

The Hermetic Order Of The GOLDEN DAWN^{Intl.}

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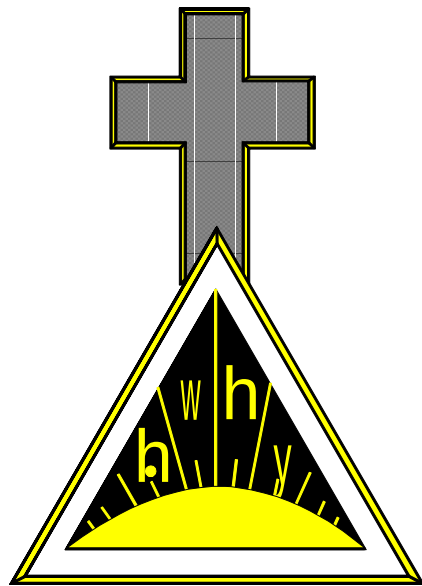
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**PRACTICUS INITIATION OF
THE HERMETIC ORDER OF
THE GOLDEN DAWN**



PRACTICUS 3=8

(**Hierophant** knocks once).

HIEROPHANT: "Fraters and Sorors of the Hermetic Order of the Golden Dawn and the Temple of Isis Mighty Mother, assist me to open this Temple in the grade of Practicus. Honored **Hegemon**, see that the Temple is properly guarded."

(**Hegemon** secures portals.)

HEGEMON: "Very Honored **Hierophant**, the Temple is properly guarded."

HIEROPHANT: "Honored **Hiereus**, see that no one below the grade of Practicus is present."

HIEREUS: "Fraters and Sorors give the Sign of Practicus. (Done.) Very Honored **Hierophant**, all present have attained the grade."

HIEROPHANT: "Honored **Hegemon**, to what particular element is this grade attributed?"

HEGEMON: "To the element of Water."

HIEROPHANT: "Honored **Hiereus**, to what planet does this grade especially refer?"

HIEREUS: "To the planet Mercury."

HIEROPHANT: "Honored **Hegemon**, what paths are attached to this grade?"

HEGEMON: "The thirty-first and thirtieth paths of Shin and Resh."

HIEROPHANT: "Honored **Hiereus**, to what does the thirty-first path refer?"

HIEREUS: "To the reflection of the sphere of Fire."

HIEROPHANT: "Honored **Hegemon**, to what does the thirtieth path allude?"

HEGEMON: "To the reflection of the sphere of the Sun."

(All rise and face east.) (**Hierophant** knocks once).

HIEROPHANT: "Let us adore the Lord and King of Water."

"Elohim Tzabaoth, Elohim of Hosts, glory be unto the Ruach Elohim who moved upon the face of the Waters of Creation. Amen!"

(All give 3=8 Grade Sign. **Hierophant** moves to the west. **Hiereus** and **Hegemon** move to the west behind the **Hierophant**, **Hiereus** to the right and **Hegemon** to the left. All face west. Standing before the Tablet of Water, he makes with his scepter the Invoking Circle and Pentagrams of Spirit and Water before it in the air.)

"And the Elohim said, 'Let us make Adam in our image, after our likeness, and let them have dominion over the fish of the sea.' In the name of El, strong and powerful, and in the name of Elohim Tzabaoth, spirits of Water adore your Creator."

(Taking the cup of water from before the tablet and making therewith the Sign of the Eagle in the air before it.)

"In the name of Gabriel, the Great Archangel of Water, and in the Sign of the Eagle, spirits of Water adore your Creator."

(Making a cross with the cup.)

"In the names and letters of the Great Western Quadrangle revealed unto Enoch by the Great Angel Ave, spirits of Water adore your Creator."

(Holding the cup on high.)

"In the three great secret names of God borne upon the Banners of the West, Mph Arsl Gaiol, spirits of Water adore your Creator. In the name of Raagiosl, Great King of the West, spirits of Water adore your Creator."

(Replaces the cup and returns to original position. All return to original positions.)

HIEROPHANT: "In the name of Elohim Tzabaoth, I declare this Temple opened in the grade of Practicus."

Hierophant knocks \ III / III.

Hiereus knocks \ III / III.

Hegemon knocks \ III / III.

Ritual of the Thirty-first Path

HIEROPHANT: "Fraters and Sorors of the Hermetic Order of the Golden Dawn, Frater/Soror _____, having made such progress in the path of Occult Science as has enabled him/her to pass the examinations in the requisite knowledge, is now eligible for advancement to the grade of Practicus, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to advance him/her in due form. Honored **Hegemon**, superintend the preparation of the Theoricus and give the customary alarm."

(**Hegemon** gives sign of 3=8 grade to **Hierophant**, leaves the Temple and hoodwinks the candidate and prepares candidate with Pyramid of Flame. **Hegemon** then knocks on the door | || | |||.)

HEGEMON: "His throne was like a fiery flame, and the wheels as burning Fire."

(**Hiereus** opens door and admits them, then returns to his place. **Hegemon**, holding Pyramid in right hand and guiding the Candidate with left hand conducts him/her to the northwest facing the **Hiereus**.)

HIEREUS: "Give me the grade sign of Theoricus. (Done.) Give the Grand Word or Divine name. (Done.) Give the Mystic number and Password of the grade of Theoricus." (Done.) (Shaddai El Chai, 45, Mem Heh.)

HIEREUS: "Give me also the Mystic Title and symbol which you received in that grade." (Done.) (Poraio de Rejectus. Ruach.)

HIEROPHANT: "Fratr/Soror _____, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the thirty-first and thirtieth paths and of the grade of Practicus which you have sworn to maintain respecting those of the preceding grades?"

THEORICUS: "I do."

(Theoricus is faced west before Tablet by Hegemon).

HIEROPHANT: "Then you will stretch forth your hands in the position of the saluting Sign of Neophyte and say, 'I swear by the abyss of the Waters.'" (Done.)

HIEROPHANT: "Let the hoodwink be removed."

(**Hegemon** removes hoodwink).

(**Hegemon** hands Cup of Water to **Candidate**).

HIEREUS: "Sprinkle with your hand a few drops of Water towards the tablet of Water in the west and say, 'Let the Powers of Water witness my pledge.'" (Done.)

(**Hegemon** replaces cup.)

(**Hiereus** conducts the Theoricus to the east and places him before the Mystic Pillars.)

HIEROPHANT: "Before you are the Portals of the thirty-first, thirty-second, and twenty-ninth paths. Of these, as you know, the central one leads from the Zelator grade to the Theoricus grade. The one on the left hand now open to you is the thirty-first, which leads from the grade of Zelator to the grade of Practicus. Take in your right hand the Pyramid of Flame and follow your guide Axiokersa the Kabir who leads you through the path of Fire."

(**Hegemon** leads Theoricus between pillars turns to right and circumambulates the Hall once.)

(**Hierophant**, as they approach, takes the Red Lamp in his hand. **Hegemon** and Theoricus halt before him.)

HIEROPHANT: "Axieros the first Kabir spoke to Kasmillos the candidate and said, 'I am the apex of the Triangle of Flame. I am the Solar Fire pouring forth its beams upon the lower world. Life giving, Light producing. By what symbol dost thou seek to pass by?'"

HEGEMON: "By the symbol of the Pyramid of Flame."

HIEROPHANT: "Hear thou the voice of Axieros the first Kabir. 'The Mind of the Father whirled forth in re-echoing roar, comprehending by invincible Will ideas omniform, which flying forth from that one fountain issued; for the Father alike was the Will and the end; by which yet are they connected with the Father, according to alternating life, through varying vehicles. But they were divided asunder, being by Intellectual Fire distributed unto other intellectuals. For the King of all previously placed before the polymorphous world, a type intellectual, incorruptible, the imprint of whose form is sent forth through the world, by which the Universe shone forth decked with ideas all various of which the foundation is one, one and alone. From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast abysses, ever whirling forth in illimitable radiation. They are intellectual conceptions from the paternal fountain, partaking abundantly the brilliance of Fire in the culmination of unresting time. But, the primary self perfect fountain of the Father pours forth these primogenial Ideas.

These being many ascend flashingly into the shining world, and in them are contained the three Supernals, because it is the operator, because it is the giver of life-bearing Fire, because it filleth the life-producing bosom of Hecate, and it instilleth into the Synoches the enlivening strength of Fire, emdued with mighty power. The Creator of all formed the world, and there was a certain mass of fire and all these self operating He produced, so that the cosmic body might be completely conformed, so that the Cosmos might be manifest and not appear membraneous. And He fixed a vast multitude of inwandering star, not by a strain laborious and hurtful, but to uphold them with a stability void of movement, forcing Fire forward into Fire.' And hereunto is the speech of Axieros."

(**Hegemon** leads Theoricus around position towards **Hiereus**. **Hiereus** as they approach takes Red Lamp in his hand, **Hegemon** and Theoricus halt before him.)

HIEREUS: "Axiokersos the Second Kabir spoke to Kasmillos the candidate and said, 'I am the left Basal Angle of the Triangle of Flame. I am Fire Volcanic and Terrestrial, flashingly flaming through the abysses of Earth; Fire rending Fire penetrating, tearing asunder the curtain of matter; fire constrained, fire tormenting, raging and whirling in lurid storm. By what sign dost thou seek to pass by?'"

HEGEMON: "By the symbol of the Pyramid of Flame."

(**Hegemon** returns to place.)

HIEREUS: "Hear thou the voice of Axiokersos the second Kabir, 'For not in matter did the Fire which is in the beyond first enclose his power in acts, but in Mind; for the former of the fiery world is the Mind of Mind, who first sprang from Mind, clothing the one Fire with the other Fire, binding them together so that he might mingle the fountainous craters while preserving unsullied the brilliance of his own Fire. And thence a fiery whirlwind drawing down the brilliance of the Flashing Flame penetrating the abysses of the Universe, for thence from downwards all extend their wondrous rays, abundantly animating Light, Fire, Ether and the Universe. From Him leaped forth all relentless thunders, and the whirlwind wrapped storm enrolled bosom of the all splendid strength of Hecate, Father begotten and He who encircleth the brilliance of Fire, and the strong spirit of the poles, all fiery beyond.' And hereunto is the speech of Axiokersos."

(**Hiereus** leads Theoricus around to **Hegemon's** position in the southwest, who takes Red Lamp and thus addresses the Theoricus.)

HEGEMON: "Axiokersa the third Kabir spoke to Kasmillos the candidate and said, 'I am the right basal angle of the Triangle of Flame; I am the fire astral and fluid, winding and corruscating through the firmament. I am the life of beings, the vital heat of existence. By what sign dost thou seek to pass by?'"

HIEREUS: "By the symbol of the Pyramid of Flame."

HEGEMON: "Hear thou the voice of Axiokersa the third Kabir. 'The Father hath hastily withdrawn Himself, but hath not shut up his own Fire in his intellectual power. All things are sprung from that one Fire. For all things did the Father of all things perfect, and delivered them over unto the second mind, whom all races of men call First. The mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire. The soul being a brilliant Fire, by the power of the Father remaineth immortal, and is the mistress of Life, and filleth up the many recesses of the bosom of the world the channels being intermixed, therein she performeth the works of incorruptible Fire.' And hereunto is the speech of Axiokersa."

(The **Hegemon** places the Theoricus in the west, between herself and the **Hiereus**, facing the **Hierophant**, takes the Pyramid from the candidate).

HIEROPHANT: "Stoop not down into that darkly splendid world, wherein continually lies a faithless Depth, and Hades wrapped in clouds, delighting in unintelligible images, percipitous, winding, a black ever-rolling abyss, ever espousing a body unluminous, formless and void.

Nature persuadeth us that there are pure demons, and that even the evil germs of matter may alike become useful and good. But, these are mysteries which are evolved in the profound abyss of the Mind.

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

Also, there is the vision of the Fire flashing courser of Light, or also a child borne aloft on the shoulders of the Celestial Steed, fiery or clothed with gold, or naked or shooting with the bow, shafts of Light, and standing on the shoulders of the horse. But, if thy meditation prolongeth itself, thou shalt unite all these symbols in the form of the Lion. Then when no longer are visible unto thee the Vault of the Heavens, the mass of the Earth, when to thee the stars have lost their Light and the lamp of the Moon is veiled when the Earth abideth not, and around thee is the Lightening Flame, then call not before thyself the visible image of the soul of Nature. For thou must not behold it ere thy body is purged by the sacred rites. Since ever dragging down the soul and leading it from sacred things, from the confines of matter, arise the terrible dog-faced demons, never showing a true image unto mortal gaze.

So, therefore, first the priest who governeth the works of Fire must sprinkle with the lustral Water of the loud resounding sea. Labor thou around the Strophalos of Hecate. When thou shalt see a terrestrial demon approaching, cry aloud and sacrifice the stone Mnizourin. Change not the barbarous names of evocation, for they are names Divine, having in the sacred rites a power ineffable.

And when after all the phantoms are banished thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, Hear thou the voice of Fire.' And here unto is the speech of the Kabiri."

(**Hegemon** conducts the candidate to the **Hierophant** and hands Pyramid to the **Hierophant**).

The Pyramid of Flame

HIEROPHANT: "The solid triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of four triangles, three visible and one concealed, which yet use the synthesis of the rest. The three visible triangles represent Fire, Solar, Volcanic and astral, while the fourth represents the Latent Heat. The three words Aud, Aub, Aur refer to the three conditions of Heat: Aud, active; Aub, passive; Aur, equilibrated; whilst Aesch is the name of Fire.

The thirty-first path of the *Sepher Yetzirah*, which answereth unto the letter Shin, is called the Perpetual Intelligence and is so called because it regulateth the motions of the Sun and Moon in their proper order, each in an orbit convenient for it. It is therefore the reflection of the sphere of Fire. The path connecting the material Universe as depicted in Malkuth, with the pillar of Severity on the side of Geburah, through the sephira Hod."

(**Hierophant**, **Hegemon** and Theoricus move to west of the altar.)

Judgment Card

HIEROPHANT: "Before you upon the altar is the twentieth key of the Tarot, which symbolically represents the ideas. To the uninitiated eye it apparently represents the Last Judgement, with an Angel blowing a trumpet and the dead rising from the tombs. But its meaning is far more occult and recondite than this, for it is a glyph of the powers of Fire. The Angel encircled by a rainbow whence leap corruscations of Fire and crowned with the Sun represents Michael, the great Archangel and ruler of Solar Fire. The serpents which leap in the rainbow are symbols of the Fiery Seraphim. The trumpet represents the influence of the Spirit descending from Binah while the banner with the cross refers to the four rivers of Paradise and the letters of the Holy name. He also is Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris. The left hand figure below, rising from the Earth, is Samael, the ruler of Volcanic Fire. He is also Axiokersos, the second Kabir, Pluto and Typhon. The right hand figure below is Anael, the ruler of the astral Light. She is also Axiokersa, the third Kabir, Ceres and Persephone, Isis and Nephthys. She is therefore represented in a duplicate form and rising from the water. Around both these figures dart flashes of lightning. These three principal figures form the Fire Triangle and further represent Fire operating in the other three elements of Air, Earth, and Water. The central lower figure with his back turned and his arms extended in the sign of Theoricus is Aral, the ruler of Latent Heat. He is rising from the Earth as if to receive and absorb the properties of the other three. He rises from the rock hewn cubical tomb which symbolizes the candidate who traverses the path of Fire. The three lower figures represent the Hebrew letter Shin to which Fire is especially referred. The seven Hebrew Yod's allude to the sephiroth operating in each of the planets and to the Schemhamporesch."

(**Hierophant** returns to his place and **Hegemon** leads Theoricus to the west. **Hiereus** comes forward and explains the two Sephirotic Tablets.)

The Sephirotic Tablets

HIEREUS: "The tablet before you represents the ten sephiroth combined in seven palaces. The first palace contains Kether, Chokmah and Binah. The second Chesed, the third Geburah, the fourth Tiphareth, the fifth Netzach, the sixth Hod, the seventh Yesod and Malkuth. This second tablet represents the attribution of the ten sephiroth to the four letters of the Holy name. Kether, as you will observe, is not included therein, but it is symbolized by the uppermost point of Yod. It is the Macroprosopus or Arik Anpin, the Vast Countenance. Chokmah is attributed to Yod, the Father Abba. Binah is attributed to Heh or Aima, the Mother. Vav embraces the six next sephiroth which together form the Microprosopus or Zaur Anpin, the Lesser Countenance. Malkuth is referred to Heh final or the Bride of the Apocalypse."

(The **Hegemon** leads the Theoricus to the south to the tablet of Seven Heavens of Assiah.)

Tablet of Seven Heavens of Assiah

HEGEMON: "These are the Seven Heavens of Assiah. The first is Ghereboth, referred to Chesed, wherein are the Treasures of Blessings. The second is Mekon, referred to Geburah, wherein are the Treasures of the Spirit of Life. The third is Maghon, referred to Tiphareth, wherein are Angels. The fourth is Zebel, referred to Netzach, wherein is the Supernal Altar, whereon Michael the great High Priest sacrificeth the souls of the just. The fifth is Shachaqim, referred to Hod, wherein is the Manna. The sixth is Raquie wherein are the Sun and Moon, the stars and planets, and all the ten spheres; it is referred to Yesod. The seventh is Velun referred to Malkuth. Following this is Shamaim containing 18,000 worlds, and also Gehennah, and the Garden of Eden. The ninth is 18,000 more worlds wherein abide Shekinah and Metatron. And the tenth is Thebel, wherein standeth the Earth between Eden and Gehennah."

(The **Hegemon** leads the Theoricus to the north to the Tablet of the Ten Averse Sephiroth.)

Tablet of Ten Averse Sephiroth

HEGEMON: "Before you are the ten averse and evil sephiroth of the Qlippoth of shells collected into Seven Palaces wherein is the Apocalyptic mystery of the seven heads and ten horns. The Qlippoth of Kether are called Thaumiel, the two contending forces. The Shells of Chokmah are the Ghogiel, Hinderers. Those of Binah are the Satariel, the Concealers. Those of Chesed are the Agshekeloh, the Breakers in Pieces. To Geburah belong the Golahab, the Burners. To Tiphareth the Tagiriron, the Disputers. To Netzach the Gharab Tzerek, the Ravens of Death, dispersing all things. To Hod the Samael, the deceivers. To Yesod the Gamaliel, the Obscene Ones. And the shell of Malkuth is Lilith, the Evil Woman. These Qlipthic names also have many other appellations."

HIEROPHANT: "I have much pleasure in conferring upon you the Title of Lord/Lady of the Thirty-first Path. You will now quit the Temple for a short time and on your return the ceremony of your passage of the thirtieth path will take place.

(Candidate leaves, Temple is properly arranged for the next entrance.)

Second Entrance

HIEROPHANT: "Honored **Hegemon**, you have my command to present the Theoricus with the necessary admission badge and to admit him/her."

(The **Hegemon** goes to the door, opens it, presents the Theoricus with the Greek Cross of the thirteen squares and admits him/her.)

HEGEMON: "Behold, he hath placed his Tabernacle in the Sun."

(The **Hegemon** leads the Theoricus to the northeast and places him before and facing the pillars.)

HIEROPHANT: "Frater/Soror _____, before you in the east are the portals of the thirtieth, twenty-fifth, and the twenty-sixth paths, leading from the grade of Theoricus to those grades which are beyond. Of these the only one now open to you is the thirtieth, which leads to the grade of Practicus. Take in your right hand the Solar Greek Cross, and follow your guide through the path of the Sun.

