “King over his Dominion”. The Teli, the Axis or Celestial Serpent is placed over the Universe like a “King upon the Throne”. A bit of Meditation on this topic in relation to what we have learned thus far is quite “Revealing”.

The concentration of the other faculties of the Ruach in and under the presidency of the Will, at the same time reflecting the administrative governance of CHOKMAH and BINAH, is what is called the human consciousness. That is, a reflection of the two creative Sephiroth under the presidency of the four Elements, or the reflection of Aima and Abba as the parents of the human Jehovah.

Comment:

The Father and Mother; The Partzufim Abba and Imma; The Sephiroth Chokmah and Binah, are reflected into the Six Sephiroth of

the Partzuf Zaur Anpin through the Side Pillars. This rectifies and emends the Lights with the Middle Pillar and elevates the Lights to a Higher and more Refined Level. This produces further extensions of more tenuous and rarified forms of Light into the Lower Triads of the Tree allowing increased flow of the Benevolent Supernal Influence. Initially this is done by the extension of Abba and Imma into the Sephiroth of Netzach and Hod. This emends the Light called the Nephesch of Assiah and represents Zaur Anpin's first stage of Growth (Gedulot). This is the lower or second extension of Abba and Imma as Israel Saba #2 (Netzach) and Tebunah (Hod) #2. The Light is emended through this extension from above. It involves the Triad of Netzach, Hod, and Yesod. The Lights originate from specific singular Partzufim but are rectified, transmuted, and attained through Triads. In this case the Light of Nephesch is elevated from Malkuth to Yesod and rectified by the equilibration of the Opposites (Side Pillars, i.e. Netzach and Hod). This process has resulted in much confusion in the meaning of what constitutes the various "Worlds" of the Kabbalah when applied to the Single Tree of Life. The Triads represent the attainment of the Emendation of the Lights being discussed (On the Plane of Assiah). The Partzuf Zaur Anpin consists of less than Ten Sephiroth. The missing Supernals are eventually produced in this Partzuf by this process of Growth and Maturation. Abba and Imma also extend into Chesed and Geburah as higher forms of Israel Saba (Chesed) and Tebunah (Geburah) only now denoted as #1. The Light called the Ruach of Assiah is emended by this extension. This Light is then rectified and elevated from Tiphareth to Da'ath which now incorporates Abba and Imma into itself, and forms the actual "Brains" of the Partzuf Zaur Anpin. Therefore the Spiritual Consciousness only descends into Da'ath when the Ruach is elevated by linking itself to the Highest Lights through the Higher Aspiration (Neschamah). The attainment of Da'ath results in a fully functioning Tree including the extension of the Supernal Lights into the Plane of Assiah. This is how the Image (TzeLeM) of Microprosopus is Emended. Upon the attainment of emending the Nephesch, the letter Tzaddi is given; this relates to Netzach, Hod, and Yesod although the Light called Nephesch has its origination in Malkuth. The Light called Ruach is emended and the letter Lamed is given; this relates to the Triad Chesed, Geburah Tiphareth although the Light called Ruach has its origin in all Six of the Sephiroth composing the Partzuf Zaur Anpin. The light called Neschamah is itself the Link to the Highest Lights which can not be

contained in a Vessel (i.e. a Body). The Neschamah itself descends and brings with it the extension Imma and Abba into Zaur Anpin while Da'ath becomes the Lower and only attainable Crown. This is Mem, the final letter required to spell TzeLeM. Now, the image is formed and the Ineffable Name Repaired. The descent of the Supernal Consciousness brings Shin into IHVH. "I Know that My Redeemer Liveth". IHShVH.

But the human Neschamah exists only when the higher Will is reflected by the agency of aspiration from Kether into the lower body, and when the flaming letter SHIN is placed like a crown on the head of Microprosopus. Thus only doth the human will become the receptacle of the higher Will and the action of Neschamah is the link therewith. The lower will is the human Jehovah, an angry and jealous God, the Shaker of the Elements, the manifestor in the life of the body.

Comment:

Zaur Anpin (often symbolized by the Name, IHVH) is Angry, Jealous, and Irascible prior to his Growth and Maturity. He is short of face (meaning "Impatient") and rules by Reward and Punishment; Good and Evil.

But illuminated by the higher Will, he becometh VEHESHUAN, no longer angry and jealous, but the self sacrificer and the Atoning and Reconciling One.

Comment:

IHVH is ineffable but known by his mode of Governance (i.e. Reward vs. Punishment, etc.). When the Lower Desires (Animal Passions = Animal Sacrifice; Ashes of the Red Heifer) are sacrificed to the Higher Aspiration and Zaur Anpin reaches his full development... he becomes the bestower of Compassion (Rachamim = Middle Pillar) and the Reconciler between the Opposites. Thus we have the Manifestation of the Messianic Force into the Plane of Actualization (Assiah). This is why the so-called "Perfected Tree" displays the Christian Kabbalistic spelling of Christ as type of the Middle Pillar. QRShTh.

This as regards the action of the more physical man. Unto this Ruach also are presented the reflections of the Macrocosmic Universe in the Sphere of Sensation. They surround the Ruach which, in the natural man, feeleth them but vaguely and comprehendeth them not.

Comment:

The Four Purifications and Consecrations mentioned earlier help to manifest this Sphere. Further developments occur through subsequent Initiations.

The faculties of the Earth are shown forth in the organs which digest and putrify, casting forth the impurities, even as the Earth is placed above the Qlippoth.

Comment:

Each subsequent World is fashioned from the Excrement and Detritus expelled from the World preceding it.

Thou wilt say, then, that the Ruach cannot be the reasoning mind, seeing that it reflecteth its reason from Chokmah and Binah, but it is the executive faculty which reasoneth, which worketh and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the Principia of Chokmah and Binah so that the parts of Chokmah and Binah which touch the Ruach are the initiators of the reasoning power. The reason itself is a process and but a simulacrum of the action of the higher Wisdom and Understanding.

[Note: We have already discussed this above in relationship to the TzeLeM. Also when discussing the Mentalities or Mochin, i.e. “Brains”]

for the Air is not the Light, only the translator of the Light. Yet without the Air, the operations of the Light could not so well be carried out. The word Ruach, Spirit, also meaneth Air. It is like a thing that goeth out thou knowest not whither, and cometh in thou knowest not whence. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth.

Comment:

Ruach literally means: Wind, Air, Breath, and Spirit in Hebrew similar to the meaning of the Greek Pneuma. The Light called Ruach receives the Power of Reason through Maturity (This is quite evident when Child development is studied). The ability to use deductive reasoning and higher forms of logic are not present in young children to any great degree. These “Mental Powers” occur through Maturation and Developmental Process. The Mochin are only “Translated” or partially

revealed through the Ruach as they have qualities far beyond the Limitations of Reason.

So is every one that is born of the Spirit. This Air, the Ruach, permeateth the whole physical body but its concentrated influence is about the heart.

Comment:

Note the mention of the “Heart”. This was discussed previously in relation to the Hebrew word LeB and its gematria of 32.

Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the Ruach could not concentrate under the presidency of the Name, and the life of the body would cease. Thus far concerning the Ruach as a whole, that is, the action of the Will in Tiphareth.

Comment:

The Life of the Body is dependent on the ability of the Higher Lights to surround the Lower Lights, and the Measured Limits set by the Emotional Qualities that proceed from the Mentalities. Only by these “Measures” (Attributes) can the Immensity of the Light be Diminished enough to be “Contained” within a “Vessel”. The “Will” itself is Kether. The Ruach as a whole is the “Action” of the “Will” as it manifests in Tiphareth.

NETZACH AND HOD

from Netzach and Hod are formed the thighs and legs, and they terminate in the symbols of five, as do the arms; but they are not so moveable, owing to the effect of Malkuth. In them are placed the faculties of support and firmness and balance; and they show the more physical qualities of the Ruach. In them is the sustaining force of the Ruach. They are the affirmation of the Pillars of the Sephiroth, as answering to the Passive, the arms more answering to the two pillars which are Active. They are the columns of the Human Temple.

Comment:

The bases of the Pillars:

Victory, and Splendour or Glory.

“Fear is Failure and the Forerunner of Failure...”

Splendour/Glory – To Fight on and Sacrifice All even if Victory is Unattainable.

Victory – To Give All until Victory is Achieved.

Only through these qualities can Stability be Assured and a firm Foundation Built... “Virtue abideth not in the Heart of a Coward”.

YESOD

from YESOD are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qlipoth, and on the other hand the simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness.

Comment:

Note the Duality of the Creative Organs producing New Life compared with the Excretory Organs that expel that which is Contradictory to it. Also note the prior discussion involving how the detritus and excrement expelled from Higher Worlds make up the Substance of the Inferior Worlds.

That is, not the Will, but the simulacrum of the Will in Tiphareth.

Vesod is the lowest of the Sephiroth of the Ruach, and representeth “fundamental Action.” It therefore governeth generation. In Vesod is therefore the automatic consciousness or simulacrum of the Will.

This automatic consciousness is to the Nephesh what the Daath action is to the Ruach.

Comment:

The Sephiroth of the Middle Pillar have an ability to Ascend or Descend, altering the Flow of Light, and the Mode of Governance of the Worlds. The Nephesh may also be assigned to the Kingdom and Assiah as well as to the Nephesh (This is why Malkuth and Yesod are within the same “Palace” – see below when the Paper mentions the “Seven Palaces”). Just as the Ruach may reach up by connecting with the Higher Aspiration and thus initiate the Descent of the Spiritual Consciousness into Da’ath, the Nephesh may reach up by connecting with the Rational Consciousness, the Ruach, and thus not be ruled Willy Nilly by whatever Impulse or Instinct comes along. By Connecting to the Ruach the Nephesh is elevated to Yesod whose Generative Member extends itself into the Middle Pillar and Central Axis of the Tree of Life. For the Celestial Serpent is the Generative Force, so to speak (it is actually far more than that). Also, note that Will and Desire are very similar things. The Higher Will has been discussed by Writer in the Paper “Rotzohn”. It is significant that the word “Rotzohn” (RTzVN) meaning Will is a Permutation or rather Transposition of the letters forming the word “Tzinor” (TzNVR), which means “Pipe” or “Channel”. The ability to elevate the various manifestations of Will (The Middle Pillar displays these various levels of Will/Desire through the Sephiroth it connects) through this Central Line allows the ascension of the Lower Lights to trigger the Descent of the Higher States of Consciousness. These “Tiqqunim” or “Corrective Actions” are the sought after “Attainments” of the Mysteries. Thus we have a sequential elevation and emendation of the varied Grades of Light. This occurs through the Mechanism of Free Will and Choice. Only by this process may the Kingdom be redeemed.

Thus, therefore, there being a simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of the Tiphareth be given unto this wholly, it shall pave the way for disease and death. for this will be a withdrawing of the vital forces of the Name, which are in the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. for the automatic consciousness is the translator of the Ruach unto the Nephesh.

Comment:

The misapplication of the Creative Force results in a change in the Governance of the Vessel. If the Automatic Consciousness (Nephesh) is

ruled by the Rational and Thinking Man one is able to elevate themselves above the Level of Base Desires and Instincts. (Ex. “Hey, I shouldn’t eat this Candy today, I’ve gained too much weight. This apple is far healthier”.) However, if the Animal Passions are in control of the vessel... even physical health can suffer. (Ex. “I don’t care if I weigh 400 lbs, I want a Pizza, a Six Pack, a Pack of Cigarettes, and a Hooker. And no, I’m not going to wear a Condom either!” or just making bad decisions, “I look so hot in this new outfit, I don’t care if I can’t make my car payment, I’m buying it.”) This is not to mention the Irrational Rule of the Fight vs. Flight response that governs many in the Modern World. It is also necessary to mention that when people live or act (Plane of Assiah) out of Impulse in response to the Lower Desires... the Rational Man that has to contemplate and think about the Consequences of these Actions suffers immensely in this Process. The Rational Man has to feel the Guilt, the Remorse, the Pain, if things go awry. Much was just stated on Self Sacrifice that should be Contemplated by the Earnest Student.

MALKUTH

from Malkuth is formed the whole physical body under the command and presidency of Nephesh. The Nephesh is the subtle body of refined astral Light upon which, as on an invisible pattern, the physical body is extended.

Comment:

Enough has already been stated on the relationship between the Nephesh and the Sephiroth Malkuth and Yetzirah. Suffice it to say that the Physical Body or “Guph” is a “Qliphah” or “Shell”. It is quite simply an empty Vessel which has the ability to contain certain grades of Light that can communicate through this medium to Lights housed in other Vessels.

The physical body is permeated throughout by rays of the Ruach, of which it is the material completion.

Comment:

The Body is the Physical Dwelling Place and Mode of Expression of the Light of the World of Yetzirah (Ruach) unto the World of Assiah

(Nephesch). Thus the Rays of the Ruach (The Lights extended from Yetzirah) permeate (Extend into... Konx Om Pax) the Physical Body.

The Nephesch shineth through the Material body and formeth the Magical Mirror or Sphere of Sensation.

Comment:

Mirror denotes “Reflection”. This also relates to the Transposition of the Columns with the Body when the Initiate “Backs into” the Tree.

This Magical Mirror or Sphere of Sensation is an imitation or copy of the Sphere of the Universe.

The space between the physical body and the boundary of the sphere of Sensation is occupied by the ether of the astral world; that is to say, the container or recipient of the Astral Rays of the Macrocosm.

Comment:

It would behoove the reader to review the concept of the Luminiferous Ether... Ether was considered the necessary medium through which Rays of Light could travel. Therefore the Astral Ether is the Medium through which Astral Rays may travel.

The Nephesch is divided into its seven Palaces, combining the Sephirotic influences in their most material forms.

Comment:

These are the Kabbalistic Seven Palaces as outlined by Rosenroth in his tome *Cabala Denudata*. This material was adapted to the Ritual of the G.’D.’. and included as Diagrams in the Ritual of the Order.

That is, the world of passions dominated by the Ruach, or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion.

Comment:

Mathers now discusses the Palaces as they appear in Assiah.

Thus, its three Supernal Sephiroth, Kether, Chokmah and Binah, are united in a sense of feeling and comprehending impressions.

Its Chesed is expressed by laxity of action.

Its Geburah by violence of action.

Its Tiphareth is expressed by more or less sensual contemplation of beauty, and love of vital sensation.

Its Hod and Netzach, by physical well-being and health.

Its Yesod, by physical desires and gratifications.

Its Malkuth, by absolute increase and domination of matter in the material body.

The Nephesh is the real, the actual body, of which the material body is only the result through the action of Ruach, which by the aid of the Nephesh, formeth the material body by the rays of Ruach, which do not ordinarily proceed beyond the limits of the physical body.

Comment:

Again, the Guph or Physical Body is the “Qliphah” or “Shell” of the Being which dwells there.

That is to say, in the ordinary man the rays of Ruach rarely penetrate into the sphere of Sensation.

Shining through infinite worlds, and darting its rays through the confines of space, in this Sphere of Sensation is a faculty placed even as a light is placed in an aperture of the upper part of the Ruach wherein act the rays from Chokmah and Binah which govern the reason, Daath.

Comment:

Da'ath is actually the entire “Inner Light” of Zaur Anpin (This is a complex subject but there are many Kabbalistic Lights. Suffice it to say that this Light is Very Special and is in fact part of the Lurianic process described previously.).

This faculty can be thrown downwards into the Ruach, and thence can radiate into the Nephesh.

It consists of seven manifestations answering to the Hexagram, and is like the Soul of Microprosopus or the Elohim of the Human VDVH.

Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head.

This is the Spiritual consciousness as distinct from the Human consciousness.

It is manifested in 7 as just said or in 8 if Daath be included. The father is the Sun (Chokmah). The Mother is the Moon (Binah). The Wind beareth it in his bosom (Ruach). Its Nurse is the Earth (Nephesh).

The power is manifested when it can vibrated through the Earth.

The following is the true attribution of the seven apertures of the head:

The right ear is Saturn.

The left ear is Jupiter.

The right eye is the Sun.

The left eye is the Moon.

The mouth is Mercury.

The right nostril is Mars.

The left nostril is Venus.

Comment:

There have been various assignments of the Planets to the Seven Apertures of the Head in the various Kabbalistic Schools. We continue to follow a Lurianic Line of transmission with influence from both the Sefer Yetzirah and the Zohar. A Partzuf or Countenance Shines through the Apertures of the Face. Meditate on this.

These latter represent here the sonorous sense.

The right and left eye the luminous sense, as the Sun and Moon are the luminaries of the Macrocosm.

The right and left nostrils through which the breath passes, giving strength to the physical body, are under Mars and Venus.

The mouth is under Mercury, the messenger and the Speaker.

This spiritual consciousness is a focus of the action of Neschamah.

The lower will power should control the descent of this spiritual consciousness into the Ruach, and thence into the Nephesh, for the consciousness must descend into the Nephesh before the images of the Sphere of Sensation can be perceived. for it is only the rays of this consciousness permeating the Ruach that can take cognizance thereof.

Comment:

This is what happens when one actually “attains” the Grade level being discussed. The “Spiritual Senses” manifest as identified above in relationship to the Apertures of the Head... which are the Seven Palaces of the Nephesh on a Higher Level... so to speak.

This faculty of the spiritual consciousness is the seat of Thought.

Comment:

Note the Names of the Three Supernals:

Wisdom, Intellect, and Knowledge – Chokmah, Binah, Da’ath. Kether is above the Tree. This has been discussed above. Also see “Esoteric Kabbalah” by Writer. This has much to say to explain the relationship between the Supernal “Mochin” and Thought.

Thought is a Light proceeding from the radiation of this spiritual consciousness, traversing the Ruach as Light traverseth Air, and encountering thereafter the symbols reflected in the sphere of Sensation, or magical mirror of the Universe.

These symbols are by its radiation (i.e. that of the Thought) reflected again into the Spiritual Consciousness where they are subjected unto the action of the Reasoning Mind and of the Lower Will.

That is, in the ordinary natural man when awake, the thought acteth through the Ruach, subject when there to the action of the Lower Will, and submitted to the reasoning power derived as aforesaid from Chokmah and Binah. But in the ordinary man when sleeping, and in the madman, the idiot, and the drunkard, the process is not quite the same.

Comment:

There are some really antiquated and inaccurate, if not, out and out prejudiced views on Mental Health and Substance Abuse issues brought up here. However, the Time Period needs to be taken into account.

However, the change in vibratory rate and connection between the Components of the Kabbalistic Soul carries some weight on an Esoteric Level.

In the sleeping man, the concentration of the Ruach in his heart during the waking time hath produced a weakening of the action of the Ruach in its subsidiary Sephiroth in the Physical Body.

Comment:

The Consciousness is concentrated on another plane than the Physical.

To preserve the salutary conjunction of the Ruach with the Nephesh in the physical body whose limits are fixed by the Sephiroth of the Ruach it is necessary to weaken the concentration in Tiphareth to repair the strain which is produced by the concentration of the Ruach therein during the waking state. This reflux of the Ruach into its subsidiary Sephiroth produceth naturally a weakening of the Lower Will; and the Ruach, therefore, doth not reflect so clearly the Reasoning faculty. Wherefore, the thought of the spiritual consciousness reflecteth the image in a confused series, which are only partially realised by the lower will.

This is as regards the ordinary natural man in sleep.

In the madman, as considered apart from obsession, thought-obsession is frequently the accompaniment of mania, and still more frequently its cause the thought and lower will are very strongly exercised to the detriment of the reasoning faculty.

That is, that there is an alliance between the two former which overpowereth the action of Chokmah and Binah in the latter. Monomania is shewn in the consideration of only one certain symbol which is too attractive to the Will.

A chain of thought is therefore simply a graduated vibration arising from the contact of a ray of thought with a symbol.

Comment:

This is a very significant statement.

If controlled by the reasoning power and licensed by the Will, such vibrations will be balanced and of equal length. But if uncontrolled by the lower Will and the Reason, they will be unbalanced and inharmonious.

That is, of uneven length.

In the case of the drunkard, the equilibrium of the Sphere of Sensation and consequently of the Nephesh, is disturbed. In consequence the thought rays are shaken at each vibration, so that the sphere of sensation of the Nephesh is caused to rock and waver at the extremities of the Physical Body where the Ruach action is bounded. The thought therefore is dazzled by the symbols of the Sphere of Sensation, in the same way as the eyes can be dazzled in front of a mirror if the latter be shaken or waved. The sensation therefore then conveyed by the thoughts is that of the Sphere of Sensation oscillating and almost revolving about the physical body, bringing giddiness, sickness, vertigo and the loss of idea of place and position.

Nearly the same may be said of Seasickness, and the action of certain drugs. Restoration of the equilibrium of the Sphere of Sensation after this naturally produceth a slackening of the concentration of the Ruach in Tiphareth, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the Sphere of Sensation so irregularly and so violently that they pass its boundary without either the lower Will or the Reasoning Power or even the Thought itself consenting thereto; and the latter is therefore without the protection of the will. Thence arise the conditions of delirium tremors, and an opening is made in the Sphere of Sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the head of obsession.

Comment:

Where the discussion immediately above is quite prejudiced, the material that follows below is very significant and meaningful.

All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from Light. This Spiritual Consciousness is the focus of the action of Neschamah.

The spiritual consciousness is, in its turn, the Throne or Vehicle of the Life of the Spirit which is Chiah; and these combined form the Chariot of that Higher Will which is in Kether.

Also it is the peculiar faculty of Neschamah to aspire unto that which is beyond.

The Higher Will manifests itself through Vechidah.

The Chiah is the real Life Principle, as distinct from the more illusionary life of the Physical Body.

The Shining flame of the Divine fire, the Kether of the Body, is the Real Self of the Incarnation.

Yet but few of the sons of men know it or feel its presence.

Still less do they believe in or comprehend those Higher Potencies, Angelic, Archangelic or Divine, of which the manifestation directly touching Yechidah is the Higher Genius.

Comment:

We have discussed that Kether is above the Tree while Da'ath fulfils the Role of Kether in the Tree proper, because Kether is actually the Malkuth of the Preceding and more Superior World. We have not yet left the Plane of Assiah. Behind the Spiritual Consciousness or Lower Genius of Da'ath lies the Real Kether beyond. . It is the Kingdom (Malkuth) of Yetzirah, the Angelic World. Beyond Yetzirah is the Archangelic World, Briah. Behind Briah is the Divine World, Atziluth. The Yechidah (as referred to above) is in reference to the Light called Yechidah on the Plane of Assiah (i.e. The Nephesh) and not to the Yechidah proper which is beyond even Atziluth, so to speak...

This Yechidah in the ordinary man can but rarely act through the spiritual consciousness, seeing that for it to do so the King of the Physical Body, that is the Lower Will, must rise from his Throne to acknowledge his superior.

That is the reason why, in some cases, in sleep only doth the Higher Will manifest itself by dream unto the ordinary man. In other cases it may be manifested; at times through the sincere practice of religious rites, or in cases where the opportunity for self-sacrifice occurreth.

In all these cases the Lower Will hath for a moment recognised a higher form of itself, and the VSHV of the man hath reflected from the Eternal Lord of the Higher Life.

This Yechidah is the only part of the man which can truly say, EHEIEH, I am.

This is then but the Kether of the Assiah of the Microcosm, that is, it is the highest part of man as Man. It is that which toucheth, or is the manifestation of a higher and greater range of Being.

This Yechidah is at the same time the Higher Human Self and the Lower Genius, the God of the Man, the Atziluth of his Assiah, even as Chiah and Neschamah form his Briah, and Ruach his Yetzirah.

Comment:

As in all True Schools of Kabbalah there are several different schemes through which one may assign the Four Worlds. There are some confusing remarks within the G.'D.' and R.R. et A.C. materials in this regard. Atziluth is more appropriately assigned to Chokmah/Chiah and the World of Adam Qadmon to Yechidah. However, all these views are in essence correct depending if one is descending, ascending, or emending. The interactions between the Partzufim form the Paths and Channels through which influence flows when they turn face to face to each other so these interactions can take place.

This is the Higher Will and the Divine Consciousness, as Daath is the Spiritual Consciousness, Tiphareth the Human Consciousness, and Yesod the Automatic Consciousness. It is the Divine Consciousness because it is the only part of man which can touch the All potent forces.

Behind Yechidah are Angelic and Archangelic forces of which Yechidah is the manifestor.

It is therefore the Lower Genius or Viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine.

Recall the Tiphareth clause of an Adeptus Minor:

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

Note that this clause answereth unto Tiphareth, seeing that it is the Lower Will that must apply itself unto this work, because it is the King of the Physical Man.

All the Shining Ones (whom we call Angels) are microcosms of the Macrocosm Yetzirah, even as Man is the microcosm of the Macrocosm of Assiah. All

Archangelic forms are microcosms of the Macrocosm of Briah, and the Gods of the Sephiroth are consequently the Microcosms of the Macrocosm of Atziluth.

Comment:

The concept of the Causal Chain (Hishtalshalut) is extremely important in the Kabbalah.

Therefore apply this perfecting of the Spiritual Nature as the preparation of the Pathway for the Shining Light, the Light Divine.

Comment:

The Countenances “Shine”.

The evil persona of a man is in the Sphere of the Qlipoth, and the devils are the Microcosms of the Macrocosm of the Qlipoth. This evil persona hath its parts and divisions, and of it the part which toucheth the Malkuth of the Nephesh is its Kether. Tremble therefore at the evil forces which be in thy own evil persona.

And as above the Kether of a Man are his Angelic and other forms, so below the Malkuth of the Evil Persona are awful forms, dangerous even to express or think of.

THE TREE OF LIFE AS PROJECTED IN A SOLID SPHERE

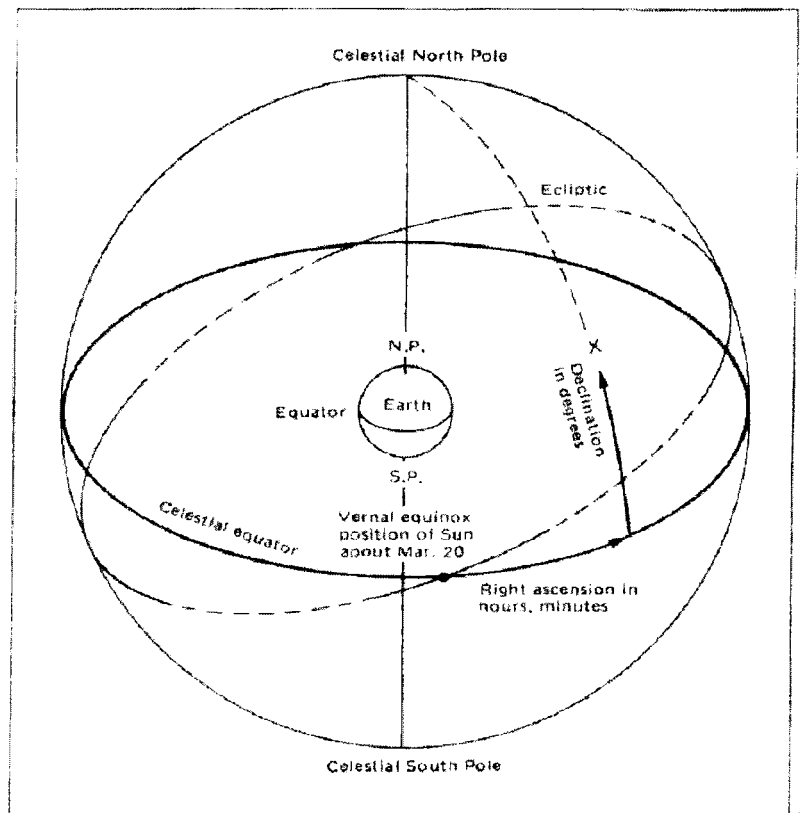
By

V.H. FRATER S.R.M.D.

With additional comment by fr S.I. and additional diagrams.

The Planets' sphere which illustrates this manuscript, as part of the Z.A.M.'s Abstract of the Tarot, has been drawn by S.R.M.D. as instructed. It represents the Heavens polarized on the plane of the Ecliptic, not on the plane of the Equator of our Earth, so that its North Pole is the veritable North Pole of our Heavens and not merely that part of them to which the North Pole of our Earth now points.

Figure 7.21 The equatorial system. The Earth is located at the center of the celestial sphere with the polar great circle and the equatorial great circle projected on the celestial sphere. Right ascension is measured in units of time eastward from the vernal equinox, and declination measured in degrees north and south of the celestial equator.



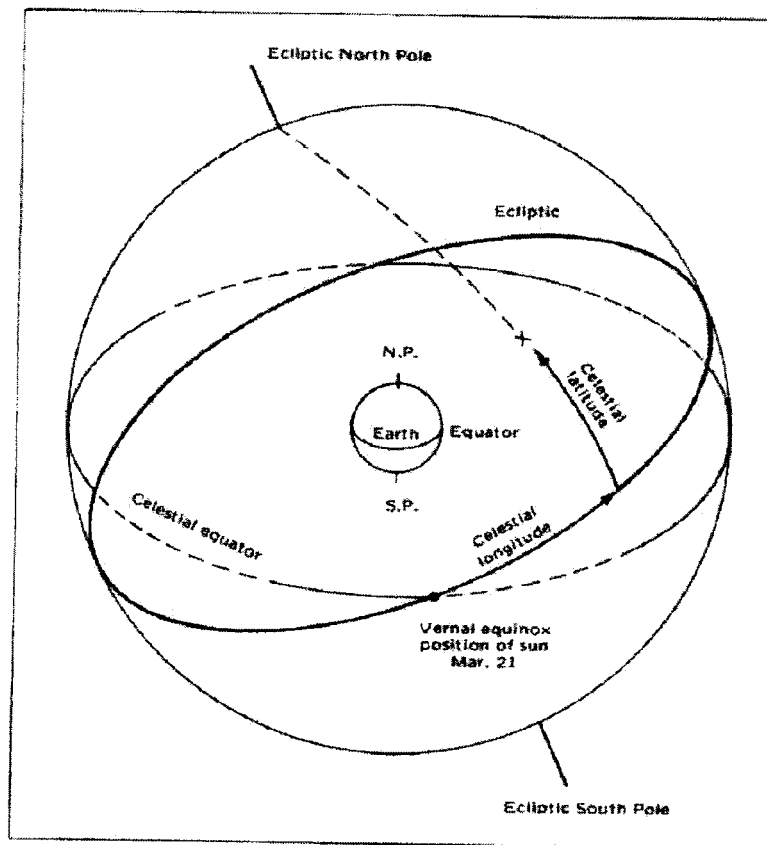


Figure 7.23 The ecliptic system. This system is similar to the equatorial system, utilizing the ecliptic great circle instead of the equatorial great circle. Celestial longitude and latitude are measured with respect to the ecliptic. The starting point for longitude is the vernal equinox.

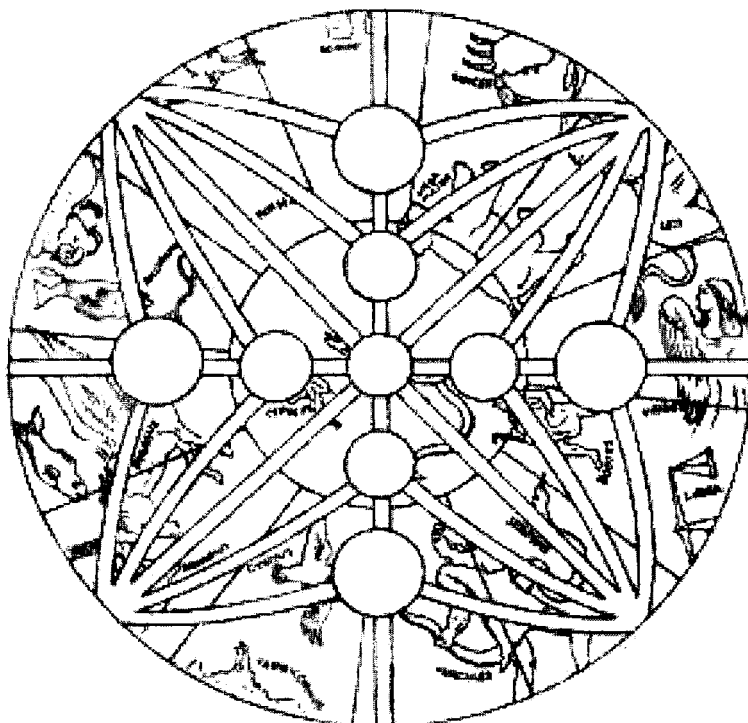
Another very important difference is that, throughout the true Tarot, the teaching assigns the commencing Point of the Zodiac to the bright Star "Regulus" which is in Leo. And it measures Right Ascension and Longitude from that point, and not from a suppositious point divided by the Equinox and called the 0° of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or western astronomy and astrology.

Comment:

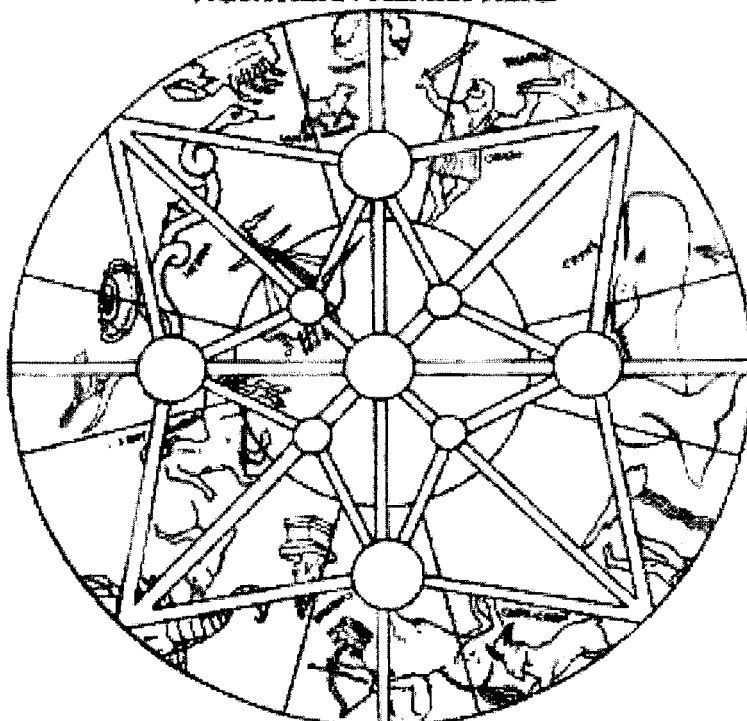
The alteration of the Fagan Bradley Sidereal Chart by a Delta Factor of 5 Degrees and 6 Seconds West will align Regulus as described above. This was noted by David Griffin in his "Ritual Magic Manual".

By this now usual way of reckoning, and the Procession of the Equinoxes, it has gradually come to pass that the signs (or divisions, each of 30° , of the Zodiac) no longer coincide with the constellations of the same name, and each decade shows them slowly but surely receding. But the Tarot method of reckoning from the star named Regulus has, it will be seen, the effect of making the Signs and the Constellations coincide. "Regulus" is also named Cor Leonis - "The Heart of the Lion."

"Regulus" means "Star of the Prince." "Regulus" coincides with the position of the "heart" in the figure of Leo upon the Star Maps.



NORTHERN HEMISPHERE



SOUTHERN HEMISPHERE

TABULAR VIEW OF THE DOMINION OF THE SYMBOLS OF THE TAROT IN THE CELESTIAL HEAVENS.

The Zelator Adeptus Minor shall know that the great "King Star" or "Heart of the Lion," which is in Leo upon the path of the Ecliptic and one of the "four Tiphareth Points" (see later) of the Celestial Heavens, is the commencement and Ruler of all our reckoning of Longitude (or Ecliptic). The Path of the Sun itself is the commencement of our reckoning of the Latitude in the searching out of our Hidden Wisdom.

Also the Dragon, the constellation Draco, surroundeth the Pole Kether of our Celestial Heavens.