Unto the intellectual whirlings of Intellectual Fire all things are subservient, through the Will of the Father of All."

(The **Hegemon** leads the Theoricus between the Pillars to the **Hierophant**. **Hierophant** raises red lamp).

HIEROPHANT: "Axieros the first Kabir spoke to Kasmillos the candidate and said, 'I am the Sun in greatest elevation, bringing upon the Earth the ripening heat, fructifying all things, urging forward the growth of vegetable nature. Life giving, Light producing, crowning summer with the golden harvest and filling the lap of plenteous Autumn with the purple vintage of the Vine.' Thus far is the voice of Axieros."

(The **Hegemon** leads the Theoricus around to the **Hiereus** and halts before him. The **Hiereus** raises the red lamp).

HIEREUS: "Axiokersos the second Kabir spoke to Kasmillos the candidate and said, 'I am the Sun in greatest depression beneath the equator, when cold is greatest and heat is least, withdrawing his Light in darkening winter, the dweller of mist and the storm.' Thus far is the voice of Axiokersos."

(The **Hegemon** leads the Theoricus around to **Hegemon's** position at altar, facing **Hiereus** raises the red lamp).

HEGEMON: "Axiokersa the third Kabir spoke to Kasmillos the candidate and said, 'I am the Sun at Equinox, initiating summer and heading winter, mild and genial in operation, giving forth or withdrawing the vital heat of life.' Thus far is the voice of Axiokersa."

(The **Hegemon** places the Theoricus in the west between herself and the **Hiereus**, facing the **Hiereus** and takes from him the Solar Greek Cross.)

HIEROPHANT: "The Father of all congregated the Seven Firmaments of the Cosmos, circumscribing the Heaven with Convex form. He constituted a Septenary of wandering existences suspending their disorder in well disposed zones. He made them six in number and for the seventh he cast into the midst thereof the Fire of the Sun; into that center from which all lines are equal. That the swift Sun may come around that center, eagerly urging itself towards that center of resounding Light. As rays of Light his locks flow forth, stretching to the confines of space. And of the Solar circles, and of the Lunar clashings and of the Aerial recesses; the Melody of Ether, and of the Sun and of the passages of the Moon and of the Sun is in the Supramundane Orders, for therein a solar world and endless Light subsists. The Sun more true measureth all things by time, for he is the time of time. And his disc is in the starless above, the Inerractic Sphere, and he is the center of the Triple World. The Sun is Fire and the dispenser of Fire. He is also the channel of the higher Fire, Aether, Sun, and the Spirit of the Moon, ye are the leaders of Air. And the great goddess bringeth forth the vast Sun, and the brilliant Moon, and the wide Air, and the Lunar course and the Solar Pole. She collecteth it receiving the Melody of Ether, and of the Sun, and of the Moon, and of whatsoever is contained by Air. Unwearied doth nature rule over the worlds and works, so that the periods of all things may be accomplished. And above the shoulders of that Great Goddess is Nature in her vastness exalted.' Thus far is the voice of the Kabiri."

(The **Hegemon** conducts the Theoricus to the **Hierophant** and hands to latter the Solar Greek Cross.)

The Solar Greek Cross

HIEROPHANT: "The Solar Greek Cross is formed of thirteen squares which fittingly refer to the Sun's motion through the zodiac. These signs being further arranged in the arms of the cross according to the four elements with the Sun in the center represent that luminary as the center of the whole.

The thirtieth path of the *Sepher Yetzirah* which answereth unto the letter Resh is called the Collecting Intelligence. It is so called because from it astrologers deduce the judgement of the stars, and the celestial signs, and the perfections of their science according to the rules of their revolutions. It is therefore the reflection of the sphere of the Sun and it is also the path connecting Yesod with Hod, Foundation with Splendor."

(The **Hierophant**, Theoricus and **Hegemon** come to the west of the altar.)

The Sun Card

"Before you upon the altar is the nineteenth key of the Tarot which symbolically resumes these ideas. The Sun has twelve principal rays which represent the twelve signs of the zodiac. They are alternatively waved and salient, symbolizing the alternation of the masculine and feminine nature. These are again subdivided into thirty-six rays representing the thirty-six Decanates or sets of ten degrees in the zodiac and again further subdivided into seventy-two Quinaries or sets of five degrees. These withhold their places in the seventy-two fold name Schemhamphoresch.

Thus the Sun itself embraces the whole creation in its rays. The seven Hebrew Yods on each side falling through the air refer to the Solar influence descending. The wall is the circle of the zodiac and the stones are its various degrees and divisions. The two children standing respectively on Water and Earth represent the generating influence of both elements brought into action by the rays of the Sun. They are the two inferior and passive elements, as the Sun and the Air above them are the superior and active elements of Fire and Air. Furthermore, these two children resemble the sign Gemini which unites the earthly sign of Taurus with the watery sign of Cancer. This sign was used by the Greeks and Romans and referred to Apollo, or the Sun."

(**Hierophant** returns to place and **Hegemon** leads Theoricus to the west.)

Diagram of Astrological Symbol of Planets

HIEREUS: (Showing the first Tablet) "The Astrological symbols of the planets are derived from the three primary forms of the Circle, the Crescent, and the Cross either singularly or in combination. The Circle denotes the Sun and gold. The Crescent denotes the Moon and silver. Each is respectively analogous to the red and the white alchemical natures. The Cross is the symbol of corrosion and the corrosion of metals is usually of the complementary color to that which they naturally approximate. Thus copper, which is reddish, becomes green in verdigris, etc.. Mercury is the only symbol which unites these primary forms in one symbol. Saturn is composed of the Cross and the Crescent, symbolizing that lead is corrosive externally and Lunar internally. Jupiter is the reverse. Mars is solar internally while Venus is the opposite, for copper is externally of the nature of gold, but internally corrosive. The name of the sphere of Venus in Hebrew, Nogah, denotes external splendor. This shows the true and genuine attribution of the Tarot trumps to the Hebrew alphabet which has long been a secret among the initiates and which should be carefully concealed from the outer world. As a manuscript lecture on this subject is circulated among the members of the grade of Practicus, I shall no further enter into its explanation."

(The **Hegemon** leads the Theoricus to the tablet in the south.)

Tablet of the Olympic/Planetary Spirits

HEGEMON: "Before you is the Tablet of the Olympic or Aerial Planetary Spirits with their seals. Arathor of Saturn, Bethor of Jupiter, Phalegh of Mars, Och of the Sun, Hagith of Venus, Ophiel of Mercury, and Phul of the Moon."

(The **Hegemon** Leads the Theoricus to tablet in the north.)

Diagram of the Geomantic Figures of Intelligences

"This shows you the geomantic figures with their ruling intelligences and Genii, and also the talismanic symbols allotted to each geomantic figure. These symbols are derived by drawing lines to the points composing them to form mathematical figures therefrom."

HIEROPHANT: "I have much pleasure in conferring upon you the Title of Lord/Lady of the Thirtieth Path. You will now quit the Temple for a short time and on your return the ceremony of your reception into the grade of Practicus will take place."

(The Theoricus leave the Temple.)

Third Entrance

HIEROPHANT: "Honored **Hegemon**, instruct the Theoricus in the proper alarm, (Knock I III I III), present him with the necessary admission badge, (Cup of Stolistes) and admit him/her. (Done.) Place the Theoricus before the portal of the thirty-first path by which he/she has symbolically entered this grade from the grade of Zelator. (Done, Shin.) Place the Theoricus now before the portal of the thirtieth path by which he/she has symbolically entered this grade from the grade of Theoricus." (Done. r)

(The **Hegemon** leads the Theoricus with the Badge of the Stolistes facing the pillars.)

HIEREUS: "By what symbol dost thou enter herein?"

HEGEMON: "By the peculiar emblem of the Stolistes, which is the Cup of Water."

(**Hegemon** gives emblem to **Hiereus**.)

HIEREUS: "The Cup of the Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the sephiroth, exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the Caduceus, it further represents the three elements of Water, Air, and Fire. The crescent is the Water which is above the firmament. The circle is the firmament. The triangle is the consuming Fire below which is opposed to the Celestial Fire symbolized by the upper part of the Caduceus."

(The **Hiereus** places admission badge aside. The **Hegemon** leads the Theoricus up to the altar and then returns to her place. The **Hiereus** and **Hegemon** face inward towards the altar.)

Diagram of the Garden of Eden Before the Fall

HIEROPHANT: (Rising and facing inwards to the altar.) "Before you is represented the symbolism of the Garden of Eden. At the summit are the Supernal Sephiroth summed up and contained in Aima Elohim, the Mother Supernal, the woman of the twelfth chapter of the Apocalypse clothed with the Sun and the Moon under her feet and upon her head the Crown of twelve stars, Kether. And whereas the name Tetragrammaton is joined to the Elohim when it is said, 'Tetragrammaton Elohim planted a garden eastward in Eden, so this represents the power of the Father joined thereto in the glory from the face of the ancient of days. In the Garden were the Tree of Life, and the Tree of the Knowledge of Good and Evil, [which latter] is from Malkuth, the lowest sephira between the rest of the sephiroth and the Kingdom of the Shells, [which the latter] is represented by the great Red Dragon coiled beneath having seven heads [the Seven Infernal Palaces] and ten horns [the ten averse sephiroth contained in the Seven Palaces]. And a river Nahar went forth out of Eden [namely the Supernal Triad], to water the Garden [the rest of the sephiroth] and from thence it was divided into four heads in Daath whence it is said, 'In Daath the depths are broken up, and the clouds drop down dew.'

The first head is Pison which flows into Geburah where there is gold. It is the river of Fire. The second head is Gihon, the river of Waters flowing into Chesed. The third is Hiddikel, the river of Air flowing into Tiphareth. And the fourth river which receiveth the virtue of the other three is Euphrates which floweth down upon Malkuth, the Earth.

This river going forth out of Eden is the river of the Apocalypse, of Waters of Life, clear as crystal, proceeding out of the Throne of God and the Lamb, on either side of which was the Tree of Life bearing twelve manners of fruit. And thus do the rivers of Eden form the cross. And on that cross the great Adam, the Son, of who was to rule the nations with a rod of iron is extended from Tiphareth, and his arms stretch out to Gedulah and Geburah. In Malkuth is Eve, the completion of all, the Mother of all, and above the Universe she supporteth with her hands the eternal pillars of the sephiroth. Above the shoulders of that great Goddess is Nature in her vastness exalted. The grade of Practicus is referred to the sephira Hod and the thirtieth and thirty-first paths which are those of Resh and Shin are bound thereto."

The Grade Sign

"The sign of this grade is thus given. Stand with the heels together. Raise the arms till the elbows are level with the shoulders. Bring the hands across the chest touching the thumbs and tips of fingers, thus forming a triangle apex downwards. This represents the element of Water to which this grade is attributed and also the Waters of Creation.

The Grand Word is Elohim Tzabaoth which means, 'The Elohim of Hosts and of Armies.' The Mystic Number is thirty-six and from it is formed the password of this grade which is Eloah, one of the Divine names. It should be lettered separately when given.

Unto this grade and unto the sephira Hod, the eighth path of the *Sepher Yetzirah* is referred. It is called the Absolute or Perfect Path because it is the means of the Primordial which hath no root to which it may be established, except in the Penetralia of that Gedulah (Magnificence) which emanates from the subsisting properties thereof.

This grade is especially referred to the element of Water and the great Watchtower or Terrestrial Tablet of the West forms one of its principal emblems."

(The **Hierophant** goes to it followed by the Theoricus.)

The Watchtower of the West

"It is known as the second or Great Western Quadrangle, the Tablet of Water, and it is one of the four Great Tablets delivered unto Enoch by the Great Angel Ave.

From it are drawn the three Holy Secret Names of God Mph Arsl Gaiol which are borne upon the Banners of the West and also numberless Divine and Angelic names which appertain unto the element of Water. The meanings of the tablet of Earth and Air were explained to you in the preceding grades."

(The **Hierophant** and Theoricus turn towards the altar, the **Hierophant** indicates the cross and triangle on the altar.)

The Cross and Triangle

"The cross above the triangle represents the power of the Spirit of Life rising above the Triangle of the Waters and reflecting the Triune therein as further marked by the lamps at the angles. The cup of water placed at the junction of the cross and triangle represents the maternal letter Mem." (Hierophant returns to throne.) (Hegemon removes diagram on stand.)

"The portals in the east and southeast are the paths which conduct to the higher while that in the south leads to the grade of Philosophus, the highest grade of the First Order."

The Kamea of Mercury

(**Hiereus** picks up Kamea from north altar and shows it to Theoricus.)

"This grade is also related to the planet Mercury. Its Kamea or mystical square is formed of sixty-four squares containing the numbers from one to sixty-four arranged so as to show the same sum each way. Its ruling numbers are 8, 64, 260, and 2080. This tablet shows the mystical seals and names drawn from the Kamea of Mercury. The seals are formed from lines drawn to certain numbers upon the square. The name answering to 8 is Asboga. Those answering to 64 are Din, Judgement, and Doni. The name answering to 260 is Tiriël, the Intelligence of Mercury. Lastly, that answering to 2080 is Taphthartharath, the name of the spirit of Mercury. On this tablet is shown the meaning of the symbol of Mercury when inscribed upon the Tree of Life. It embraces all but Kether and the horns spring from Daath, which is not a sephira, but rather the conjunction of Chokmah and Binah."

(The **Hegemon** turns the Theoricus facing west. **Hiereus** goes to the west.)

Tablet of the Seven Planets

HIEREUS: (Points at it.) "This tablet before you shows the seven planes of the Tree of Life answering to the seven planets. Thus, Saturn answers to Kether, Jupiter to Chokmah and Binah, Mars to Chesed and Geburah, the Sun to Tiphareth, Venus to Netzach and Hod, Mercury to Yesod, and Luna to Malkuth. The second tablet (points) shows the four planes corresponding to the elements, the four worlds, and the letters of the Holy name."

Tablet of Alchemical Mercury

HEGEMON: (Leading the Theoricus to the tablet in the South.) "This tablet shows you the meaning of the Alchemical Mercury on the Tree of Life of the first form of the Alchemical Sephiroth. Here again it embraces all but Kether. The Radix Metallorum, the triple foliation at the bottom of the Cross, refers to Fire symbolized by the addition of the sign Aries thereto, and it further alludes to the three principles of Sulfur, Mercury and Salt."

(The **Hegemon** leads the Theoricus to the tablet in the north).

Tablet of Planets on Symbol of Mercury

"The Tablet before you represents the symbol the planets resumed in a Mercurial figure. In gradual descent we obtain Luna, Mars, Sol, Venus, and below, Saturn and Jupiter, right and left."

(The **Hegemon** places the Theoricus in the west facing the **Hierophant** and the **Hegemon** returns to her position.)

HIEROPHANT: "I now congratulate you on having passed through the ceremony of the grade of Practicus and in recognition thereof I confer upon you the Mystic Title of Monocris de Astris, which means the Unicorn of the Stars, and I give you the symbol of Mayim which is the Hebrew name for Water. Take your position in the south."

(**Hierophant** gives out grade patches.)

"In the name of Elohim Tzabaoth, I now declare that you have been duly advanced to the grade of Practicus. And have been deemed Lord/Lady of the Thirtieth and Thirty-first Paths. Before you are eligible for advancement to the grade of Philosophus, you must be thoroughly and genuinely perfect in certain subjects and have been engaged in the contemplation of the Mysteries revealed in this grade. When you are thoroughly and genuinely perfect, you must signify the same by letter to Scribe as in the preceding grade.

Closing

(**Hierophant** knocks once.)

HIEROPHANT: " Fraters and Sorors of the Hermetic Order of the Golden Dawn, assist me to close the Temple in the grade of Practicus. Honored **Hegemon**, see to it that this Temple is properly guarded."

(**Hegemon** secures portals.)

HEGEMON: "Very Honored Hierophant, the Temple is properly guarded."

(**Hierophant** knocks once.)

HIEROPHANT: "Let us adore the Lord and King of Water. All face east.
Let Elohim Tzabaoth be praised unto the countless ages of time. Amen."

(All give Practicus Grade Sign.)

(**Hierophant** goes to tablet of Water.)

"All face west.

Fraters and Sorors, join me in the prayer of the Undines or Water Spirits.

Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven and who enclosest the subterranean Waters in the cavernous hollows of Earth; King of the Deluge and of the rains of spring; Thou who openest the sources of the rivers and of the fountains, Thou who commandest moisture which is as it were the blood of the earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us thy mobile and changeful creatures in the great Tempests of the Sea, and we shall tremble before Thee. Speak to us also in the murmur of the limpid waters and we shall desire thy love. O Vastness wherein all the rivers of being seek to lose themselves, which renew themselves ever in Thee, O thou ocean of infinite perfections, O height which reflectest Thyself in the depth, O depth which exhalest thyself into the height, lead us into the true life through intelligence and through love. Lead us unto immortality through the sacrifice, so that we may be found worthy to offer one day unto Thee, the Water, the blood and the tears, for the remission of sins. Amen!"

(Making with his sceptre the corresponding Banishing Pentagrams in the air in front of tablet.)

"Depart ye in peace unto thine own abodes and habitations and may the blessings of El and Yehashua Yehovasha be upon you. Be there ever peace between you and us and be ye ready to come when ye are called until we meet again.

In the name of Elohim Tzabaoth, I declare this Temple closed in the grade of Practicus."

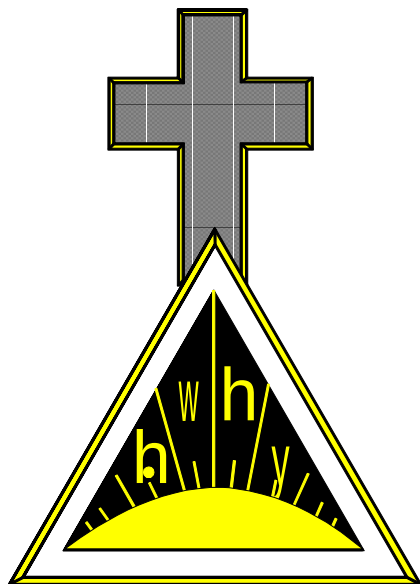
Hierophant knocks \ III / III.

Hiereus knocks \ III / III.

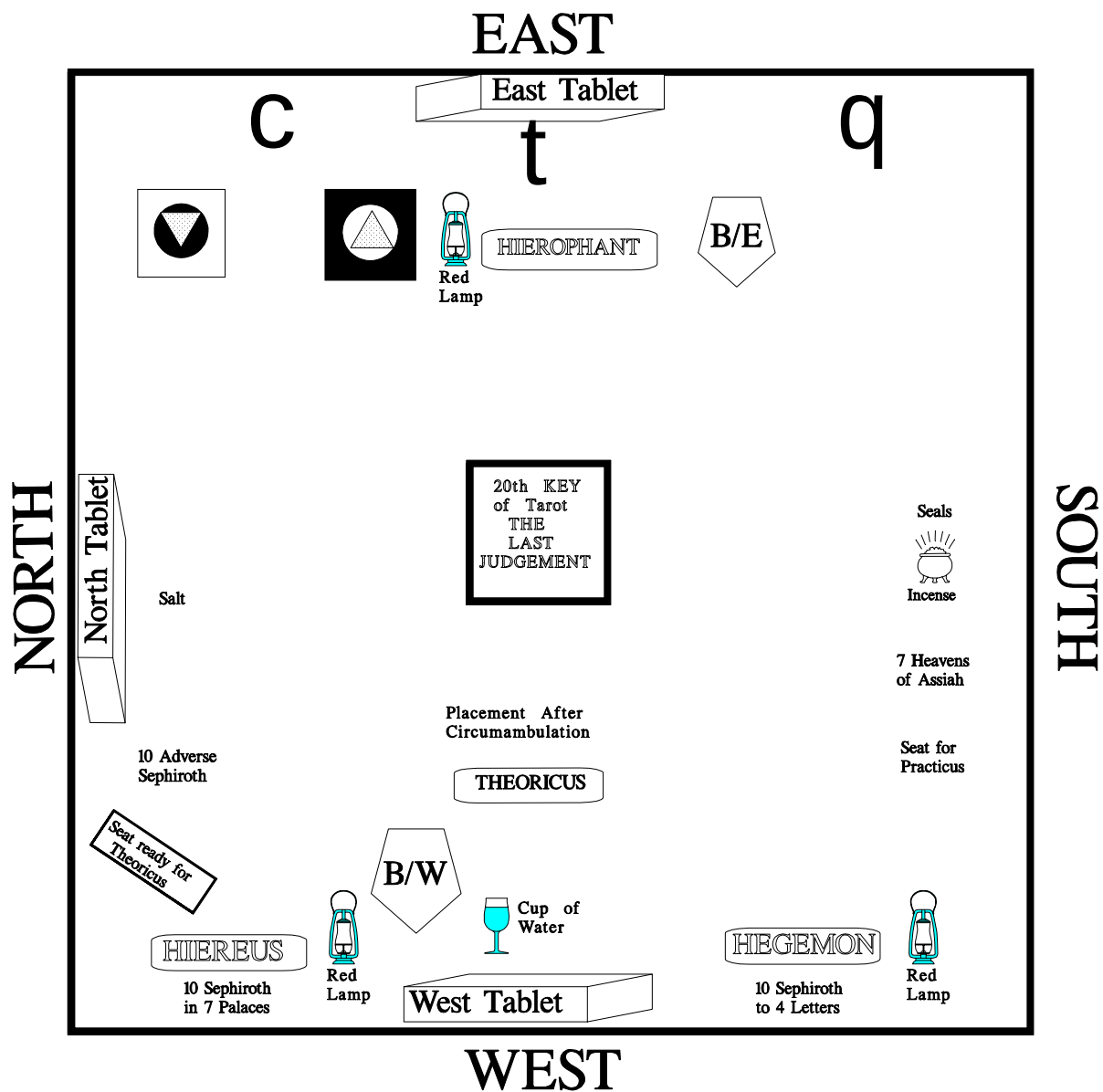
Hegemon knocks \ III / III.

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TEMPLE ARRANGEMENT
FOR THE PATH OF c



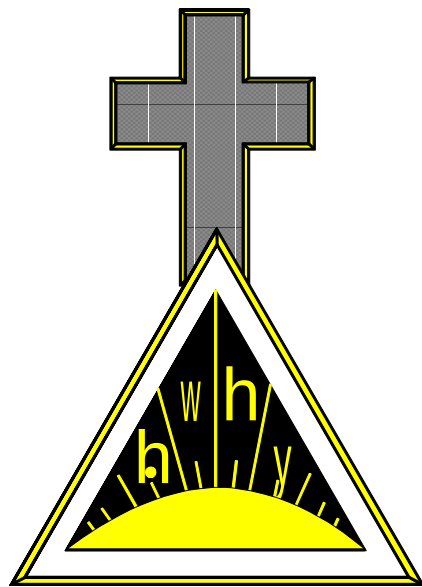
PRACTICUS 3=8



Temple Arrangement for C

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

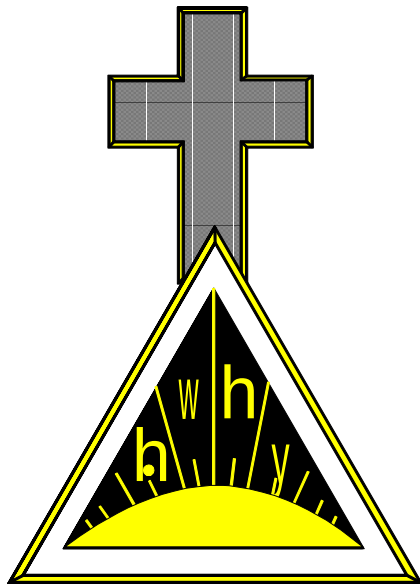
TEMPLE ARRANGEMENT
FOR THE PATH OF r



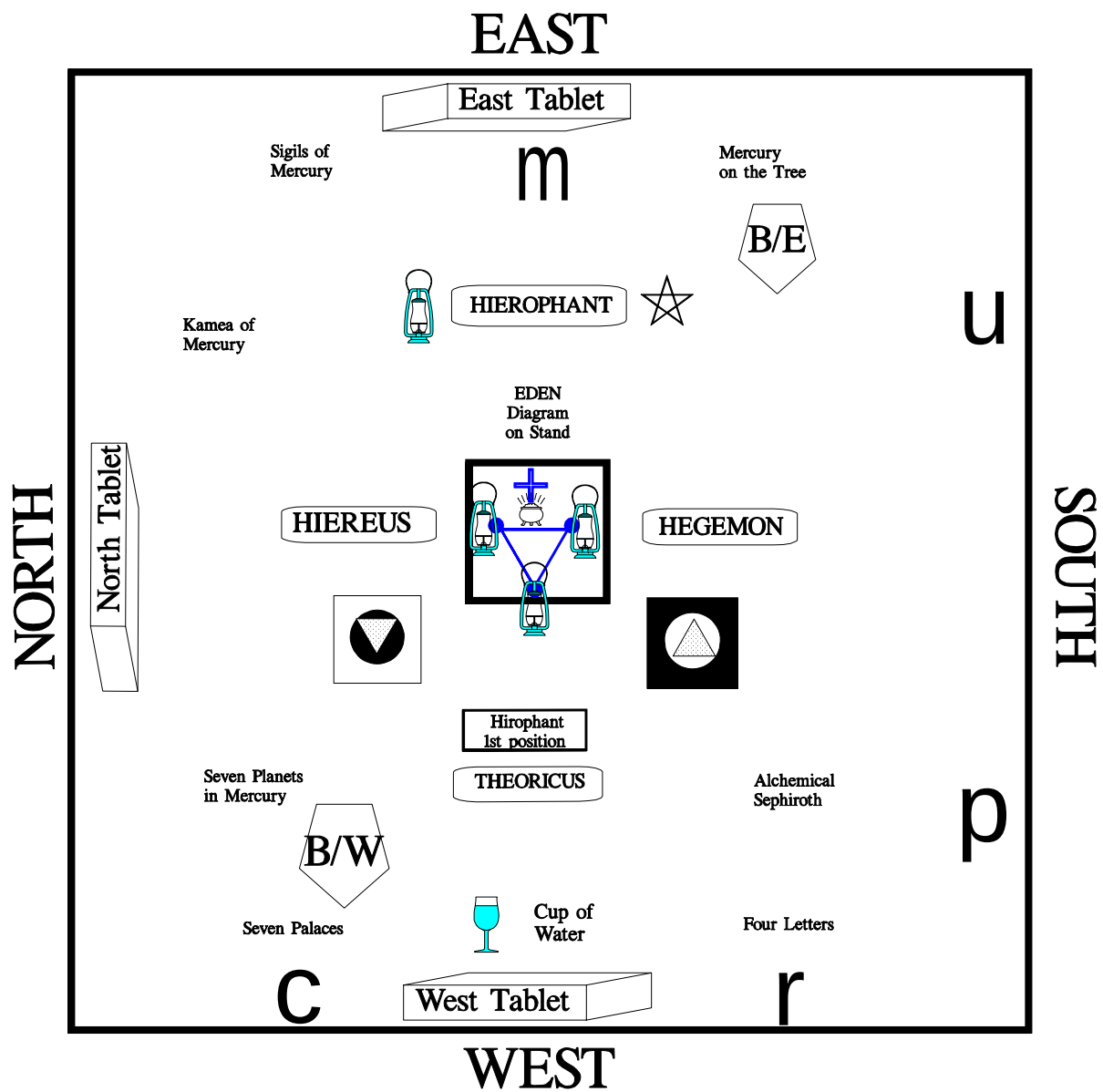
PRACTICUS 3=8

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TEMPLE ARRANGEMENT
FOR ENTERING dwh



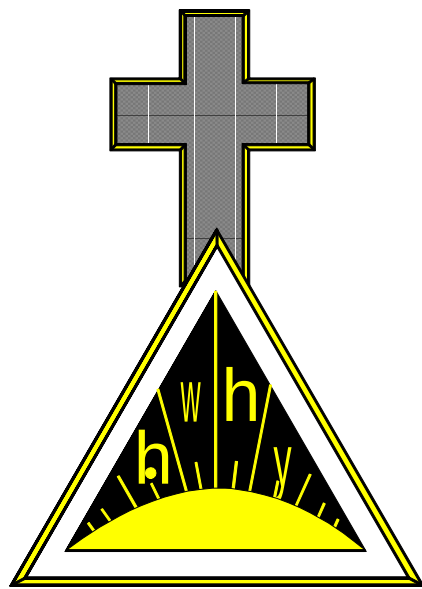
PRACTICUS 3=8



Temple Arrangement for dwh

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**BASIC TEMPLE SYMBOLISM
OF THE PRACTICUS GRADE**



PRACTICUS 3=8

The Temple is arranged in the beginning for the thirty-first path. The Hierophant calls the Temple together: "Fraters and Sorors of the Temple of Isis Mighty Mother of the Hermetic Order of the Golden Dawn, assist me now to open the Temple in the 3=8 grade of Practicus, etc.." It is in this grade that the Temple officers are reduced to only three in number, those of the primary officers of Hierophant, Hiereus and Hegemon. The Hierophant then asks what element the grade is attributed to and the Hegemon responds, "To the element of Water." The Hierophant then asks which planet the grade refers to and the Hiereus responds, "To the planet of Mercury." Then the Hierophant asks what paths it is attached to, and the Hegemon responds, "The thirty-first and thirtieth paths of c and r." The Hiereus will then go on to say that the thirty-first path is the reflection of the sphere of Fire. The 30th path alludes to the reflection of the sphere of the Sun. This is pointed out by the Hegemon.

Let us pause for a moment and make one thing clear. As we enter the grade of Water, we must be prepared through the element of Fire, whereas later on, as we enter the grade of Fire, we will be prepared for the entrance of that grade through the element of Water.

The Hierophant then invokes the Lord and King of Water, *tʷabx ʷhla*, the Archangel of Water, *layrbg*, the three secret names of Water borne upon the banners of the West, MPH ARSL GAIOL, and finally the Great King of the West, Raagiosl. At this point the element of Water is sufficiently invoked into the Temple, creating a very powerful portal into this element. The candidate is ready to be brought in.

The candidate must first traverse the thirty-first path, the path of c. The candidate will carry as his entrance badge into the thirty-first path of c the Solid Triangular Pyramid. The nature of this symbol can be ascertained in a separate lesson. The Hierophant then instructs the candidate, after basic reaffirmations of vows are taken, to hold the Pyramid of Flame in his hand and to follow the guide Axiokersa, the Kabir who leads through the path of Fire. This is a new twist compared to the other grade initiations, for now the candidate will be exposed to the Kabiric mysteries for the first time. The nature is of fire as the candidate meets with Axieros the first Kabir. Axieros says, "I am the apex of the Pyramid of Fire, I am the Solar Fire pouring forth its beam upon the lower world, etc.." Axieros is directing his comments to Kasmillos, who is the candidate. In further study of the Kabiric mysteries, we find that these Kabirs are really brothers who are inter-related. These mysteries took place in Greece at about the same time as the Eleusinian Mysteries.

Axieros, the first Kabir, delivers a very long and powerful statement unto Kasmillos about the mind of the Father or the "Brilliance of Fire in the culmination of unresting time." This can be examined more closely in the ritual itself and in fact should be. Next, the Hegemon leads the Theoricus to the seat of the Hiereus who is taking the role of one of the Kabiric brothers, Axiokersos, the second Kabir. He begins to speak to Kasmillos, "I am the left basal angle of the Triangle of Flame. I am of the Fire Volcanic and Terrestrial, etc.." As the candidate circumambulates around the Temple, he/she is allowed to pass because he holds the entrance badge of the grade, the Pyramid of Flame. When the candidate traverses the thirty-first path, he meets up with the Hegemon who also rises with the lamp in her hand and says, "I am Axiokersa, the third Kabir." She goes on to point out that she is the right basal angle of the Triangle of Flame, the Fire Astral and fluidic in nature. It is here that the Hegemon places the

Theoricus in the seat of the West facing the Hierophant and a long lengthy speech takes place by the Hierophant who recites portions of the Chaldean Oracles: "Stoop not down into the darkly splendid world, etc.." Later these will be studied in the Philosophus grade in-depth. This speech should be examined because in it are some very important instructions by the Hierophant to the candidate such as, "Do not change the barbarous names of evocation." The Hierophant then goes on to explain the Solid Triangular Pyramid and its nature. This can be read in the grade lesson on the symbol and in the initiation also.

The candidate is introduced to the twentieth key of the Tarot which is the path of c, the Tarot card being the Judgment card. The symbolism should be examined in-depth in the Practicus Initiation. In the card we find the Great Angel Michael represented as the ruler of Solar Fire. Also, the esoteric nature of the card can be closely examined by studying the lesson on the path of c, the Judgement card. The candidate is asked to quit the Temple for a short time while the Temple is re-arranged for the candidate's re-entrance into the path of r.

The entrance badge for entry into the path of r is the Cubical Greek Cross of Thirteen Squares with the sign of Sol in the center. This particular symbol can be examined in-depth and be meditated on as well in a separate lesson in this book.

This is a rough overview of the initiation. You will need to study it to understand the symbology contained in the initiation. The initiation will be studied in-depth in higher grades as to the magical formula of it.

The candidate is now introduced to the nineteenth key of the Tarot which is the Sun card, the path of r. The various symbolism of the card is then explained to the candidate. This can be examined in the initiation itself and also in the lesson on the Major Arcana Series, the path of r, the Sun card.

The candidate is now asked to quit the Temple for a short time. Upon his return, the Temple has been arranged for his re-admission into the sephira of Hod.

The candidate is then brought back into the Temple holding the entrance badge for the entrance into Hod, the cup of the Stolistes. The Hieres will then question the candidate, "By what symbol does thou enter herein." The Hegemon responds, "By the particular emblem of the Stolistes, the cup of water." The Hieres then goes on to explain the symbolism of the cup of the Stolistes and its relation to the Laver of Moses and the Sea of Solomon and how it relates to the Qabalistic Tree of Life. This particular symbolism again can be studied in-depth in the initiation itself and also in the lesson on the cup of the Stolistes.

The next point is the symbolism of the Garden of Eden. This particular symbolism is very appropriate for this grade. Again, this symbolism can be understood by reading about it in the Practicus initiation.

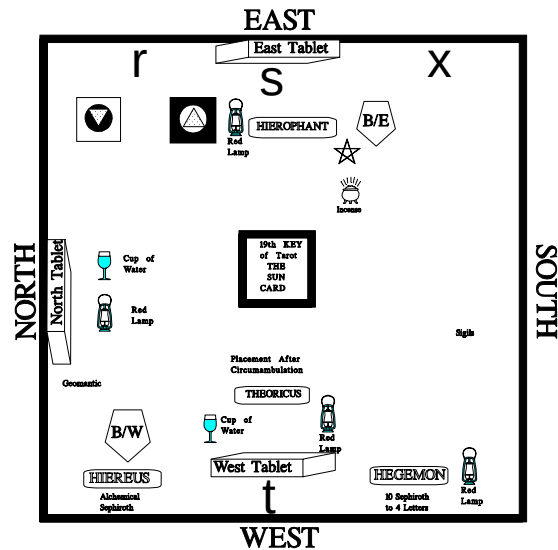
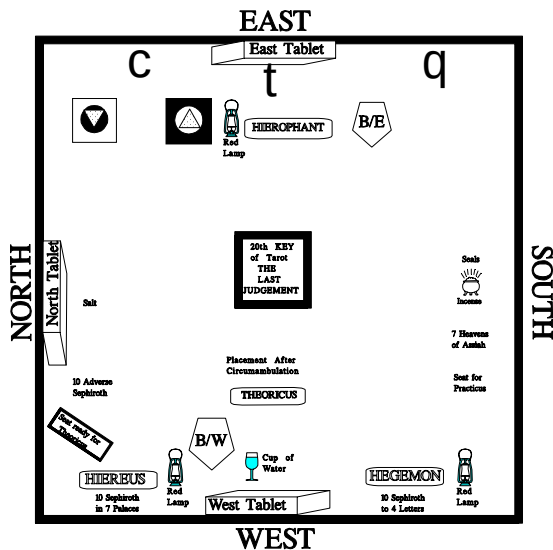
The grade sign is given and then the mystic number. The Grand Word is $\text{t}\aleph\text{abx}\backslash\text{yh}\text{la}$, which means Lord of Hosts. The mystic number is thirty-six and from it is formed the pass word which is Eloah, which should be given separately as Aleph, Lamed, and Heh.

This grade is attributed to the sephira of Hod. The distinguishing grade sash for this particular grade is described in the lesson of the same name. The Mystical Title

"Monacris de Astris," is bestowed by the Hierophant on the candidate, which means "Unicorn of the Stars."

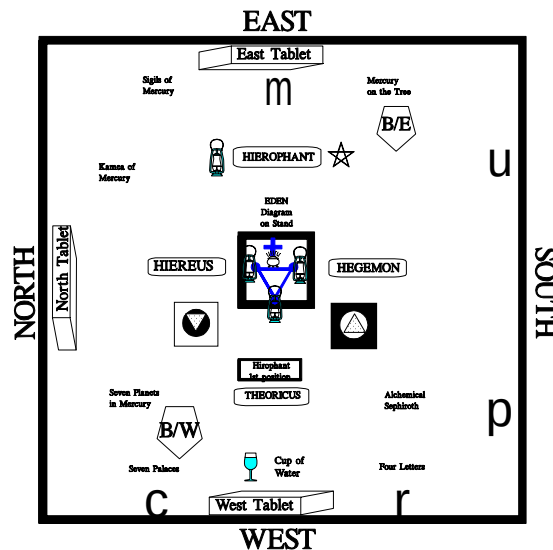
The Hierophant, Hegemon, and the Hieres proceed to close the Temple in the grade of Water.

This particular initiation should be studied in-depth to get a definite understanding of it.