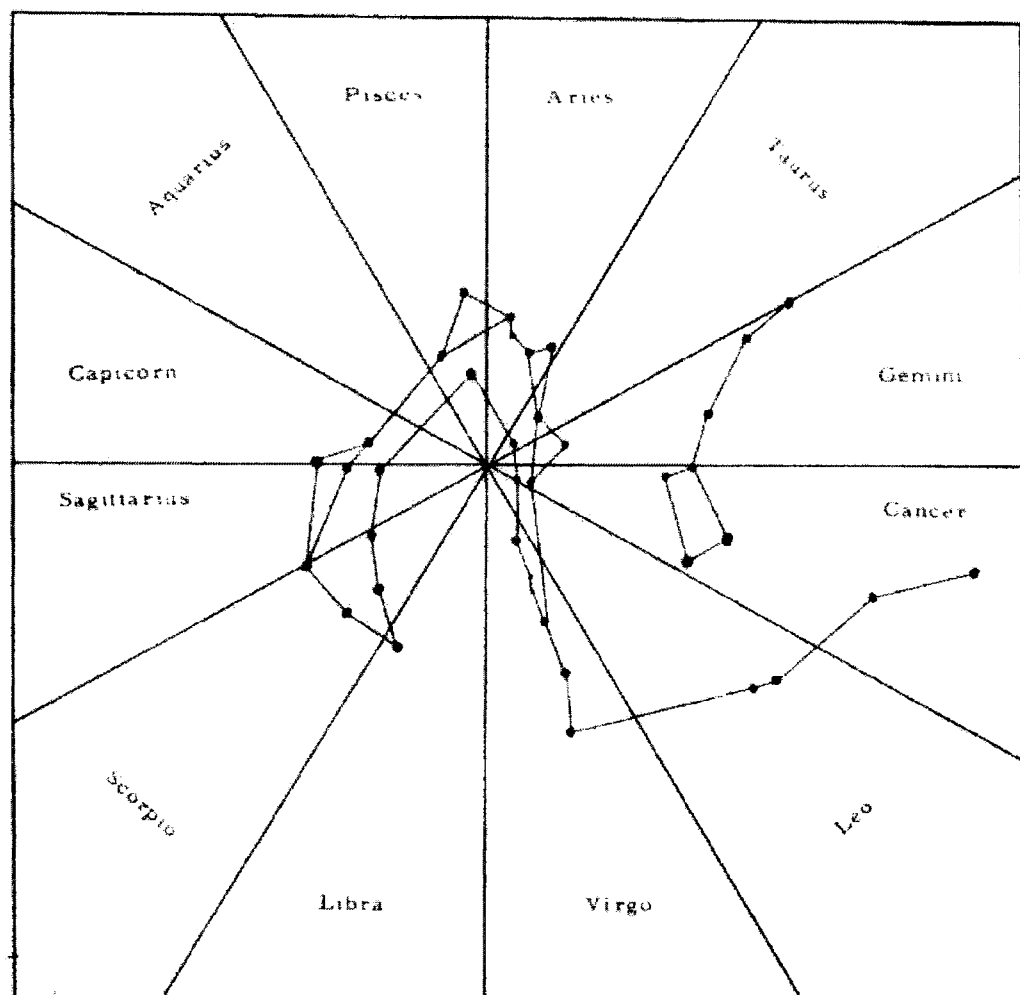
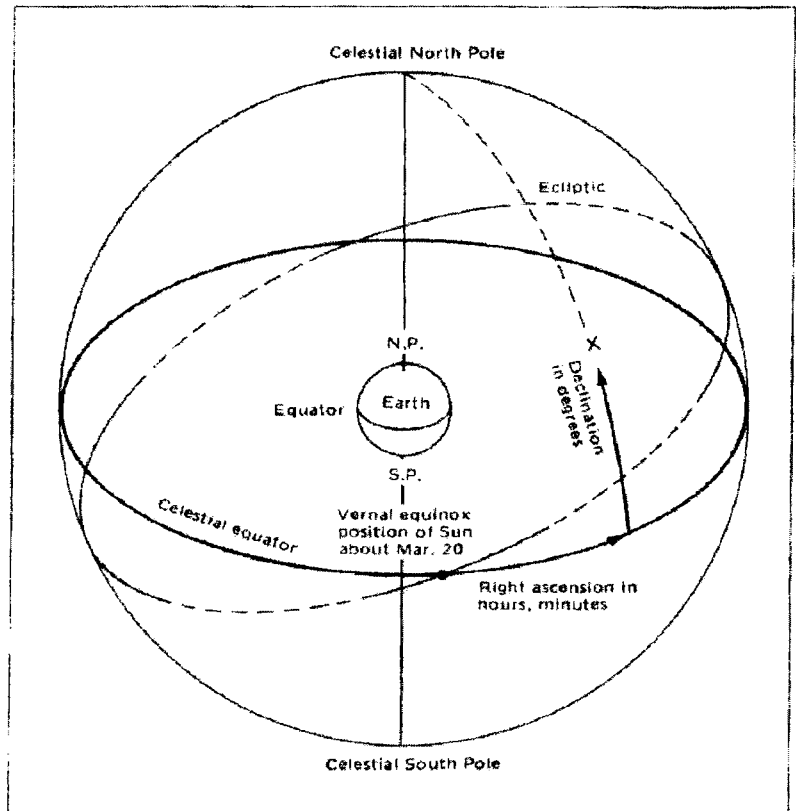


Figure 58. The constellations of Draco and Ursa Minor (according to Ptolemy).

But the Northern Pole and Kether of the Material Planet (even of our Erthe, earth) looketh constantly unto Binah, for as much as she is under sorrow and suffering.

Figure 7.21 The equatorial system. The Earth is located at the center of the celestial sphere with the polar great circle and the equatorial great circle projected on the celestial sphere. Right ascension is measured in units of time eastward from the vernal equinox, and declination measured in degrees north and south of the celestial equator.



When, oh Lord of the Universe, shall she turn from her evil ways so that she shall again behold Kether?

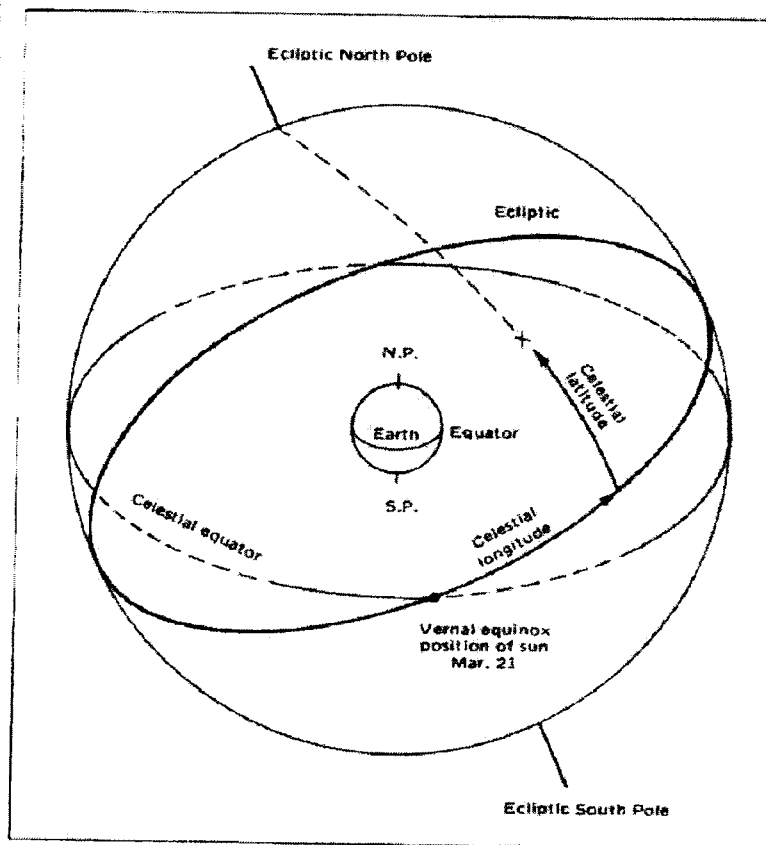


Figure 7.23 The ecliptic system. This system is similar to the equatorial system, utilizing the ecliptic great circle instead of the equatorial great circle. Celestial longitude and latitude are measured with respect to the ecliptic. The starting point for longitude is the vernal equinox.

Wherefore she is now a place of trial. for each thing in this world of Assiah looketh towards that which is its Natural Governor. To what part of the Celestial Heavens the Kether of a Planet constantly looketh, by that part is that Planet ruled. for in all things shine the Sephiroth even as hath been sufficiently said.

Comment:

Now follows the Tarot as assigned to the Tree of Life as projected in to a Solid Sphere, where the Axis of the Sphere is Perpendicular to the Line of the Ecliptic. Each card representing a region of Stars and Constellations in the Heavens. These assignments are fairly straightforward. The diagrams are quite helpful in this regard.

The four Knaves rule the celestial Heavens from the North Pole of the Zodiac to the 45° of Latitude North of the Ecliptic.

They form the Thrones of the four Aces, who rule in Kether.

The four Kings, 4 Queens, 4 Knights rule the Celestial Heavens from the 45° of North Latitude down to the Ecliptic.

The 12 Tarot Keys attributed to the 12 Signs of the Zodiac rule the Celestial Heavens from the Ecliptic down to the 45° of South Latitude.

The 36 smaller cards of the Suits (from two to ten) rule the Celestial Heavens from the 45° South of the Ecliptic to the South Pole, or the Malkuth place therein. All calculation arises from the Star "Regulus," the 0° of our Leo.

SYMBOLS

These four Aces revolve in Kether, their Thrones are the central portion of 45° of Longitude in extent in the dominions of the Knaves of their respective suits.

STAR GROUPS

Ace of Wands

A part of the tail of Draco, fore-feet of Ursa Major, tail of Ursa Major, and of the Northern dog of Canis Venatici.

Ace of Cups

Head of Draco, body and legs of Hercules.

Ace of Swords

Body of Draco. Right arm of Orpheus, head and body of Lacerta. Body of Cygnus.

Ace of Pentacles

Body of Draco. Legs of Cepheus. Tail of Ursa Minor, and the Pole Star. Legs of Cassiopeia. Head and neck of Camelopardus.

Knave of Wands

Rules from North Pole to 45° and from 0° of Cancer to 30° of Virgo, the end of Virgo.

The Throne of the Ace of Wands extends 45° from 22° - 30° of Cancer to 7° - 30° of Virgo within the limits of 45° Latitude.

Star groups corresponding to above.

Tail of Draco, Head and forepart of Ursa Minor, left arm and part of head and chest of Bootes. The greater part of the Northernmost dog of Canis Venatici. Tail and Back of Ursa Major, (ancient Italian name was Septemtriones, the 7 Ploughing Oxen). This includes the celebrated Seven stars of the constellation called "Charles Wain" by the English; "Seven Rishis" by the Hindus, and in the Egyptian Book of the Dead, Ch. XVII, "The Seven bright ones who follow their Lord, the Thigh of the Northern Heaven." In the Zodiac of Denderah, and in the Tablet of Edfus, that Ursa Major is represented as the thigh of an Ox.

Knave of Cups

Rules from North Pole to 45° of Latitude and from 0° of Libra to 30° of Sagittarius in Longitude. The Throne of the Ace embraces from 22° - 30° of Libra to 7° - 30° of Sagittarius within the above limits of Latitude.

Star Group

Head of Draco. Left arm, body and legs of Hercules, part of head, right shoulder and club of Bootes.

Knave of Swords

Rules from North Pole to 45° Latitude and from 0° of Capricorn to 30° of Pisces Longitude.

The Throne of the Ace extends from 22° - 30° of Capricorn to 7° - 30° of Pisces as before.

Star Group

Body of Draco, part of Lyra. Head, body and right arm of Cepheus, the King and father of Andromeda, the whole of Cygnus, head and body of Lacerta, back and part of head of Vulpecula the fox.

Knave of Pentacles

Rules from North Pole to 45° Latitude, and from 0° of Aries to 30° of Gemini Longitude.

The Throne of the Ace embraces from 22° - 30° of Aries to 7° - 30° of Gemini within the Latitude as above.

Star Group

Body of Draco, legs and part of right arm and Sceptre of Cepheus, tail and hind quarters of Ursa Minor, with the Pole Star of our Earth, head and neck of

Camelopardalis (Giraffe), body and right arm, throne and legs of Cassiopeia, the Queen of Cepheus and Mother of Andromeda, head of Ursa Major.

Prince of Wands

Rules from Ecliptic to 45° North Latitude and from 20° Cancer to 20° Leo in Longitude.

Star Group

Head, body, and tail of Leo, body and tail of Leo Minor, hind quarters and legs of Ursa Major, head and fore-quarters of Southern dog of Canis Venatici.

King of Pentacles

Rules from Ecliptic to 45° North Latitude and from 20° of Leo to 20° of Virgo.

Star Group

Head and body of Virgo, left arm of Bootes, hair of Berenice. Body and hind quarters of Southern dog of Canes Venatici, hind feet of Northern dog of Canis Venatici.

Queen of Swords

Rules from Ecliptic to 45° and from 20° of Virgo to 20° of Libra.

Star Group Right leg of Virgo, body and right arm and right leg of Bootes. Beam and part of Scales of Libra.

Knight of Cups

Rules from Ecliptic to 45° and from 20° of Libra to 20° of Scorpio.

Star Group

Part of Scales of Libra, left claws of Scorpio, body and legs of Ophiucus, the holder of the Serpent. front half of Serpent's head, right arm and club of Hercules.

The King of Wands

Rules from Ecliptic to 45° North Latitude and from 20° of Scorpio to 20° of Sagittarius.

Star Group

Top of head and bow of Sagittarius, head and right arm of Ophiucus, rear half of Serpent.

Queen of Pentacles

Rules from Ecliptic to 45° North Latitude and from 20° of Sagittarius to 20° of Capricorn.

Star Group

Top of head, neck and horns of Capricorn, left hand of Aquarius, the man who carries the Water, the whole of Aquila, the Eagle, the greater part of Delphinus, whole of Sagitta, the Arrow, forefeet and body of Vulpecula the fox, and the tail of the Cygnet which he seizes.

Knight of Swords

Rules from Ecliptic to 45° North Latitude, and from 20° of Capricorn to 20° of Aquarius.

Star Group

Tail of Capricornus, head and body of Aquarius, head and forelegs of Pegasus, the winged horse who sprang from the blood of Medusa near the sources of the ocean, the whole of Equilaus, the lesser horse, part of head of Dolphin, tail and hind quarters of Vulpecula, part of wing of Cygnus, the swan, part of head of Pisces.

King of Cups

Rules from Ecliptic to 45° of North Latitude and from 20° of Aquarius to 20° of Pisces.

Star Group

Body and tail of one of the Pisces, and part of the band. Body and wings of Pegasus, head and arms of Andromeda, chained to the rock, tail of Lacerta.

Queen of Wands

Rules from Ecliptic to 45° North Latitude and from 20° of Pisces to 20° of Aries.

Star Group

The other fish and part of Band of Pisces, head and back of Aries, body and legs of Andromeda, the Triangle, hand left arm of Cassiopeia, the winged instep of Aries.

Knight of Pentacles

Rules from Ecliptic to 45° North Latitude and from 20° of Aries to 20° of Taurus.

Star Group

Tail of Aries, one horn and shoulder and back of Taurus, whole of Perseus, and the head of Medusa, hind quarters and legs of Camelopardalis, left leg of Auriga, Charioteer, and part of Capella, the she-goat which bears kids in her arms.

King of Swords

Rules from Ecliptic to 45° North Latitude from 20° of Taurus to 20° Gemini in Longitude.

Star Group

Head and body of Castor, one of the Gemini, greater part of Auriga and Capella, head and forepart of Lynx, forefeet of Camelopardalis.

Queen of Cups

Rules from Ecliptic to 45° North Latitude, and from 20° Gemini to 20° of Cancer in Longitude.

Star Group

Head and body of Pollux, the other of the Gemini; greater part of Cancer, crab; face of Leo; head and face of Ursa Major.

THE TWELVE KEYS WHICH GOVERN THE CELESTIAL HEAVENS FROM THE ECLIPTIC TO 45° OF SOUTH LATITUDE

Fortitude

Rules the whole of Leo, from the point of Regulus or Cor Leonis.

Stars

The fore-legs and hind-feet of Leo, greater part of the Sextans and of Crater, the cups, part of the body of Hydra, the great Water serpent, greater part of Antlia Pneumatica, the air Pump, greater part of Pisces Nautica, a small part of the ship Argo.

Hermes

Rules the whole of Virgo.

Stars

Left arm, hand, and arm of Virgo, and her ear of Corn; part of the body of Hydra, Corvus, the Crow, part of Crater, tail and right hand of Centaurus, the man horse, small part of Air Pump and of Argo.

Justice

Rules the whole of Libra.

Stars

Part of the South Scale of Libra, tail of Hydra, head, body, arms and forefeet of Centauri. Legs, body and tail of Lupus, the Wolf which he is killing. Right claw of Scorpio.

Death

Rules the whole of Scorpio.

Stars

Body and tail of Scorpio, head and neck of Lupus, whole of Ara - Altar, two feet of Ophiucus, point of arrow of Sagittarius, part of Norma, Mason's square.

Temperance

Rules the whole of Sagittarius.

Stars

The whole of Sagittarius, the Archer, except right hind leg, the tail, the crown of the head, extreme points of Bow and Arrow, Corona Australis, Telescope, Pavo - Peacock.

The Devil

Rules the whole of Capricorn.

Stars

Whole lower half of Capricornus, the he-Goat, part of Piscis Australis, Southern fish, Microscope Part of Grus, the Crane. Part of Indus.

The Star

Rules the whole of Aquarius.

Stars

Legs of Aquarius, and the issuant water head of Discis Australis, part of Grus, part of Phoenix, part of apparatus Sculptorum, part of Cetus.

The Moon

Rules the whole of Pisces.

Stars

The connecting band of Pisces, the body of Cetus, the sea Monster to which Andromeda was exposed, part of Apparatus Sculptorum. Part of Phoenix, part of fornax.

The Emperor

Rules the whole of Aries.

Stars

Legs of Aries, part of body of Taurus, head and fore-part of Cetus, part of fornax and of Eridanus.

The Hierophant

Rules the whole of Taurus.

Stars

Head and forepart of Taurus the Bull. The Bull sent by Neptune to frighten the horses of Sol and those of the Hippolytus. The greater part of Orion the Giant, and hunter. The beginning of the River Eridanus into which Phaeton was hurled when attempting to drive the horses of the Sun, greater part of Lepus, the Hare.

The Lovers

Rule the whole of Gemini.

Stars

Legs of Castor and Pollux, the Gemini, Canis Minor, a small part of Cancer. The whole of Monoceros, the Unicorn, except the hind-quarters. Head and fore-part of Canis Major, the greater Dog.

The Chariot

Rules the whole of Cancer up to Regulus in Leo.

Stars

One claw and part of the body of Cancer, forepaws of Leo, head and part of Hydra, part of Sextans, part of Pisces Nautica, hind legs and tail of Monoceros, part of the mast, rigging, and prow of the ship Argo.

IN CONCLUSION

The Keys answering unto the Seven Lords who wander (planets) and the Three Spirits (the elements) are not assigned any fixed dominion.

The following 36 small cards (2's to 10's) rule the decans of the signs in the Celestial Heavens and their Dominion extendeth from 45° South of the Ecliptic unto Malkuth at the Southern Pole.

5 of Wands

0° - 10° of Leo, Saturn, Part of Argo, part of Pisces Volcun.

6 of Wands

10° - 20° of Leo, Jupiter, Part of Argo, part of Pisces Volcun.

7 of Wands

20° - 30° of Leo, Mars, Part of Argo, part of Pisces Volcun.

8 of Pentacles

0° - 10° of Virgo, Sun, Part of Argo, part of Pisces Volcun.

9 of Pentacles

10° - 20° of Virgo, Venus, Hind feet of Centauri, part of Pisces Volcun.

10 of Pentacles

20° - 30° of Virgo, Mercury, Hind legs of Centauri, part of Chameleon.

2 of Swords

0° - 10° of Libra, Moon, Hind legs of Centauri, pt. Crux, pt. Musea and Chameleon.

3 of Swords

10° - 20° of Libra, Saturn, Pt. of Crux, Musea and Chameleon.

4 of Swords

20° - 30° of Libra, Jupiter, Pt. of Musea, Circinus, Compasses, and Chameleon.

5 of Cups

0° - 10° of Scorpio, Mars, Pt. Circinus, Chameleon and of Triangulum Australis.

6 of Cups

10° - 20° of Scorpio, Sun, Pt. Triangulum Australis, Apus the Swallow and Octano.

7 of Cups

20° - 30° of Scorpio, Venus, Part of Pavo, Apus, Octano.

8 of Wands

0° - 10° of Sagittarius, Mercury, Part of Pavo, Apus, Octano.

9 of Wands

10° - 20° of Sagittarius, Moon, Part of Pavo, Apus, Octano.

10 of Wands

20° 30° of Sagittarius, Saturn, Pt. of Pavo, pt. Hydra, watersnake.

2 of Pentacles

0° - 10° of Capricorn, Jupiter, Part of Pavo, part of Hydra.

3 of Pentacles

10° - 20° of Capricorn, Mars, Part of Concan, part of Hydra.

4 of Pentacles

20° - 30° of Capricorn, Saturn, Part of Concan, part of Phoenix.

5 of Swords

0° - 10° of Aquarius, Venus, Part Phoenix, end of Eridanus.

6 of Swords

10° - 20° of Aquarius, Mercury, Parts Hydrus, Reticulus, Rhombus.

7 of Swords

20° - 30° of Aquarius, Moon, Parts Phoenix, Hydra, Reticulum and Eridanus.

8 of Cups

0° - 10° of Pisces, Saturn, Part Phoenix, Eridanus, Reticulum.

9 of Cups

10° - 20° of Pisces, Jupiter, Part Phoenix, Eridanus, Reticulum.

10 of Cups

20° - 30° of Pisces, Mars, Part Phoenix, Dorado, Reticulum.

2 of Wands

0° - 10° of Aries, Mars, Part Phoenix and Dorado.

3 of Wands

10° - 20° of Aries, Sun, Part Coelum Sculptori, and Dorado.

4 of Wands

20° - 30° of Aries, Venus, Part Coelum Sculptori (Engraver's Burin).

5 of Pentacles

0° - 10° of Taurus, Mercury, Part Eridanus, Columba, Naochi, Dorado, Equilaus, Pictoris.

6 of Pentacles

10° - 20° of Taurus, Moon, forepart of Lepus, Tail and Wing of Columba, part Of Equilaus.

7 of Pentacles

20° - 30° of Taurus, Saturn, Part Equilaus and Lepus, Body of Columba.

8 of Swords

0° - 10° of Gemini, Jupiter, feet of Canis Major, Prow Argo, part Equilaus Pictoris.

9 of Swords

10° - 20° of Gemini, Mars, Legs of Canis Major, Part of Prow of Argo.

10 of Swords

20° - 30° of Gemini, Sun, Hind quarters of Canis Major, part of Prow of Argo.

2 of Cups

0° - 10° of Cancer, Venus, Prow Argo, Tail Canis Major.

3 of Cups

10° - 20° of Cancer, Mercury, Prow of Argo.

4 of Cups

20° - 30° of Cancer, Moon, Prow of Argo.

While the greater number of the Northern Constellations are connected with classical mythology, the titles of many of the Southern Constellations, and especially of those near the South Pole, are of more or less recent nomenclature,

and bear witness to absence of reference to Occult Knowledge, such names for instance as Reticulum, and Coelum Sculptores, Octanus, etc.

RECAPITULATION

In the dominion of the various forces, the rule of each may be divided into three portions.

The centre is the most pronounced in its accord with the nature of its Ruler, and the two outer portions are tinged with the nature of the Ruler of the dominion bordering thereon. For example, in the case of Leo, the Dominion of fortitude, the central 10 degrees will have most of this nature. For the beginning 10 degrees are tinged with the nature of Cancer, and the last ten degrees with the nature of Virgo, the nature of Leo however predominating the mixture.

The whole Heavens then, are thus divided into four Great Belts or Zones:

The Uppermost

Is the Dominion of the Knives like a Cross within a Circle.

The Second Belt

Under the Dominion of the other Court cards represents a Belt of Influence descending vertically.

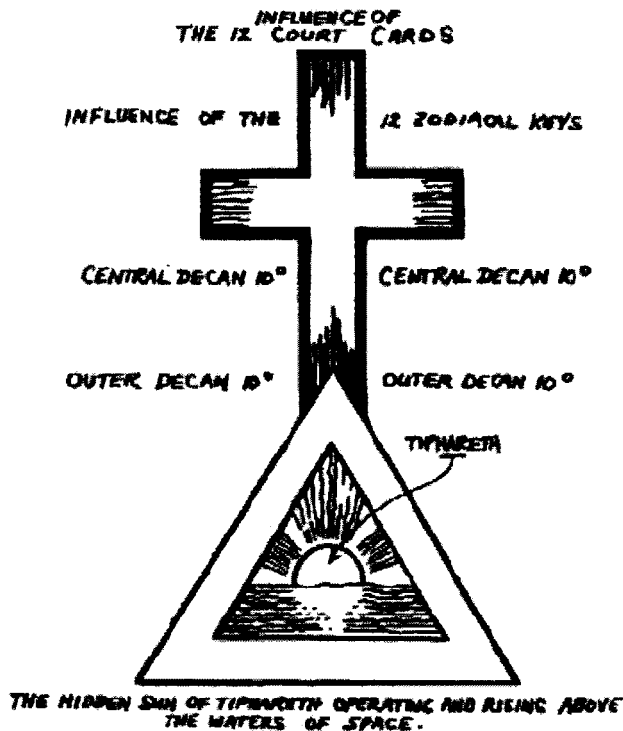
The Third Belt

Is under the Dominion of the 12 Keys related to the Signs of the Zodiac, represents a Belt of influence acting horizontally. This Zone in union with the second Belt will therefore yield a great Zone of 12 Crosses encircling the heavens.

The fourth Belt

Consists of 36 Decans under the Dominion of the 36 small cards of the four suits, the numbers 2-10 of each suit. In each of these sets of 3 parts of a Sign, the central one will be more pronounced in effect than the lateral parts.

Therefore the 3 Decanates of each of the Signs will be symbolised by a triangle. Thus are yielded twelve Triangles surrounding the lower heavens, and therefore there will ultimate twelve Crosses surmounting 12 Triangles surrounding the heavens. In other words, the symbol of the G.D. in the Outer, 12 times repeated.



The central Rising Sun will represent the hidden influence of Tiphareth in the centre of the Sphere, as will be hereafter explained, rising above the waters of Space (the ethereal expanse of the Sky called by the Egyptians "The Waters of Nu which are the parents of the Gods," The Shoreless Ocean of Space).

In the Golden Dawn initiation, the Cross surmounting the Triangle is preferably represented by a Calvary Cross of 6 Squares, as still more allied to Tiphareth.

Comment:

We see that the symbol of the G.'D.' in the Outer is a glyph of these Forces. These are the same Forces activated in the Candidates Sphere of Sensation through the Initiation Ceremonies.

ON THE OPERATION AND RULE OF THE TREE OF LIFE IN THE CELESTICAL HEAVENS PROJECTED AS IF IN A SOLID SPHERE

When the Tree of Life is considered not as being a plane but as a solid figure, and when it is projected in the Sphere, the North Pole of the Sphere will coincide with Kether, and the South Pole with Malkuth.

As we have before sufficiently learned the Ten Sephiroth are repeated not alone in each whole figure, but also in the parts thereof, so that every material thing created, will have its own Sephiroth and Paths.

Now as the North Pole corresponds with Kether, and the South Pole corresponds with Malkuth, the central Pillar of the Sephirotic Tree will form the invisible Axis of the Sphere, the Central point coinciding with Tiphareth. This latter Sephirah together with that of Yesod will be completely hidden from view, so that Tiphareth will be the exact centre of the Sphere.

Also the Sephiroth Chokmah, Binah, Chesed, Geburah, Netzach and Hod will be duplicated. As also the Paths, Aleph, Beth, Gimel, Vau, Cheth, Caph, Mem, Qoph, and Shin, and so many of the others will be even quadrupled.

But although Tiphareth and Yesod will be concealed, there will be four especial points on the sphere where the influence of each will be indicated. As projected in the before-described Celestial Sphere,

Kether will govern a Radius of 10° around the North Pole, thus embracing the whole body of the Constellation Draco.

Chokmah will be on the 60° North Latitude; embracing a radius of 10° , the right foot of Hercules, the left arm, hand, and part of head of Bootes. Also on the other side of the Heavens, a radius of 10° including the head and shoulders of Cephus, and the head of Lacerta.

Binah, has a similar radius and is posited on the same parallel of Latitudes, and includes the pole Star of the Earth, the head of Camelopardelus, the tip of the tail of Draco; also Lyra and left knee of Hercules in the opposite side of the Heavens.

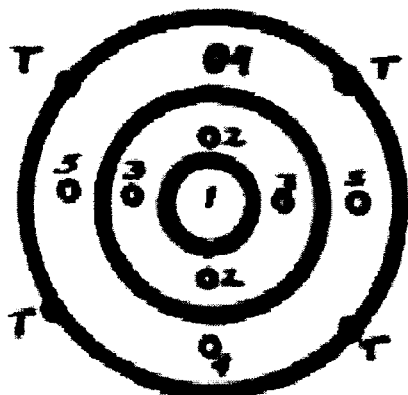
Chesed with a similar radius, and posited in the 30° of North Latitude, will include part of Coma Berenices, of Bootes, and of Virgo, and parts of Andromeda and of Pegasus.

And so with the other, Sephiroth of the outer Pillars, each being 30° distant from the line of the Sephiroth above and below it, and having a radius of 10° .

The central line of the Two Pillars of Mercy and Severity will respectively traverse that of Mercy the 15° of Virgo and 15° of Pisces; that of Severity the 15° of Gemini and the 15° of Sagittarius.

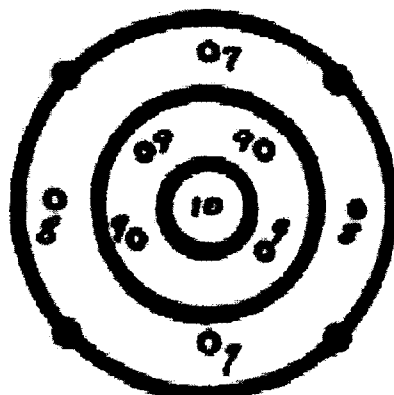
The four Yesod points will be on the line of the 60° of South Latitude, and at similar Zodiacal points. From which circumstances the path of Influence or nature of the Sun will be along the line of the Ecliptic, coinciding with Tiphareth, and that of the Moon will be on the 60° of South Latitude answering to the Yesod points on that line.

NORTHERN HEMISPHERE

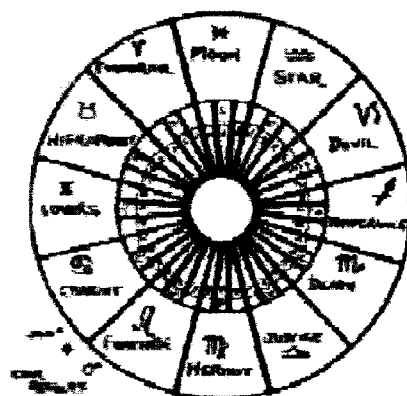
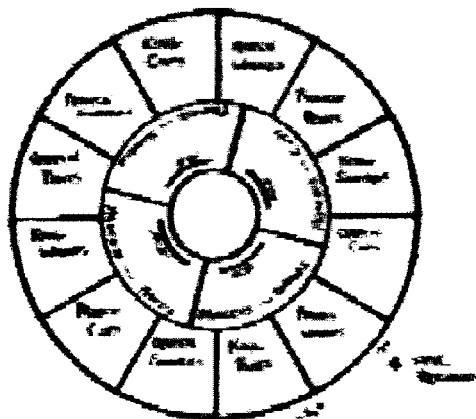
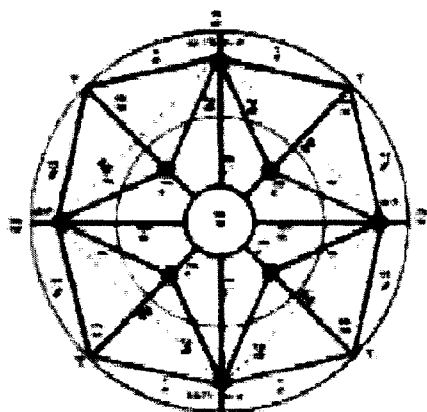
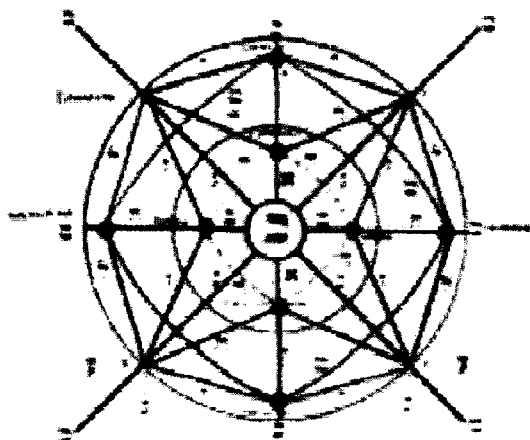


ECLIPTIC CIRCLE
OF TIPHARETH WITH
FOUR POINTS

SOUTHERN HEMISPHERE



FOUR POINTS WHERE
YESOD'S INFLUENCE
OPERATES



THE LAW OF THE CONVOLUTED REVOLUTION OF THE FORCES SYMBOLISED BY THE FOUR ACES ROUND THE NORTH POLE

Additional diagrams included

(Note: This is a difficult document but will be more thoroughly understood when Fr P.A.A.D.'s material is presented following the Review of the R.R. et A.C. materials. Fr. S.I.)

In the Book "C," it is written: "Also the Dragon (i.e. Draco, the constellation at the Northern pole of the Heavens) surroundeth the Pole Kether of the Celestial Heavens."

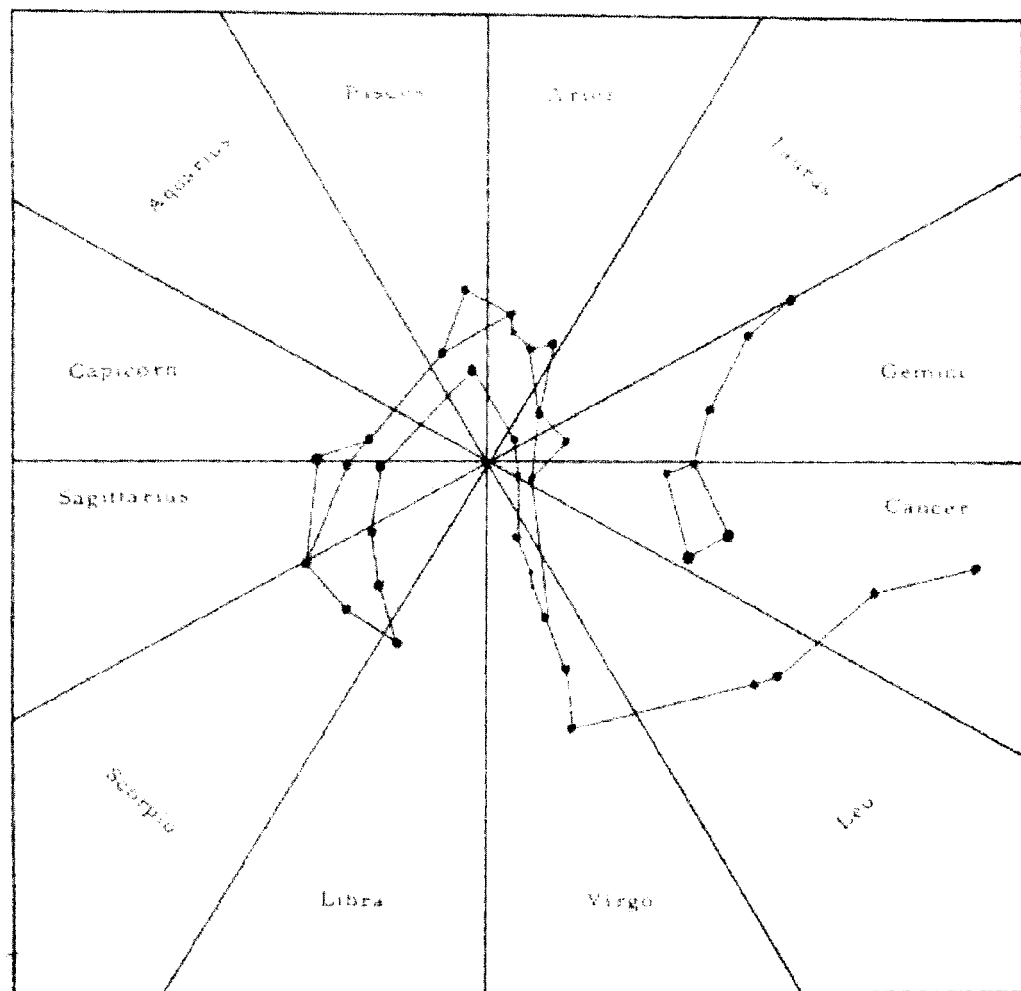
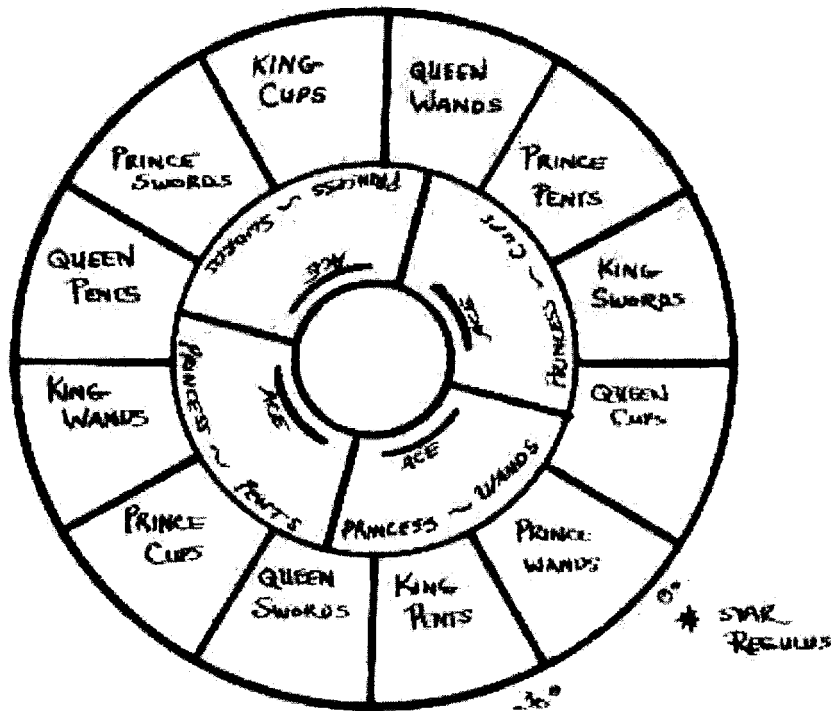


Figure 58. The constellations of Draco and Ursa Minor (according to Ptolemy).

It is further laid down that the four Aces, (symbolised by the Knaves), rule the Celestial Heavens from the Northern Pole of the Zodiac unto the 45th Degree of Latitude North of the Ecliptic, and from the Thrones of the four Aces which rule in Kether.



And again it is stated that:

The Throne of the Ace of Cups is the head of Draco.
 The Throne of the Ace of Swords is fore part of body.
 The Throne of the Ace of Pentacles is the hind part of body.
 The Throne of the Ace of Wands is the tail of Draco.

Regard thou then the form of this Constellation of the Dragon. It is convoluted in the four places answering unto the rule of the Aces.

Head, first convolution is the Ace of Cups.
 Second convolution is the Ace of Swords.
 Third convolution is the Ace of Pentacles.
 Fourth convolution is the Ace of Wands.

This convoluted course will represent the Law of the Aces.

Now in the four faces of VHVH, fire and Water be contrary, and also Earth and Air be contrary. The throne of the Element will attract and seize, as it were, the force of that element, so that herein be the forces of Antipathy and of Sympathy, or what are known chemically as attraction and repulsion.

Recall also the allotment of the Triplicities:

Aries, Leo, Sagittarius is fire, Wands of the Tarot.
Cancer, Scorpio, Pisces is Water, Cups of the Tarot.
Gemini, Libra, Aquarius is Air, Swords of the Tarot.
Taurus, Virgo, Capricorn is Earth, Pentacles of the Tarot.

Now the order of the Knaves, and consequently of the Thrones, is formed from right to left:

Vod

Knave of Wands is Leo and fire.

Heh

Knave of Cups is Scorpio and Water.

Vau

Knave of Swords is Aquarius and Air.

Heh (final)

Knave of Pentacles is Taurus and Earth.

The order of the Aces is formed from left to right, though their motion is from right to left:

Vod

Ace of Wands.

Heh

Ace of Cups.

Vau

Ace of Swords.

Heh (final)

Ace of Pentacles.

This, then will be the order of their movement. Let us first suppose the Aces on the following stations:

Station 2

Ace of Wands.

Station 1

Ace of Cups.

Station 12
Ace of Swords.

Station 11
Ace of Pentacles.

Now the Station 2 is the Throne of the Ace of Wands, while the movement of the Aces is steadily from right to left in the direction of the numbering of the stations. In the ordinary course the Ace of Wands would pass to Station 3; the Ace of Cups to Station 2; the Ace of Swords to Station 1; the Ace of Pentacles to Station 12.

But the Station 2, being the Throne of the Ace of Wands, attracts and arrests the movement of that force so that instead of passing into Station 3, it remains on Station 2 until the other Aces have passed over it in turn.

Ace of Wands remains on Station 2.
Ace of Cups passes also on to Station 2,
Ace of Swords passes on to Station 1,
Ace of Pentacles passes on to Station 12.
Ace of Cups passes to Station 3,
Ace of Wands remains at Station 2,
Ace of Swords passes also onto Station 2,
Ace of Pentacles passes also on to Station 1.
Ace of Cups passes on to Station 4,
Ace of Swords passes on to Station 3,
Ace of Wands remains at Station 2,
Ace of Pentacles passes also on to Station 2.
Ace of Cups passes to Station 5,
Ace of Swords passes to Station 4,
Ace of Pentacles passes on to Station 3,
Ace of Wands still remains on Station 2.

But Station 5 is the Throne of the Ace of Cups. Therefore it attracts and arrests that force, in the same manner that the Throne of the Ace of Wands acted previously in attracting and arresting the Ace of Wands, the result of which has been to make that force which previously was leading become the last of the four.

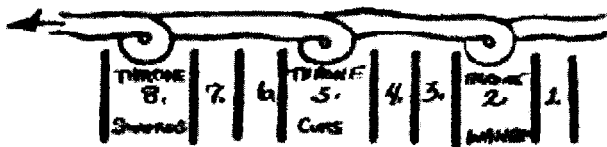
Ace of Cups remains on Station 5,
Ace of Swords passes also on to Station 5,
Ace of Pentacles passes also on to Station 4,
Ace of Wands, now at last passes into Station 3.

for it has now become the last of the four, and the Ace of Cups has commenced to act through its Throne. The Ace of Pentacles, moving to Station 4, would create a hiatus in the movement of the Aces, if the Ace of Wands did not move forward to Station 3. Also there is the attraction of the motion of those Aces in front of it. Wherefore all these forces combining, at length cause it to move forward.

The movement then continues, thus:

The Ace of Swords passes on to Station 6,
 The Ace of Cups remains on Station 5,
 The Ace of Pentacles passes also on to Station 5,
 The Ace of Wands passes also on to Station 4.
 The Ace of Swords passes on to Station 7,
 The Ace of Pentacles passes on to Station 6,
 The Ace of Cups still remains on Station 5,
 The Ace of Wands passes also on to Station 5.
 The Ace of Swords passes on to Station 8, its Throne,
 The Ace of Pentacles passes on to Station 7,
 The Ace of Wands passes on to Station 6,
 The Ace of Cups still remains on Station 5.
 The Ace of Swords remains on Station 8,
 The Ace of Pentacles passes also on to Station 8,
 The Ace of Wands passes on to Station 7,
 The Ace of Cups now at length passes on to Station 6, and so on.

The movement of the Aces will be very similar to the convolutions of Draco thus:
 The Course of the Aces:



This will imply a much more sustained exercise of force through the Thrones than elsewhere. So that the generic effect of the Thrones will be that of the seasons, while the other stations will give the variations thereof in accordance with their natures and with the order of the movement of the aces in them.

	SIGN	TRAILING OFF	RIGHT IN ORDER	WRONG IN ORDER	RIGHT IN ORDER	WRONG IN ORDER
UNIONABLE	♈		▽	△	▽	△
FIXED	♉	AGE OF AQUARIUS	▽	△	▽	△
COMMON	♊		△	▽	△	▽
M.	♋		△	▽	△	▽
F.	♌	AGE OF PISCES	△	▽	△	▽
C.	♍		▽	△	▽	△
M.	♎		▽	△	▽	△
T.	♏	AGE OF ARIES	▽	△	▽	△
C.	♐		△	▽	△	▽
M.	♑		△	▽	△	▽
F.	♒	AGE OF TAURUS	△	▽	△	▽
C.	♓		▽	△	▽	△

Order of Movement of Elements

And as Kether acted directly upon Ciphareth which is, as it were, the centre and focus of the Sephiroth when projected in a sphere, so do the Aces act upon the Sun as the centre and focus of the Solar System. So that the Sun, according to his position with regard to the Equinox and the Earth's surface will translate the effect of the seasons, he being the translator of the force of heat thereto, whether the then position of the Equinoctial points coincide with what we call 0° Aries, and 0° Libra (reckoning from Regulus) or not. So that his effect North of the Equator shall produce when just leaving the Equinoctial point, the effect of Aries, whether he be with that constellation actually in the heavens or not.

Conversely also, for the South of the Equator (as in the country of Australia) his quitting the Equinoctial point southward will translate the same effect of Aries.

But this rule shall not for one moment affirm that Aries and Libra are identical in nature.

Nor that the Zodiac proper is inoperative.

Nor that the nature of the Sun is not modified by the constellation in which he is. But only that the direct effect of the physical impact of his rays falling upon a certain portion of the Earth's surface, will be in proportion to the duration of their action, in the excitement they produce in the terrestrial forces.

And now as the forces symbolized by these Aces, pass in succession over these stations, so will they awake certain terrestrial action according unto the sign of the division of the Zodiac above which they pass in the domain of the Knaves and according unto the nature thereof.

Nevertheless, the force roused by the Ace when on its Throne will be of longer duration than at other points.

And hence it is that the Signs of the Zodiac be divided into fixed or Kerubic, Moveable or changing, and Common or fluctuating, according unto the nature of the power which can be awakened therein. And again, these will be varied according unto their Elements, for the Elements have a various classification.

NOTE

By

G.D. FRATER S.R.M.D.

It is here advisable to transcribe the following from Cornelius Agrippa:
Of The four Elements and Their Natural Qualities:

"It is necessary that we should know and understand the nature and quality of the four Elements, in order to our being perfect in the principles and groundwork of our studies in the Talismanic or Magical Art.

"Therefore, there are four Elements, the original grounds of all corporeal things, viz.:

Earth, Air, fire, and Water, of which elements all inferior bodies are compounded, not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements.

"But there are none of the sensible elements that are pure. They are more or less mixed, and apt to be changed into one into the other, even as earth being moistened and dissolved becomes water, but the same being made thick and hard becomes earth again, and being evaporated through heat it passes into air, and that being kindled into fire; and this being extinguished into air again; but being

cooled after burning becomes water again, or else stone or sulphur, and this is clearly demonstrated by lightning.

"Now every one of these Elements has two specific qualities: the former whereof it retains as proper to itself; in the other as a mean, it agrees with that which comes directly after it. for fire is hot and dry; Water cold and moist; and Air hot and moist; and so in this manner, the Elements, according to two contrary qualities are opposite one to the other, as fire to Water, and Earth to Air.

"Likewise the Elements are contrary one to the other on another account. Two are heavy, as Earth and Water; and the others are light, as fire and Air.

TABLE SHOWING QUALITIES OF ELEMENTS

fire

Heat, dryness, excessive lightness, brilliance, excessive subtlety, motion rapid.

Water

Cold, moisture, weight, obscurity, solidity, motion.

Air

Heat, moisture, lightness, slight obscurity, subtlety, excessive motion.

Earth

Cold, dryness, excessive weight, excessive obscurity, excessive solidity, rest.

TABLE SHOWING THE QUALITIES OF THE ELEMENTS WHEN MIXED IN PAIRS

fire and Water.

Slight weight, some subtlety, intense and rapid motion.

fire and Air.

Great heat, intense lightness, slight brilliance, intense subtlety, intense motion.

fire and Earth.

Great dryness, slight obscurity.

Water and Air.

Great moisture, intense motion.

Water and Earth.

Great cold, intense weight, intense obscurity, intense solidity.

Air and Earth.

Some weight, intense obscurity, little solidity, little motion.

Therefore the Stoics called the former 'passives,' but the latter 'actives.' And Plato distinguishes them after another manner, and assigns to each of them three qualities, viz.:

To the fire brightness, thinness and motion. To the Earth, darkness, thickness, and quietness. And according to these qualities the Elements of fire and Earth are contrary. Now the other Elements borrow their qualities from these, so that the Air receives two qualities from the fire, thinness and motion, and from the Earth one, darkness. In like manner, Water receives two qualities from the Earth, darkness and thickness; and from the fire one, motion. But fire is twice as thin as Air, thrice more moveable, and four times lighter. The Air is twice more bright, thrice more thin, and four times more moveable than Water. Therefore, as fire is to Air, so is Air to Water, and Water to Earth. And again, as the Earth is to the Water, so is Water to Air, and Air to fire. And this is the root and foundation of all bodies, natures, and wonderful works. And he who can know and thoroughly understand these qualities of the Elements and their mixtures shall bring to pass wonderful and astonishing things in Magic.

"Now each of these Elements has a threefold consideration, so that the number of four may make up the number of twelve; and by passing by the number of seven into ten, there may be a progress to the Supreme Unity upon which all virtue and wonderful things do depend. Of the first Order, are the pure Elements, which are neither compounded, changed, nor mixed, but are incorruptible and not of which but through which the virtues of all natural things are brought forth to act. No man is fully able to declare their Virtues, because they can do all things upon all things. He who remains ignorant of these, shall never be able to bring to pass any wonderful matter.

"Of the second order are Elements that are compounded, changeable and impure, yet such as may, by art, be reduced to their pure simplicity, whose virtue, when they are thus reduced, doth above all things perfect all occult and common operations of Nature; and these are the foundations of the whole of natural Magic.

"Of the third Order are those elements which originally and of themselves are not elements, but are twice compounded, various, and changeable unto another. These are the infallible medium, and are called the Middle Nature, or Soul of the Middle Nature; very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees and orders, the perfection of every effect in what thing soever, whether natural, celestial, or super-celestial. They are full of wonders and mysteries, and are operative in Magic, natural or divine. for,

from these, through them, proceeds the binding, loosing, and transmutation of all things - the knowledge and foretelling of things to come, also the expelling of evil and the

gaining of Good Spirits. Let no one, therefore, without these three sorts of Elements, and the true knowledge thereof, be confident that he can work anything in the occult science of Magic and Nature.

"But whosoever shall know how to reduce those of one order into another, impure into pure, compounded into simple, and shall understand distinctly the nature, virtue, and power of them, into number, degrees and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the Qabalah, which teaches all these before mentioned; and by a perfect knowledge thereof, we perform many rare and wonderful experiments. In the original and exemplary world all things are all in all. So also in this corporeal world. And the elements are not only in these inferior things; but are in the Heavens, in stars, in devils, in angels, and likewise in God Himself, the maker and original example of all things.

"Now it must be understood that in these inferior bodies the elements are gross and corruptible, but in the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things. for the firmness of the celestial earth is there without the grossness of water, and the agility of Air without exceeding its bounds. The heat of fire without burning, only shining, giving light and life to all things by its celestial heat."

THE LAW OF THE CONVOLUTED REVOLUTION OF THE FORCES Continued

Now the successive effect of the passage of the Aces over the Stations above the place of a sign in the excitement of the forces of that Sign may be readily calculated by the tables of the qualities of the elements simple and mixed, always being careful to take also into account the effect of the Throne upon the Season as well, and the nature of the Sign.

It is said that Kether is in Malkuth, and again, that Malkuth is in Kether but after another manner.

for downwards through the four Worlds the Malkuth of the less material will be linked unto the Kether of the more material. from the Synthesis of the Ten corruscations of the HOUR (Light) proceedeth the influence unto EHEIEH, the Kether of Atziluth. And the connecting thread (Note S.L - ChVC) of the AIN

SOPH is extended through the worlds of the Ten Sephiroth and is in every direction. As the Ten Sephiroth operate in each Sephirah, so will there be a KETHER in every MALKUTH, and MALKUTH in every KETHER. Thus:

Adonai Melekh

This will be the Malkuth of Atziluth.

Metatron

This will be the Kether of Briah.

Sandalphon - Metraton - Nephesh ha-Messiah

These will be the Malkuth of Briah.

Chaioth ha-Qadesh

This will be the Kether of Yetzirah.

Aschim

This will be the Malkuth of Yetzirah.

Rashith ha-Gilgalim

The Kether of Assiah.

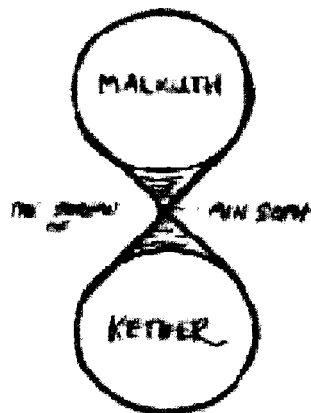
Cholem Vesodoth

The Malkuth of Assiah.

Chaumiel

The Kether of the Qliploth.

The symbol of the connection between MALKUTH of YETZIRAH and KETHER of ASSIAH will be of a form somewhat resembling that of an hour glass. The thread of the AIN SOPH before alluded to, traversing the centre thereof, and forming the AIN SOPH connection between the Worlds:



So that the symbol of the connection between the two planes is this. And also the modus operandi of the translation of force from one plane into another is in this, and hence doth the title of the Sphere of Kether of Assiah signify the commencement of a whirling motion.

Now also, in the diagram of Minutum Mundum, there be four colours attributed unto Malkuth. Citrine, russet, olive, and black. And if we consider them as in a vertical sphere, we shall find citrine uppermost and horizontal, russet and olive midmost and vertical, black lowermost and horizontal.

And again, these four represent in a manner the operation of the four elements in Malkuth; for example:

Citrine
Air of Earth.

Russet
fire of Earth.

Olive
Water of Earth.

Black
Earth of Earth.

from the diagram of the hour glass symbol it will be manifest then that **MALKUTH** of **QETZIRAH** will be the transmitter of the Qetziratic forces unto **KETHER** of **ASSIAH**, and that the latter will be the recipient thereof, and that the Hour-glass symbol or double cone, will be the translator from the one plane unto the other. Here, therefore, let us consider the Qetziratic nomenclature of the Tenth Path answering unto Malkuth, and of the first Path answering unto

Kether.

The Tenth Path: It is called the Resplendent Intelligence and it is so-called because it is exalted above every head, and sitteth on the Throne of Binah, and it illuminateth the splendour of all the Lights, and it causeth the current of Influence to flow from the Knight of Countenances, i.e. Metatron.

The first Path: It is called the Wonderful or Hidden Intelligence (The Highest Crown) for it is the Light to cause to understand the Primordial without commencement, and it is the Primal Glory, for nothing created is worthy to follow out its essence.

Whence it is plain that **MALKUTH** is, as it were, the collector together and synthesis of all the forces in its plane or world.

While **KETHER** being superior unto all else in its plane or world, will be the recipient and arranger of the forces from the plane beyond, so as to distribute them unto its subordinate Sephiroth in a duly ordered manner.

And therefore any force of the multitudinous and innumerable forces in Malkuth may act through the upper cone of the hour glass symbol, and by means of the lower one translate its operation into **KETHER** below, but its mode of transmission will be through the cones by the thread of the **Am Soph**, or of the Unformulated.

So that in the transmission of force between two worlds the formulate must first become Unformulate, ere it can reformulate in new conditions. for it must be plain that a force formulated in one world, if translated into another will be unformulated, according to the laws of a plane different in nature. Even as water in its fluid state will be subject to different laws to those governing it when in the conditions of either ice or steam.

And as before said, there being in the **Minutum Mundum** diagram four chief elemental divisions of the Sephira **MALKUTH**, each of these will have its correlative formula of transmission unto the succeeding Kether. Hence also in the Order Tarot teaching is there the Dominion of the four Knaves of the Tarot pack around the North Pole. Why then is it that it is the four Knaves answering unto the final **Heh** of **YHVH**, that are here placed, rather than the four Kings, Queens or Knights, or one of each nature?

We are taught that these are the Vice Regents of the Name in the four Worlds, and that they are thus attributed among the Sephiroth.

Vod
Chokmah and King.

Heh
Binah and Queen.

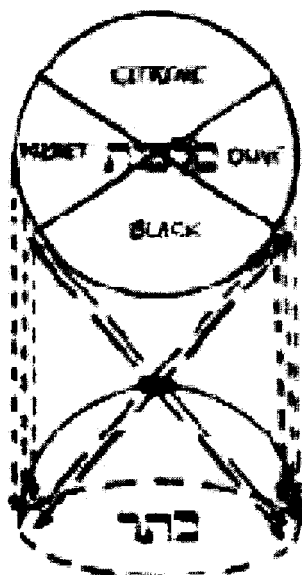
Vau
Tiphareth and Knight.

Heh (final)
Malkuth and Knave.

Now as Kether of Assiah is to receive from Malkuth of Yetzirah, it is necessary that in and about Kether there should be a force which partaketh of the nature of Malkuth, though more subtle and refined in nature.

And therefore is it that the final Heh, or Knave force, has its dominion placed about Kether.

They are so placed that they may attract from the Malkuth of the Higher and form the basis of action for the Aces. So that a refined matter may attract its like, and the spiritual forces may not lose themselves in the void, to produce but a mistaken and whirling destruction for want of a settled basis. And herein is the mutual formula in all things, of a spirit and of a body, seeing that each supplies unto each that wherein the other is lacking, yet herein also must there be a certain condition, otherwise the harmony will not be perfect. for unless the body be refined in nature, it will hinder the action of a spirit cognate unto it. And unless the spirit be willing to ally itself unto the body, the latter will be injured thereby and each will mutually react on the other.



Hourglass Connection of Malkuth and Kether.

Therefore, also, let the Adeptus Minor understand that there may be fault of the spirit as well as of the body, and that there is little difference between the material and sensuous person, and the envious, malicious and self-righteous person - save that from their being more subtle and less evident, the sins of the latter are more insidious than those of the former, though both are alike evil. But it is as necessary to govern the Spirit as to refine the body, and of what use is it

to weaken the body by abstinence, if at the same time uncharitableness and spiritual pride are encouraged! It is simply translating one sin into another.

And therefore are the final Heb forces so necessary in Kether, as it is said in the Tenth Path of the Sepher Yetzirah: "It is so called because it is exalted above every head, and sitteth on the Throne of Binah." Now, in the Tree, the two Sephiroth, Chokmah and Binah, are referred unto the Briatic World which is also called the Throne or vehicle, that is of the Atzilutic World unto which latter Kether is referred on the Tree. And referring unto the dominions of the four Knaves, thou shalt find that in the sphere they include Chokmah and Binah as well as Kether.

Now there will be, not one, but four formulae of the application of the four forces of Malkuth, unto the revolution of the Aces in Kether, and these acting not singly but simultaneously and with a different degree of force.

Were Malkuth or Kether in the same plane or world the transmission of these forces from the one unto the other would proceed more or less in direct lines. In this case, seeing that Malkuth and Kether be in different planes or worlds, the lines of transmission of these forces are caught up and whirled about by the upper cone of the hour glass symbol into the vortex where through passeth the thread of the unformulated, i.e. the Am Soph. Thence they are projected in a whirling convolution (yet according unto their nature) through the lower cone of the hour glass symbol unto Kether.

Whence it resulteth that these formulae are of the nature of the Dragon, that is to say, moving in convolutions, and hence they are called the Dragon or Serpent formulae.

Now imagining **MALKUTH** of Yetzirah to be in a vertical position above **KETHER** of Assiah, it will be plain that the whole of the black part of Malkuth will be towards Kether, but only a portion of the russet and olive parts, and that the citrine parts will be entirely removed and on the further side. Wherefore the natural operation of these four forces towards Kether will be:

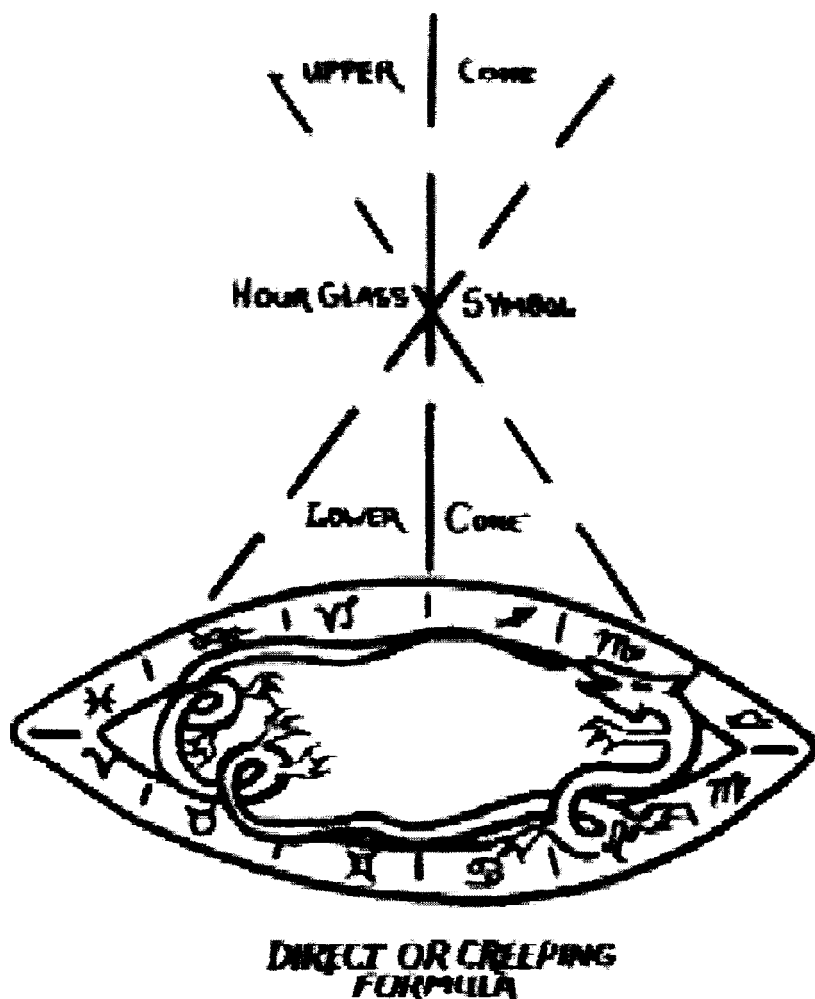
Black, rather horizontal than vertical, and acting fully.

Citrine rather horizontal than vertical but acting at the edge of the circumference of Kether, and slightly rather than strongly.

Russet and olive rather vertical than horizontal, and acting moderately.

Now these four formulae will imply four simultaneous movements in the revolution of the forces symbolised by the four Aces round the Northern Pole.

The first and most forcible in its immediate action will be that answering unto the Earth of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of the Constellation Draco. It is called the Direct or Creeping formula and for this reason the Dragon may be wingless and footed as regards its symbolic representation.

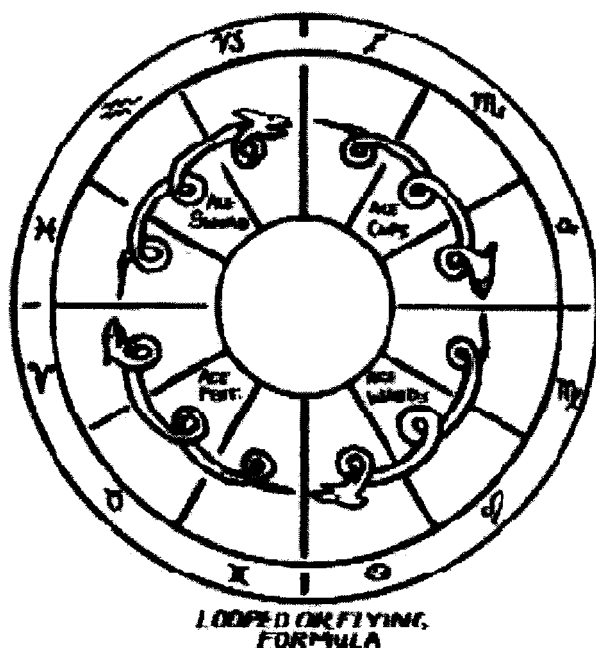


This formula has been thoroughly explained in the beginning of this section on the revolution of the Aces. In the expressions Earth of Malkuth, etc., it should be remembered that these do not imply pure but mixed elemental natures, seeing that Malkuth receiveth the ultimate effect of all the forces in the Tree of Life, even as the colours which be attributed thereto be not primaries, but tertiaries. Therefore each element in Malkuth will be counter-changed with others, even as the Kerubim in the Vision of Ezekiel have each, not one but four heads and counterchanged.

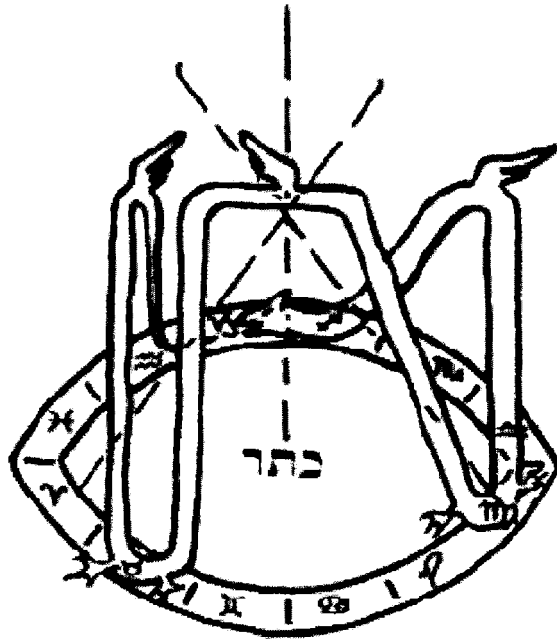
The second and least forcible in its immediate action will be the Dragon formula answering unto the Air of Malkuth of Vetzirah, transmitting unto Kether of Assiah, and following the convolutions of four serpents upon the four triplicities of the elements in the Zodiac or more properly speaking, upon the stations in the Dominions of the Knaves above them.

Now also the Throne in each Dominion is marked in the Book T as embracing more than a third of each dominion, because of the enduring effect of its force. This formula is also called the looped or flying formula, and hence the serpents may be represented footless, but winged.

Its action is more round the circumference at its edge, than that of the other formulae. This formula of operation will be readily understood on reference to the diagram thereof, but more especially from the four diagrams showing the change of order and course of the aces. In this formula the heads of the four serpents will be above the four cardinal signs.



The Third Dragon formula, moderately forcible in its immediate action, is that answering unto the fire of Malkuth of Vetzirah, transmitting unto Kether of Assiah, and following the law of the attraction and repulsion of the elements of the triplicities of the Zodiac. This is also called the Leaping or Darting formula, and its serpents may be represented both footed and winged - footed to represent the attraction of the elements, winged to represent the repulsion by the contrary elements. This formula is more vertical in action, while the preceding two are more horizontal as before shown.



**LEAPING
FORMULA**

This formula will be readily understood from the four diagrams thereof and also from those showing the change of order in the course of the Aces. As before the heads of the serpents rest upon the Stations above the Cardinal Signs.

The explanation of the course of one of the four serpents will be sufficient to explain the whole. Let us take that of fire:

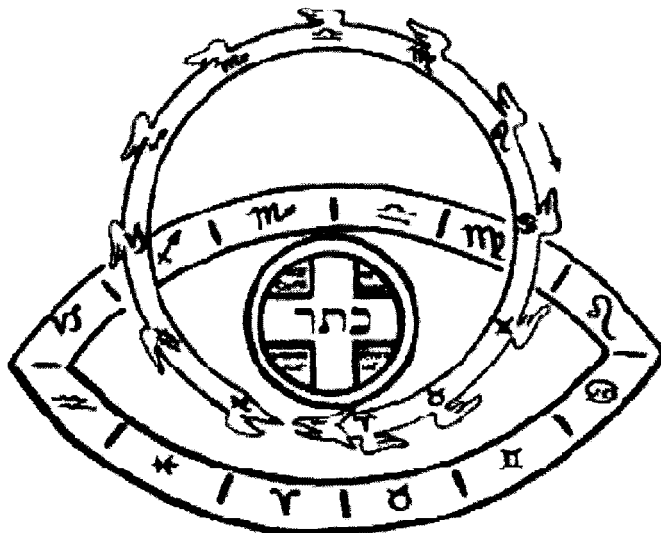
fire is strongly attracted by the Station above fire,
 fire is strongly repelled by the Station above Water,
 fire is slightly attracted by the Station above Air,
 fire is slightly repelled by the Station above Earth.
 The Head rests on the Station above Aries.
 The Serpent is repelled into the lower Cone by Pisces,
 The Serpent is slightly attracted by Aquarius,
 The Serpent is slightly attracted by Capricorn,
 The Serpent is strongly attracted by Sagittarius,
 The Serpent is strongly repelled by Scorpio,
 The Serpent is slightly attracted by Libra,
 The Serpent is slightly attracted by Virgo,
 The Serpent is strongly attracted by Leo,
 The Serpent is strongly repelled by Cancer,
 The Serpent is slightly attracted by Gemini and Taurus.

The tail is strongly attracted by Aries, where it is united with the head again. (The course of the four Serpents is shown in four different diagrams to avoid confusion.)

The fourth Dragon formula and moderately forcible, is that answering unto the Water of MALKUTH of Yetzirah, transmitting into the KETHER of Assiah, and following the Law of the Zodiacal succession of the Signs in gradual Order. This is also called the Revolving or flowing formula, and its serpent may be represented neither winged nor footed, but with fins to symbolise its flowing movement. This formula will be more vertical in action, and can be readily understood from the diagram thereof, and from those showing the change of order in the course of the Aces.

This formula may be best symbolically represented by the four Aces revolving as in a smaller wheel upon a great circle whose body is composed of the powers of the twelve Signs, so that this latter in its turn revolves upon the stations above the Zodiac. The effect of the revolution of the Wheel of the Aces will be to excite by the Ace of Wands the fiery Signs, by the Ace of Cups the Watery Signs, by the Ace of Swords the Airy Signs, and by the Ace of Pentacles the Earthy Signs. Yet through the forces of the revolution of the Serpent as well, the forces of the Aces will be in their turn modified by the zodiacal natures in the body of the Serpent.

And as before said the action of these formulae will be simultaneous though differing in degree, and of them all that first explained which followeth the convolutions of the Constellation Draco is the strongest in operation. And it is to be noted that in two of these formulae, the heads of the Serpents are with the Order of the Signs, and in the other two against the natural order of succession of them in the Zodiac.



REVOLVING OR FLOWING
FORMULA

Also the action of the Spirit of Malkuth of Vetzirah transmitting unto Kether of Assiah will equal that of continued vibratory rays, acting from the centre to the circumference, and thus bringing into action the force from the "Thread of the Unformulate" MEZLA.

Recall that which is written in the Chapter of the Chariot - (Ezekiel, 1.45.)

"And I beheld, and lo! a tempestuous whirlwind came out from the North, a mighty cloud, and a fire violently whirling upon itself, and a splendour revolving upon itself, and from the midmost as an eye of brightness from the midst of the fire. And from the midmost the forms of the four Chaioth."

THE TRUE SYSTEM OF ASTROLOGICAL DIVINATION

By

G.D. FRATER D.D.C.f.

(N.B. This paper belongs to the subgrade of Theoricus Adeptus Minor. It is mentioned in the preface to the document relating to the Ring and the Disc. Six diagrams accompany this document, and all relate to the various signs of the Grades - primarily to the Portal grade and the LVX Signs of the Adeptus Minor grade. These signs will be found in the drawings of the Signs of the Grades in this work. I.R.)

It is written:

"His father was the Sun, his Mother was the Moon, the Air carried him in her bosom, his nurse was the Earth."

(The Smaragine or Emerald Tablet of Hermes.)

Recall the analysis of the Keyword of the Adeptus Minor Grade.

LN.R.I. is V̄od, Nun, Resh, V̄od.

The first 'I' is Virgo, Isis, Mighty Mother - in this sense "Mother" being the producer of seeds and fruit on the Earth when the Sun is therein.

"N" is Scorpio, Apophis, Destroyer - the Destructive force which is brought into play, to check or restrict the continuation of the action of Regenerative force.

"R" is Sol.

The final 'I' is Osiris Slain and Risen - the Sun in the Decadence of force from the Autumnal, and his Increase of force from the Vernal Equinox.

The Isis, Apophis, Osiris is I.A.O. The initials of these three produce the synthetical name IAO. This giveth a fresh Triad, of which again the beginning is Virgo, namely Air, TIPHARETH.

Now as the Adeptus Minor vibrateth these Names and maketh these Signs, he affirmeth certain correspondences in his own Atmosphere. That is to say that:

The Sign of Osiris slain: representeth the Equinoctial forces.

The Sign of the Mourning of Isis: the force of Light illumining at its greatest pitch. Wherefore the space included between the hands is the "Semi Arc" of the Sun at the Summer Solstice, which she thus recalleth as the affirmation of the Life force of Osiris.

The Sign of Typhon and Apophis: the space between the hands above the head will mark the diminished extent of the whole 'Arc' of the Sun and his Winter Solstice, thus representing the corresponding excess of the Darkness over the Light.

The Signs of the Rending asunder, and of the Closing of the Veil: mark the Arcs of Light midway between the Equinoxes and the Solstices.

The Sign of Osiris Risen: representeth the Synthetical extent of the variation between the utmost extent of the Light of the Solstices and the Equinoxes, as thus affirming that the power of the governance of these forces may be found in the Self when depending on the higher illumination, as the New Name is found from the initials of the others.

In the diagrams the Light is therefore shewn as coming from above the figure; thus affirming its descent from, and also the Solar course of the Seasons dependeth from the movement of the forces symbolized in the Book T, by the 4 Aces at the North Pole of the Universe, and their convoluted revolution.

A Brief discussion of the material to follow: Concerning the Dragon Formulae and How the Convolted Forces manifest Force through Motion.

Fr S.I.

If you are not thoroughly confused by the previous documents, the following section will help the Ardent Student to understand the Dragon Formulae a little better. However, this information is not for those with feigned interest in this topic. To even begin to understand the Dragon Formulae, particularly in their relationship to the Angelic Tablets requires a thorough understanding of the Outer Order material, along with the Kabbalah as utilized in the G.'D.', and an in depth investigation of the R.R. et A.C. material.

Basically, as the Aces move around the Ecliptic they seat themselves on their respective Thrones symbolized by the Princess Cards which happen to be the points in which the Primary Ace's motion halts due to its sympathetic magnetic attraction to the relevant Princess Card. The Ecliptic spans twelve Signs and 36 Decanates. However, due to the Convolutions of the Aces (Where they leap frog over the Primary Ace which has halted its Movement.) to cover the 12 Signs requires 16 Grades of Motion while the 36 Decans require 48 Grades of Motion.