Temple Arrangement for C

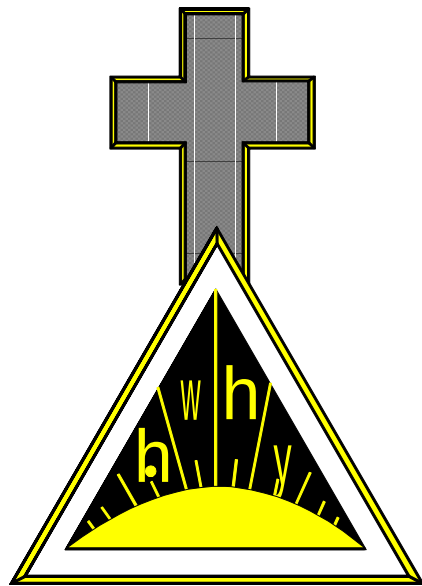
Temple Arrangement for r



Temple Arrangement for dwh

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**THE TETRAHEDRON OR
SOLID TRIANGULAR
PYRAMID**

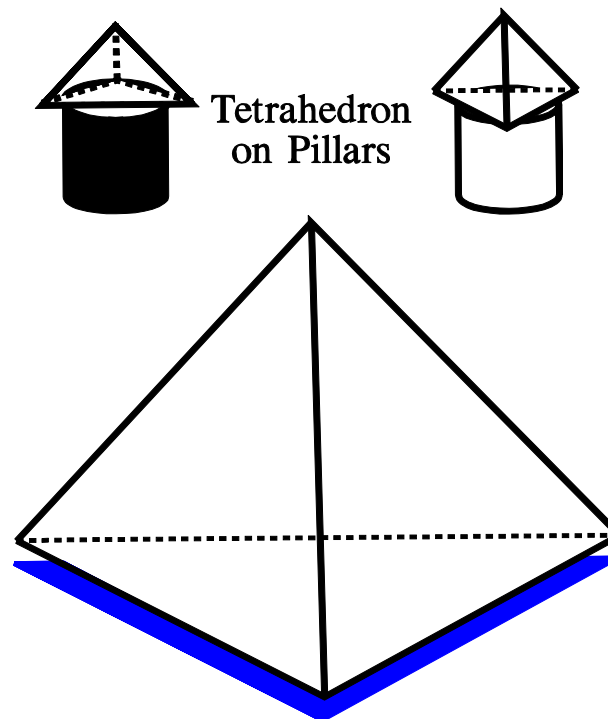


PRACTICUS 3=8

The solid triangular pyramid, otherwise known as the Tetrahedron, or referred to in the initiation of Practicus as the Pyramid of Flame, is an appropriate admission badge for entrance to the path of c, the 3=8 grade of Practicus. This tool becomes a very powerful symbol for Fire because it represents various types of Fire. The symbol itself is formed of four triangles, three of which are always visible, and one which is always concealed. The one that is concealed is a combination or accumulation of the other three sides.

The aspects of the Tetrahedron that are visible represent Solar, Volcanic, and Astral Fire. The basal triangle represents latent heat. Active Fire is referred to as Aud. Passive Fire is Aub. Equilibrated Fire is referred to as Aur. The name of Fire is Aesch.

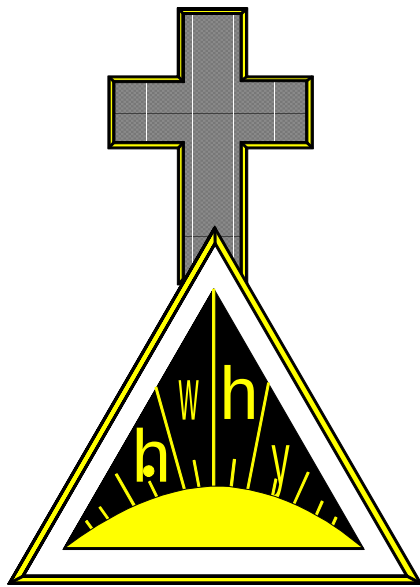
The thirty-first path of c, stretching from t w k l m into d w h, is an extremely important path, and as such the *Sepher Yetzirah* refers to it as Perpetual Intelligence. The reason that it is referred to as such is because this path is responsible for regulating the motion of the Sun and the Moon in their proper order. Let us not think in terms of the Sun and Moon as literal, but rather as aspects of the human personality that can be broken down into masculine and feminine. The regulation that takes place on the path of c is always directed toward initiating the student's personality toward the Divine Self.



Pyramid of Flame

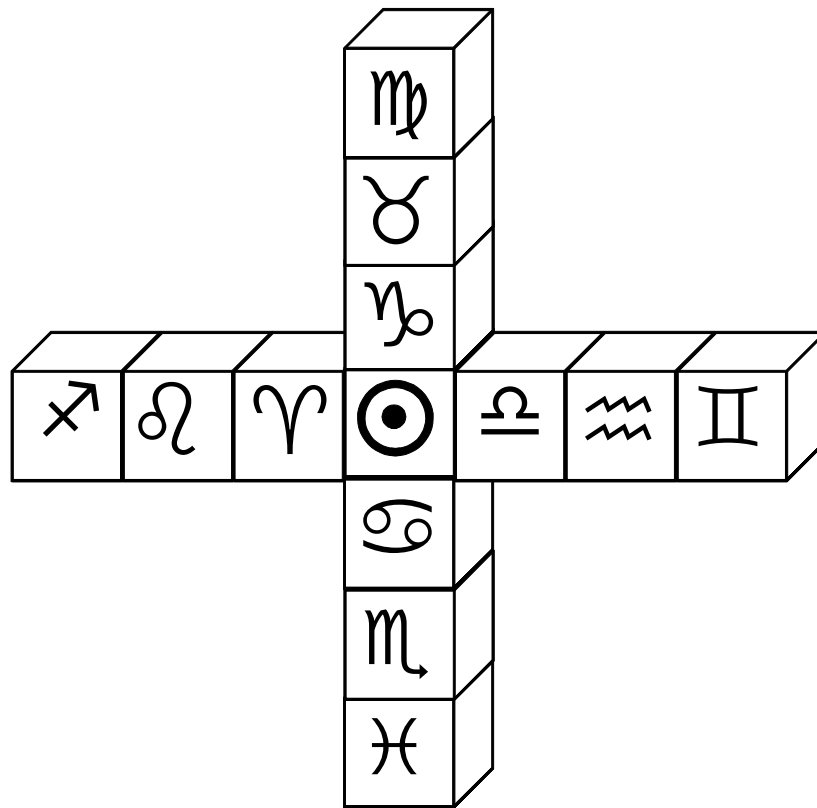
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THE SOLAR GREEK CROSS
OF THIRTEEN SQUARES



PRACTICUS 3=8

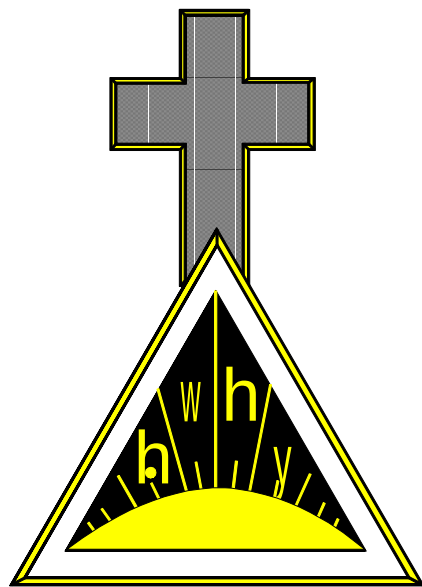
The Solar Greek Cross of Thirteen Squares is the entrance badge unto the path of r. r is called the Collecting Intelligence because it is from here that Astrologers are able to deduce and discern the judgment of the stars and celestial signs. It is also part of Cosmic consciousness, if you will, and therefore it is called the highest intellectual path on the Qabalistic Tree of Life. The Solar Greek Cross is formed into thirteen squares which refer to the Sun's motion through the zodiac. You will notice that the celestial signs are arranged on the arms of the cross and they are placed according to the direction of the four elements. The Sun is in the center and therefore is the Collecting Intelligence of all of them. This is a beautiful symbol to meditate on.



The Solar Greek Cross of 13 Squares

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THE CUP OF THE
STOLISTES
ADMISSION BADGE INTO
d w h



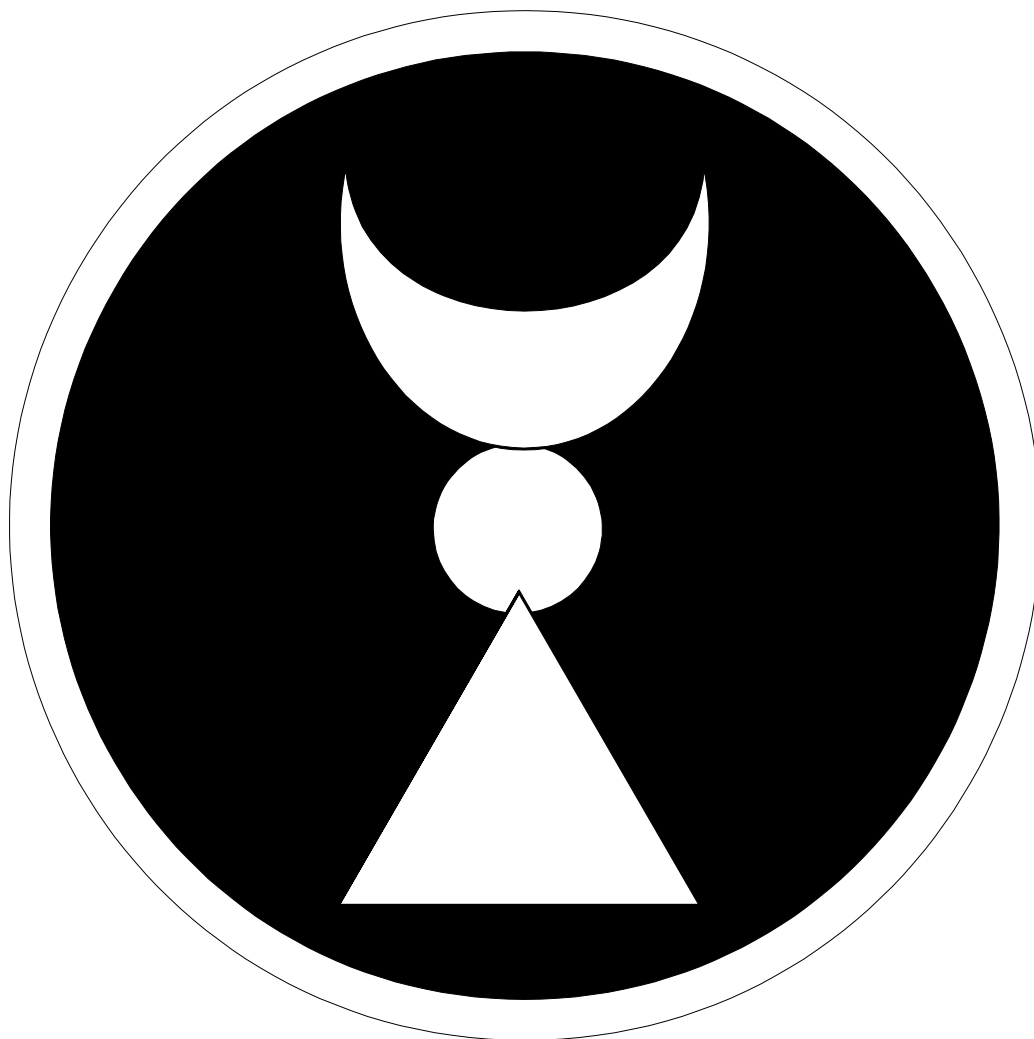
PRACTICUS 3=8

It is the cup of the Stolistes, the symbol of the Lamen in the Hall of the Neophyte, that acts as the entrance badge into the watery temple of d̄w̄h. This badge partakes of the ancient symbolism of the Laver of Moses, as well as the Sea of Solomon.

When it is overlaid on the Qabalistic Tree of Life, it embraces nine sephiroth exclusive of the sephira of r̄ t̄ k̄. There are three elements that are depicted on the cup of the Stolistes. They are Water, Air, and Fire. The crescent alludes to Water which is above the firmament. The circle in the center is the firmament, and the triangle is the consuming Fire below. Do not confuse the consuming Fire below with the Celestial Fire formed by the upper part of the Caduceus Wand. These are two separate types of Fire.

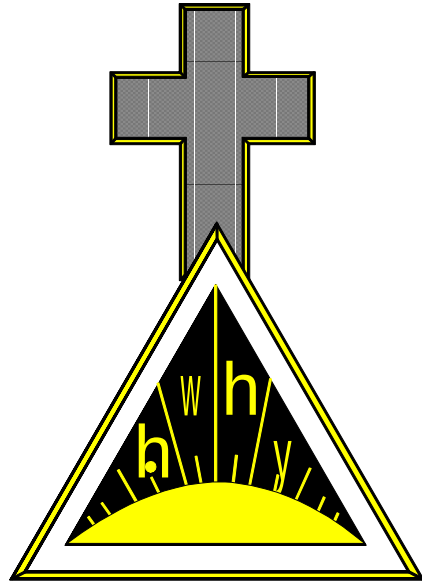
The cup is a symbol of spiritual receptiveness, the desire to open one's self up spiritually, and as such should be meditated on regularly in this grade, thus allowing yourself to become the cup and to open yourself up to the Celestial Waters.

In a sense, the cup becomes an effervescent endless flow of the Laver of Waters or collector of the Celestial Waters, and as such the initiate can later learn to access these waters to aid his own spiritual development and growth.



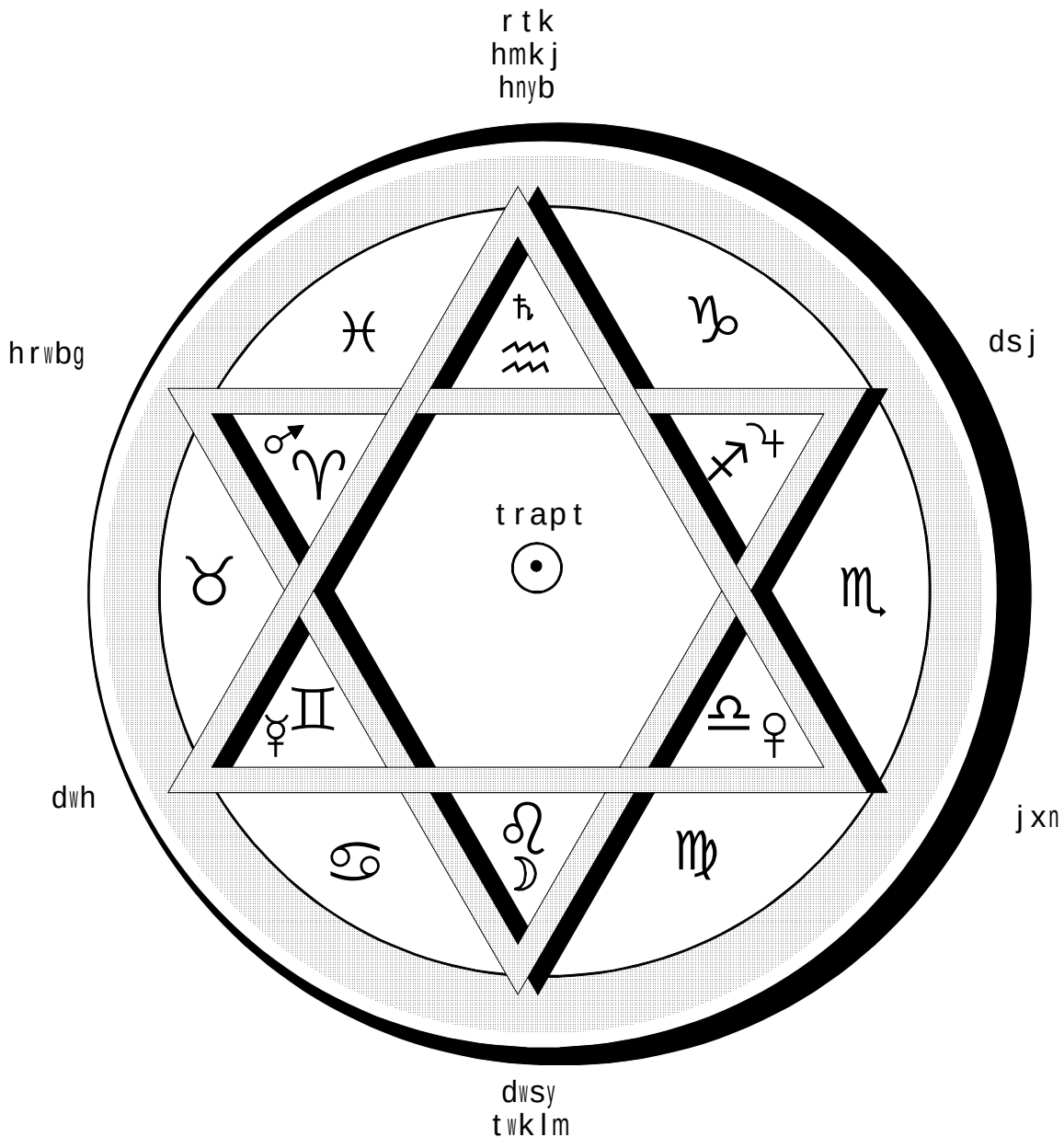
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SEPHIROTIC TABLETS



PRACTICUS 3=8

The first sephirothic tablet is a diagram of the ten sephiroth combined in the seven palaces. r t k, hmkj, and hnyb are united in the first palace. dsj is placed in the second palace while hrwbg is in the third, t rapt is in the fourth, jxn is in the fifth, and dwh is in the sixth. dwsy and twklm are combined in the seventh.

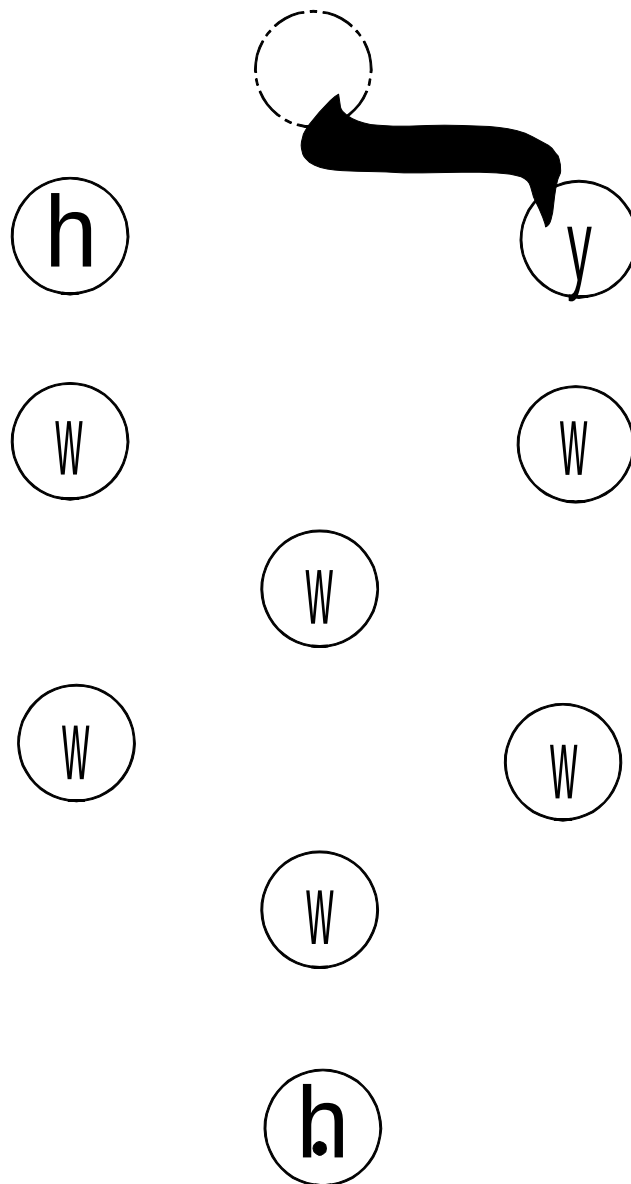


The Ten Sephiroth with Seven Palaces.

In this second tablet, you can see the attribution of the Tetragrammaton to the ten sephiroth. *r t k* is not actually included, but is inferred by the uppermost point of the *y*. *hmkj* is attributed to *y*, Abba, while *hnyb* is attributed to *h*, or Aima. This is the Macroprosopus, the Vast Countenance, or Arik Anpin.

The Microprosopus, Lesser Countenance, or Zaur Anpin is composed of the next six sephiroth of *dsj*, *hrwbg*, *t rapt*, *j xn*, *dwh*, and *dwsy*. These are all attributed to *w*.

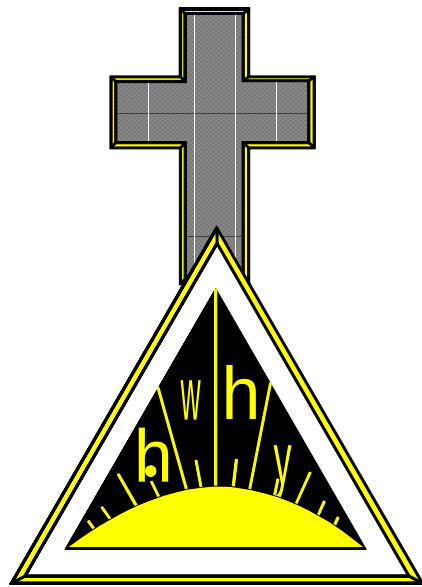
Malkah, the Bride of the Apocalypse, is represented by *twklm*. Here we have *h* final attributed.



Tetragrammaton on the Tree of Life

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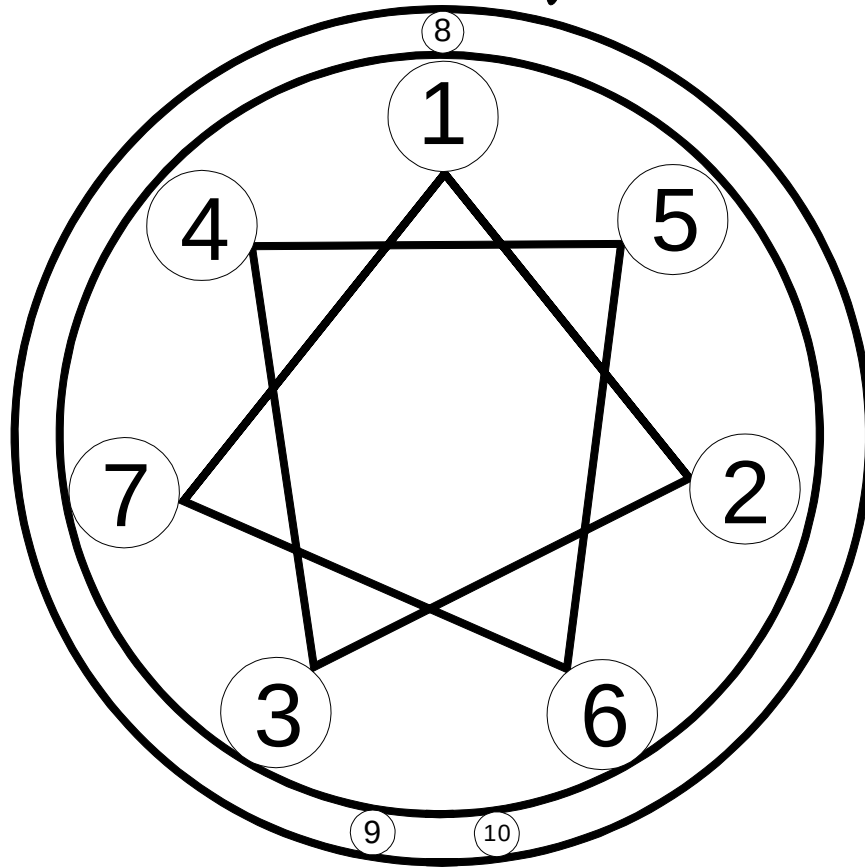
SEVEN HEAVENS OF
ASSIAH



PRACTICUS 3=8

This is the tablet of the Seven Heavens of Assiah.

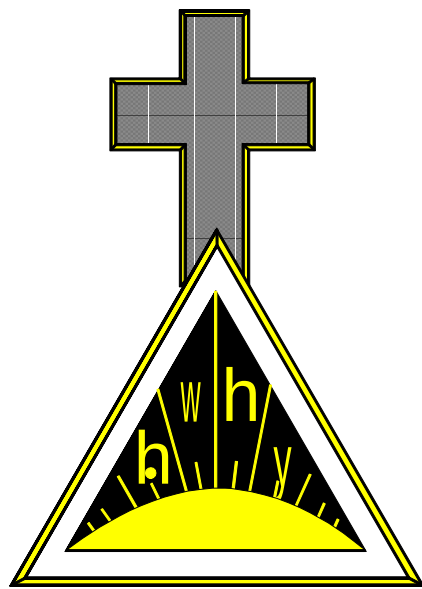
Seven Heavens of Assiah



	Spheres	Wherein	Within
1.	Ghereboth	dsj	Treasures of Blessings
2.	Mekon	hrwbg	Treasures of the Spirit of Life
3.	Maghon	t rapt	Angels
4.	Zabel	j xn	Supernal
5.	Shachaqim	dwh	Manna
6.	Raquie	dwsy	Sun, Moon, Stars, Planets, and All Ten Spheres
7.	Velun	t wklm	
8.	Shamaim	18,000 worlds	Gehennah and the Garden of Eden
9.	18,000 more worlds		Shekinah and Metatron
10.	Thebel	Earth	Between Eden and Gehennah

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THE QLIPTOTH ON THE
TREE OF LIFE



PRACTICUS 3=8

There has been much concern and questioning about the nature of the Qlippoth. In the Practicus grade we will not overly expound on the Qlippoth. However, we will emphasize that these names *should not be vibrated*. In understanding the Tree of Life and the Qlippoth, imagine that the Tree of Life is two dimensional and that you hold a mirror at a downward angle reflecting the Tree of Life. This reflection would be the Qlipbothic Tree. It is the reflection of the positive Tree, the Tree of growth, the Tree of Life. So in essence it becomes the Tree of non-life, not negative existence, but anti-existence. It becomes a tree of chaos, not in the way that we think of Ain, but in the way we would think of disharmony. If you want to learn the qualities and the nature of each sephira, you should study the Qlippoth on the Tree of Life. For in looking at the Qlippoth on the Tree of Life, it is simply a matter of taking the opposite attribute or opposite force. In doing this you will understand the nature of the positive Tree as well, and the vices or problems that can be overcome in each sephira.

The Qlippoth

1	r t k	Thaumiel	The Two Contending Forces
2	hmkj	Ghogiel	The Hinders
3	hnyb	Satariel	The Concealers
4	dsj	Agshekeloh	The Breakers in Pieces
5	hrwbg	Golohab	The Burners
6	trapt	Tagiriron	The Disputers
7	jxn	Gharab Tzerek	The Ravens of Death
8	dwh	Samael	The Liar or Poison of God
9	dwsy	Gamaliel	The Obscene Ones
10	twklm	Lilith	Queen of the Night and of Demons

In r t k we have pure unity, and pure oneness. It is the Primordial Point. When referring to the Qlippoth of Thaumiel, it presents us with division and duality, the opposite nature of r t k. It can be said that as long as one is trapped in the world of duality, in a world of good and evil, in a world of ups and downs, in a world of light and dark, in a world of right and wrong, one can never experience the fullness of r t k. Thus, one comes under the will of Thaumiel.

It is through the wisdom of hmkj and the learning of the True Will or mission in life that we receive the projective force to carry us on to the infinite Light and the infinite pleasure of r t k. The Qlippoth of hmkj is the opposite energy that is designed to hinder us. It is the lack of wisdom and True Will, whereas the Divine Genius is there to aid us, the Hinders are there to hold us back from being all that we can be, both in the physical world and in our lives as well as on a spiritual level.

It is hnyb that opens forth and projects new life from the feminine aspect of Aima. If this aspect is concealed and held back, then no new life is projected. In addition, let

us think of hnyb as the aspect of the lesser Neschamah. It is here that we use our intuitive powers to understand what may happen in the future using clairvoyance. Also the ability to understand and read the Tarot, to interpret the zodiac, and to pathwork is associated with hnyb. If all of this information is withheld from us by Satiriel, then it is concealed from us and we are no longer in touch with our intuition.

When we think of dsj, we think of love and love is a form of unity. So, where love binds us together, we have the bestowal aspect of dsj. The Qlippoth of dsj break us up and destroy us.

There is no doubt that the Mars energy of hrwbg is very powerful, but if it is always under the Divine Will, it is always appropriate for the situation and thus though it may be destructive in many ways (at least from our human perceptions), it is really there in a benevolent aspect to bring us growth. It is in the tearing down of the old that we can build the new. The Burners are viscious and they are unscrupulous. Their purpose is not to tear down the old so that we can build the new, but merely to destroy through the incredible unbridled force of Mars energy. It is pure cruelty.

You will notice that all of the sephiroth connect directly to t rapt except for twklm. So t rapt is an energy that harmonizes all the other paths and energies on the entire Tree of Life. It is the harmonizing agent within our lives. Yet the Disputers are the Qlippothic energy that unharmonize and cause dispute. Below the Abyss, it is the Sun of t rapt that shines the light on us so that we can clearly see the truth. The Disputers are there to veil the light from us so that we will wander lost in the Darkness.

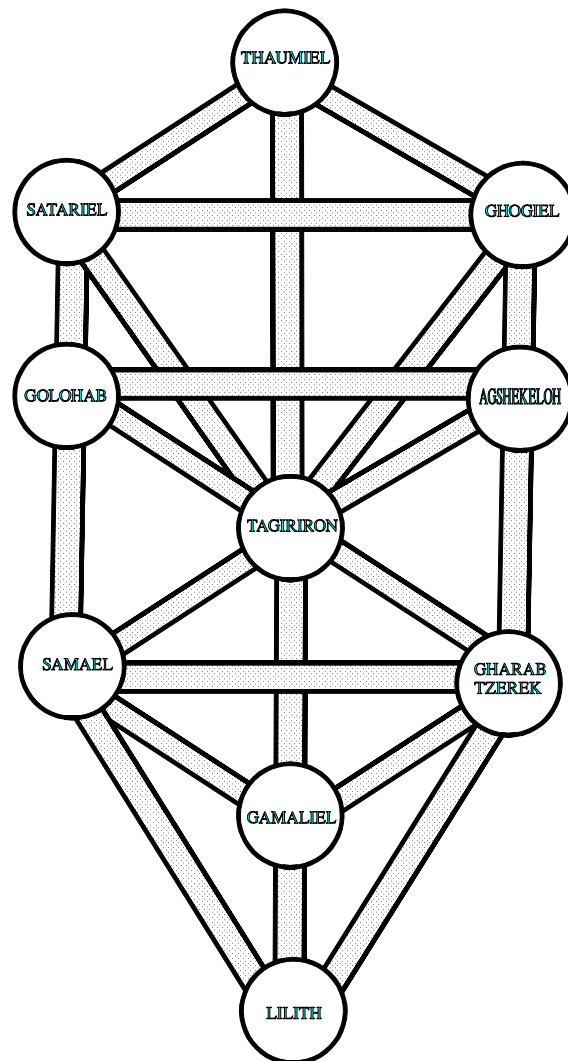
When we think of the victory of jxn and the incredible desire, we think of a very strong life energy and force that elevates us to the Higher. The same desire energy can also bring us into the Darkness and into the confines of death. So desire can be an illuminating force that permeates our body, our mind, our heart, and carries us unto the Light. Or it can be a noose around our neck that pulls us to the confines of death where bones and flesh are not harkened upon the Ravens of Death.

It is through the splendor of dwh and the intellectual capacities of Mercury that we are able to understand the Qabalah as it is revealed to man. Through Samael, these beautiful Mysteries are turned into lies and poison in a way that is designed to cause confusion. We begin to doubt our mystical path. We begin to wonder if we are right for the mystical path. We begin to wonder if the mystical path even exists. This is the work of Samael whose purpose it is to create doubts in the mind and to poison the words of God as they are revealed through the Holy Qabalah and through the Mysteries.

When we think of dwsy in the place that it fits on the human body, we think of the beauty of the Nephesch, sexual energy, Kundalini and Ruach Elohim. We think how this energy can elevate us, how creative it is, how beautiful it is, but it is the Gamaliel, The Obscene Ones, that make it an obscene thing. The energy is no longer a vehicle for creating and elevating us to higher spiritual realms, it is merely a quick ejaculatory or orgasmic energy that satisfies a lower nature need.

It is here in Mother Earth where our minds think of growth, like the Mother Earth, as thought of in terms of the Shekinah that is the opposite of Lilith, who chooses to keep those who inhabit the sphere of twklm not in the Light of t rapt, but in the night, the night without even the moon.

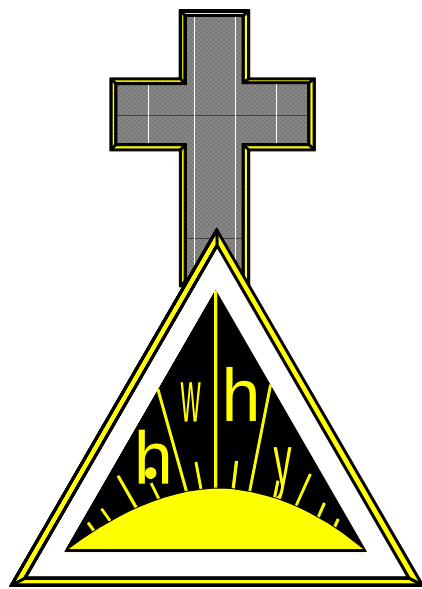
It is not necessary to memorize the explanations that we have given you in this lesson, but you should memorize the names of the Qlippothic energy along with its English translation. This will help you to better understand the positive aspects of the sephiroth. It is important in the Practicus grade to begin to take a stand not only in yourself or your own growth, but you must also take a stand not against other people, but more importantly with your own ego. Your ego becomes the channel, the doorway, for these Qlippothic energies to manifest into your life, promising you temporal reward eventually to be replaced by inner sorrow and tears.



The Qlippoth on the Tree of Life

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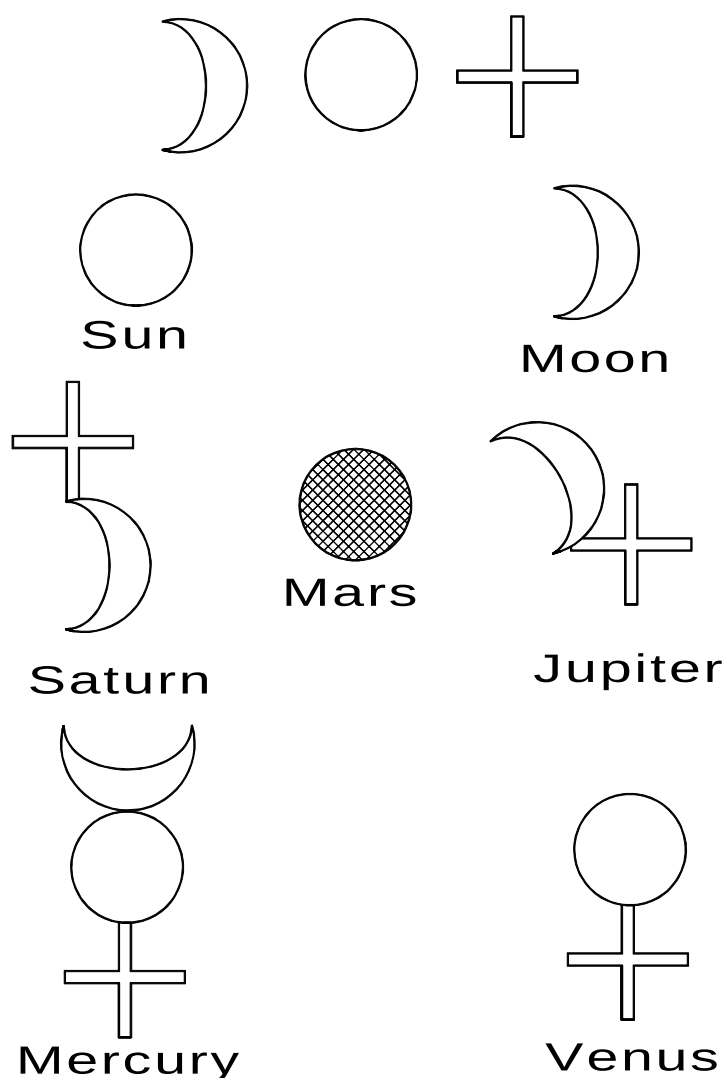
**ASTROLOGICAL SYMBOLS
OF THE PLANETS**



PRACTICUS 3=8

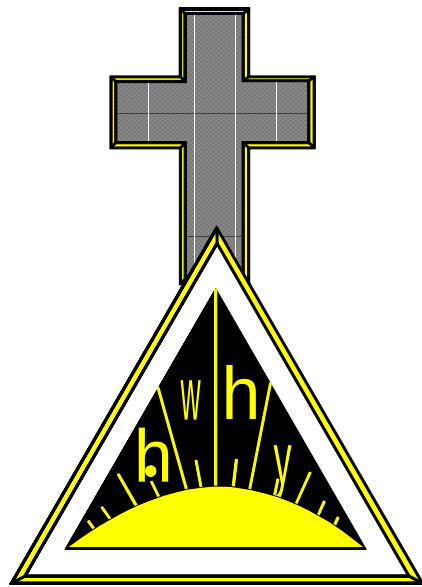
This chart shows how all of the symbols for the planets can be derived from the three primary symbols of the crescent, cross, and circle either singularly or in combination. The circle denotes the Sun and gold, the crescent the Moon and silver, respectively analogous to the red and white alchemical natures. The cross is the symbol of corrosion, and the corrosion of metals is usually of the complimentary color to that which they naturally approximate. Thus copper, which is reddish becomes green in verdigris, etc..

Mercury is the only planet which unites the three primary forms into one symbol. Saturn is composed of the cross and the crescent, showing that lead is corrosive internally and Lunar externally. Jupiter is the reverse. Mars is solar externally. Venus is the opposite, for copper is externally of the nature of gold, but internally corrosive. Wherefore, also the name of the sphere of true and genuine attribution of the Tarot trumps to the Hebrew alphabet which has long been a secret among the initiates and which should be carefully concealed from the outer world.



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OLYMPIC AND PLANETARY
SPIRITS



PRACTICUS 3=8

Tradition holds that the spirits of the planets are evil and that the intelligences are good. Therefore in future talisman work, the seals and the names of the intelligences should be used on all talismans for good effects. Some would say that the spirits are volatile and therefore can turn on the magician or be of a nature that is difficult to control. There should be no worry or concern in this regard as long as the intelligence along with the Choir of Angels, Archangels, and Divine names are used.