This is quite interesting since the Enochian Tablets span the Vast Regions between the 4 Pillars. The Enochian Tablets each display an Element which is then subdivided into Sub-Elemental Quadrants as illustrated in the following example from the Fire Tablet:

Fire Tablet

Fire of Fire

Water of Fire

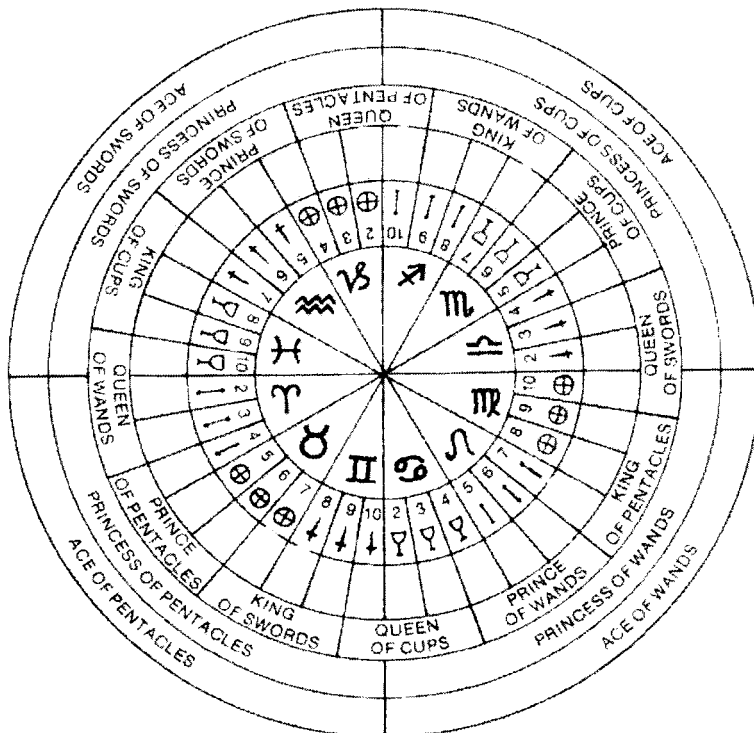
Air of Fire

Earth of Fire

(The other Tablets subdivide in the same manner)

This makes Four Elemental and Sub-Elemental Quadrants per each of Four Tables. Thus a total of 16 Quadrants. Each quadrant is stimulated by the Aces passing over the Primary Ace that has halted its Motion. Thus each Elemental quadrant is stimulated by the passage of the Aces covering 12 Signs through 16 Stages of Movement. Therefore we see the Links between the 12 signs as presented in the Astronomic View of the Tarot with the 16 elemental quadrants of the Angelic Tablets through the 16 Stages of Motion illustrated graphically in the following paper.

Another perusal of the Enochian Tablets shows that the Linea Spiritus Sanctus which lies along the Path of the Ecliptic consists of 12 squares per each Elemental Tablet for a total of 48 squares covering the entire Path of the Ecliptic. If we also look at the Convolutions of the Celestial Dragon (Teli) we see that 48 stages of Movement are required to fully span the 36 Decanates illustrated in the Book T. The following diagram from Wang's "Qabbalistic Tarot may be helpful in this regard. The Tropical Astrological Information has been removed.



There is also some very complex material included in some of the links in this document. This concerns the historical development of a certain school of thought in regards to the Tarot Sigils on the Westcott Court Cards. This information is definitely Complex and can be confusing if one has not been keeping up with their studies. This explains to some degree how the Sigils relate to the Westcott Tablets which have recently seen the Light of Day. This may confuse the Novice but is left in place as it stands to mark a certain working out of important information in regards to the Enochian system and the Sphere material.

The Movement of the four Aces through the Stations of the 12 Signs, Court Cards and Decans.

Chapter 1.

One thing in particular to keep in mind is the fact that the R.R. et A.C. utilized a system of Sidereal Astrology based on the placement of the Star Regulus in Leo as the beginning of the Sign itself. By doing thus, the Constellations and Signs align quite well. The orientation of these Signs is taken from the plane of the Ecliptic and reflects the change in Consciousness of the Adept to that of Tiphareth thus righting the Axis of one's personal Consciousness.

I agree with the methodology outlined in David Griffin's Text on altering the Fagan-Bradley calculation by 5 degrees 6 seconds as being in line with the Order's calculations.

What is being outlined in these documents is quite impressive and concerns the flow of Specific Energetic Phase Variants: being a Western and Hermetic Alternative to the Hindu System of Tattvas or the Elemental Phases in Chinese Medicine, Taoist Yoga and Alchemy.

One has only to begin to watch the Circumpolar Constellations to begin to experience the flow of these Elemental Qualities. This connection with Nature is sadly lacking in some applications of the R.R. et A.C. The emphasis on these Lights in the Garment of Nuit, also have application in Alchemical Processes of Various Species.

What are portrayed as Low forms of Magick such as Divination are in all actuality Elemental Phase Variants related to the concept of the Microcosm in Man. As in Taoist Philosophy, Man stands between the Heavens and the Earth and therefore is the mediator between them.

If Man as Microcosm, together with the concept of the emerald Tablet are kept in mind, one begins to see an interaction between the Universe, Nature and Man. This relates most strongly to Motion. In the R.R. et A.C. this motion is described as the Movement of the Aces over the Stations of the Signs.

The Seasons, Months, Atmospheric Conditions, Daylight, and Darkness taking place on Earth are a direct result of the Motion and Activity of the Heavens and the Celestial Bodies in the Universe. Since Man is placed between the Heavens and the Earth he is not only affected by but also has an effect on these Activities.

It is interesting that the Chinese Elemental Phases (actually representations of the planets minus the two luminaries) flow in two hour intervals and through the course of twelve months. The Hindu Tattvas also have their course in two hour increments. In the Western System this indicates the two hour periods each sign takes to pass the Eastern Horizon and the 12 Periods termed Months that partition the year into 12 sections of Time.

The purpose of the Graphic Motion presented as the Course of the Aces is to visually display the flow and interplay of these forces. The related Diagrams present the Course of these Elemental Tides through the four Qabbalistic Worlds as manifested in Assiah.

To Quote G.H. fr. D.D.C.f.:

"It is demonstrated in the book called "T" that when the 10 Sephiroth in their grouping which is called the Tree of Life are projected in a Sphere (Kether coinciding with the North Pole, Malkuth coinciding with the South Pole, the Pillar of Mildness with the Axis), then the Pillars of Severity and of Mercy are quadrupled, i.e. there are 5 Pillars instead of 3 Pillars.

The same scheme is therefore applicable to the Celestial heavens, and the mode of the governance of these Tablets in the Heavens is also set forth in the Book "T." But as before and there is said, the rule of these four Tablets, Terrestrial as well as in the Heavens, is in the Spaces between the 4 Pillars. That is between the double Pillars of Severity and Mercy. In these vast spaces at the ends of the Universe are these Tablets placed as Watch-Towers, and therein is their dominion limited on either side by the Sephirotic Pillars, and having the great central cross of each Tablet coinciding with one of the 4 Tiphareth points in the Celestial Heavens. Therefore even in the small squares into which each Tablet is divided, each represents a vast area of dominion, having the correlation therefore in the Universe, in the Planets, in our Earth, in the fixed Stars, and even in Man, in animals, vegetables, and minerals.

A knowledge of these tablets will then, if complete, afford an understanding of the Laws which govern the whole creation."

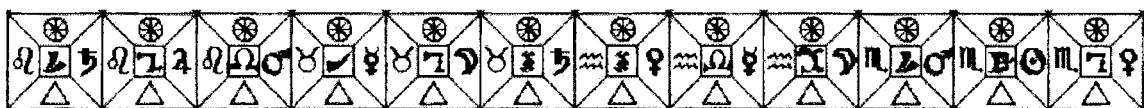
To begin this examination it is pertinent to review the Dragon formula and the Order of Movement of the Aces.



As can be expected this same action is graphically represented on the Earth Tablet. When Earth takes its seat and becomes last in order of movement this is illustrated in the order of the Kerubic Signs as noted on the Linea Spiritus Sancti of the Earth Tablet.



finally this same process is seen as fire takes its seat on its throne and thereby becoming last in order of movement as illustrated on the respective Linea Spiritus Sancti of the fire Tablet.



As can be observed, the same transpositions or convolutions in the order of elemental movement are also evident when the four Linea Spiritus Sancti are compared with the Chart on Elemental Movement.

The primary difference between the Chart and the Linea Spiritus Sancti is that the chart reveals the *order of movement* over the 12 Stations of the Signs but the Linea Spiritus Sancti reveal the *stages of movement* over the 36 decans.

These kinetic activities of the elements over the 12 Stations of the Signs and the 36 Decans occur through 16 stages or grades of motion in the case of the 12 Stations, and 48 stages/grades of movement in the case of the 36 Decans.

This may sound confusing but can be observed in the following links (These may require procuring the Nu Isis Occult Symbols font to view properly):

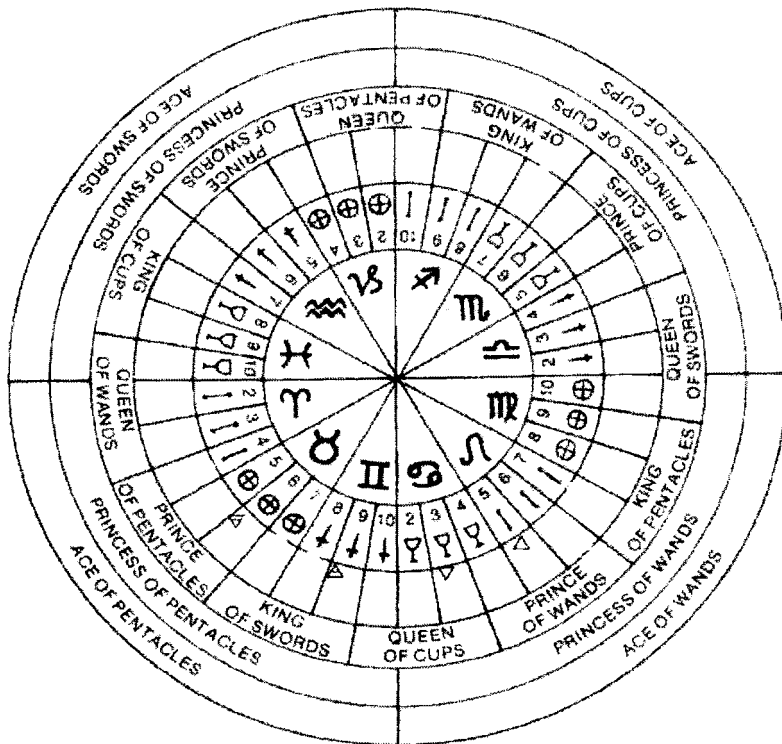
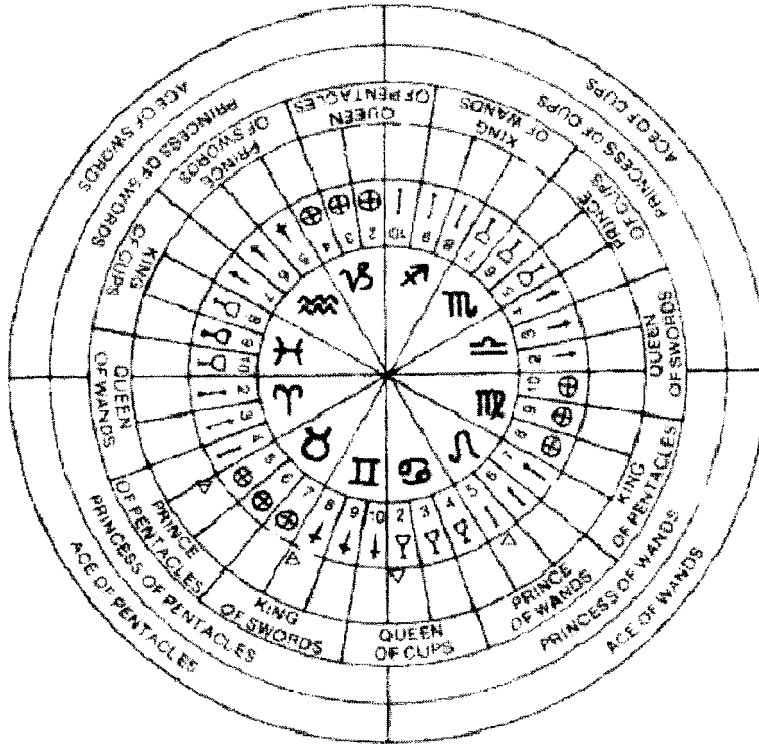
This link graphically illustrates the motion through the 12 signs occurring in 16 Stages of Movement (This is also illustrated later in this document i.e. "Ilion Kithre Volume I, Sefer Beth, Chapter 2):

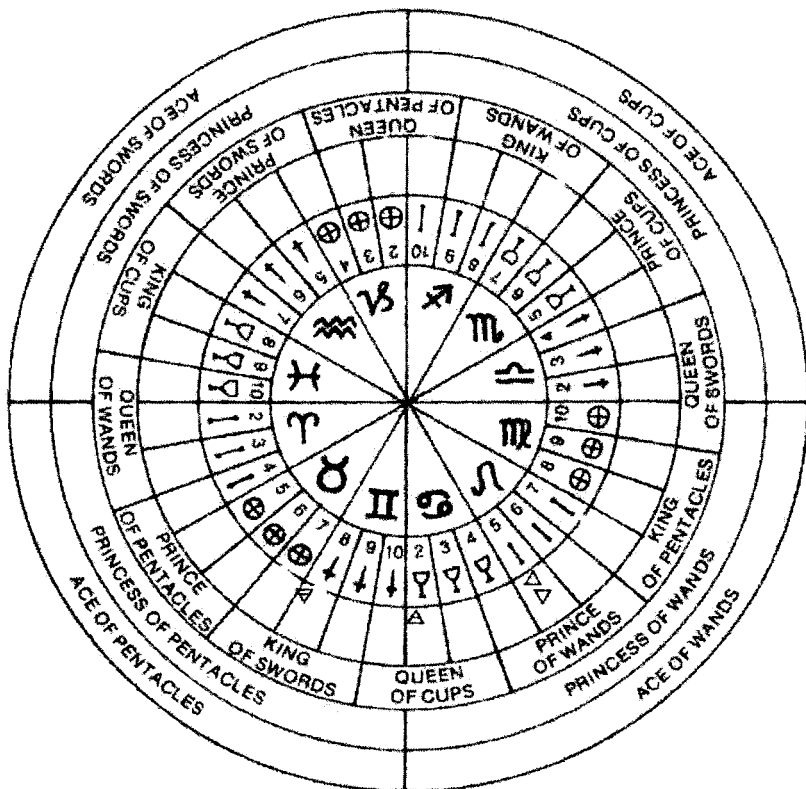
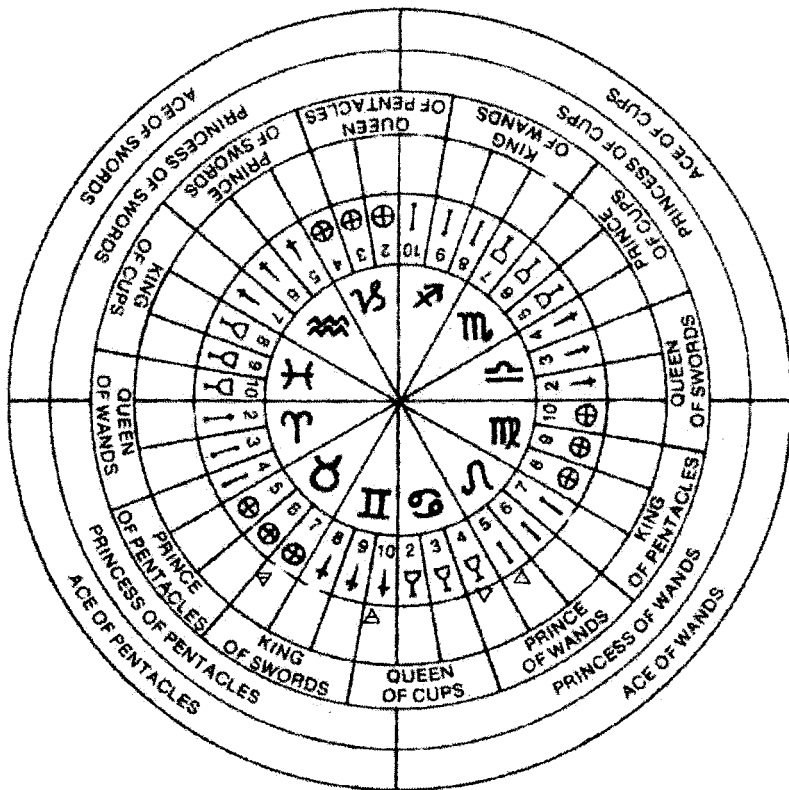
<http://perarduaaddeus.googlepages.com/themovementoftheacesoverthestationsofthe>

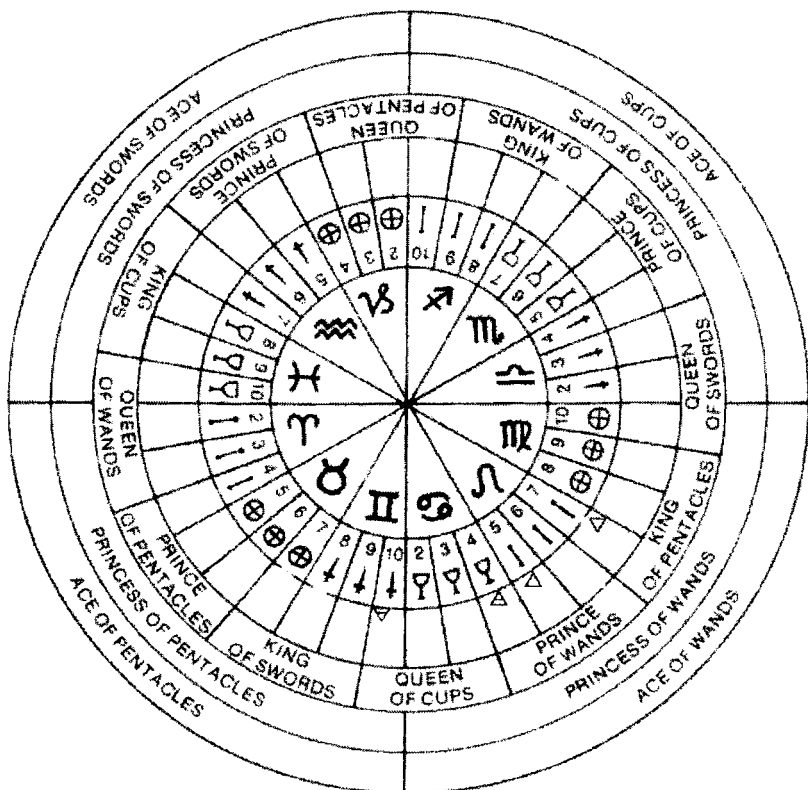
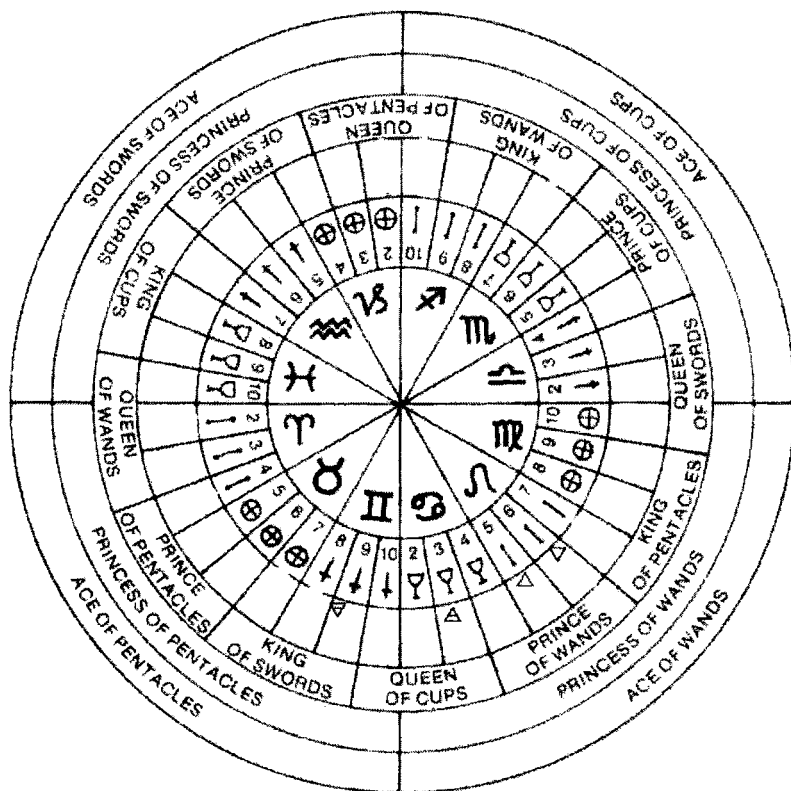
This link graphically illustrates the motion over the 36 Decans occurring in 48 Stages of Movement:

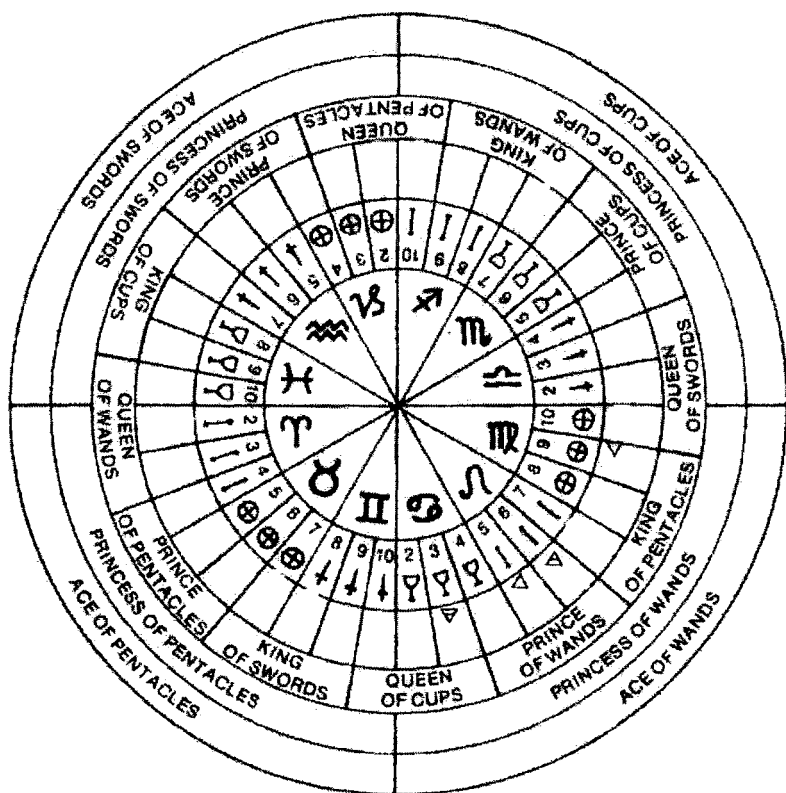
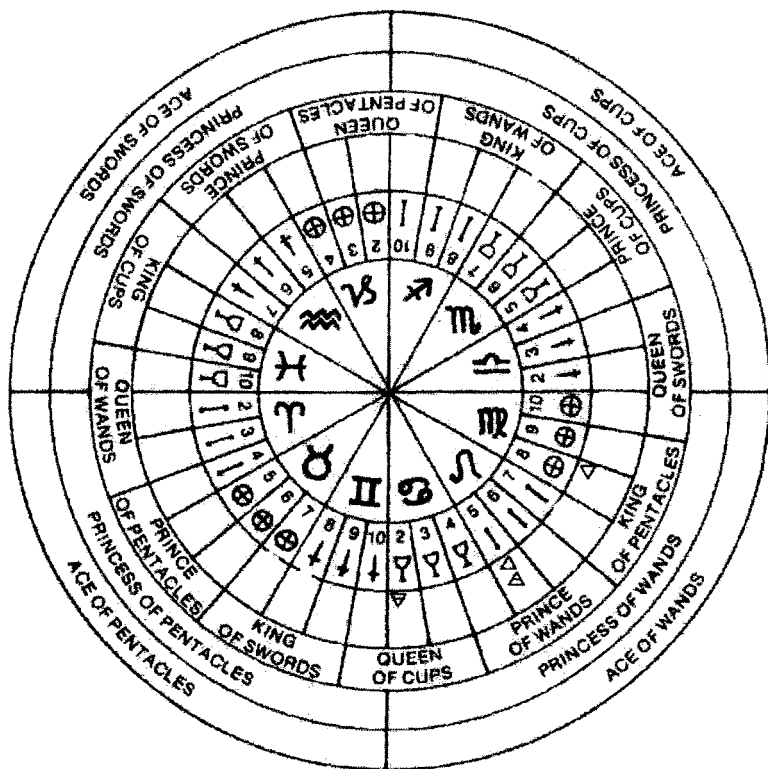
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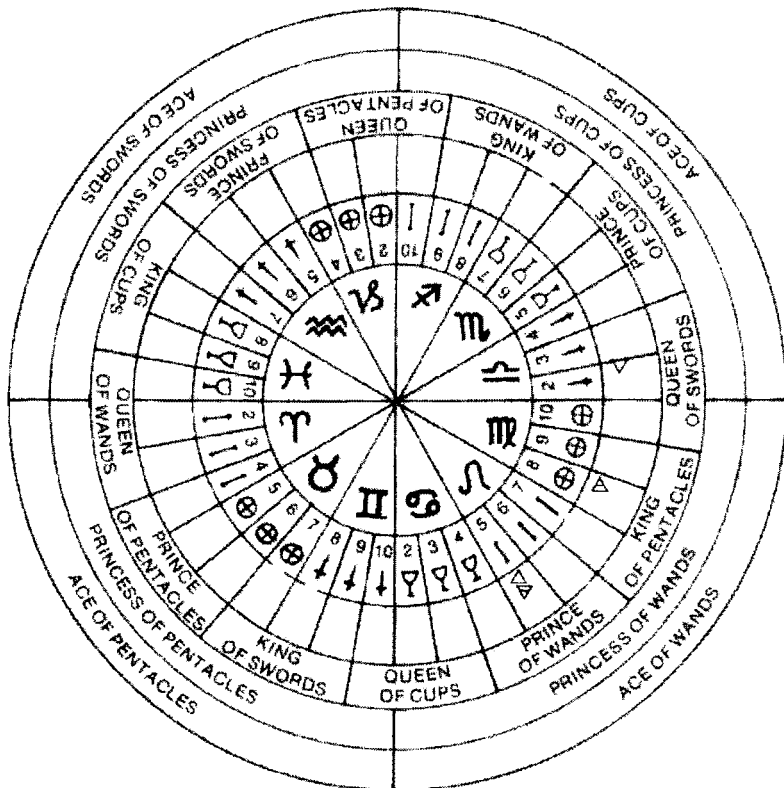
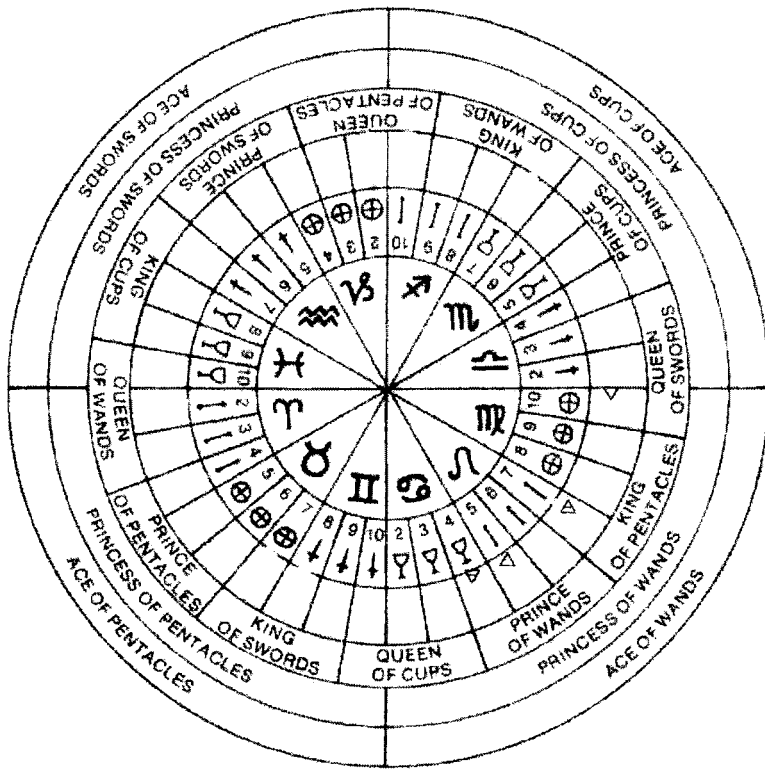
The first twelve of these 48 Stages of Movement are illustrated below. The enterprising student can go from there or check the link listed above.

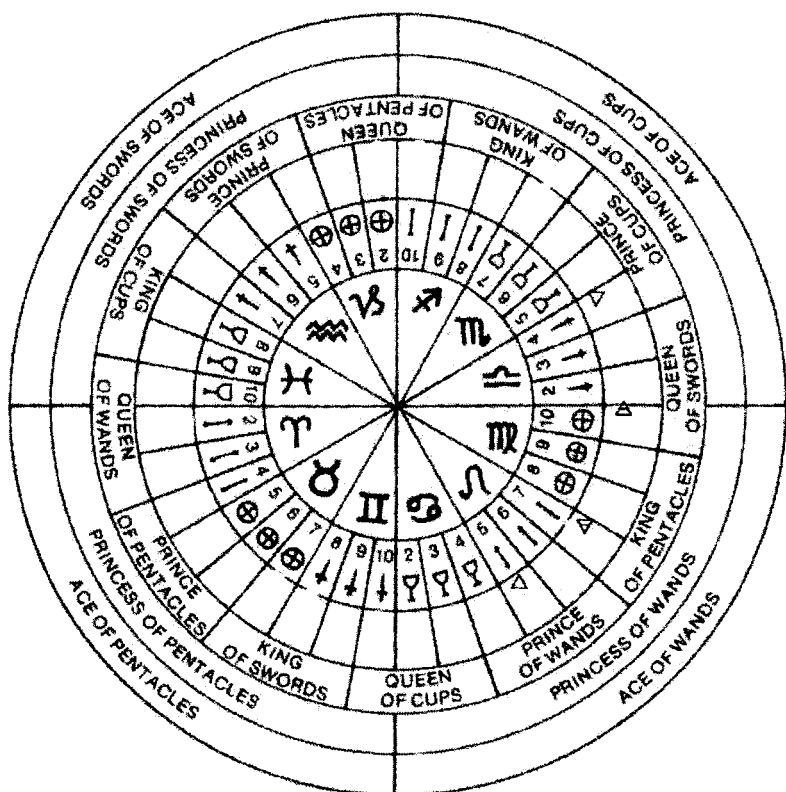
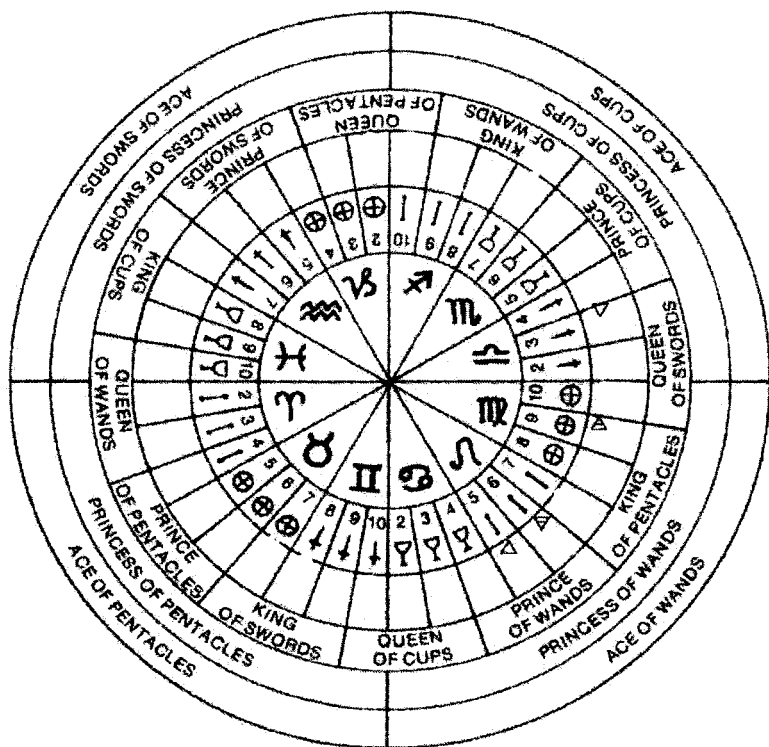












The 16 Stages of Motion relating to the 12 Stations of the Signs also relates to the Elements and Sub elements and the relevant Enochian Calls. The four Convolutions (Change in Order of Movement) will also add the Quintessence or Elemental Spirit. This in turn relates all of the above to the letters on the Tablet of Union.

"The key of all and every allotment and combinations of the various subdivisions of the 4 Terrestrial Tablets is to be found in the transposition of the Letters of the Great Name. For the position of these Tablets together with the Tablet of Union in the midst and Governing them, recalleth the Pentagram with the allotment of its angles under the presidency of the Great Name Veheshuah."

It may be helpful to review the following information (or this may be too much information at this time; either or, its your choice):

<http://perarduaaddeus.googlepages.com/tarotsigils%2Ccalls%2Ctabletunion>

The 48 Stages of Motion relating to the Movement over the 36 Decans in turn represents the Motion occurring over the Line of the Ecliptic as noted by the 48 letters of the four Linea Spiritus Sancti.

"Now each of these Terrestrial Tablets of the Elements is divided into 4 Lesser Angles by the Great Central Cross which cometh forth as from the Gate of the Watch Tower of the Element itself. The Horizontal Line of each of these Three Great Crosses is named "Linea Spiritus Sancti." The Perpendicular is called "Linea Dei," the Line of God, of father and Son, the "Patris filiique," Macroprosopus and Microprosopus combined. For these 4 Vertical lines resemble 4 mighty Pillars each divided into twain by a light line shewing this forth; The father Himself, in the absence of the line. And in its presence shewing the Son. And as aforesaid the central points of these 4 Great Crosses do shew in the Celestial Heavens, and do correspond unto the 4 Tiphareth points referred to in the Book of the Astronomic view of the Tarot. Naturally then the Linea Spiritus Sancti coincides with the Zodiacal Belt wherein is the Path of the Sun who is the administrant of The Spirit of Life, and "The Lord of the fire of the World." The four Linea S. S. then form the complete circle of the Ecliptic, a circle at the centre of the Zodiacal Circle."

Therefore it is Movement that links these systems of Tarot and Sidereal Astrology to the Enochian Tablets and the Raving of the Checkers.

Introductory discussion to Chapter 2

Fr. S.I.

In the *Convolution Forces* paper there is a note from S.R.M.D. This note reviews material from Cornelius Agrippa on the Elemental Qualities with several tables provided. This allows the Adept to calculate the manner in which these Elemental Qualities manifest in the Elements both Simple and Mixed.

These qualities arise when the appropriate region of the Starry Heavens is stimulated by the Passage of the Aces through the various Signs. This really illustrates the Direct Formula quite well.

Utilizing the Tools provided by the Order many qualities can be calculated by following the Sun's path around the Ecliptic.

This allows the Initiate to Orient his own Sphere to that of the Macrocosmic Universe. These energies flow in specific intervals similar to the flow of Qi through the Meridians in Traditional Chinese Medicine. It is quite similar to the flow of the Hindu Tattvas in Tantra.

Again the "Opening of the Key" provides a method which can be adapted to display a Visual Similitude of these Movements through the Starry Heavens and the Qualities specifically calculated and then imaged through the appropriate Tarot Card. We begin to see this "Cycle" (Galgal) or "Sphere" as a very unique and potent Magickal tool. It also has a place of significance in Alternative Medicine to the discerning esoteric practitioner of the Healing Art.

The 3 Chapters immediately following will discuss the other three Dragon Formulae.

Chapter 2

The Effect of the Passage of the Aces over the Stations Relating to the Direct or Creeping formula

G.D. frater S.R.M.D. makes the following statement regarding the Table provided below:

"Now the successive effect of the passage of the Aces over the Stations above the place of a Sign in the excitement of the forces of that Sign may be readily calculated by the Tables of the Qualities of the Elements Simple and Mixed, always being careful to take also into account the effect of the Throne upon the Season as well, and the Nature of the Sign."

<243>

TABLE SHOWING QUALITIES OF ELEMENTS

- △ Heat, dryness, excessive lightness, brilliance, excessive subtlety, motion rapid.
- ▽ Cold, moisture, weight, obscurity, solidity, motion.
- △ Heat, moisture, lightness, slight obscurity, subtlety, excessive motion.
- ▽ Cold, dryness, excessive weight, excessive obscurity, excessive solidity, rest.

TABLE SHOWING THE QUALITIES OF THE ELEMENTS WHEN MIXED IN PAIRS

- △ & ▽ Slight weight, some subtlety, intense and rapid motion.
 - △ & △ Great heat, intense lightness, slight brilliance, intense subtlety, intense motion.
 - △ & ▽ Great dryness, slight obscurity.
 - ▽ & △ Great moisture, intense motion.
 - ▽ & ▽ Great cold, intense weight, intense obscurity, intense solidity.
 - △ & ▽ Some weight, intense obscurity, little solidity, little motion.
-

When this material is examined with a true understanding of the Law of the Convolutional Revolution of the forces Symbolized by the four Aces Round the North Pole, we begin to gather much meaning from texts that were previously considered closed to any interpretation but the most remote guesses.

This has been previously discussed here (review the 3 links below first):

<http://perarduaaddeus.googlepages.com/processionoftheelements>

If the Tree of Life as Projected in a Solid Sphere Document, Microcosm Man Document, and at least some of the Book of the Concourse of the forces are not studied beforehand, the information covered in this present paper (and the above link) will be quite frustrating.

A portion of the Book of the Concourse of the forces can be found here:

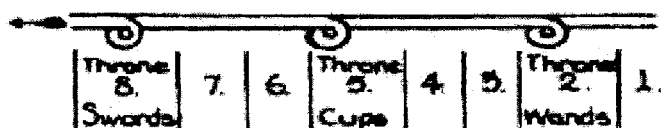
<http://perarduaaddeus.googlepages.com/enochianandthesphere>

(Or see Appendix C)

If we begin to compare the Successive Movements of the four Aces over the Stations with the Elemental Qualities, whether Simple or Combined, we can begin to follow what G.D. frater S.R.M.D. is referring to:

The movement of the Aces will be very similar to the convolutions of Draco thus:

The Course of the Aces:



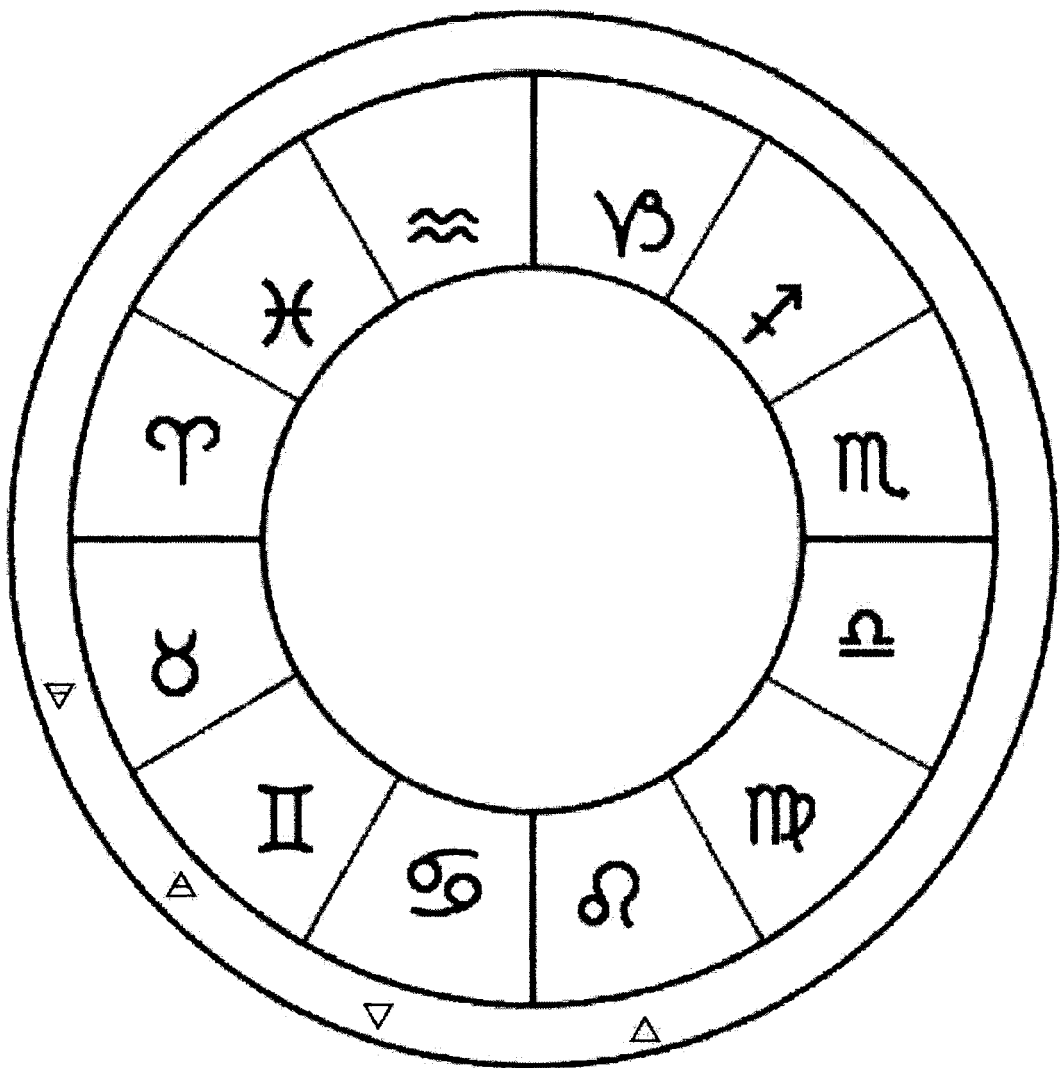
And will imply a much more sustained exercise of force through the Thrones than elsewhere. So that the generic effect of the Thrones will be that of the seasons, while the other stations will give the variations thereof in accordance with their natures and with the order of the movement of the aces in them.

<240> Table showing the Order of the Passage of the 4 Aces, above the Signs, in the dominion of the Princesses.

	Sign	Throne of	First in order	Second in Order	Third in Order	Fourth in Order
Moveable	♈		▽	△	▽	△
Fixed	♏	Ace of Pentacles	▽	△	▽	△
Common	♊		△	▽	△	▽
M.	♍		△	▽	△	▽
F.	♌	Ace of Wands	△	▽	△	▽
C.	♎		▽	△	▽	△
M.	♐		▽	△	▽	△
F.	♏	Ace of Cups	▽	△	▽	△
C.	♊		△	▽	△	▽
M.	♋		△	▽	△	▽
F.	♍	Ace of Swords	△	▽	△	▽
C.	♌		▽	△	▽	△

We can see that the four Aces pass successively over the 12 Stations and as they become seated upon their Throne they become Last in Movement. Although a cursory glance at the material leads one to believe that this is a fairly straightforward process, it is not, as was illustrated in the above link.

If we begin to look just a little closer we discover that as an Ace seats itself upon its Throne (In this example the Ace of Wands represented by the Symbol of Elemental fire has seated itself upon its Throne):



signsflow1

This is the effect of the Ace or Root of fire on its Throne. Because the Ace now becomes Last in the Order of Movement, this is the Convolution, the Transposition of Letters in the Great Name. This is fire of fire. It is the fire Angle of the Enochian fire Tablet. This has a relationship with the Knight of Wands.

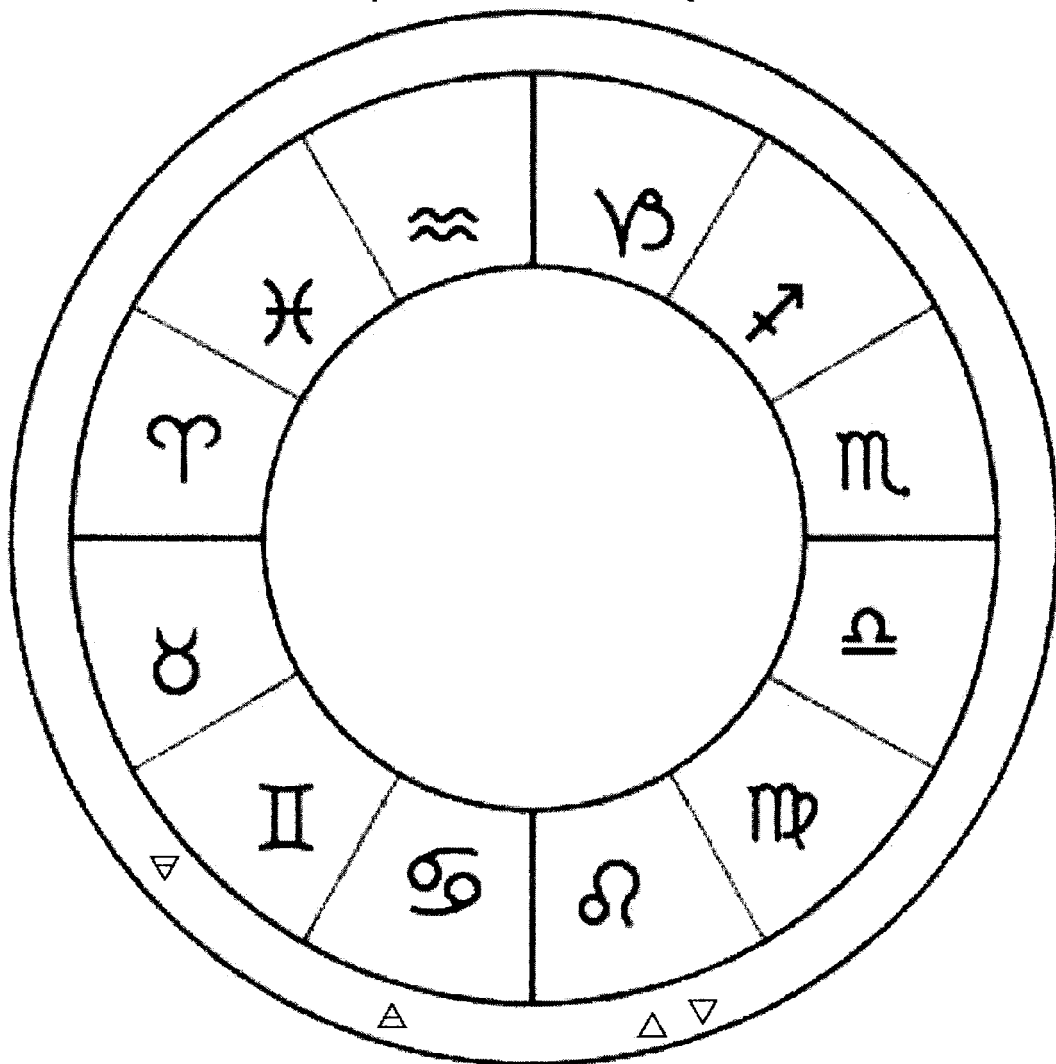
The Elemental Qualities can be calculated through the above Table:

The qualities of fire are:

Heat
 Dryness
 Excessive Lightness
 Brilliance
 Excessive Subtlety

Motion Rapid

An inspection of the next Phase of Movement shows the Ace of Wands remaining on its Station, but the Station also being occupied by the Ace of Cups as it marches forward. The Ace of Cups is the Root of the Powers of Water. It triggers the Watery part of fire or the Water Sub-angle of the Enochian fire Tablet as it becomes the first in the Order of Movement as it joins the Ace of Wands on its Throne. This process relates to the Queen of Wands.



signsflow2

The Elemental Qualities can be calculated through the above Table:

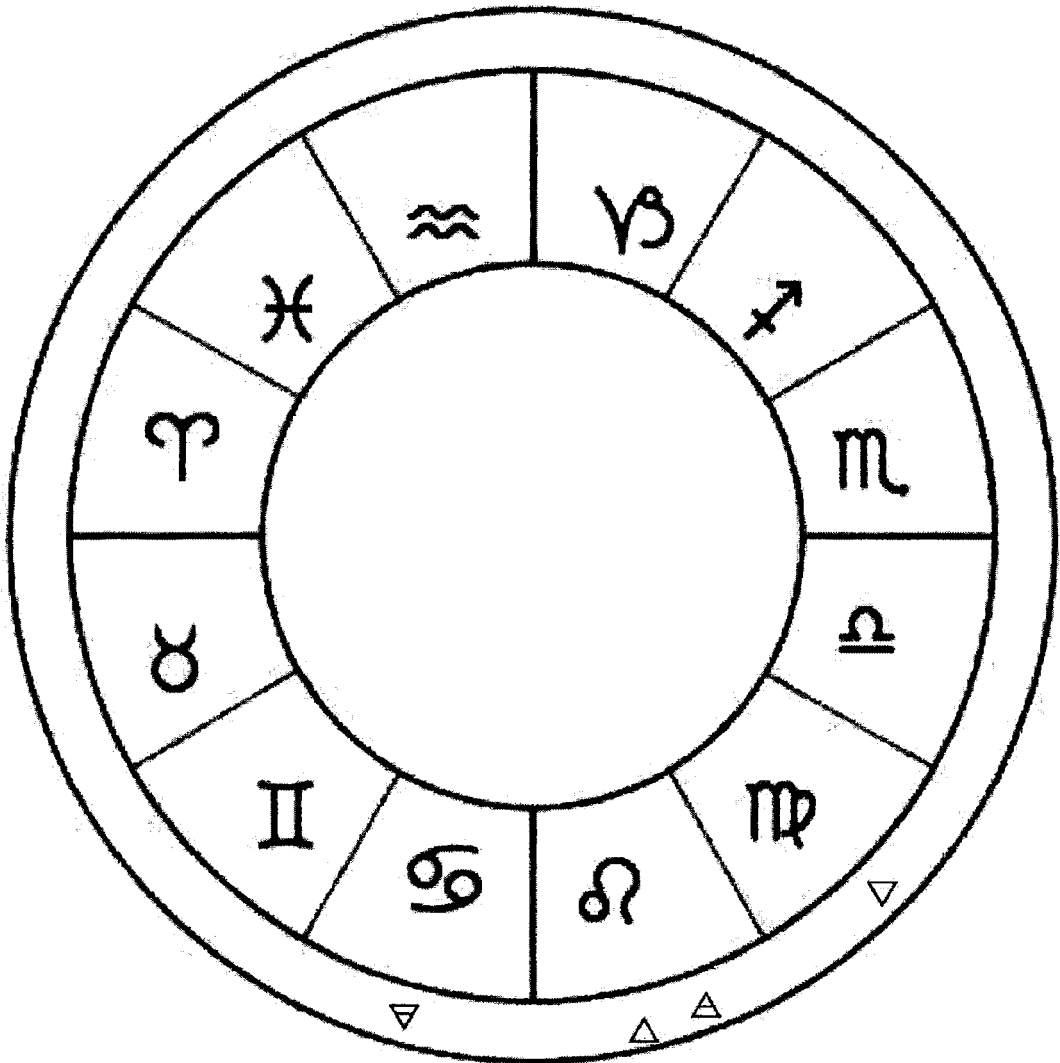
The qualities of fire mixed with Water are:

Slight Weight

Some Subtlety

Intense and Rapid Motion

An inspection of the next Phase of Movement shows the Ace of Wands remaining on its Station, but the Station also being occupied by the Ace of Swords as it marches forward. The Ace of Swords is the Root of the Powers of Air. It triggers the Airy part of fire or the Air Sub-angle of the Enochian fire Tablet as it joins the Ace of Wands on its Throne. This process relates to the Prince of Wands.



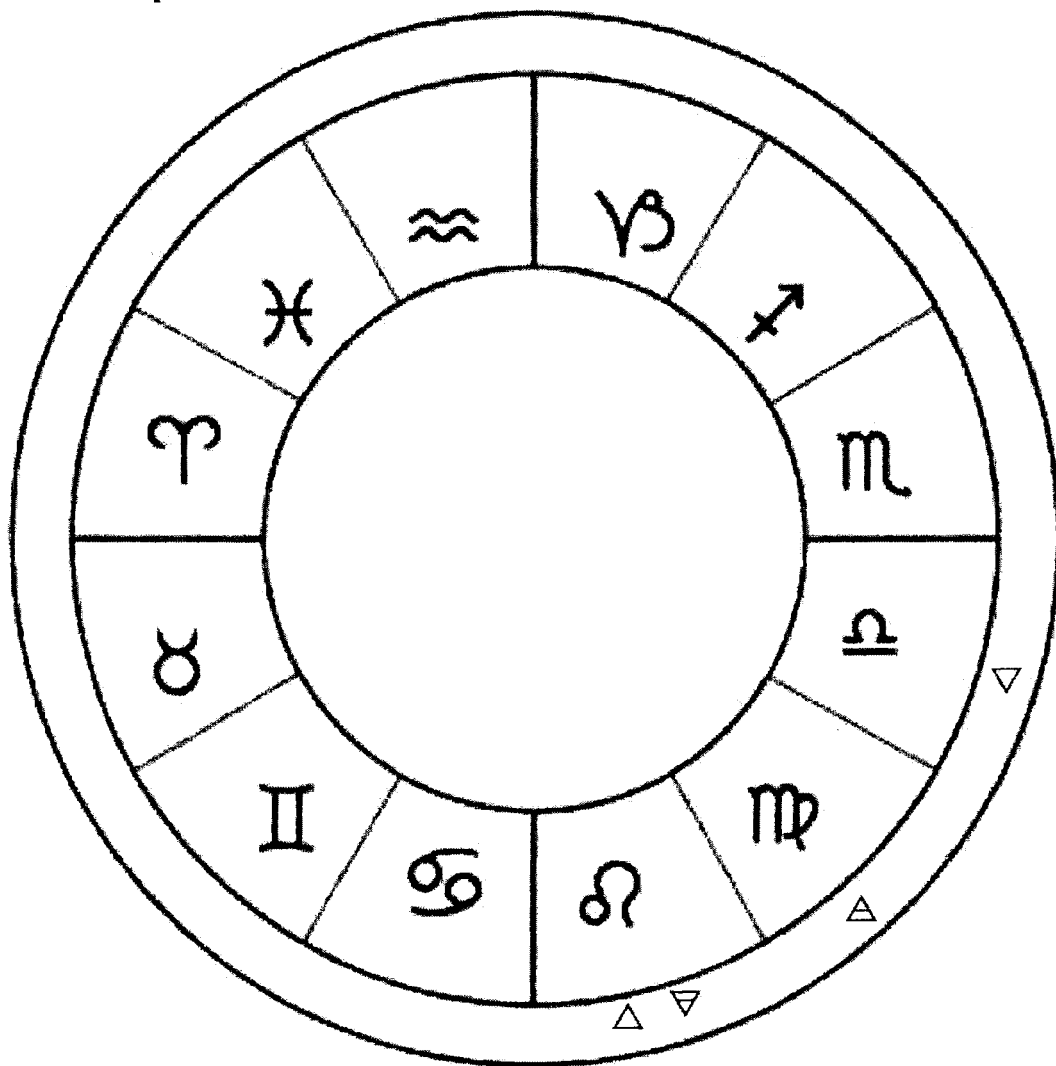
signsflow3

The Elemental Qualities can be calculated through the above Table:

The qualities of fire mixed with Air are:

Great Heat
Intense Lightness
Slight Brilliance
Intense Subtlety
Intense Motion

An inspection of the next Phase of Movement shows the Ace of Wands remaining on its Station, but the Station also being occupied by the Ace of Pentacles as it marches forward. The Ace of Pentacles is the Root of the Powers of Earth. It triggers the Earthy part of fire or the Earth Sub-angle of the Enochian fire Tablet as it joins the Ace of Wands on its Throne. This process relates to the Princess of Wands.



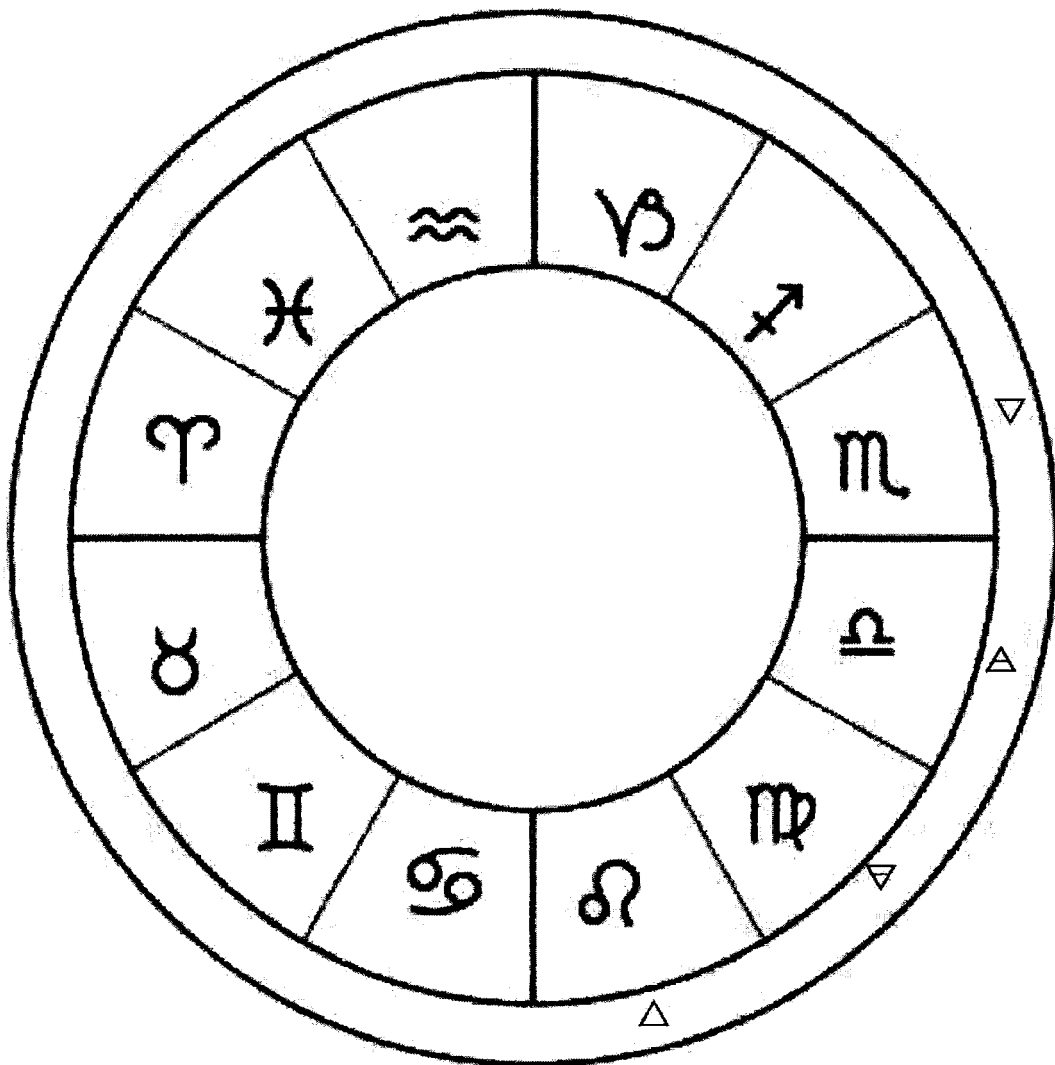
signsflow4

The Elemental Qualities can be calculated through the above Table:

The qualities of fire mixed with Earth are:

Great Dryness
Slight Obscurity

However, at this point the Ace of Cups has arrived at its Throne and takes its seat thereon.

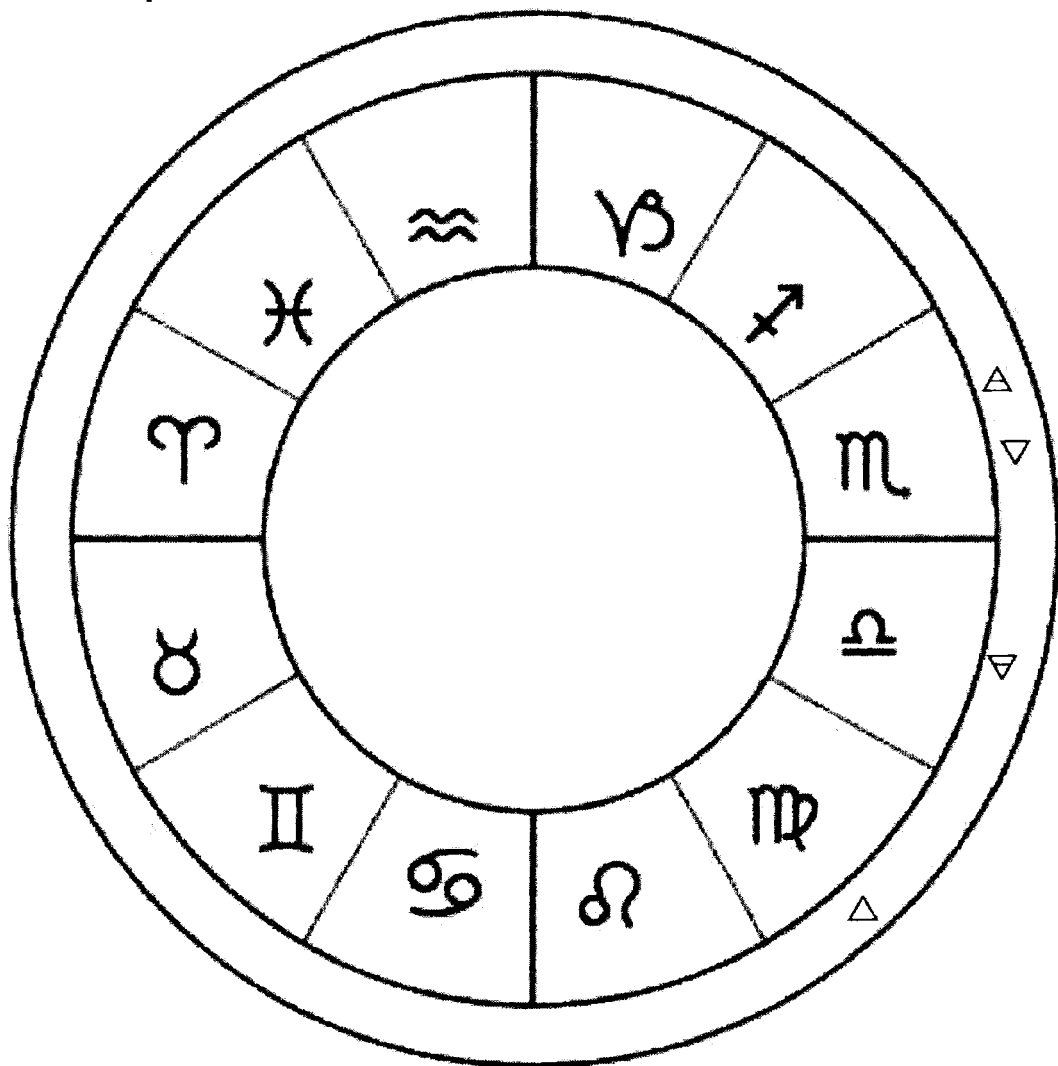


signsflow5

This is the effect of the Ace or Root of Water on its Throne. Because the Ace now becomes Last in the Order of Movement, this is the Convolution, the Transposition of Letters in the Great Name. This is Water of Water. It is the Water Angle of the Enochian Water Tablet. This relates to the Queen of Cups. The Elemental Qualities can be calculated through the above Table:
The qualities of Water are:

Cold
Moisture
Weight
Obscurity
Solidity
Motion

An inspection of the next Phase of Movement shows the Ace of Cups remaining on its Station, but the Station also being occupied by the Ace of Swords as it marches forward. The Ace of Swords is the Root of the Powers of Air. It triggers the Airy part of Water or the Air Sub-angle of the Enochian Water Tablet as it joins the Ace of Wands on its Throne. This process relates to the Prince of Cups.



signsflow6

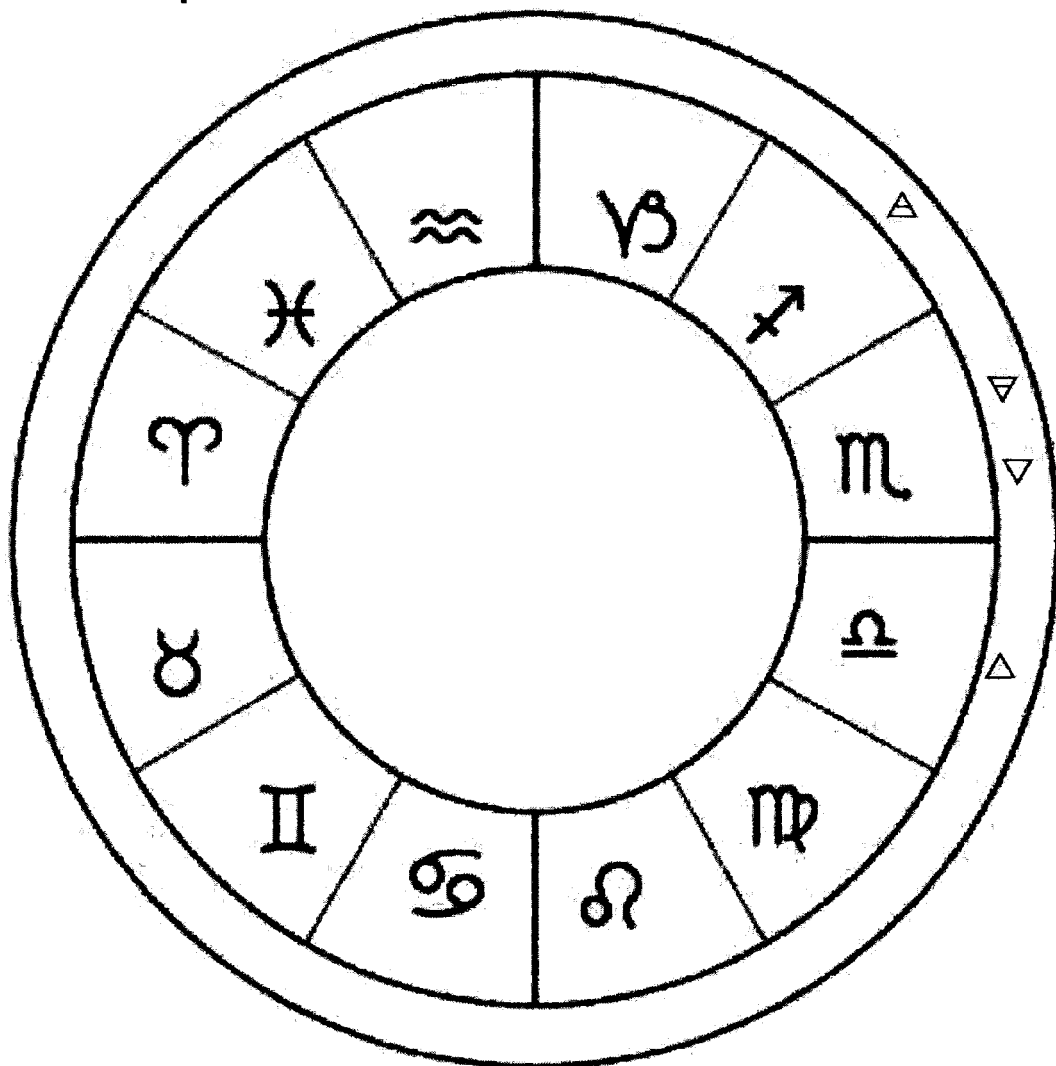
The Elemental Qualities can be calculated through the above Table:

The qualities of Water mixed with Air are:

Great Moisture
Intense Motion

An inspection of the next Phase of Movement shows the Ace of Cups remaining on its Station, but the Station also being occupied by the Ace of Pentacles as it

marches forward. The Ace of Pentacles is the Root of the Powers of Earth. It triggers the Earthy part of Water or the Earth Sub-angle of the Enochian Water Tablet as it joins the Ace of Wands on its Throne. This process relates to the Princess of Cups.



signsflow7

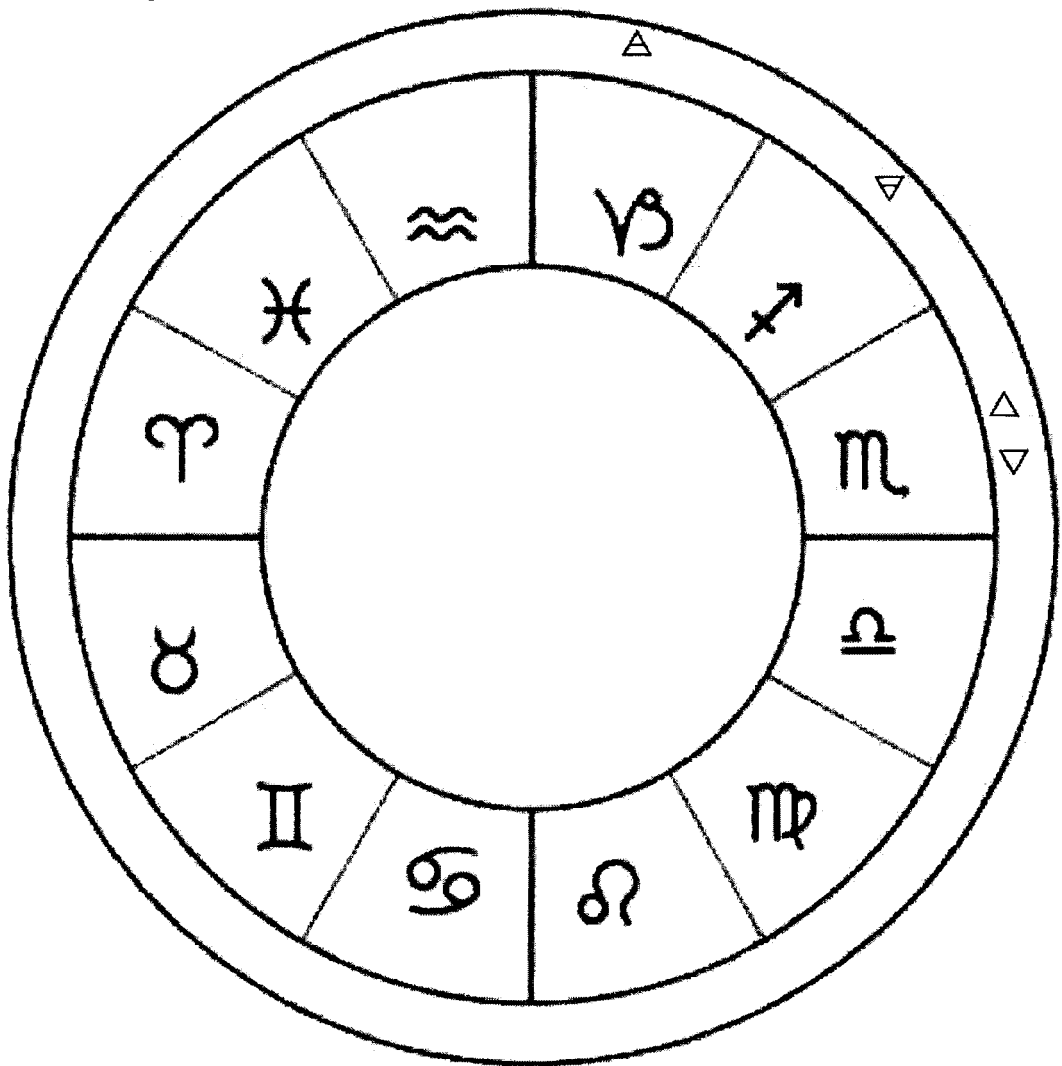
The Elemental Qualities can be calculated through the above Table:

The qualities of Water mixed with Earth are:

Great Cold
Intense Weight
Intense Obscurity
Intense Solidity

An inspection of the next Phase of Movement shows the Ace of Cups remaining on its Station, but the Station also being occupied by the Ace of Wands as it marches forward. The Ace of Wands is the Root of the Powers of fire. It

triggers the fiery part of Water or the fire Sub-angle of the Enochian Water Tablet as it joins the Ace of Wands on its Throne. This process relates to the Knight of Cups.



signsflow8

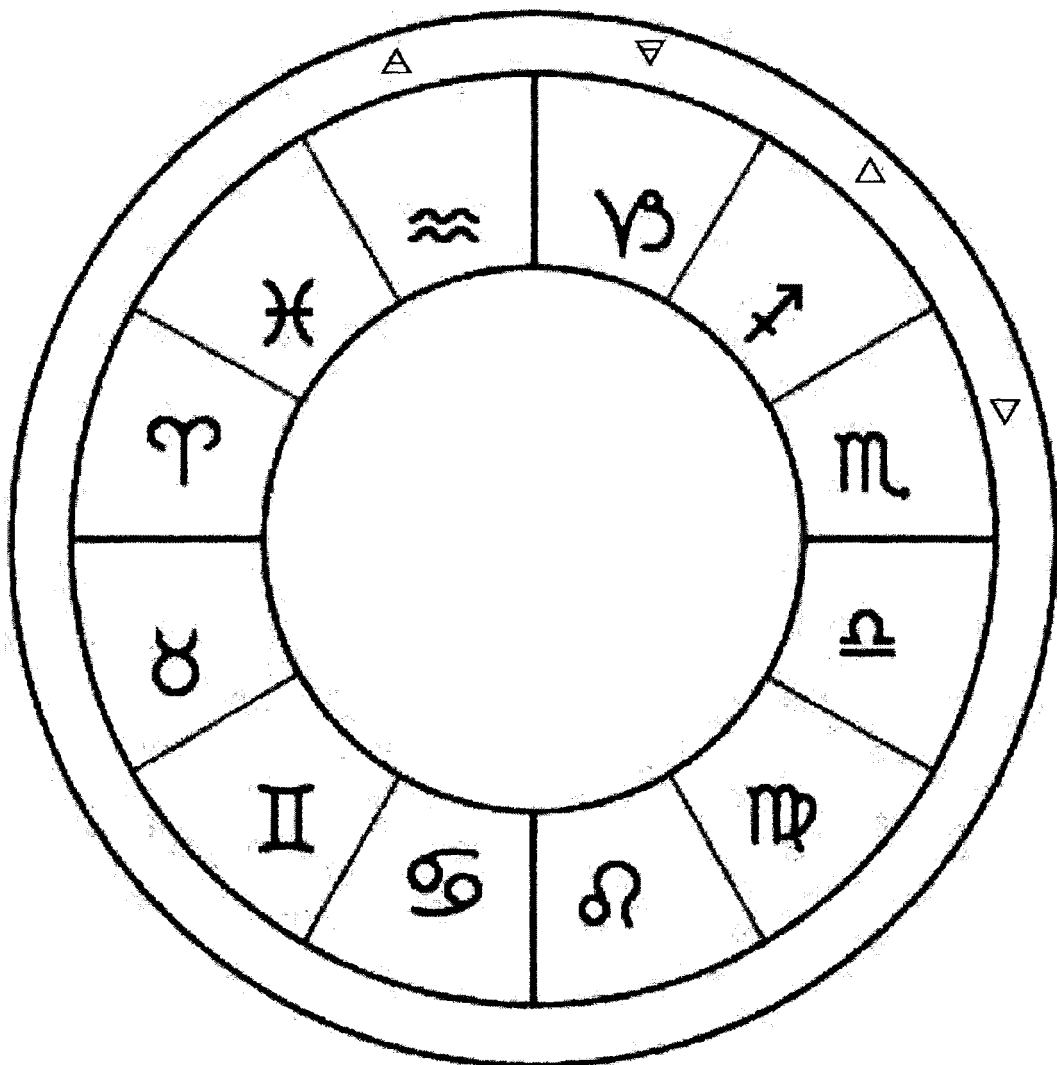
The qualities of Water mixed with fire are:

Slight Weight

Some Subtlety

Intense and Rapid Motion

However, at this point the Ace of Swords has arrived at its Throne and takes its seat thereon.



signsflow9

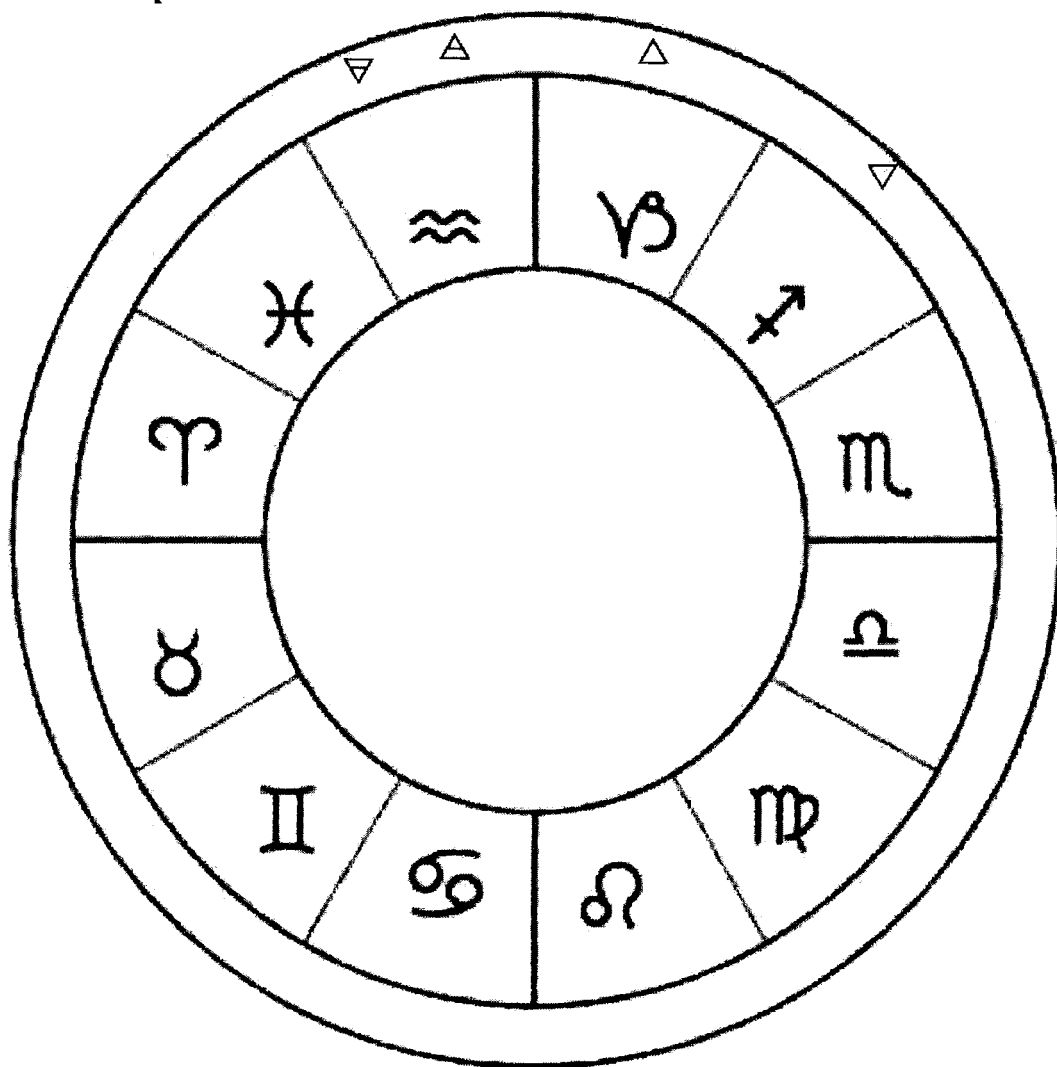
This is the effect of the Ace or Root of Air on its Throne. Because the Ace now becomes East in the Order of Movement, this is the Convolution, the Transposition of Letters in the Great Name. This is Air of Air. It is the Air Angle of the Enochian Air Tablet. This relates to the Prince of Swords.