The spirits provide us with what is often called blind force. It can be used for good or for evil, beneficial ends or destructive ends. We will emphasize that the spirits must be under the direction of their superiors, the good intelligences. When it is necessary to do so, with keeping in the nature of the talisman or the working, the sigil of the spirit and the seals and the names of the intelligences, along with the Divine names, should be placed on the talisman. Remember, it is this blind force that you must strive to control. It is powerful, but it is blind.

Let us also remember that in talismanic work it is important to inscribe the seals, sigils, emblems, and the pentacle of the appropriate linear figure on the talisman. (See lesson on Polygons and Polygrams.) This is all accomplished under the planetary sign or the element under which the magical working falls.

Remember to collect all the names of the sephiroth to which the planetary spirit is attributed to. We cannot over-emphasize using the Archangels, and Choir of Angels under the auspices of the Divine name. In this lesson, your task is to merely memorize and be able to identify on sight the Olympic Planetary Spirit. On a sidenote, the newer planets are seldom if ever used in talismanic work. In this lesson are the seven ancient planets and the Olympic Planetary Spirit sigils associated with each.

So you understand the hierarchy according to the old magical treatise of ancient origin, Arbatel of Magic, the heavens at one time were divided into a total of one hundred ninety-six provinces or districts that were ruled by seven planetary Angels. Each Angel had a seal that the ancient magicians inscribed on amulets or talismans used in their magical workings. These Angels are actually spirits that are called Olympic Planetary Spirits which are a blind force.

Arathor



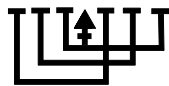
Arathor was said to rule over forty-nine provinces, to change beasts or vegetables into stone, turn lead into gold, and posses infinite knowledge. These are obviously alchemical blinds.

Bethor



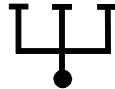
Bethor rules over forty-two provinces according to the ancient Arbatel. It can be wealth and friendship of kings and important people.

Phalegh



According to the Arbatel the Angel of Mars ruled thirty-five provinces and could give dominion over others and victory in war.

Och



The Angel of the Sun rules over twenty-eight provinces. He is able to heal the sick and turn anything into gold and precious stones. (An obvious blind for inner transformation.)

Hagith



The Olympic Planetary Spirit of Venus rules over twenty-one provinces. Hagith can transmute gold into silver and copper into gold and confer love and friendship unto the occultist.

Ophiel



The Angel of Mercury rules over fourteen provinces. He can transmute quicksilver into a white stone and give speed and great knowledge.

Phul



The Olympic Planetary Spirit of the Moon rules over seven provinces. It can change anything into quicksilver, cure dropsy, and destroy the evil spirits of Water and the elements that it rules.

What you have received here is an outline of Olympic Planetary Spirit descriptions and what they can do according to the Arbatel of Magic. However, according to the teachings of the Golden Dawn system of magic, experience has shown that these provide a blind force of energy that would be in keeping with the positive or negative nature of the particular planet involved. As you know the nature of a planet and its attributes and as you realize and understand the opposite or negative attributes, you will understand the potential for the sigils and the spirits. An example of this would be the planet of Mars. Mars can be good for energy, strength and power. It can also be used for cruelty and war. The planetary spirit is directed by your will and by the Divine names and intelligences included on the talisman or planetary working. They are never utilized independently.

Planetary Aspects

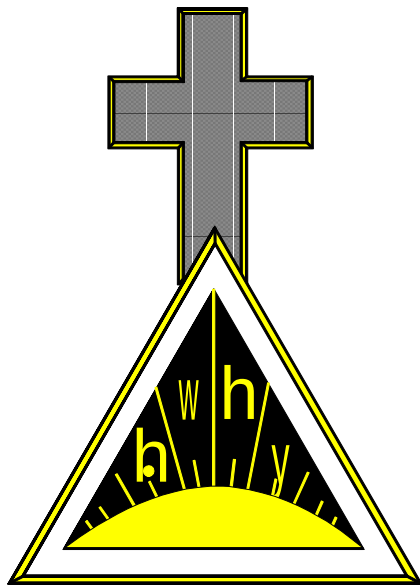
Planet Symbol	Planet in Hebrew	Metal	Angel	Sphere of Intelligence	Spirit
♄	Shabbathai	Lead	Cassiel	Agiel	Zazel
♅	Tzedek	Tin	Sachiel	Iophiel	Hismael
♂	Madim	Iron	Zamael	Graphiel	Bartzabel
☉	Shemesh	Gold	Michael	Nakhiel	Sorath
♀	Nogah	Copper or Brass	Hanael	Hagiel	Kedemel
☿	Kokab	Mercury	Raphael	Tiriel	Taphthartharath
♁	Levanah	Silver	Gabriel	Malkah be Tarshi-sim vead Ruachoth Schechalim	Schad Barsche- moth ha-Sharta- than

Olympic Sigils of the Planets

♄	♅	♂	☉	♀	☿	♁
ARATHOR	BETHOR	PHALEGH	OCH	HAGITH	OPHIEL	PHUL

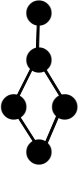
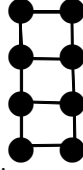
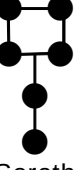
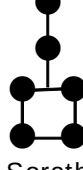
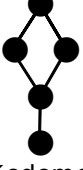
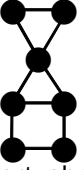
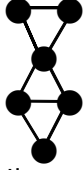
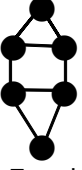
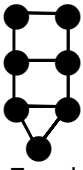
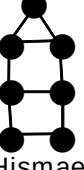
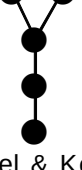
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**GEOMANTIC FIGURES OF
INTELLIGENCES**



PRACTICUS 3=8

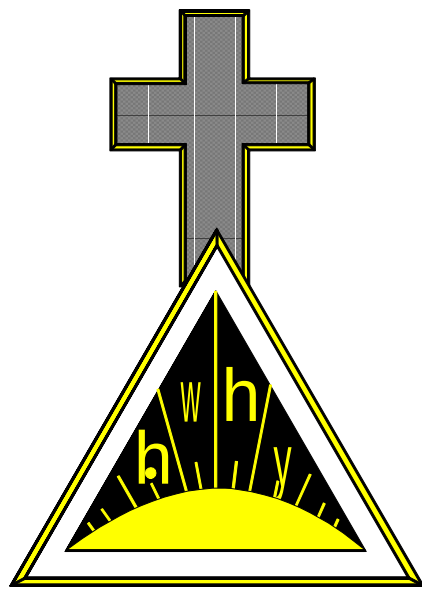
This diagram shows you the geomantic figures with their ruling intelligences and Genii and also the talismanic symbols allotted to each geomantic figure. The figures derived from them by drawing lines to the points composing them, to form mathematical figures therefrom.

PUER  Bartzabel	AMISSIO  Kedemel	ALBUS  Taphthartharath	POPULUS  Chasmodai
VIA  Chasmodai	FORT. MAJ.  Sorath	FORT. MIN.  Sorath	PUELLA  Kedemel
RUBEUS  Bartzabel	ACQUISITO  Hismael	CARCER  Zazel	TRIST.  Zazel
LAETITIA  Hismael	CONJUNCTIO  Taphthartharath	CAPUT DRAC.  Hismael & Kedemel	CAUDA DRAC.  Zazel & Bartzabel

Geomantic Figure of Intelligences

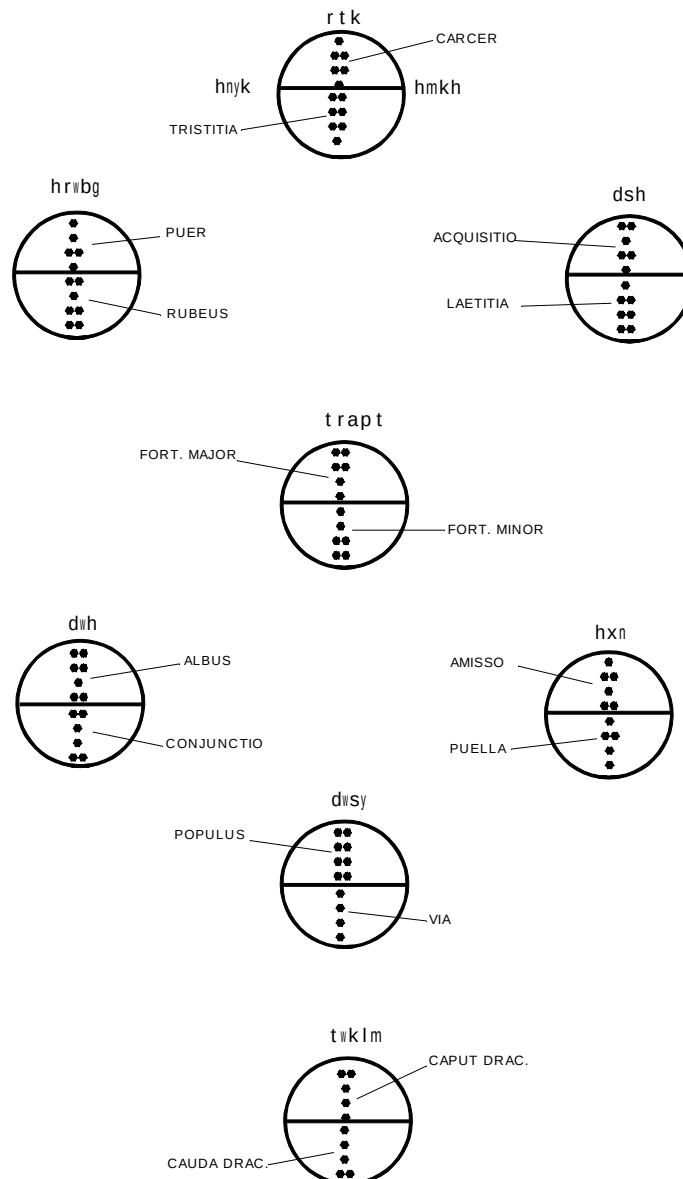
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THE GEOMANTIC TREE OF
LIFE



PRACTICUS 3=8

In geomancy we have sixteen figures and they can be arranged according to their planetary attributions in the sephiroth to which the planets would naturally correspond and relate to. Saturn, because it is a general planet, is utilized by the three Supernals of r t k, hmkj, and hnyb. Caput and Cauda Draconis are utilized for the tenth sephira which is t w k l m. The Practicus should study the diagram of the Tree of Life and be able to arrange the geomantic figures and symbols in accordance with the sephiroth. This should be part of his or her memorization program.

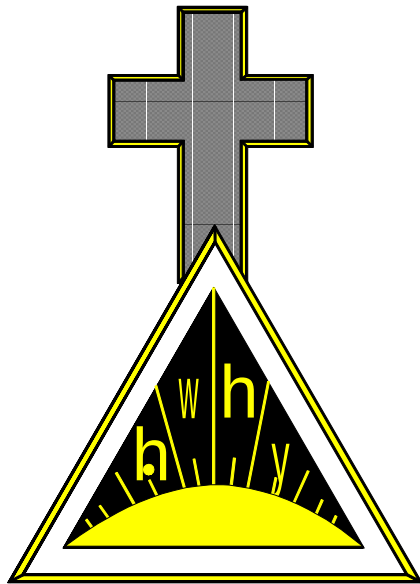


The Geomantic Tree of Life

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GEOMANCY PART TWO

**THE PENTAGRAM,
HEXAGRAM, AND
GEOMANTIC FIGURES**



PRACTICUS 3=8

There are sixteen basic figures in geomancy. These figures vary from four points, the least amount of points in a geomantic figure, to eight points, which is the greatest number of points in a geomantic figure. Only Populus contains eight points, which equals the number of letters in the name *ynnda hwhy*.

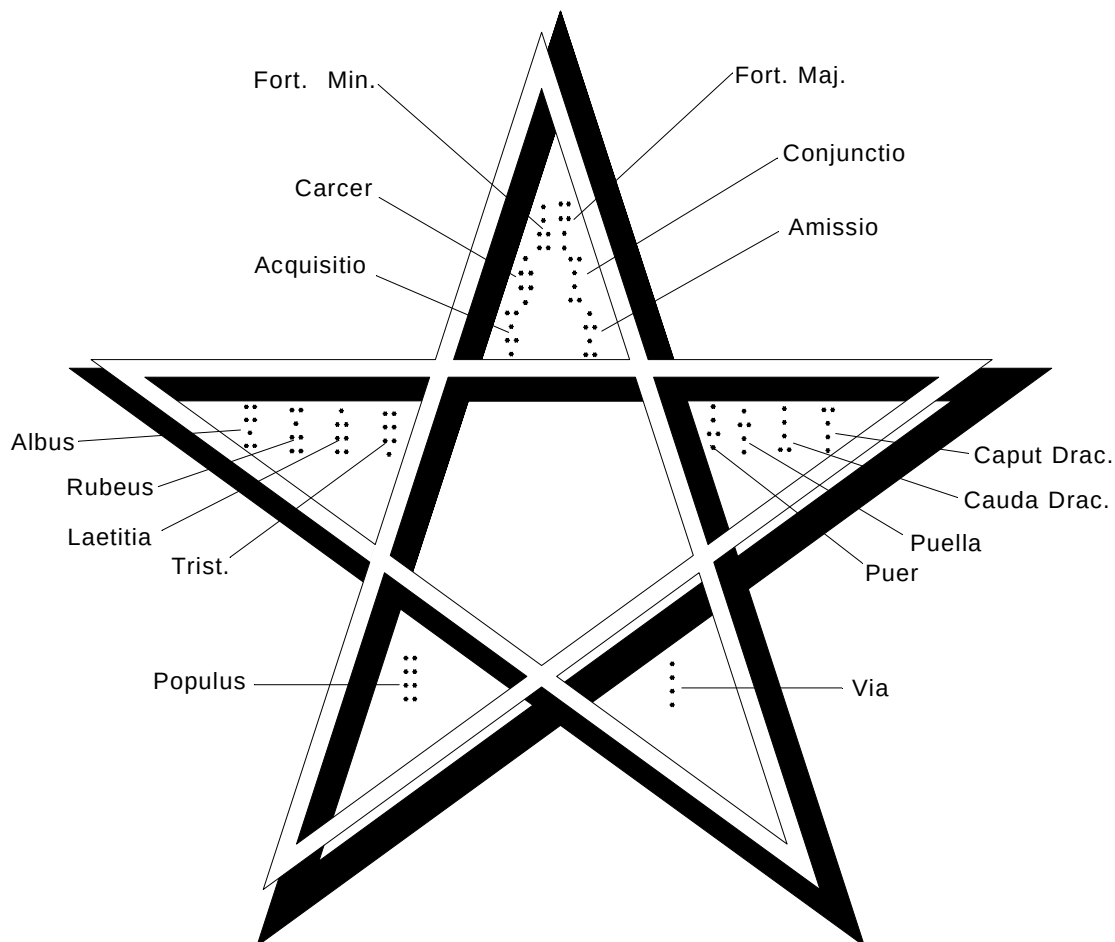
We have four figures which contain seven points. This equals the number of the twenty-eight mansions of the Moon in the zodiac. Those four figures are Laetitia, Tristitia, Albus, and Rubeus.

There are six figures that contain six points each. This equals the number of the thirty-six decans of the zodiac. These six figures are Carcer, Conjunctio, Fortuna Minor, Fortuna Major, Acquisitio, and Amissio.

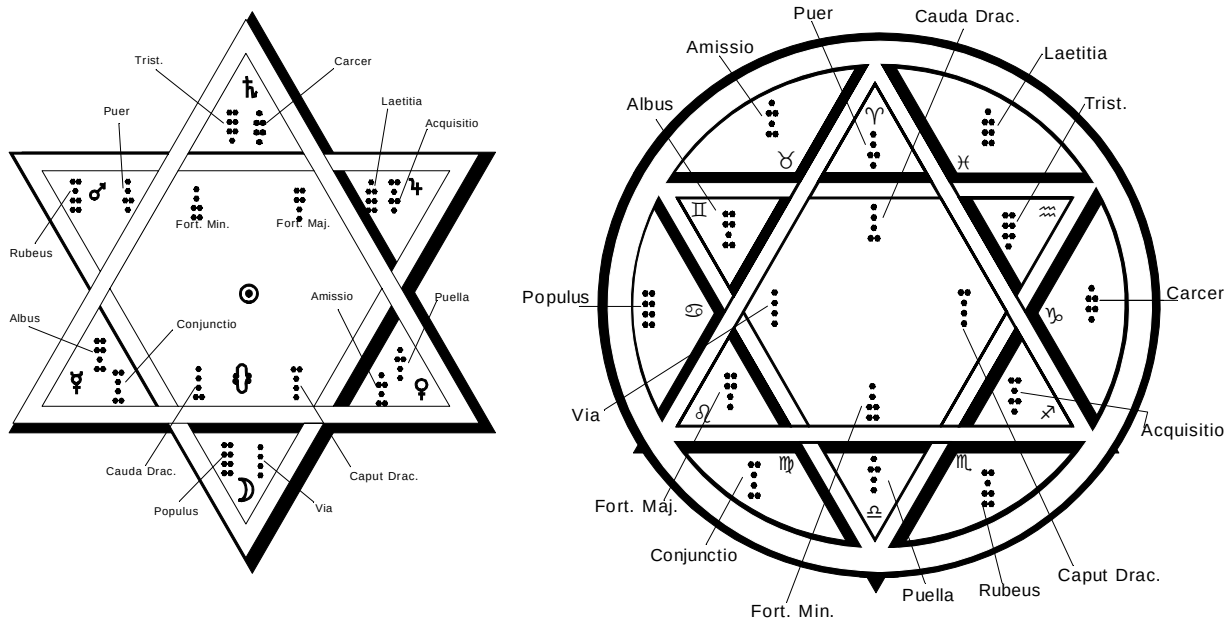
There are four figures that consist of five points. This would equal the number of the sephiroth in two aspects, positive and negative, or Yin and Yang. They are Puer, Puella, Caput Draconis, and Cauda Draconis.

There is only one figure that is composed of four points and that is Via. This would be ascribed to the Tetragrammaton, *hwhy*.

If we sum the total of all the points, they equal the number ninety-six. The following diagram shows the classes of the figures according to their points corresponding to the five points of the pentagram.



There are ninety-six total points when summing the total number of points in all figures. This equals sixteen times six or the geomantic figures multiplied in the hexagram. This may be exemplified in the following diagram.



We can also take these sixteen figures and classify them among the four elements. Four figures shall belong to each one of the four elements. To Earth belong three figures of six points and one of five, totaling twenty-three points. These figures are Carcer, Amissio, Conjunctio, and Caput Draconis.

To the element of Air belong two figures of seven points each, one of six points, and one of five points totaling twenty-five points. These figures are Tristitia, Puella, Albus, and Fortuna Minor.

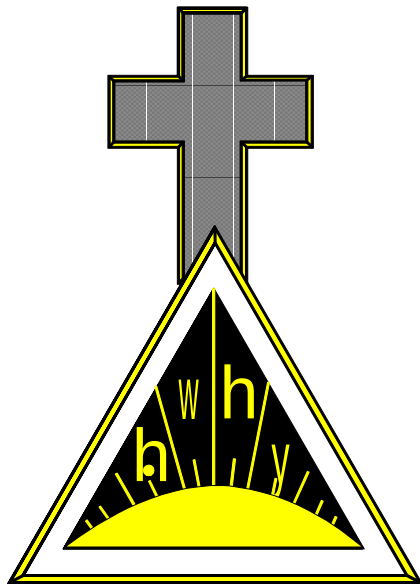
To the element of Fire belong two figures of six points and two of five equaling twenty-two points. These figures are Acquisitio, Puer, Fortuna Major, and Cauda Draconis.