The Elemental Qualities can be calculated through the above Table:

The qualities of Air are:

Heat
Moisture
Lightness
Slight Obscurity
Subtlety
Excessive Motion

An inspection of the next Phase of Movement shows the Ace of Swords remaining on its Station, but the Station also being occupied by the Ace of Pentacles as it marches forward. The Ace of Pentacles is the Root of the Powers of Earth. It triggers the Earthy part of Air or the Earth Sub-angle of the Enochian Air Tablet as it joins the Ace of Wands on its Throne. This process relates to the Princess of Swords.



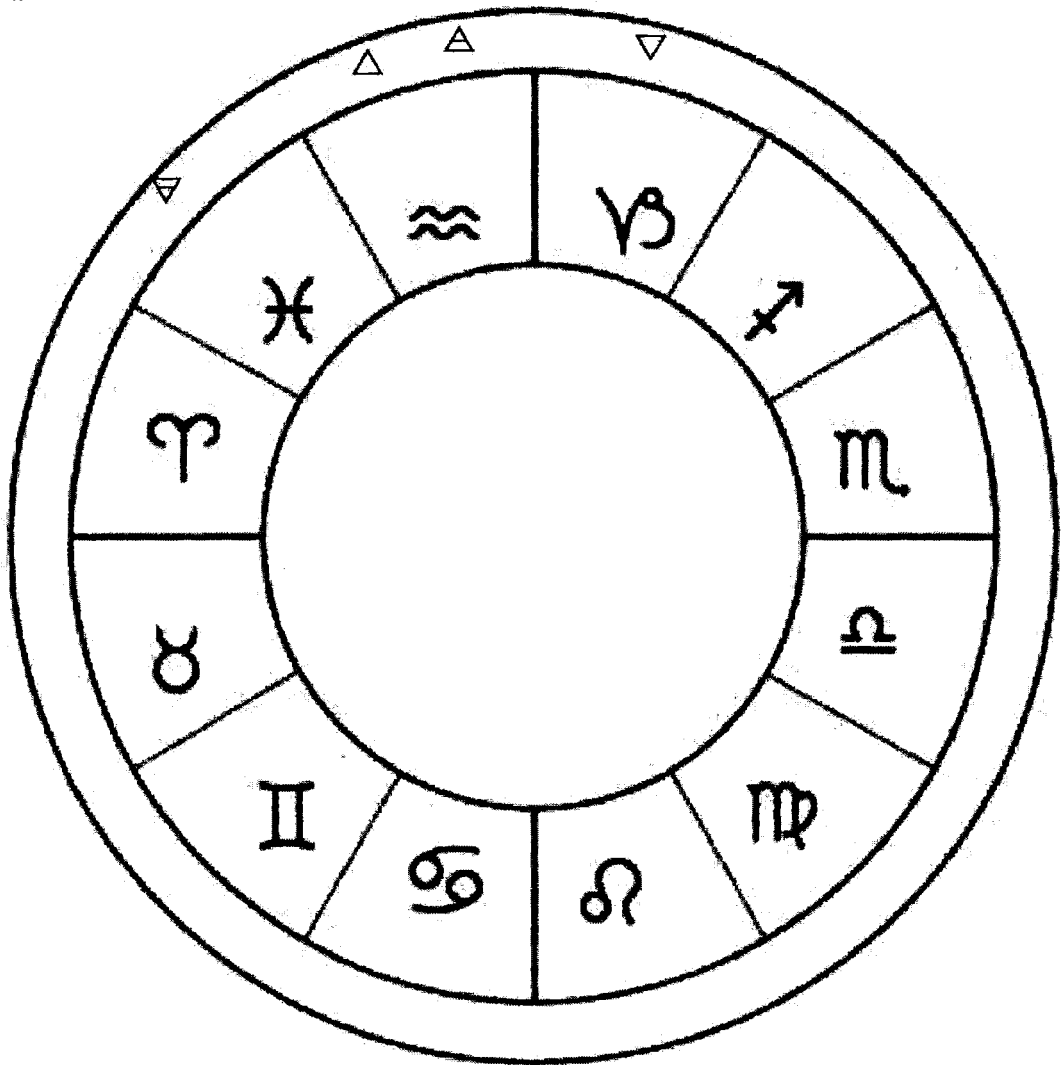
signsflow10

The Elemental Qualities can be calculated through the above Table:

The qualities of Air mixed with Earth are:

Some Weight
Intense Obscurity
Little Solidity
Little Motion

An inspection of the next Phase of Movement shows the Ace of Swords remaining on its Station, but the Station also being occupied by the Ace of Wands as it marches forward. The Ace of Wands is the Root of the Powers of fire. It triggers the fiery part of Air or the fire Sub-angle of the Enochian Air Tablet as it joins the Ace of Swords on its Throne. This process relates to the Knight of Swords.



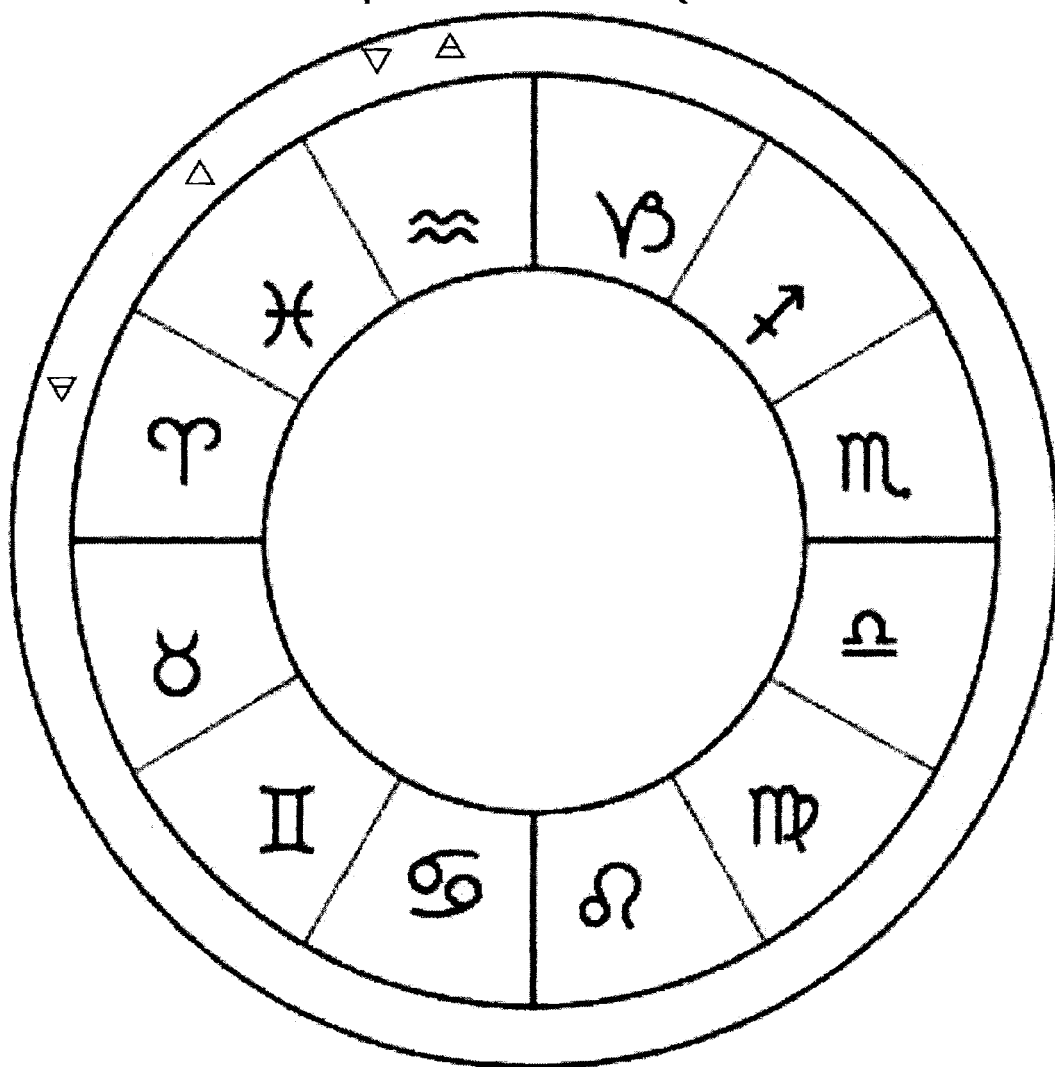
signsflow11

The Elemental Qualities can be calculated through the above Table:

The qualities of Air mixed with fire are:

Great Heat
Intense Lightness
Slight Brilliance
Intensive Subtlety
Intense Motion

An inspection of the next Phase of Movement shows the Ace of Swords remaining on its Station, but the Station also being occupied by the Ace of Cups as it marches forward. The Ace of Cups is the Root of the Powers of Water. It triggers the Watery part of Air or the Water Sub-angle of the Enochian Air Tablet as it becomes the first in the Order of Movement as it joins the Ace of Wands on its Throne. This process relates to the Queen of Swords.



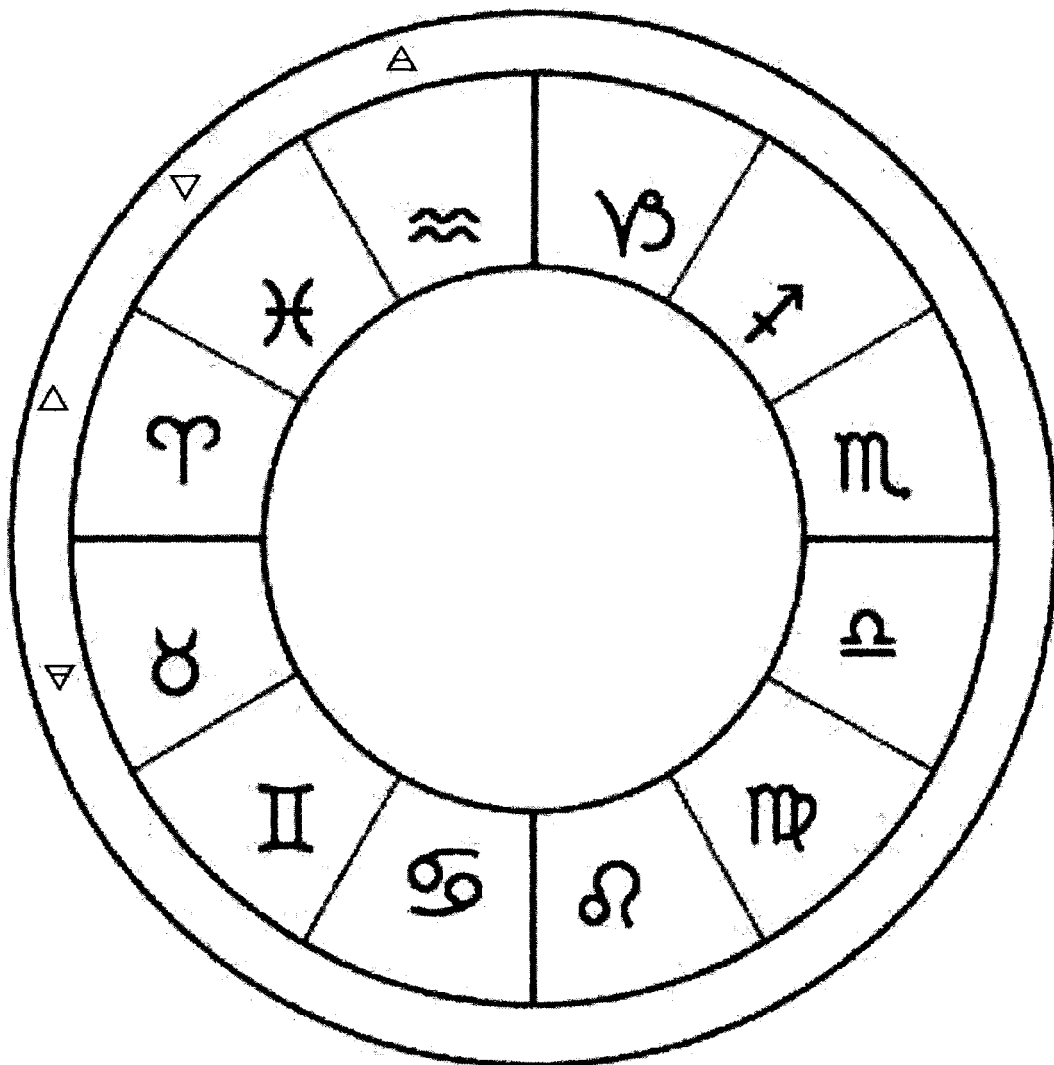
signsflow12

The Elemental Qualities can be calculated through the above Table:

The qualities of Air mixed with Water are:

Great Moisture
Intense Motion

However, at this point the Ace of Pentacles has arrived at its Throne and takes its seat thereon.



signsflow13

This is the effect of the Ace or Root of Earth on its Throne. Because the Ace now becomes Last in the Order of Movement, this is the Convolution, the Transposition of Letters in the Great Name. This is Earth of Earth. It is the Earth Angle of the Enochian Earth Tablet. This relates to the Princess of Pentacles.

The Elemental Qualities can be calculated through the above Table:

The qualities of Earth are:

Cold

Dry

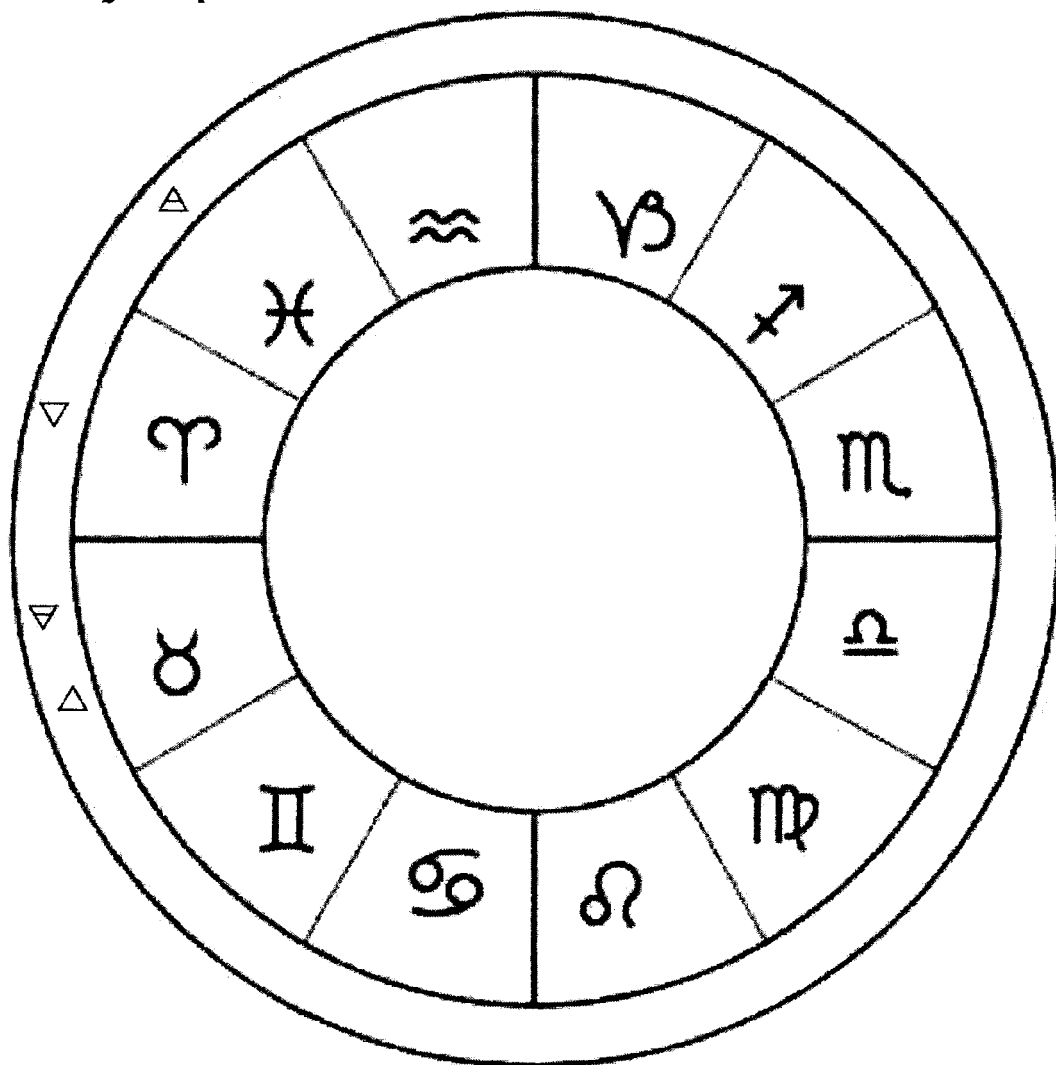
Excessive Weight

Excessive Obscurity

Excessive Solidity

Rest

An inspection of the next Phase of Movement shows the Ace of Pentacles remaining on its Station, but the Station also being occupied by the Ace of Wands as it marches forward. The Ace of Wands is the Root of the Powers of fire. It triggers the fiery part of Earth or the fire Sub-angle of the Enochian Earth Tablet as it joins the Ace of Pentacles on its Throne. This process relates to the Knight of Pentacles.



signsflow14

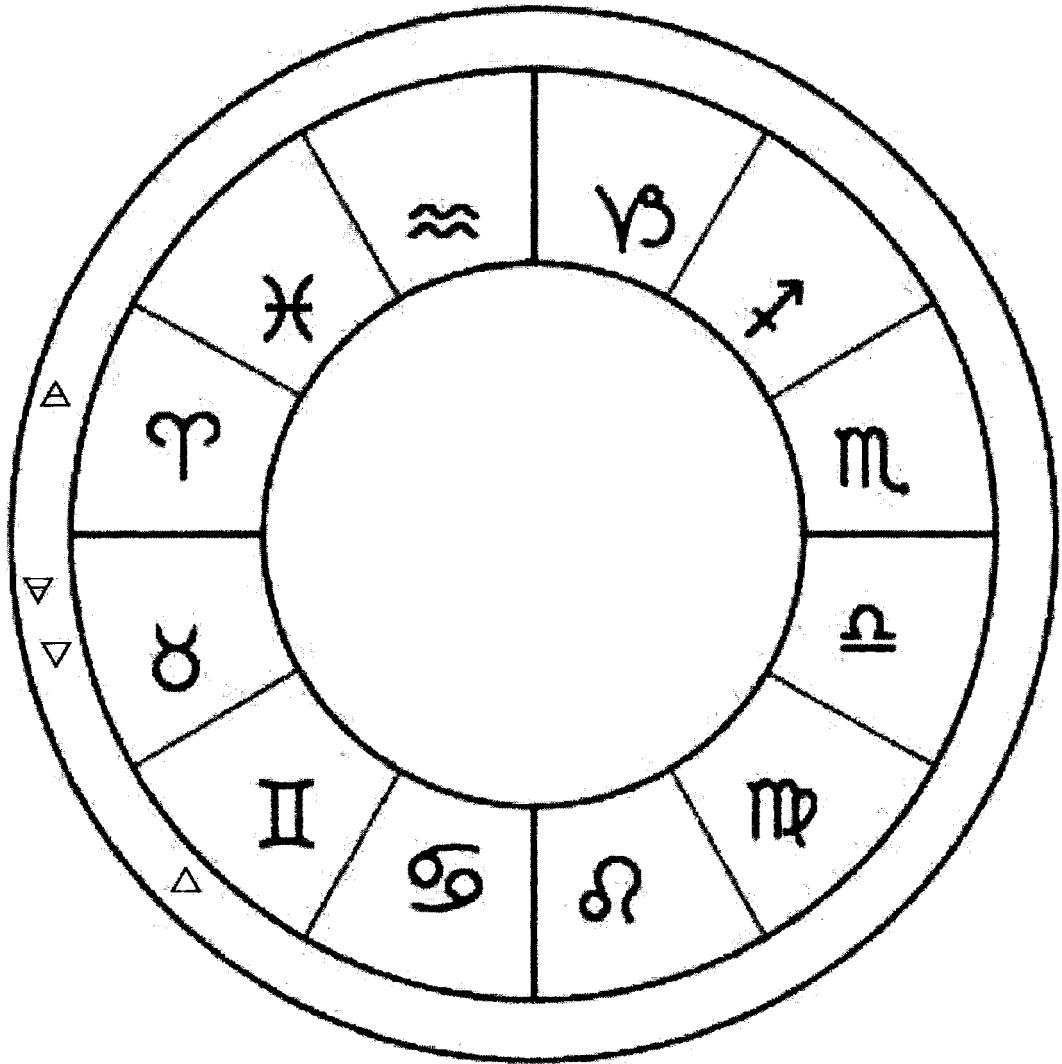
The Elemental Qualities can be calculated through the above Table:

The qualities of fire mixed with Earth are:

Great Dryness
Slight Obscurity

An inspection of the next Phase of Movement shows the Ace of Pentacles remaining on its Station, but the Station also being occupied by the Ace of Cups

as it marches forward. The Ace of Cups is the Root of the Powers of Water. It triggers the Watery part of Earth or the Water Sub-angle of the Enochian Earth Tablet as it joins the Ace of Pentacles on its Throne. This process relates to the Queen of Pentacles.



signsflow15

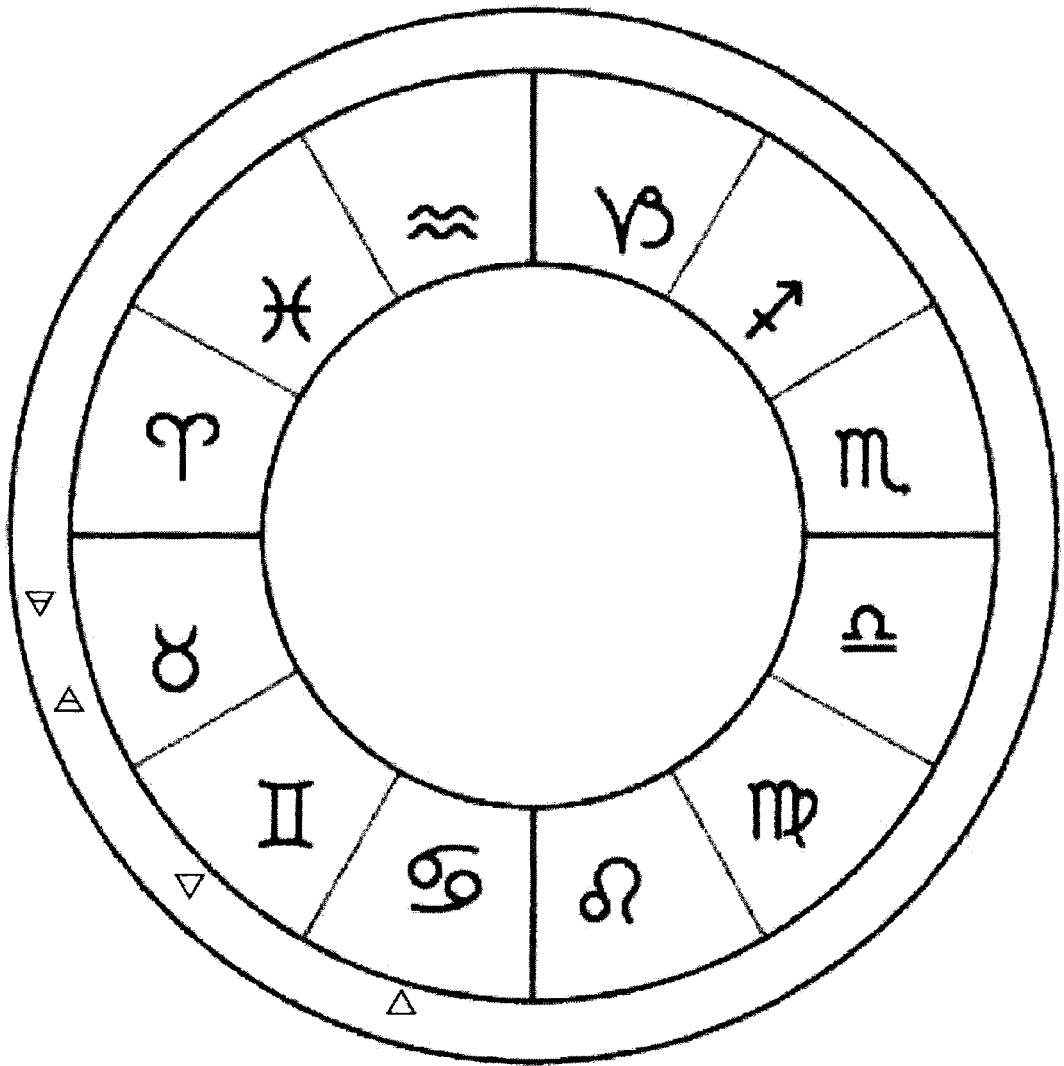
The Elemental Qualities can be calculated through the above Table:

The qualities of Water mixed with Earth are:

Great Cold
Intense Weight
Intense Obscurity
Intense Solidity

An inspection of the next Phase of Movement shows the Ace of Pentacles remaining on its Station, but the Station also being occupied by the Ace of Swords as it marches forward. The Ace of Swords is the Root of the Powers of

Air. It triggers the Airy part of Earth or the Air Sub-angle of the Enochian Earth Tablet as it joins the Ace of Wands on its Throne. This process relates to the Prince of Pentacles.



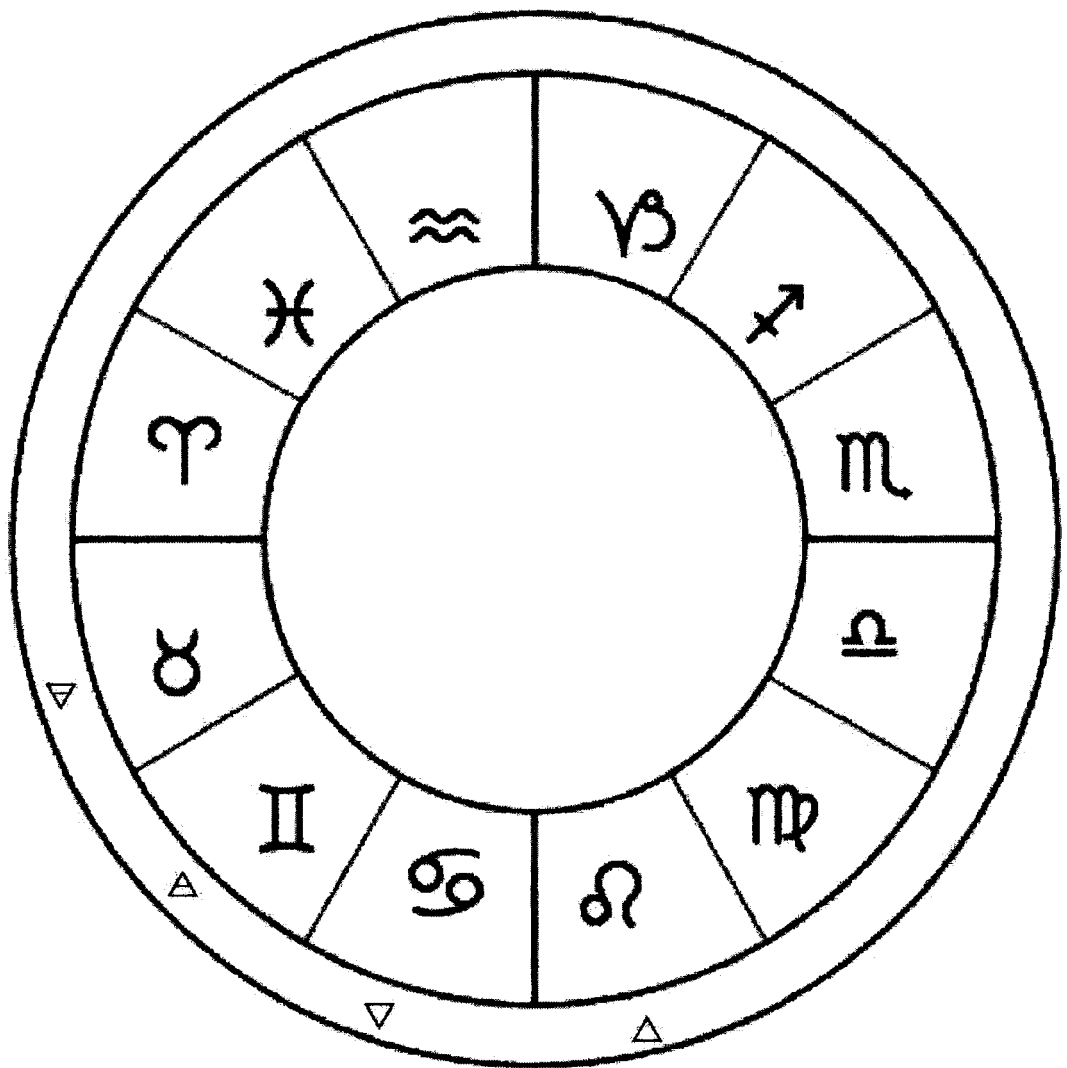
signsflow16

The Elemental Qualities can be calculated through the above Table:

The qualities of Air mixed with Earth are:

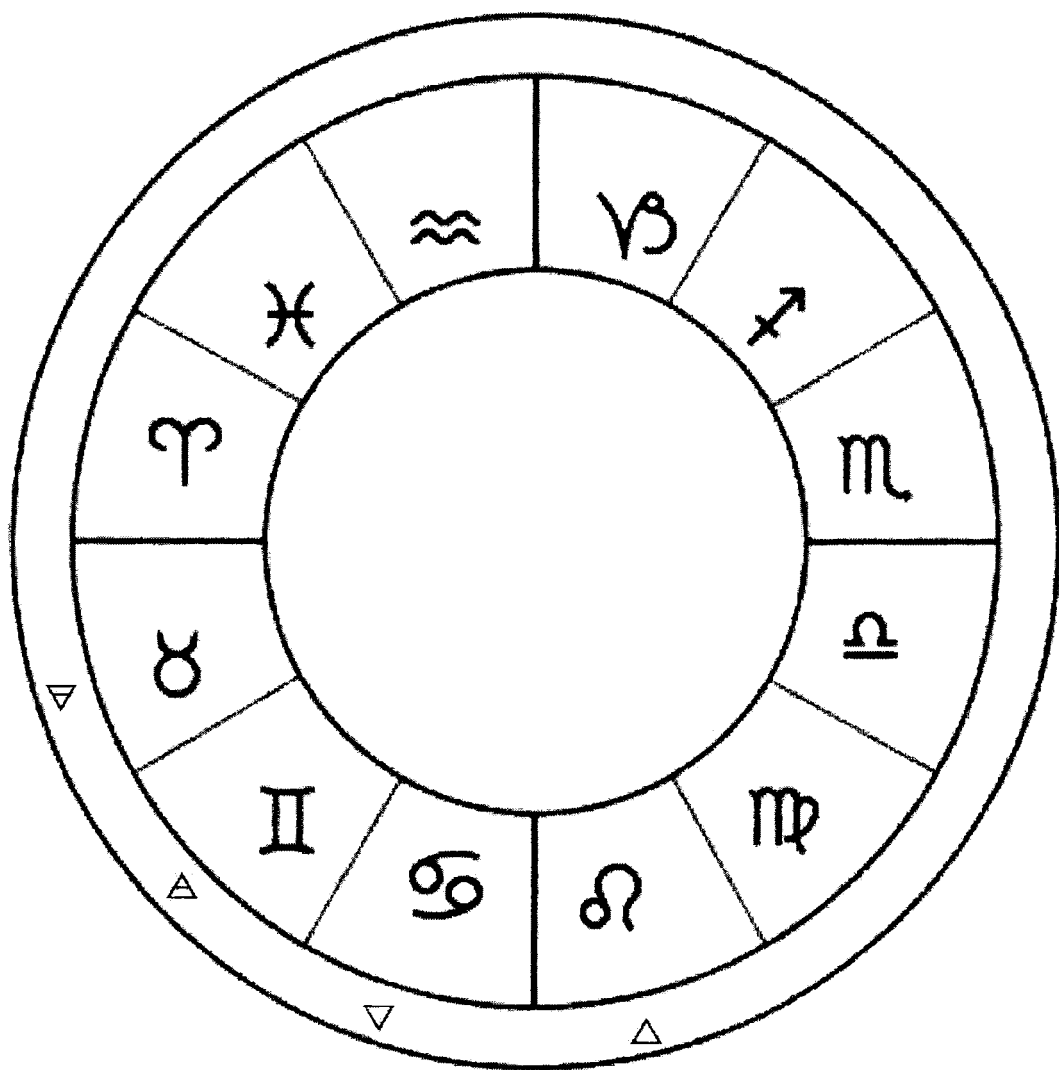
Some Weight
Intense Obscurity
Little Solidity
Little Motion

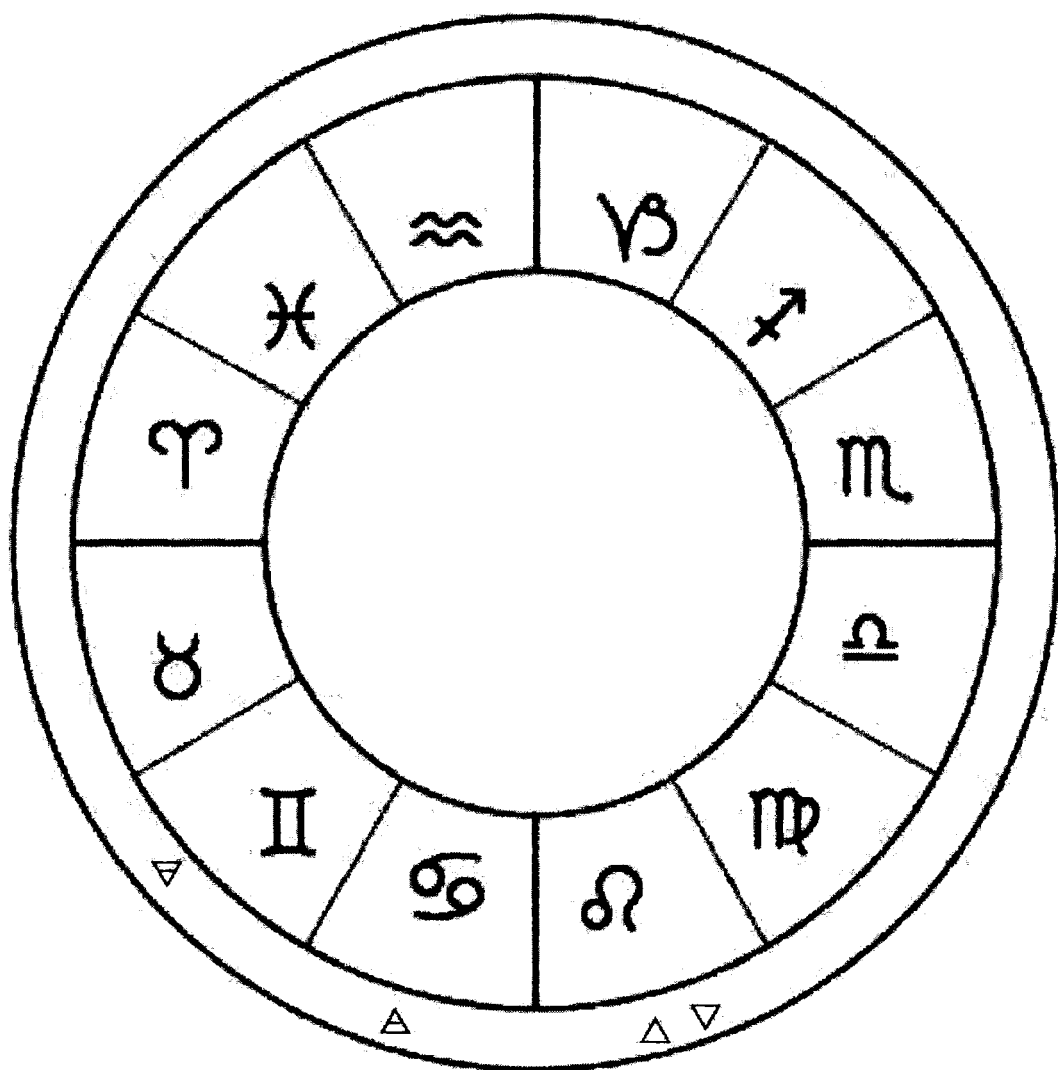
At this point the Ace of Wands returns to its Throne and the Process begins anew.

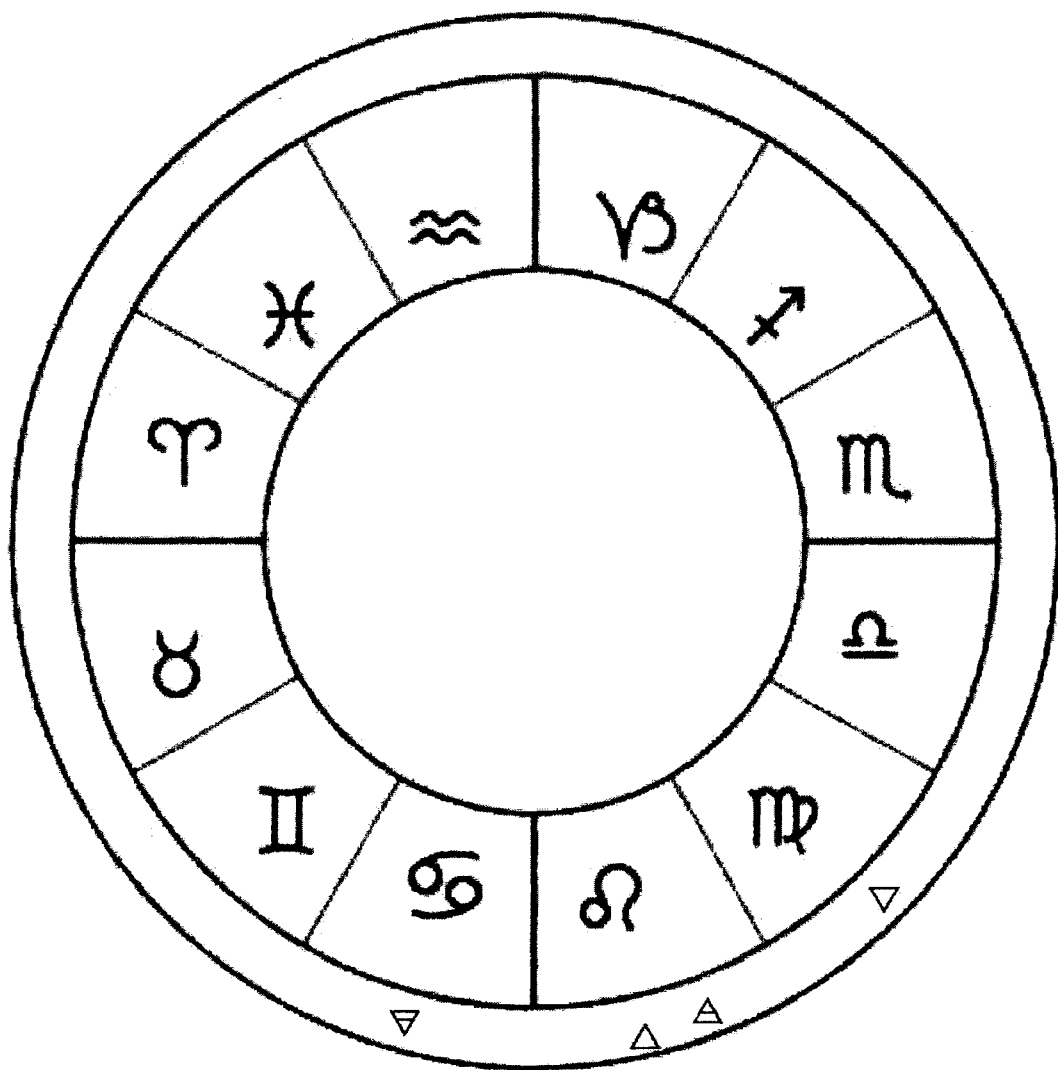


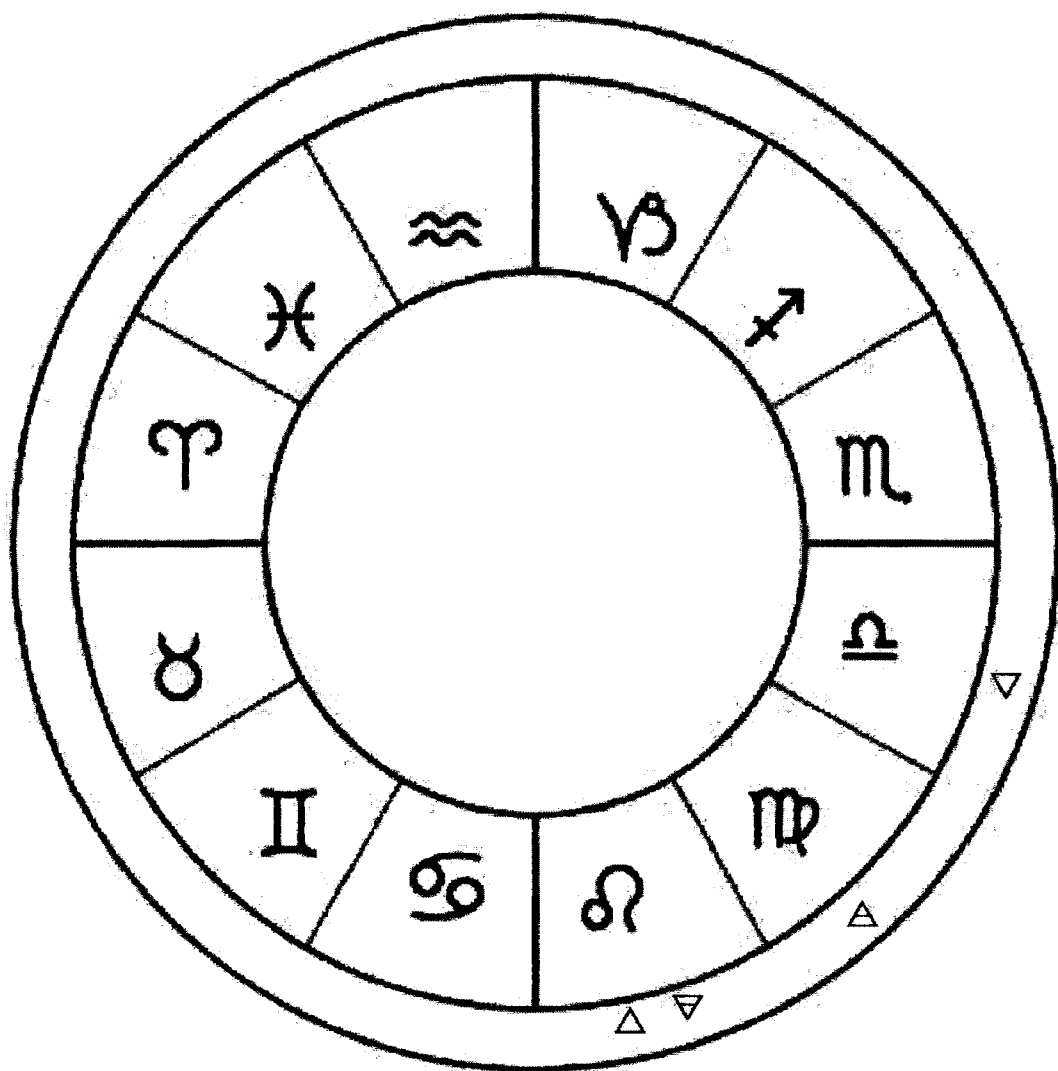
signsflow1

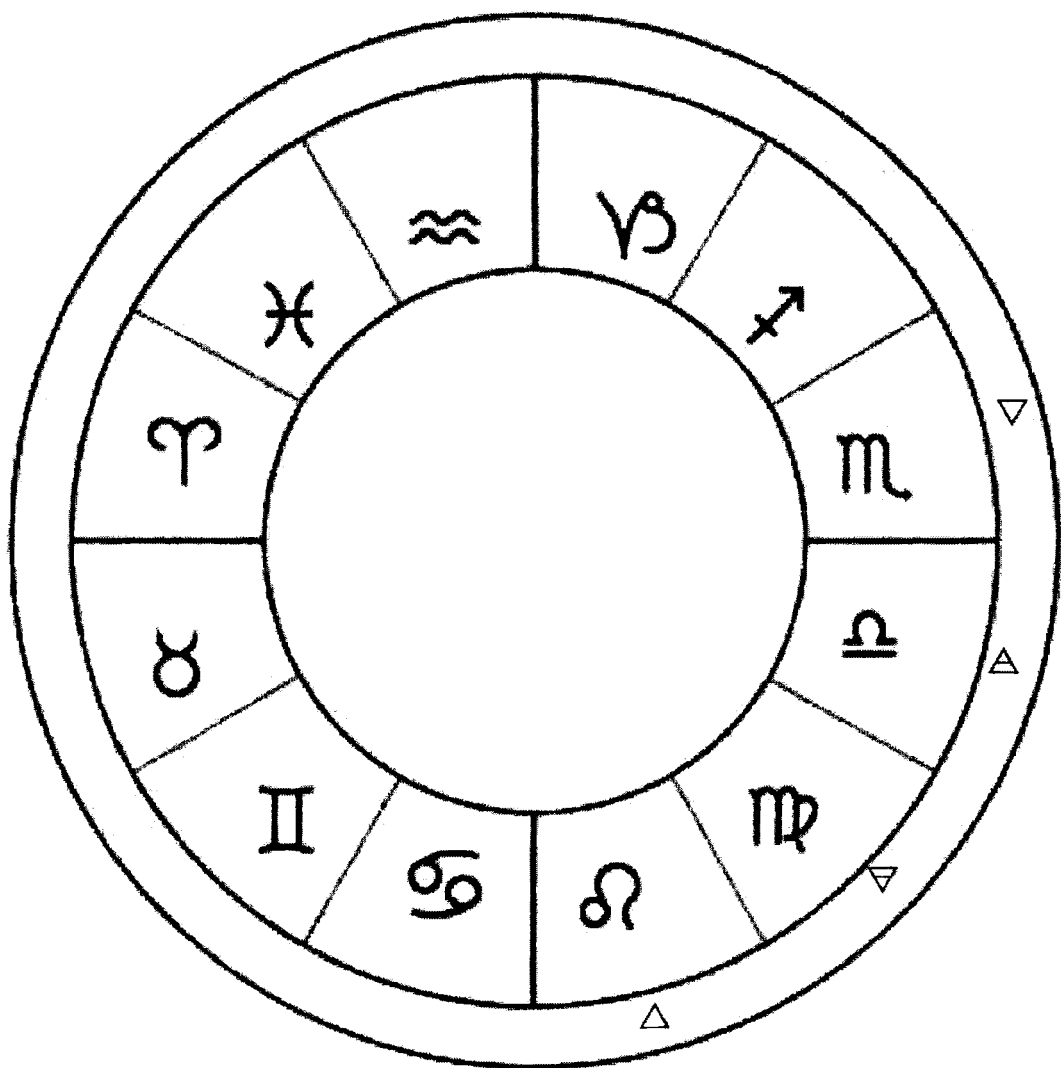
The full sequence of movement can be observed below: (If you flip the pages it will move like an old-time cartoon.