To the element of Water belong one figure of eight points, two of seven, and one of four totaling twenty-six points. These figures are Laetitia, Populus, Rubeus and Via.

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GEOMANCY PART THREE

**HOW TO PERFORM A
GEOMANTIC READING**



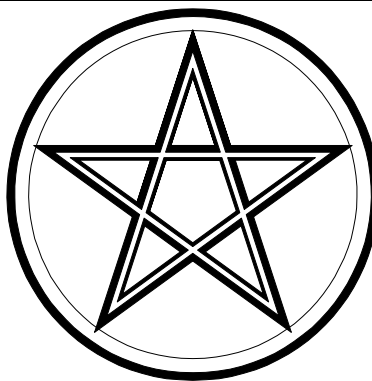
PRACTICUS 3=8

The querent should take a clean piece of white paper and at the top of the paper draw an Invoking Pentagram of Earth inside a circle. The circle should be drawn before the pentagram. It is very important that even the little arrow pointing at the direction of the start of the pentagram and the direction of the line should be drawn, next to the pentagram. It doesn't have to be large, but it must be there to indicate that it is an Invoking Pentagram. After this is done, the ruler and the sigil of the ruler should be placed in the center of the pentagram. You must remember that geomancy must begin with a specific question. Therefore the proper sigil relating directly to the question must be employed. For example, if the question is of a mercurial nature, say concerning science, knowledge, books, testing, intellect, or trickery, then the sigil of Taphthartharath should be drawn in the center of the pentagram. If the question deals with sorrow, death, karma, or restriction in a particular matter, then the sigil of Zazel should be placed within the pentagram. If the question is in the area of feasting, prosperity and good fortune, then the sigil of Hismael of Jupiter should be included in the center of the pentagram. If the question should deal more with victory, war, fighting, battle, or destruction, then the sigil of Bartzabel, the ruler of Mars, should be placed in the center of the pentagram. If the question deals with aspects of a Solar nature such as power, magistry, success, and health, then the sigil of Sorath should be placed in the center of the pentagram. If the question deals with love, music, pleasure, and desire, then the sigil of Kedemel of Venus should be placed in the center. If the question deals with fishing, traveling, pregnancy, fluctuation, or emotion, then the sigil of Chashmodai should be placed within the center.

Please re-read and re-study your lesson on planetary attributions in the Theoricus grade to make sure that you have a thorough understanding of the nature of the planetary attributions. That lesson will help you tremendously in understanding the nature of the question and which planet it relates to.

The question itself should also be written on the paper slightly above the pentagram. Some feel that it is absolutely essential, and we do tend to agree, that the question itself should be repeated audibly, as well as the name of the ruler followed by a short but meaningful sentence concerning the matter of the divination itself.

WARNING: The invocation of Hru, learned in the Neophyte grade, must be employed as well as the planetary sigil of the spirit, placed in the center of the pentagram, during all workings in this form of divination.



So starting with your clean white piece of paper, you have drawn an Invoking Pentagram, have written out the question, and have repeated it out loud along with the ruler's name. Now you are going to make sixteen lines. The lines will go across the page from right to left and you will make an undetermined number of dots and dashes, allowing your hand to mark freely, never really lifting from the paper. You will draw down and do the same thing, maybe creating only two or three dots. Go to the next line and again draw across the page several dots and dashes. That will be line three, etc., continue until you have completed all sixteen lines. You can also just randomly dash all across the page. This prevents a conscious counting.

It is from these sixteen lines and dashes that have been drawn on the page that the first four geomantic figures will be obtained. These are called the Four Mothers. It is from the four primary Mothers that all other geomantic schemes and figures will be derived. As an additional note, it is very important to be relaxed, calm, and unprejudiced while focusing on the question. The only thought that should be in your mind while performing these procedures is the question.

\ / \ / \ / \ / \ / \ / \ / \ /	X
\ / \ / \ / \ / \ / \ / \ / \ /	X
\ / \ / \ / \ / \ / \ / \ / \ /	X X
\ / \ / \ / \ / \ / \ / \ / \ /	X X
\ / \ / \ / \ / \ / \ / \ / \ /	X
\ / \ / \ / \ / \ / \ / \ / \ /	X X
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\ / \ / \ / \ / \ / \ / \ / \ /	X
\ / \ / \ / \ / \ / \ / \ / \ /	X X
\ / \ / \ / \ / \ / \ / \ / \ /	X X

The first Geomantic Mother would be attributed to the South, the second to the East, the third to the North, and finally the fourth to the West. To obtain the Four Mothers, count the number of squigs, lines, and dashes in each line. Determine at the end of each line whether it is odd or even. The first four lines numbered one through four will comprise our first Mother, five through eight will comprise our second Mother, nine through twelve will comprise our third Mother, and lines thirteen through sixteen are the fourth and final Geomantic Mother figure.

So let's create the first Mother in an example form. Let us say that line one has seven dots. Since this is an odd number you will put one X or one big dot in the right hand column. Let us say that line two has thirteen marks. You then place an X underneath the first X because again this is odd, only calling for one major dot or X. Let us say that line three has six dots. You will then go to the far right hand column and

place two X's side by side. Let us say that line four has sixteen dots. Again, this being even, you will place two X's beneath the two X's that were drawn from line three. Thus, the first Mother is Fortuna Minor. Now you must find the second Mother. This will be determined again from lines five through eight. Let us assume that line five has fifteen points, line six has sixteen points, line seven has seventeen points, and line eight has fourteen points. This equals a combination of odd, even, even, making our second figure on our second Mother, Amissio. Amissio would be attributed to the East. Remember that the first Mother is attributed to the South, the second to the East, the third to the North, and the fourth to the West. We would continue onward until all of the four Mothers were obtained.

The Four Mothers				
	Fourth West	Third North	Second East	First South
First Daughter, four uppermost points}--	X X	X X	X	X
Second Daughter, four next points}--	X	X X	X X	X
Third Daughter, four next points}--	X X	X	X	X X
Fourth Daughter, four last points}--	X X	X	X X	X X
	Rubeus	Fortuna Major	Amissio	Fortuna Minor
The Four Daughters				
	Fourth	Third	Second	First
	X X	X X	X	X
	X X	X	X X	X
	X	X	X X	X X
	X X	X X	X	X X
	Albus	Conjunctio	Cancer	Fortuna Minor

Now we have the four Mothers. The next step is to write them out from right to left. This is very important. You will write the first figure, which is south, and it is Fortuna Minor. The second figure would be in the east and it is Amissio. The third figure is in the north, which is Fortuna Major. The fourth figure in the west is Rubeus. These are the four primary Mothers and from these are derived the next eleven figures.

If you look at the top part of each Mother, the top dot of the four Mothers, you form four lines. This forms the first Daughter. The second line of the points from the Mothers, as they are in a row, form the second Daughter. The third line of the points of the Mothers form the third Daughter. The bottom line of the Mothers forms the fourth Daughter (it is acceptable to have scratch paper handy when doing these calculations).

So to recap, you first create the Four Mothers. Below them you will derive the Four Daughters. The first Daughter is placed below the first Mother. The second Daughter is placed below the second Mother. The third Daughter is placed below the third Mother and the fourth Daughter below the fourth Mother.

From these eight figures, the Four Mothers and Four Daughters, four more figures will be derived. These are called the Four Resultants or Four Nephews. The first Nephew is obtained by adding the points of the first and second Mother and

making a determination of whether the sum of the points is odd or even and then forming a new line of one or two points. Even would be two dots and odd would be one dot, just like in the formation of the Mothers. The second Nephew is now calculated in the exact same manner from the third and fourth Mother. The third Nephew is calculated in the exact same way from the first and second Daughter. The fourth Nephew is calculated from the third and fourth Daughter. Please look at the examples that are on this page and study them in-depth.

Four Daughters				Four Mothers			
8th	7th	6th	5th	4th	3rd	2nd	1st
X X	X X	X	X	X X	X X	X	X
X X	X	X X	X	X	X X	X X	X
X	X	X X	X X	X X	X	X	X X
X X	X X	X	X X	X X	X	X X	X X

The twelve geomantic figures that we have derived are the Mothers, Daughters, and the Resultants or Nephews and these comprise the twelve geomantic figures used in divination. But in addition to this, we can also derive three subsidiary figures called the Right Witness, the Left Witness, and the Judge. The Right Witness is derived from the first and second Nephew in the same way as the Nephews are derived from the Mothers and Daughters. The Left Witness is derived similarly from the third and fourth Nephew.

Resultants			
12th	11th	10th	9th
X X	X X	X X	X X
X	X	X	X
X X	X X	X	X
X X	X	X	X X
Rubeus	Acquisitito	Caput Draconis	Conjunctio

The Judge is derived in the exact way as the two Witnesses, but from the Witnesses.

At this point we now have a total of fifteen figures. They are the Four Mothers, the Four Daughters, the Four Resultants or Nephews, Right Witness, Left Witness, and the Judge. Keep in mind that the twelve figures will give our basic understanding and answer to the question. The lesser three, the Right and Left Witnesses and the Judge, are of a lesser importance and are really not considered at all in the light of the component figures of the scheme, but only as an aid in the general judgement. The

two Witnesses have no major significance in the divination except that they are the root from which the figure known as the Judge is derived.

There is one final figure that is often times used and that is the figure known as the Reconciler. The Reconciler many times is used for adding the judgment by combining the Judge with the figure and the particular house that signifies the demand or the question.

Special Note

The Judge, as stated earlier, is formed from the two Witnesses and therefore is a synthesis of the whole figure. If the Judge is a good figure, the figure is good and the judgment will be favorable. The opposite is also possible. The Judge will always consist of an even number of points, never odd. After adding together the four lines of four points comprising the Judge, the sum should be an even number. If the sum of the Judge figure is odd, it will show that a mistake has been made in the calculation somewhere along the line and that the querent must go back and check the figures.

For examining the Reconciler, the sixteenth figure, you will remember that it is created by combining the Judge with the figure in particular house signifying the demand. In our example, the Judge is Populus. The second figure in the example is Amissio. Their combination will also yield Amissio. It is possible to stop here. The reading can be obtained from the Judge.

In the Theoricus grade, you were given a whole list of house attributions and geomantic meanings as an aid to help understand the basic outcome of the geomantic figure. Therefore, you can look at the Judge and get a general idea. This may not be in-depth enough or provide adequate clarification. So consequently, the twelve geomantic figures are assigned to the twelve houses of the heavens on an astrological chart. The first figure goes to the tenth house, the second to the first house, the third figure goes to the fourth house, the fourth figure goes to the seventh house, the fifth figure goes to the eleventh house, the sixth figure goes to the second house, the seventh figure goes to the fifth house, the eighth figure goes to the eighth house, the ninth figure goes to the twelfth house, the tenth figure goes to the third house, the eleventh figure goes to the sixth house, and the twelfth figure goes to the ninth house. In the Golden Dawn system, we prefer to stay with the classical zodiacal layout, which is a square, not a circle, for geomantic workings.

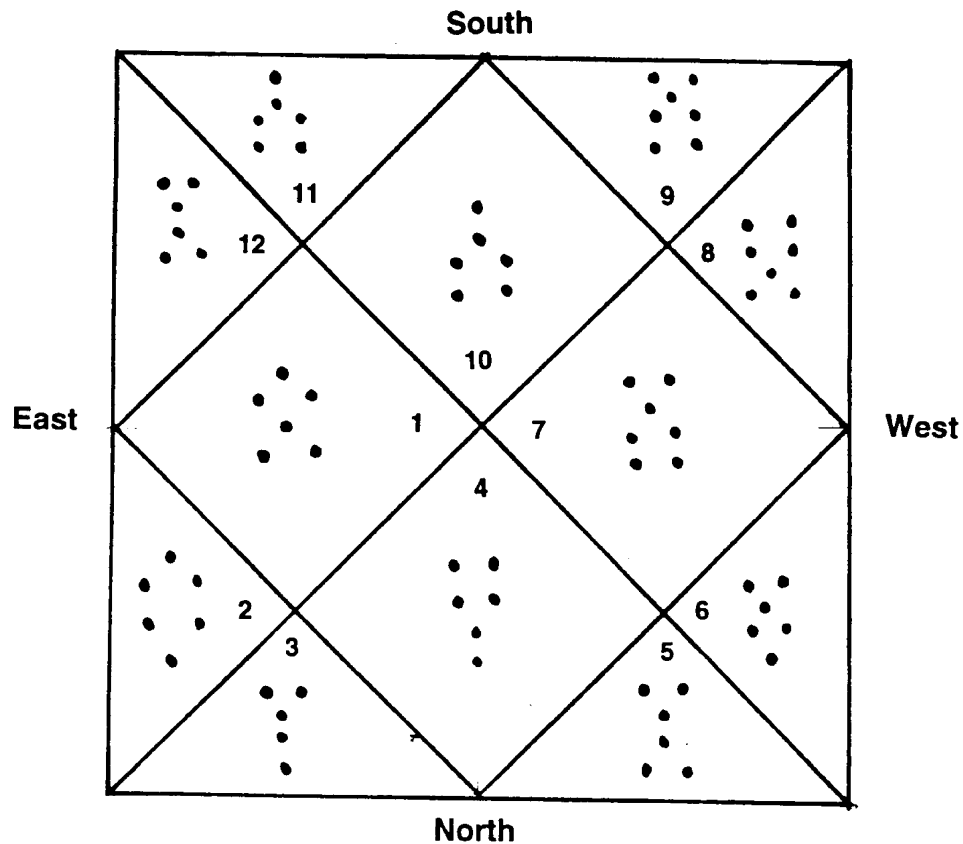
Now you will fill in the geomantic figures in their corresponding houses. You may write them in by just writing out their name or draw in the actual geomantic figure. For a permanent record, it is not a bad idea to do both. Now you will look at each geomantic figure as it relates to the houses and the nature of the houses. Although you have memorized the nature of the houses in the Theoricus grade, here is a rough outline as an aid.

a	First House	Self, Physical Body
b	Second House	Money, Property, Personal Worth
c	Third House	Brothers, Sisters, Short Journeys
d	Fourth House	Primary Parent, Land, Property, End of Matters
e	Fifth House	Children, Pleasure
f	Sixth House	Servant, Uncles, Aunts, Sickness
g	Seventh House	Love, Marriage, Partnership, Public Enemies, Law Suits
h	Eighth House	Death, Will, Pain, Anxiety, Legacy
i	Ninth House	Long Journeys, Voyages, Science, Divination
j	Tenth House	Rank, Honor, Profession, Employment
k	Eleventh House	Friends, Hopes, Wishes
l	Twelfth House	Sorrow, Fears, Punishments, Secret Enemies, Institution, Restrictions

These house attributions are basic. They are not as comprehensive as in the Theoricus grade. If you need to go back and review your attributions, then do so.

Now you will look at your chart in the Theoricus book where we listed every particular geomantic figure and generally what it means in each particular house. With practice and in time, for the most part, these will be memorized. For example, we know that *Acquisitio* generally is good for profit and gain. However, if *Acquisitio* shows up in the twelfth house, it would mean evil, pain, and loss. If it shows up in the fourth house, it would mean good fortune and success. Another brief example would be *Fortuna Minor*. It means good for gain in all things when a person has hopes to win, in competition if you will. If *Fortuna Minor* shows up in the twelfth house, it would be good in all aspects. You will also find a list in *The Golden Dawn* by Llewellyn beginning on page 532. Again, these do not need to be totally memorized, but with time and practice, they will become second nature to you. One who really wishes to master geomantic work should take the time to memorize them.

Here is a basic understanding as geomancy relates to Astrology. When a figure is found in a particular house, the figure is strong when it is in its own house. It is very strong when it is in its exaltation. It is strong in its triplicity, but the figure is very weak in its fall, its detriment. To determine if a figure is in its detriment, notice if it is opposite of its own house. The geomantic figures can also be attributed to the planets and to the zodiacal signs. They are obtained by understanding which zodiacal sign rules which particular house. This was gone over in the Theoricus grade as well. The first house is where the ascendant answers to Aries, the second to Taurus, the third to Gemini, and so forth. Above is a small chart that will help you to better understand this.



Caput Draconis is strongest in the dignities of Jupiter and Venus. Cauda Draconis is strongest in the dignities of Saturn and Mars.

A warning: when Rubeus or Cauda Draconis fall in the ascendant of the first house, the figure should be destroyed without any question. Do not get frightened if this happens. An L.B.R.P. should be performed along with the B.R.H. if it is possible. If you are in a public place, just visually allow the Divine Light to descend on you and attempt another reading two hours later.

There are some basic ideas, pointers that you may want to keep in mind. Now that your figures have been thoroughly arranged on a map of the heavens in an astrological chart, you will want to determine what house the question refers to. For example, if you are asking about your physical body, it would be the first house. If you are asking about your worth and finances, it might be the second house, etc.. The next step that you will want to take is to look at your Witnesses, which lead to your Judge. Look at the Judge and get a general outline as to whether it is favorable or otherwise and to what particular way, and write it down. Next, what you will want to look at is the connection between repeated figures in the house in question and in any other house. For example, does a particular figure show up in a house in question and other houses? This may give you some intuitive clues as to the nature of the reading and the answer. The next thing after this is to look at the table of the figures in their houses (this was outlined for you in the Theoricus grade under Introduction to Geomancy) and see what kind of considerations there may be. After this, you will want to give some

special attention to the four houses which will signify the end of this particular matter. This may also assist you in the formation of a Reconciler figure, which is created from the figure of the house required and the Judge. Take note as to what figure develops and whether it harmonizes or not. Make a note as to all that you have written down and whether it is good and/or evil. Let your Neschamah take over and form a final judgment. Remember, in money matters, you always want to take special consideration of where the fortune falls.

A summary of the basic stages of geomancy would be as follows:

- 1) If Rubeus or Cauda Draconis is in the ascendant, destroy the figure. Do an L.B.R.P. and wait at least two hours to do another reading.
- 2) You should always note the house in which the question belongs. See if the figure there resides in another house as well.
- 3) Form the Judge from the two Witnesses. The Judge is a basic answer, not an end all answer and many times it is incomplete and inaccurate.
- 4) See what section the part of fortune may be in if the question deals with money.
- 5) See if the figure in the house is strong or weak. See if it passes or resides in any other house.
- 6) See if the figure is sextile, trine, square, or in opposition. (Note) Examine the position of the figures in the houses in terms of their astrological aspect between the houses. Consider aspects such as sextiles, quintiles, squares and trines. Note which figures are well aspected and which are badly aspected to the figure located in the house as relating to the question. Write down the aspects. You should be putting good on one side and evil on the other, recording all the strengths and weaknesses, friendliness or hostility, with the figure in the house required. This particular step is only for an extremely detailed reading. It is advisable to get a good book on astrology that will give you an outline of sextiles, quintiles, squares, and trines. It is not the purpose of this particular lesson to do so, but outside sources will illustrate to you how to determine a square, quintile, sextile, or a trine.
- 7) Notice the amount of friendly or unfriendly figures in the reading.
- 8) Take note of the figure in the fourth house. This will always signify the outcome.
- 9) If possible, form a Reconciler from the Judge and the figure in the house to which the demand or question pertains. Read the Reconciler independently.