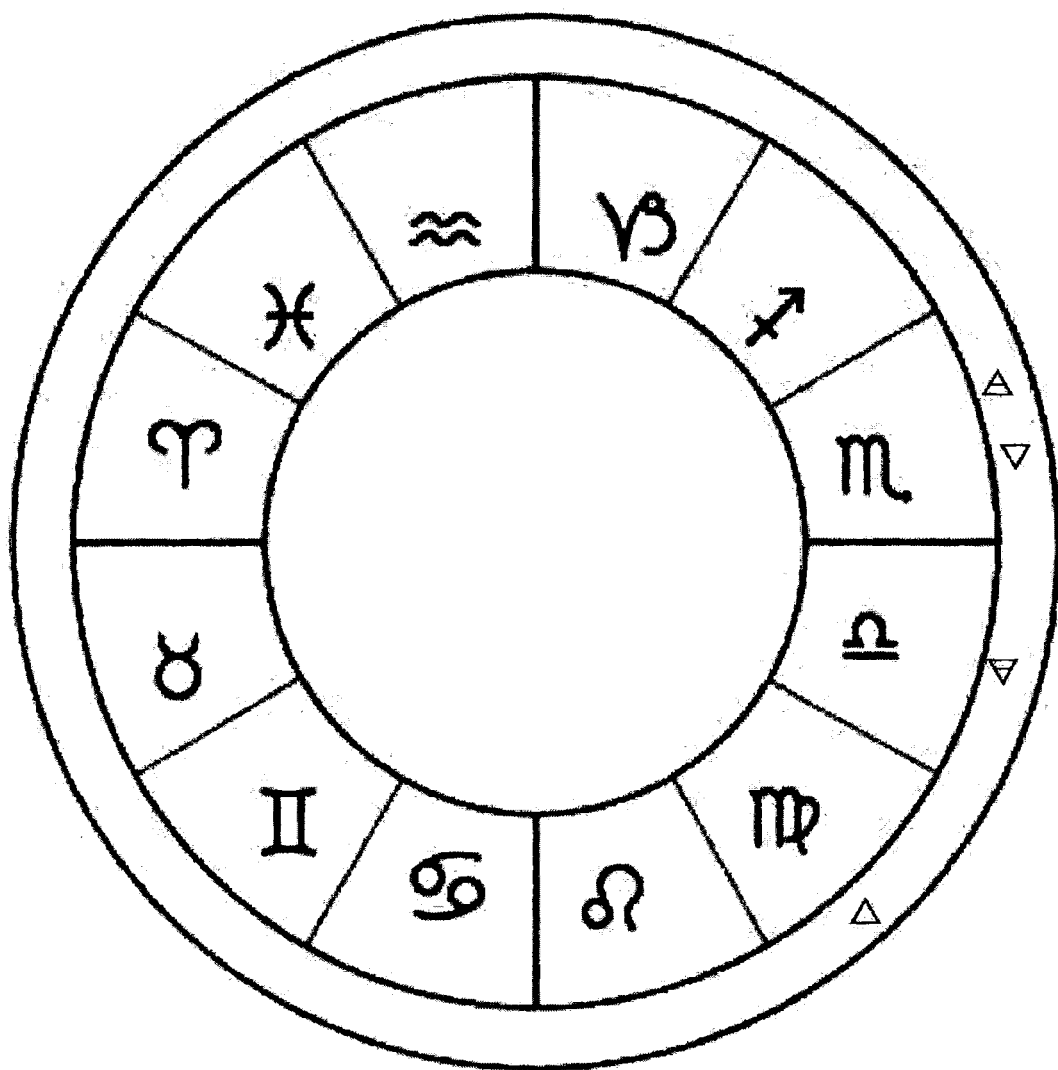


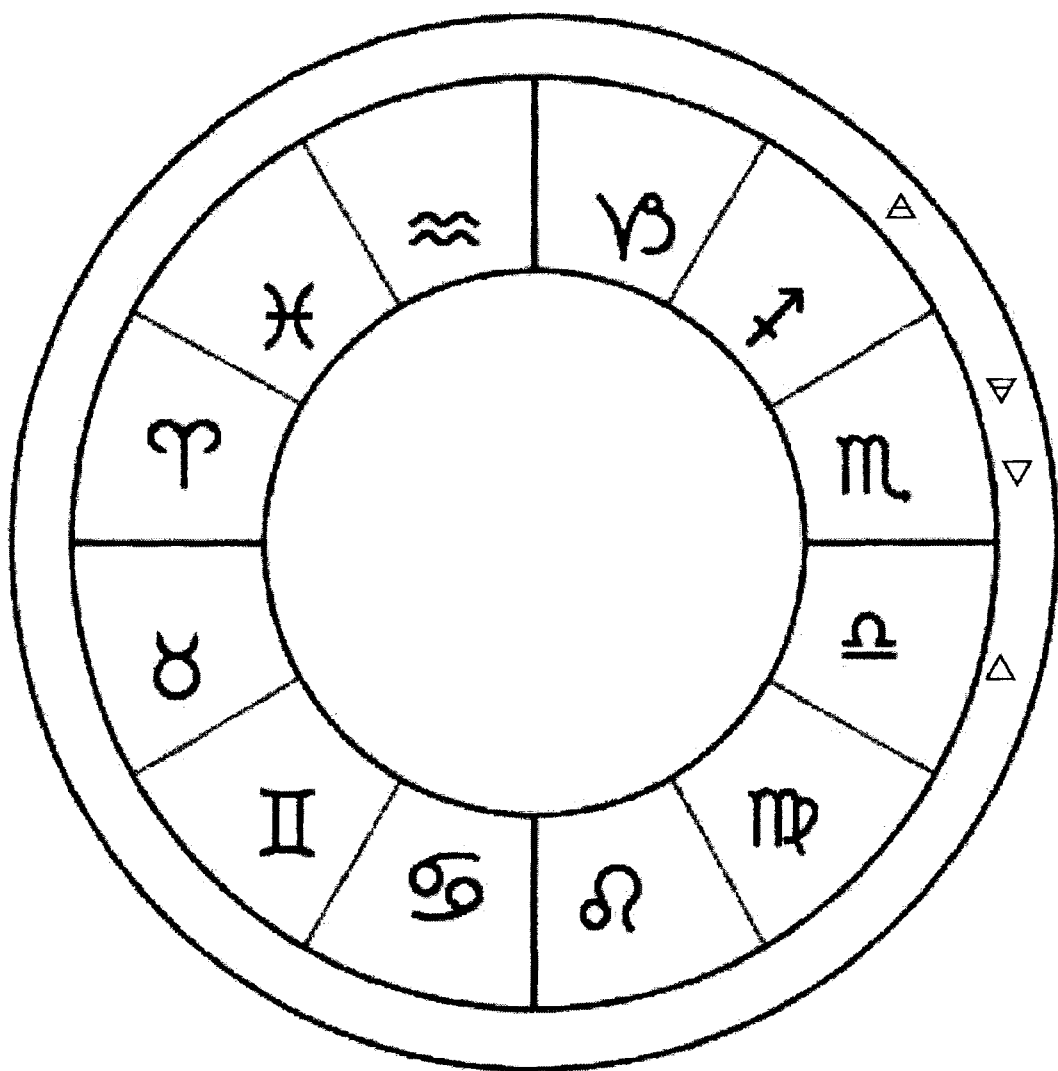


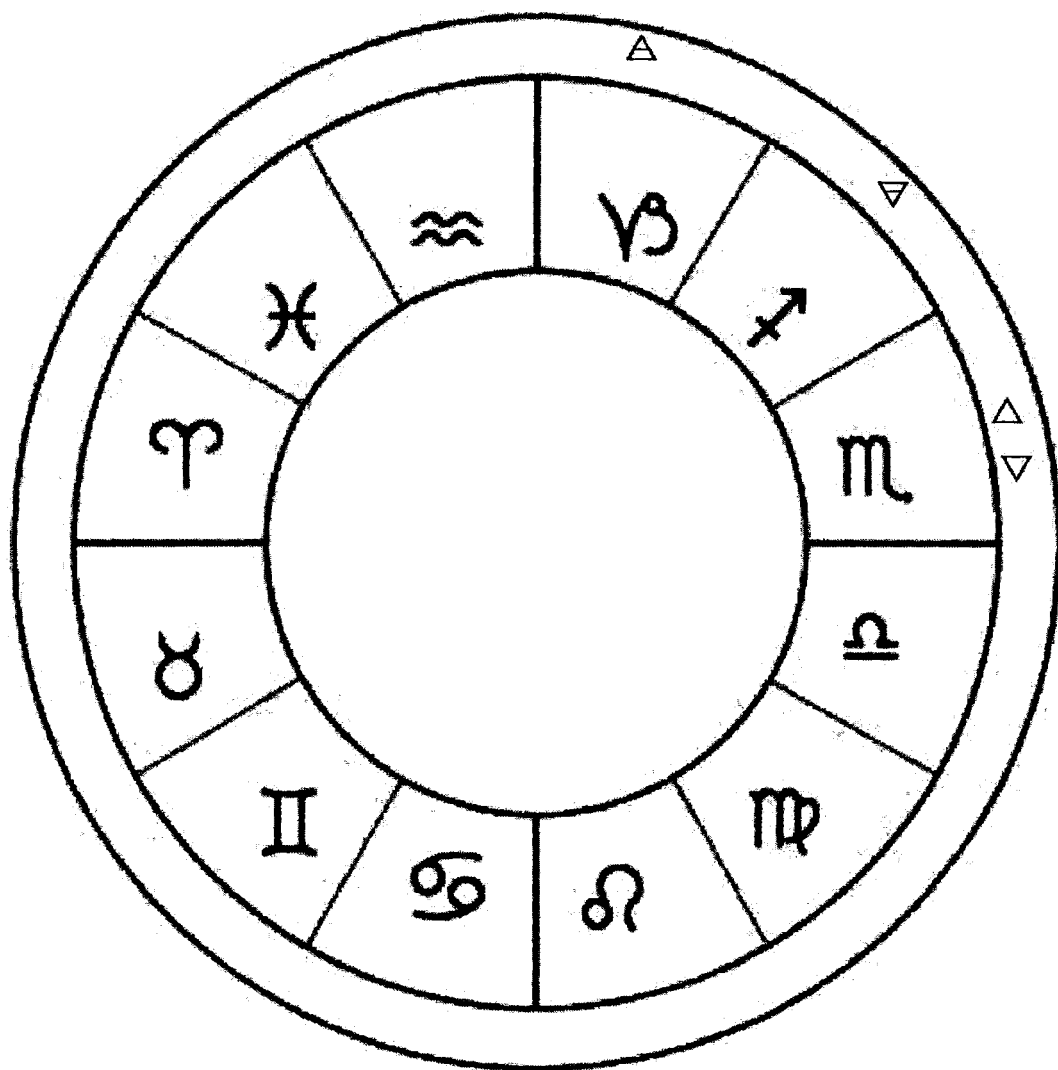


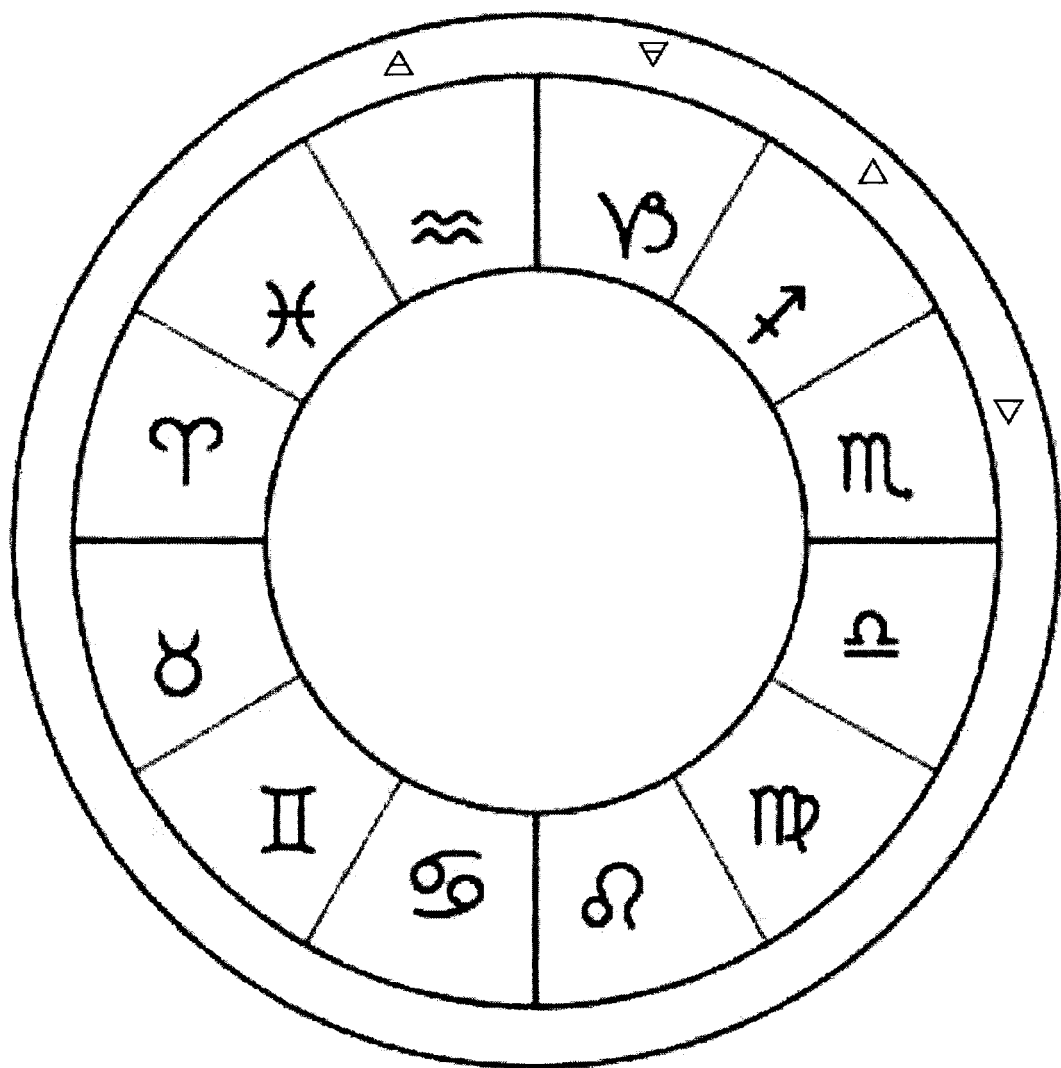


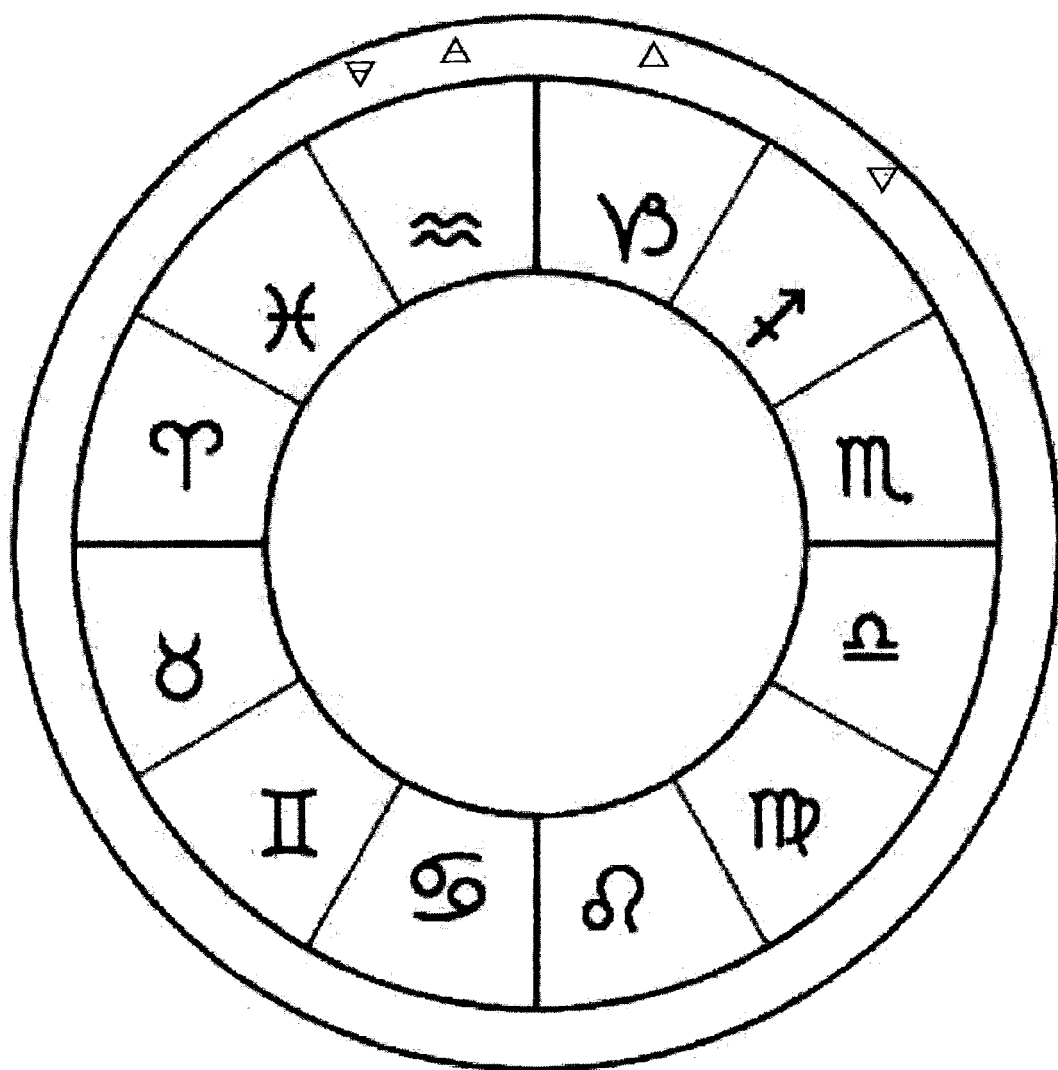


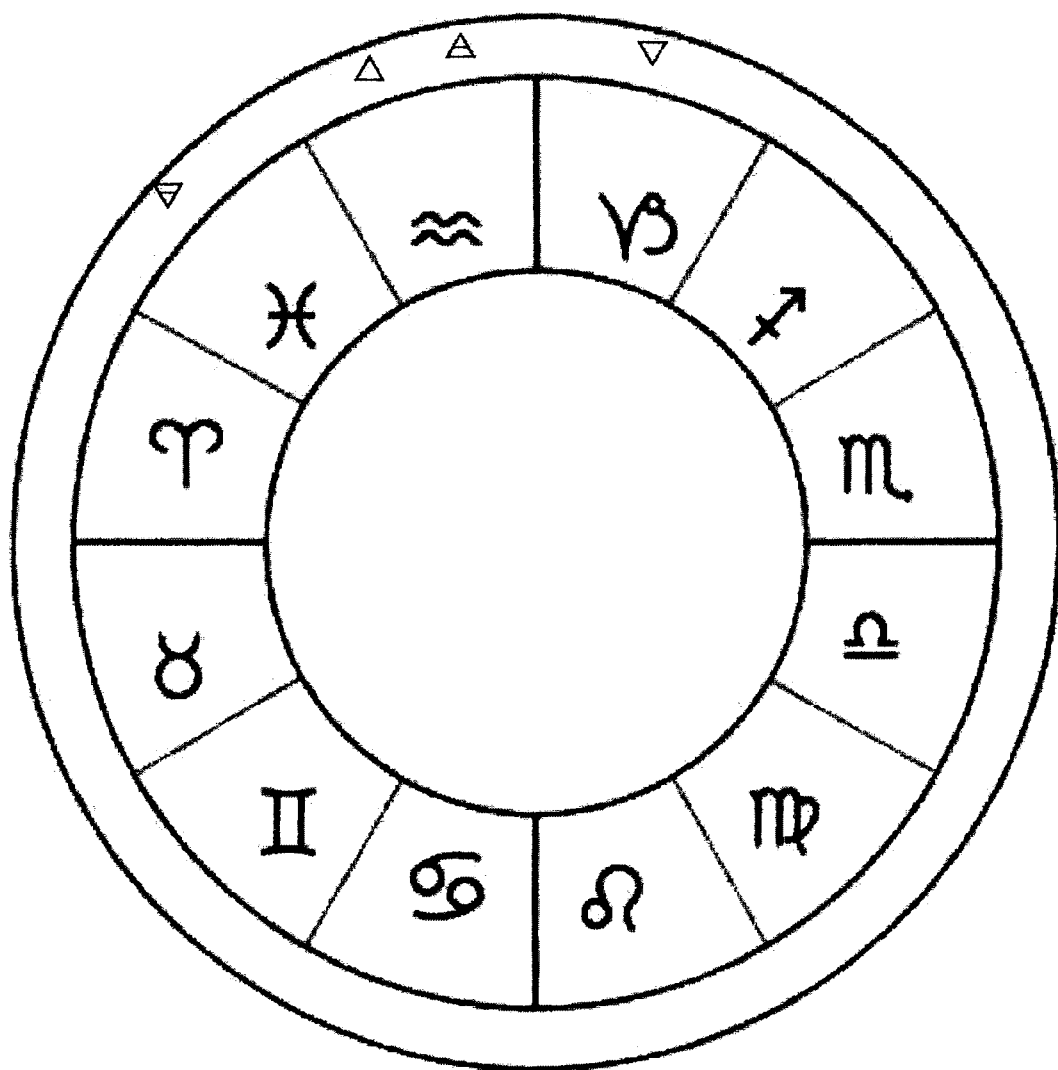


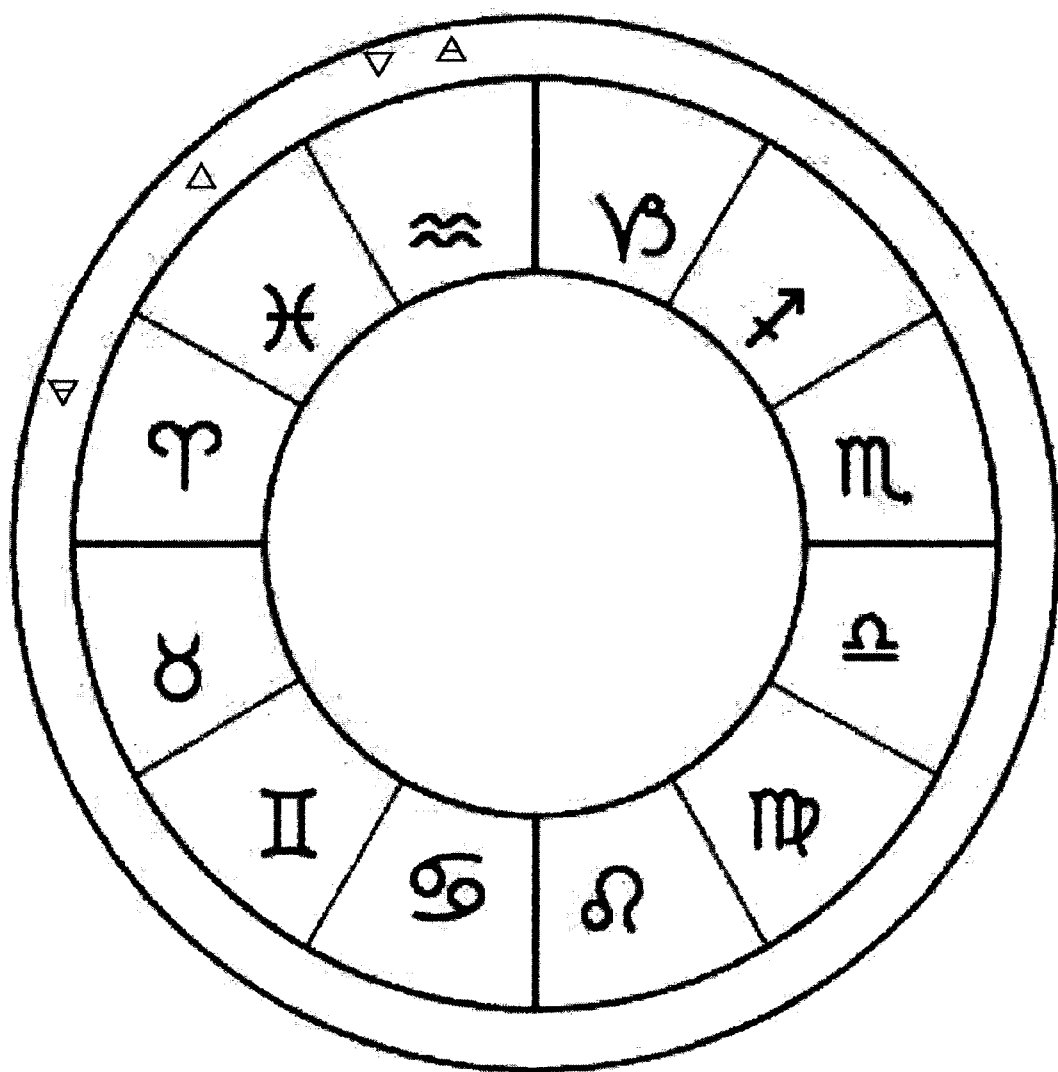


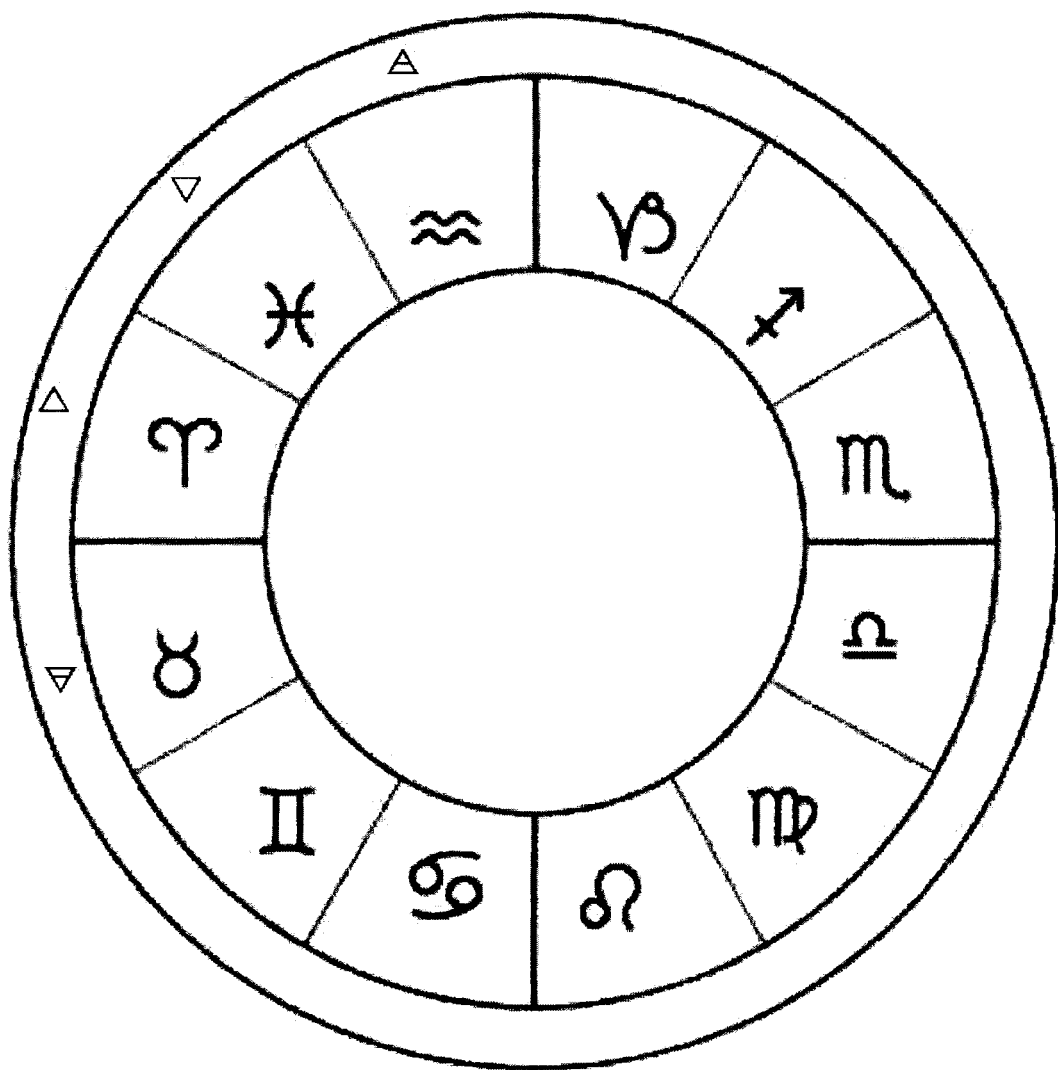


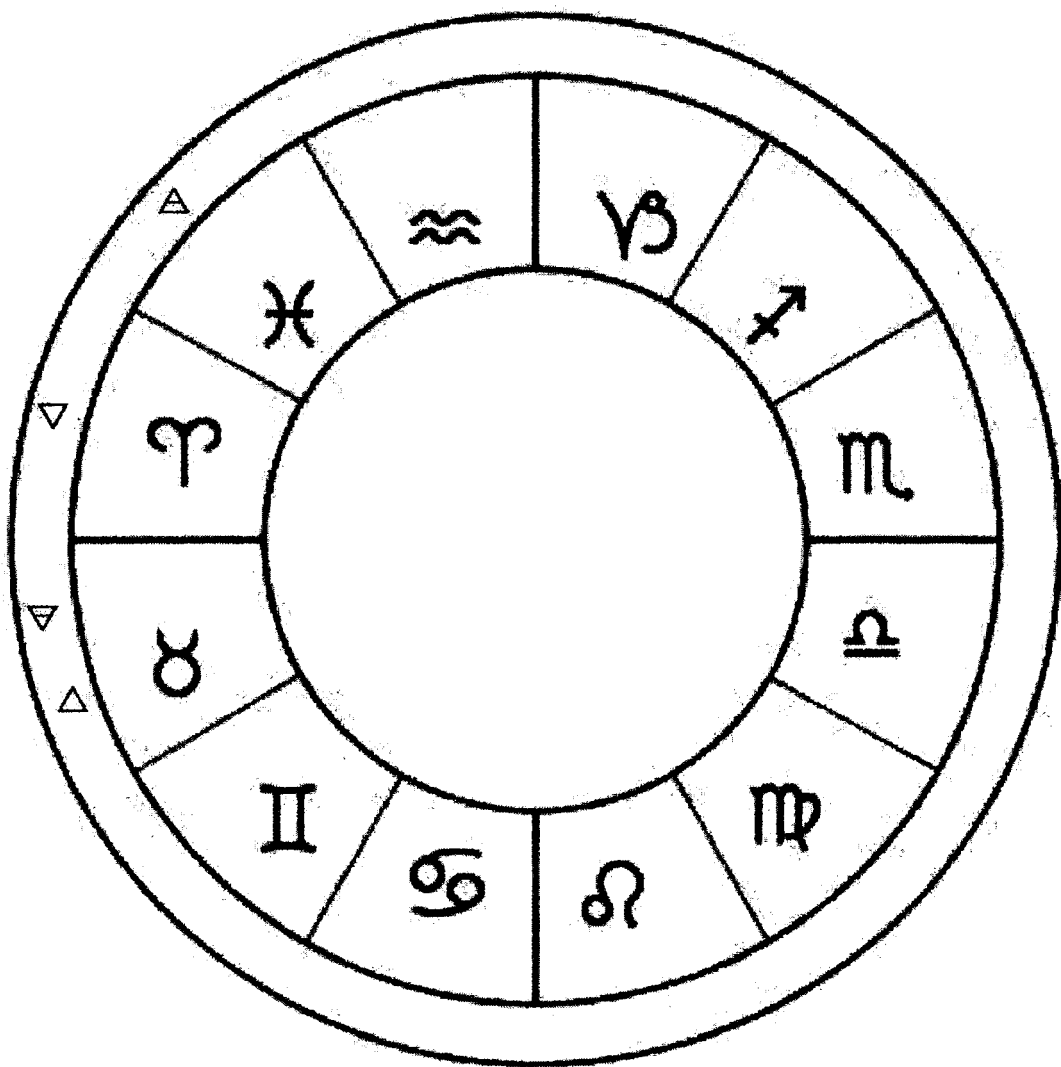


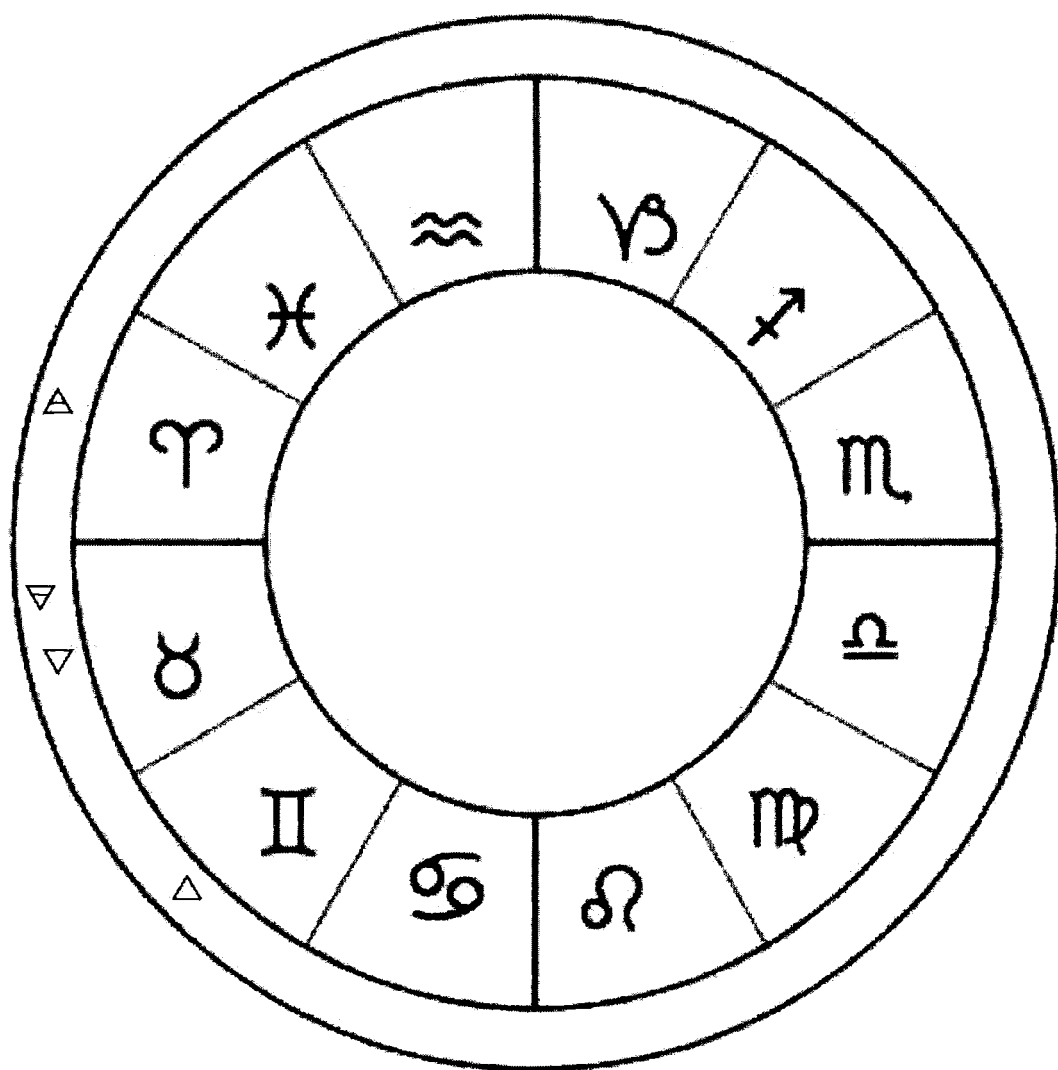


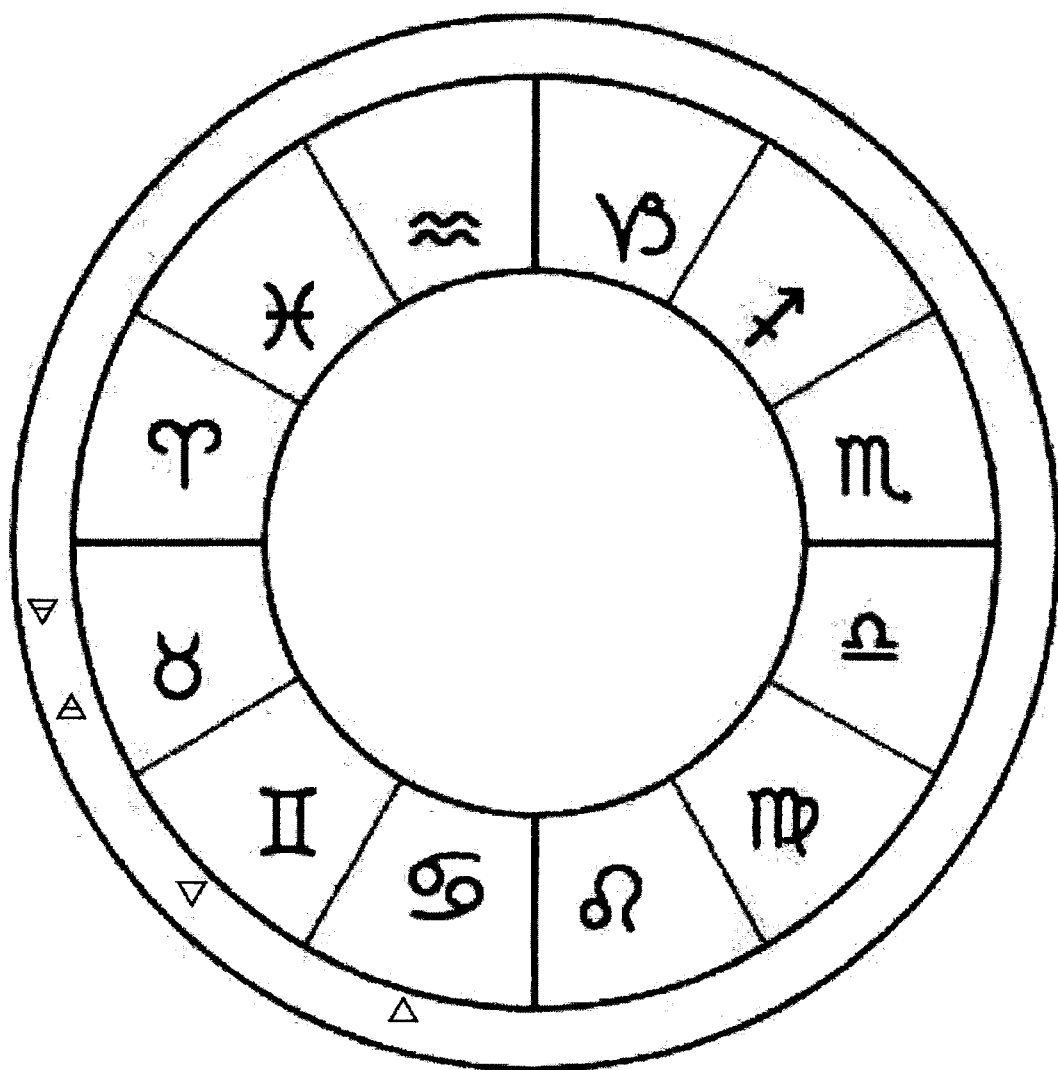


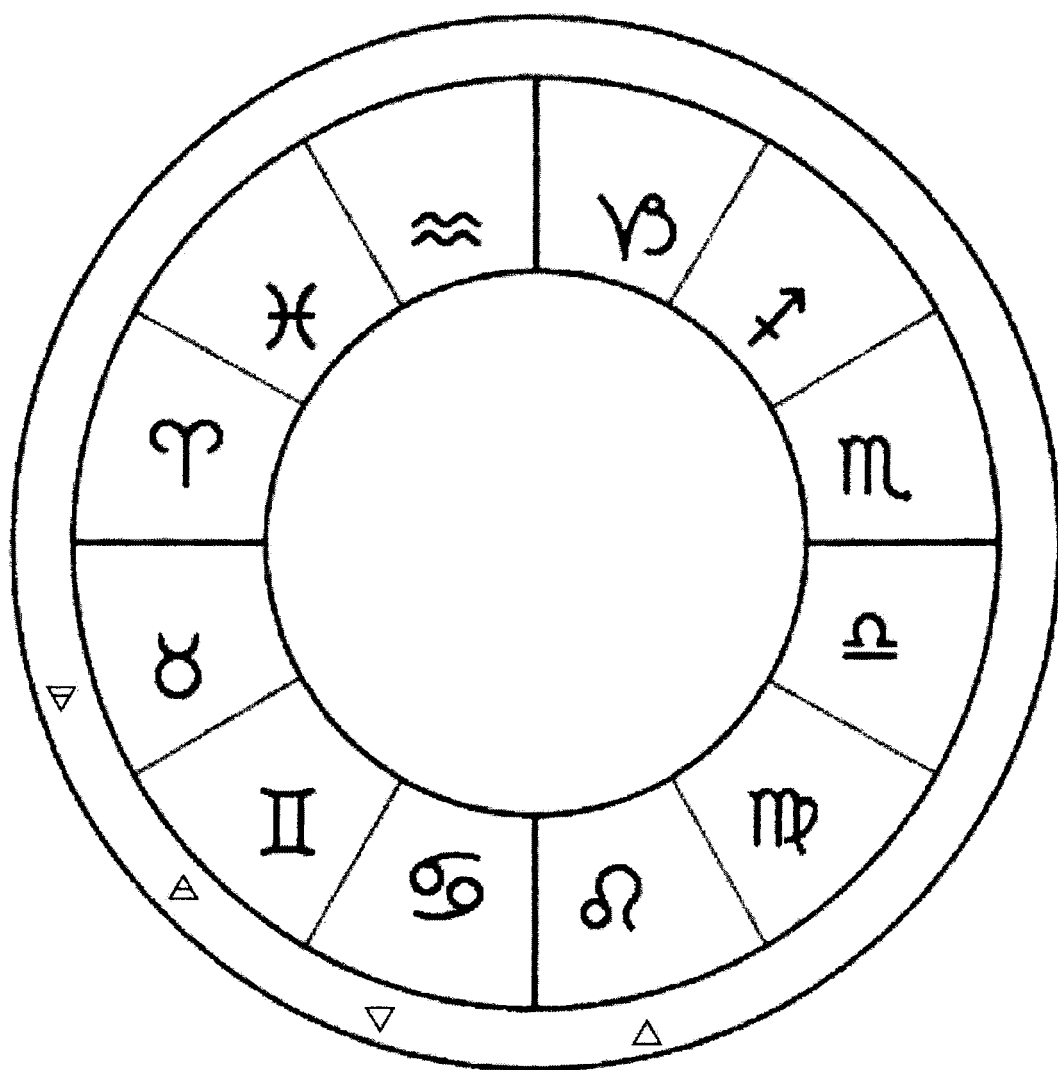




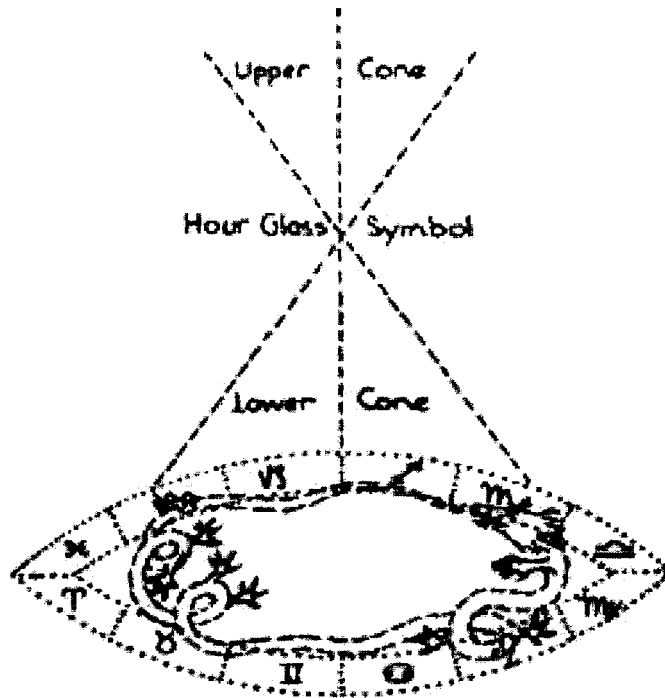








This particular analysis is based on what is termed the Direct formula and thus the Convolutions are noted on the Stations approximating the Knave or Princess Cards:



DIRECT OR CREEPING FORMULA

The Direct formula is the Strongest in Effect of the four Dragon formulae. It is Earth of Malkuth of Vetzirah transmitting influence to Kether of Assiah. Note well the direction of movement of this Dragon is widdershins.

Brief introduction to the Leaping Formulae

Fr. S.I.

Basically the Leaping formulae consist of three separate Diagrams. Each diagram showing the attraction and repulsion of the elements as the Aces excite the Energies of the elemental Triplicities of the Zodiac. The Fixed, Cardinal, and Mutable Signs of each particular element. The Direct Formula being of Higher Importance.

All of the Formulae presented are filled with meaning if contemplated. Particularly in their relationship with the various quadrants, figures, and components of the Enochian Tablets.

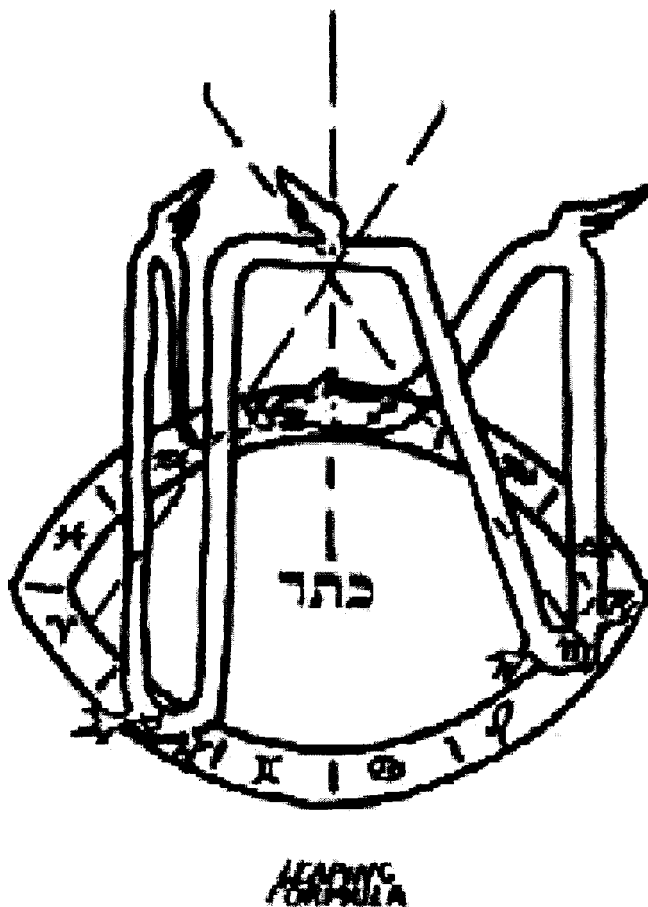
Really, as the Ace of the corresponding element triggers the element in its more pure form (it is the root of that element) and the tablet as a whole (Big Hint: Compare these actions with certain aspects of the Enochian Calls.) due to the magnetic attraction of the corresponding Princess Card on the Ace.

So, the Primary Ace has halted its Movement and become activated by the Forces of the Malkuth (Kingdom) of Yetzirah which have entered into the Kether of Assiah. The Princess Cards are long acting and the Vice Regents of the Holy Name in Malkuth. They extend over a broad swathe of time and tinge the period with a certain effect.

The other Aces as they pass over the Primary Ace cause the Mixed Elements to Trigger as was previously illustrated. As the elements are Triggered so are the Triplicities. It's all about attraction and repulsion; and how the elements blend and display different qualities.

Chapter 3

The Leaping formula



"The Third Dragon formula, moderately forcible in its immediate action, is that answering unto the fire of Malkuth of Vetzirah, transmitting unto Kether of Assiah, and following the law of the attraction and repulsion of the elements of the triplicities of the Zodiac. This is also called the Leaping or Darting formula, and its serpents may be represented both footed and winged - footed to represent the attraction of the elements, winged to represent the repulsion by the contrary elements. This formula is more vertical in action, while the preceding two are more horizontal as before shown".

- S.R.M.D.

Our first investigation into the Dragon formulae revealed some interesting things. We discovered that when an Ace seats itself upon its Throne four Elemental Phases accompany the Convolution or Permutation that occurs in the Sequence of

the Great Name. Upon arriving at the Station above the Throne the Ace triggers the Elemental force in its most pure form (at least on that particular plane).

If it is the Ace of Wands this would trigger fire of fire or the Knight of Wands. This activates the Enochian fire Tablet and the fire of fire Sub-angle.

following this as each of the other Aces share the Throne with the Ace of Wands the Sub-elemental or Mixed elements are activated. When the Ace of Cups passes onto the Throne of the Ace of Wands then the Queen of Wands is activated. This represents the Water of fire Sub-angle of the Enochian fire Tablet.

Now the Signs are related to the Tablets in the following manner:

Cardinal Signs are fiery
Kerubic Signs are Watery
Mutable Signs are Airy

Thus the fire Tablet equates this to the Sub-elemental Angles:

fire of fire = Knight Wands = Aries
Water of fire = Queen Wands = Leo
Air of fire = Prince/King Wands = Sagittarius
Earth of fire = Princess of Wands = Elemental fire

The Water Tablet equates this as follows:

Water of Water = Queen of Cups = Scorpio
Air of Water = Prince/King of Cups = Pisces
Earth of Water = Knave of Cups = Elemental Water
fire of Water = Knight Cups = Cancer

The Air Tablet equates this as follows:

Air of Air = Prince/King of Swords = Gemini
Earth of Air = Elemental Air = Knave of Swords
fire of Air = Libra = Knight of Pentacles
Water of Air = Aquarius = Queen of Swords

The Earth Tablet equates this as follows:

Earth of Earth = Elemental Earth = Knave of Pentacles
fire of Earth = Capricorn = Knight of Pentacles
Water of Earth = Taurus = Queen of Pentacles

Air of Earth = Virgo = Prince/King of Pentacles

Thus the arrival of an Ace on its Throne will trigger (with the other Aces) the four Quarters of the Enochian Tablet. The successive Movement and four Primary Convolutions of the Great Name are outlined in the Direct formula. The effect of the Thrones on the Zodiacal Triplicities is outlined in the flying formula. The effect of the Aces on the Elemental Triplicities of the Zodiac is illustrated through the Leaping formula. This (Leaping) formula relates to the fire of Malkuth of Vetzirah transmitting its influence to the Kether of Assiah.

Discussion of the Looped Formula

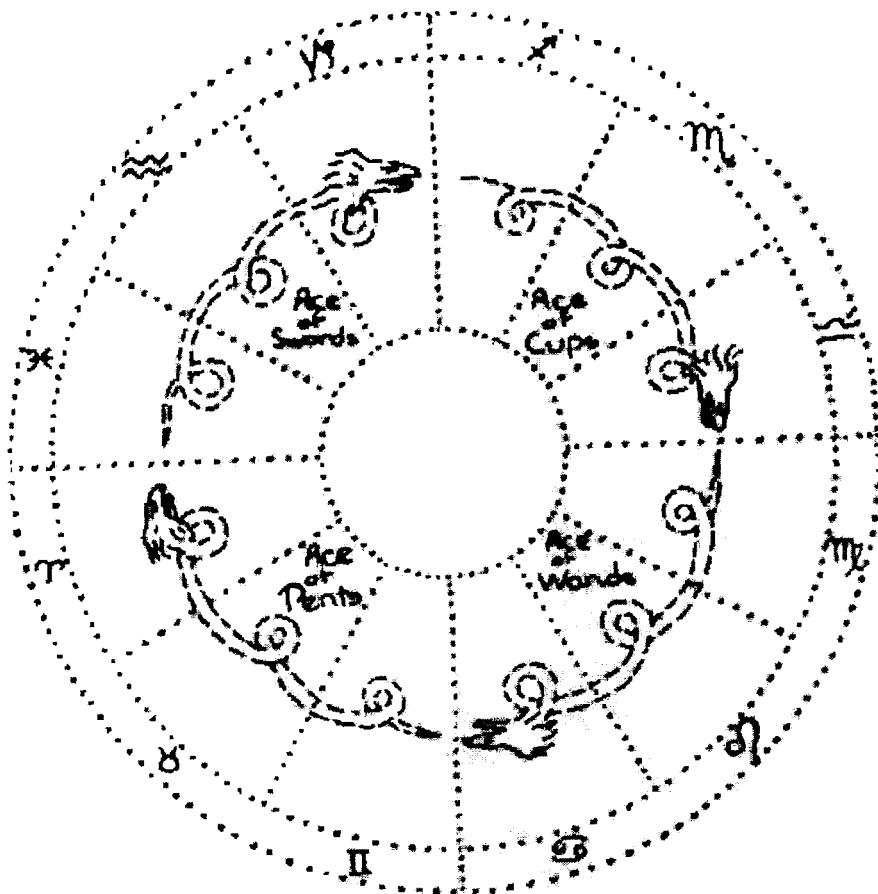
The looped formula is actually fairly simple and represents the action around the circumference.

It has a relationship with the broad action of the Princess Cards over the Zodiacal Quarters. It also represents the Progressive Action of the Aces over the various Signs.

This is the weakest formula since the Princess Cards have a Subtle, Magnetic, and Slow but Long acting, Attractive Influence. They are Tenuous yet Earthy; thus the influence on this Formula relating to Air of Malkuth of Yetzirah transmitting to Kether of Assiah.

Chapter 4

The Looped or flying formula



The Looped or flying formula is the Weakest of the four Dragon formulae. The flying formula follows (in the words of G.H.fr. S.R.M.D.):

"the convolutions of four serpents upon the four triplicities of the elements in the Zodiac or more properly speaking, upon the stations in the Dominion of the Knaves above them."

G.H. frater S.R.M.D. continues:

"Now also the Throne in each Dominion is marked in the Book T as embracing more than a third of each dominion, because of the enduring effect of its force."

This is because the Knaves in one function "form the Thrones of the Powers of the four Aces".

To once again quote G.H. fr. S.R.M.D.:

"The Princesses rule over the four Parts of the Celestial Heavens which lie around the North Pole, and above the respective Kerubic Signs of the Zodiac, and they form the Thrones of the Powers of the four Aces."

In this formula it can be observed that there are three convolutions that each of the four Serpents goes through, that the heads touch the four Cardinal Signs, and the direction of movement is deosil. This formula shows the progressive effect of the Aces as they move over the Stations one by one but there is the obvious effect of the Knaves on each of these Zodiacal Quarters. This formula acts horizontally around the circumference. This formula equates to the Air of Malkuth of Yetzirah, transmitting its influence to the Kether of Assiah. It is the furthest removed from the Kether of Malkuth.

Brief Discussion of the Revolving Formula

Fr. S.I.

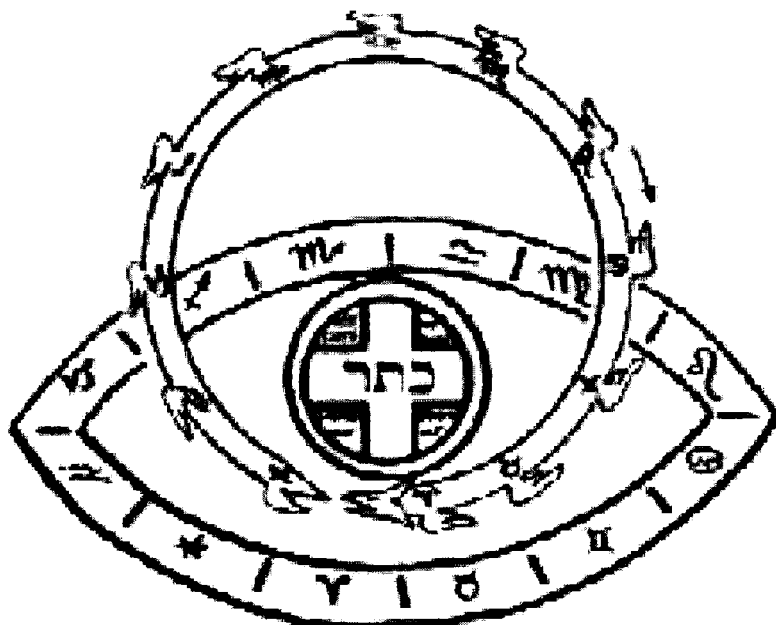
The Revolving Formula is a reconciling Formula between the Tropical and Sidereal Systems.

This formula displays inter-related Wheels rotating over the Ecliptic and is quite well explained in the “Convoluting Forces” Paper if it is identified as a Reconciling Mechanism between the two Zodiacs.

Chapter 5

The Revolving or flowing formula

Note: The paragraphs quoted below are from G.D. frater S.R.M.D.



REVOLVING OR FLOWING
FORMULA

"The fourth Dragon formula and moderately forcible, is that answering unto the Water of MALKUTH of Yetzirah, transmitting into the KETHER of Assiah, and following the Law of the Zodiacal succession of the Signs in gradual Order. This is also called the Revolving or flowing formula, and its serpent may be represented neither winged nor footed, but with fins to symbolise its flowing movement. This formula will be more vertical in action, and can be readily understood from the diagram thereof, and from those showing the change of order in the course of the Aces."

"This formula may be best symbolically represented by the four Aces revolving as in a smaller wheel upon a great circle whose body is composed of the powers of the twelve Signs, so that this latter in its turn revolves upon the stations above the Zodiac."

"The effect of the revolution of the Wheel of the Aces will be to excite by the Ace of Wands the Fiery Signs, by the Ace of Cups the Watery Signs, by the Ace of Swords the Airy Signs, and by the Ace of Pentacles the Earthy Signs."

"Yet through the forces of the revolution of the Serpent as well, the forces of the Aces will be in their turn modified by the zodiacal natures in the body of the Serpent."

What the material is pointing to is a correlation between the Aces, the Sidereal Constellations, and the Signs of the Tropical Zodiac. Take note that the diagram differs from the others in several respects. Aquarius is shown just under the Eastern Horizon, and if we look at the alignment of the Signs with the Stations they are approximately one Sign off. This diagram illustrates the succession of the Signs and also the precession of the Equinox. Thus the Constellations and Tropical Signs both modify the effect of the Aces. The direction of movement in the flowing formula is clockwise.

"And as before said the action of these formulae will be simultaneous though differing in degree, and of them all that first explained which followeth the convolutions of the Constellation Draco is the strongest in operation. And it is to be noted that in two of these formulae, the heads of the Serpents are with the Order of the Signs, and in the other two against the natural order of succession of them in the Zodiac."

It should also be observed that:

The Dragon related to Earth of Malkuth of Yetzirah is footed representing feet on the ground and all that implies.

The Dragon related to the Air of Malkuth of Yetzirah is Winged representing the relationship to Air.

The Dragon related to fire of Malkuth of Yetzirah is both footed and Winged representing fire blazing upwards from the Earth to the Heavens.

The Dragon related to Water of Malkuth of Yetzirah is finned representing the flow of Water.

All of these Formulae illustrate the Passage of the Sun and the Convolutions produced by the Ecliptic Axis varying from the Equatorial Axis when the *Perception has been re-oriented to a Solar State of Consciousness.*