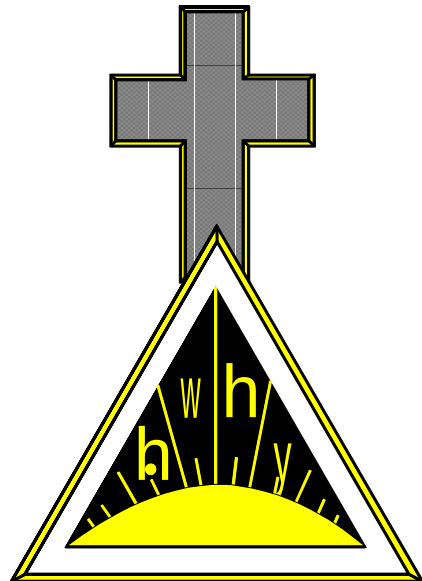
NOTE

For the Practicus grade it is only necessary to be able to place the figures in the astrological chart, to take note of what figure falls into the house of question, to take note of what figure falls into the fourth house, determine if there are duplicated figures in the house of question and other houses and what this could signify, and formulate a chart and Reconciler. The use of trines, squares, oppositions, and so forth are for more detailed readings and are optional but highly recommended by the Order. They are not required for testing in this particular grade. A good reference is *The Astrologer's Handbook* by Francis Sakoian and Lewis N. Acker. It is a very good reference guide for further, in-depth study of astrology.

Geomancy can be as detailed as you want to make it. It can be a very exact science or it can be a very basic method of divination and understanding of life's problems. The only way to understand geomancy thoroughly is to continue to use it and practice it over a period of time. In addition, there is much research occurring in the area of utilizing other methods of creating the Mothers, such as using various-sided dice as used in many role playing games. You may be able to utilize almost any method in your use of geomancy.

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

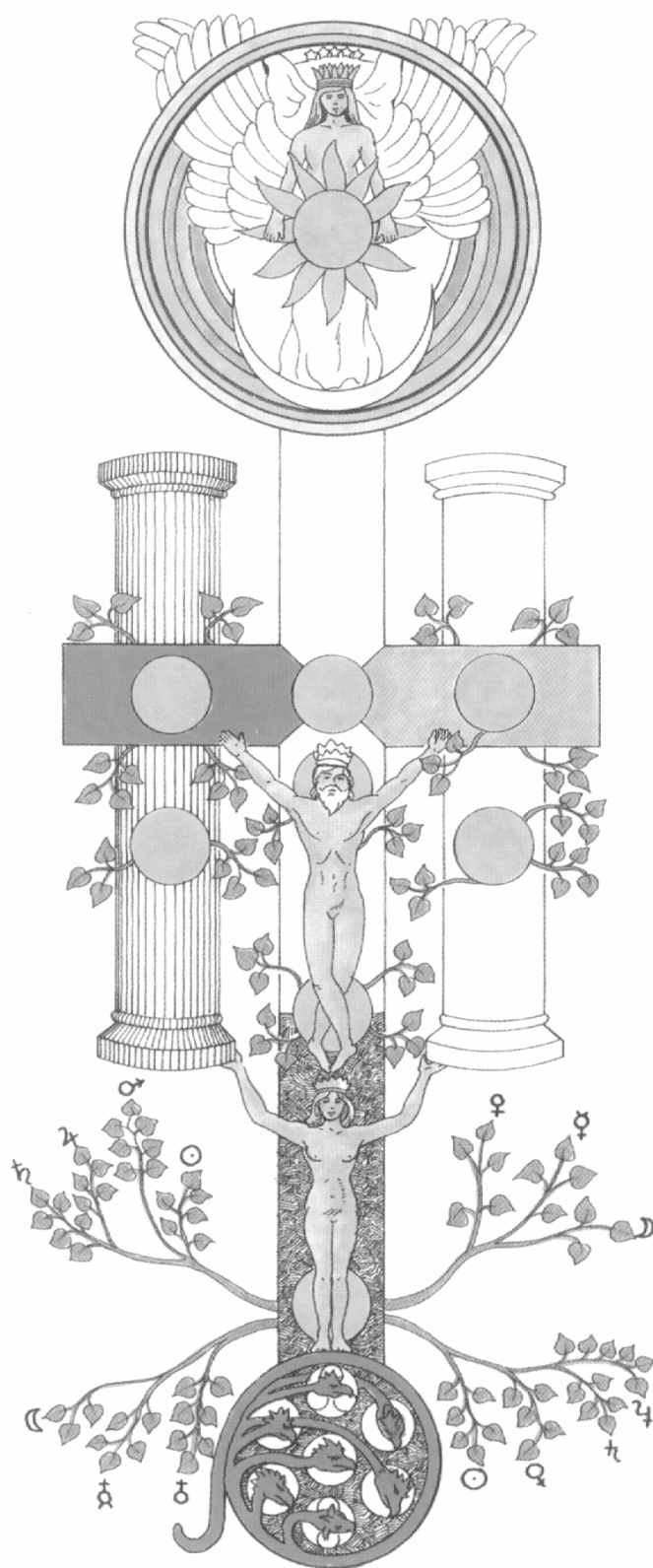
THE GARDEN OF EDEN



PRACTICUS 3=8

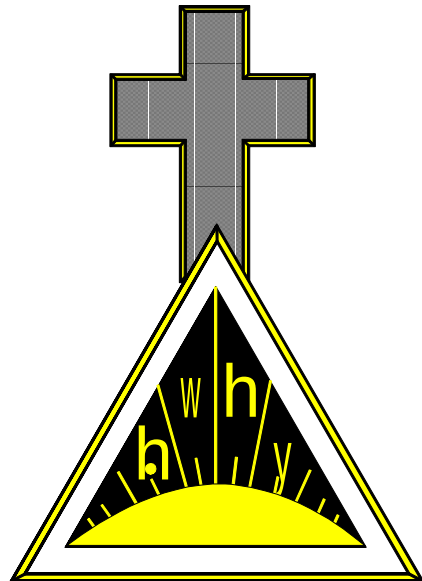
The following excerpt is from the Golden Dawn initiation in the Practicus grade and can be found in the Llewellyn book, *The Golden Dawn*, by Israel Regardie and in *The Complete Golden Dawn*, by Falcon Press. "Before you is represented the symbolism of the Garden of Eden. At the summit is the Supernal Eden, containing the three Supernal sephiroth, summed up and contained in Aima Elohim, the Mother Supernal, the Woman of the twelfth chapter of the Apocalypse, crowned with the Sun and the Moon under her feet, and upon her head the crown of twelve stars r t k. And whereas the name YHVH, is joined to the name \yhla when it is said, 'Tetragrammaton Elohim planted a garden eastward in Eden'; so this represents the power of the Father joined thereto in the glory from the face of the Ancient of Days. And in the Garden was the Tree of the Knowledge of Good and of Evil, which latter is from t w k l m, which is the lowest sephira between the rest of the sephiroth and the Kingdom of Shells, which latter is represented by the Great Red Dragon, coiled beneath, having seven heads (the seven infernal palaces) and ten horns (the ten averse sephiroth of evil contained in the seven palaces)."

"The River of Naher went forth out of Eden, namely from the Supernal Triad, to water the Garden and the rest of the sephiroth. And from this it was divided into four heads in t u d. Hence it is said in t u d the depths are broken up and the clouds drop down dew. The first head is Pison, which flows into h r w b g, whence there is Gold. It is the river of Fire. The second head is Gihon, the river of Water, flowing into d s j. The third is Hiddekel, the river of Air, flowing into t r a p t. The fourth, which receiveth the virtues of the other three, is Phrath, Euphrates, which floweth down upon the Earth. This river going forth out of Eden is the River of the Apocalypse, the waters of life, clear as crystal, proceeding out of the Throne of God and the Lamb on the other side, which was the Tree of Life, bearing twelve manner of fruits. And thus do the Rivers of Eden form a cross and on that cross the Great Adam, the Son, who was to rule the nations with a rod of iron, is extended from t r a p t and his arms stretched out to h l w d g and h r w b g. In t w k l m is Eve, Mother of All, the completion of All. Above the Universe she supporteth with her hands the eternal pillars of the sephiroth. As it was said to you in the thirtieth path. And above the shoulders of the great goddess is Nature, her vastness exalted."



The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

PRACTICUS GRADE SIGN



PRACTICUS 3=8

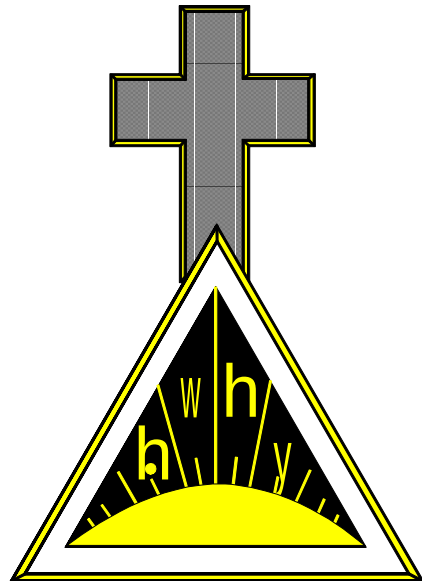
The grade sign should be given at the beginning and at the end of all personal ritual working. It should be directed toward the Banner of the East as you enter and exit the Temple as well. The grade sign is described thus: "The 3=8 grade sign of Practicus is referred to the sephiroth of dwh in the thirtieth and thirty-first paths - those of r and c are bound thereto."

The sign of the grade is thus: With the hands together, raise the thumbs and forefinger, make a triangle on your breast (a triangle with the apex facing downwards). This represents the element of Water to which this grade is attributed.



The Hermetic Order Of The
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PRACTICUS GRADE SASH

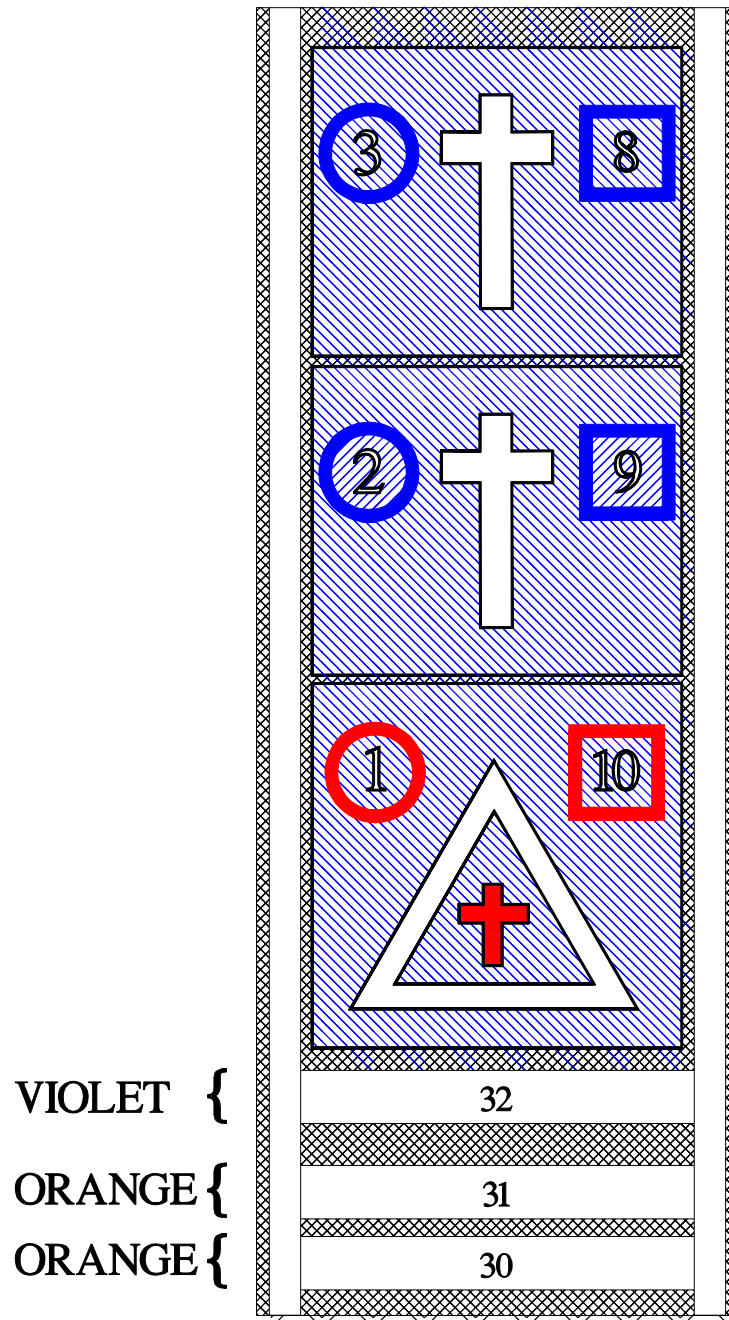


PRACTICUS 3=8

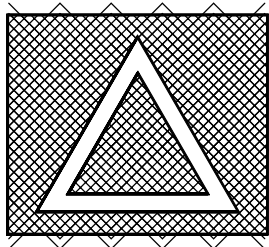
The badge of the Practicus, O Monacris de Astris, may now be added to your Zelator sash. The orange stripes signify that you are Lord or Lady of the Thirtieth and Thirty-first Paths. It is important to continue integrating these paths into your psyche by working the cards associated therewith.

The orange color of the cross of your badge indicates your reception into dwh. Let it ever remind thee of your initiation by Fire into the realm of Water.

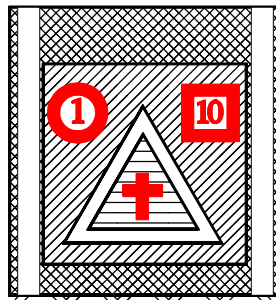
Wear your new sash at all Order meetings and to reinforce the power of Mayim.



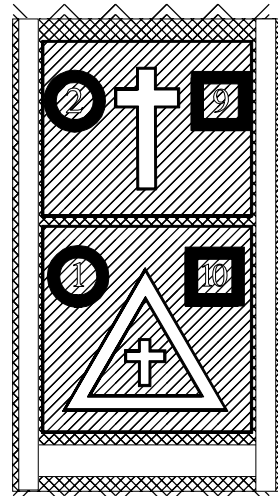
Sash Progression



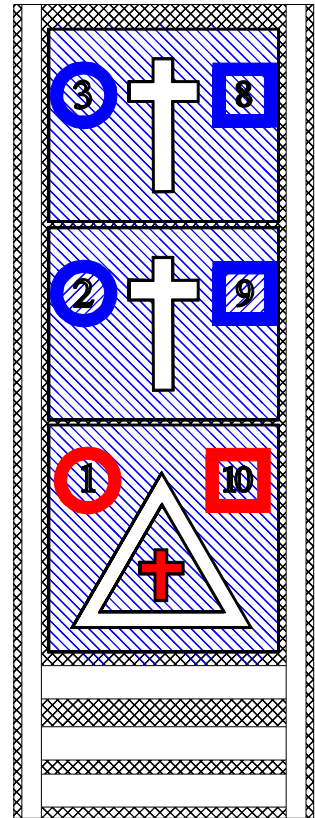
0=0



1=10



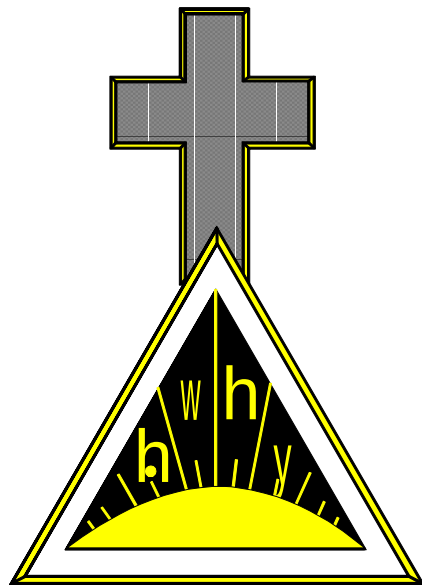
2=9



3=8

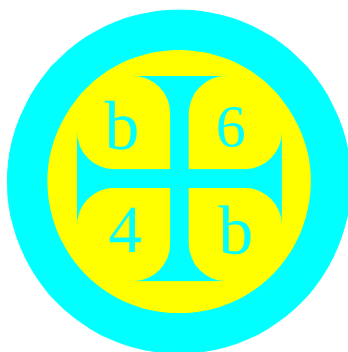
The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

THE WATCHTOWER OF THE
WEST



PRACTICUS 3=8

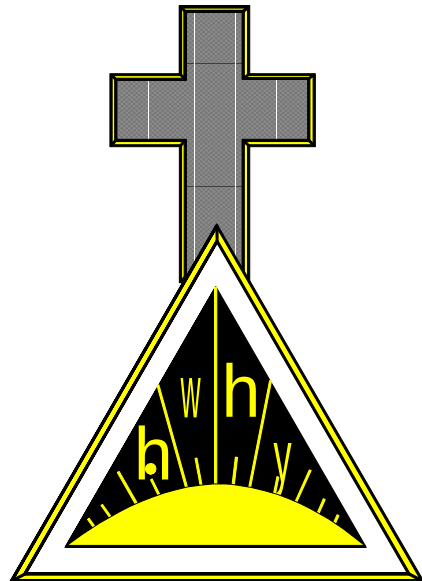
This diagram shows the great Watchtower of the West. It is one of the four tablets that were delivered unto Enoch by the Great Angel Ave. From it is derived the three secret names of God born upon the banners of the West, they are Mph Arsl Gaiol (pronounced Em-Pay-hay-Arsel-Gay-Ee-Ol).



T	a	O	A	d	v	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	p	s	N
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	L	c	o	i	d	x	p	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	L

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

KAMEA OF MERCURY



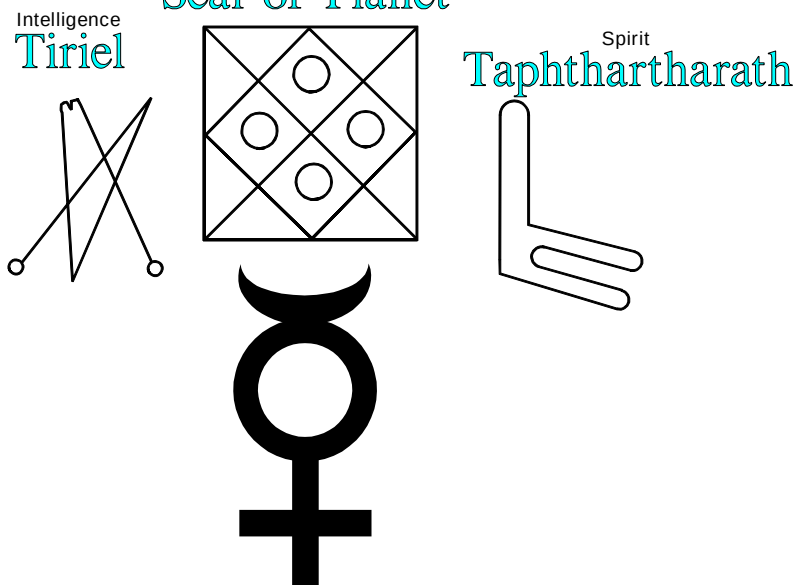
PRACTICUS 3=8

The grade of Practicus is related to the planet of Mercury whose Kamea or mystical square, together with the appropriate seals and names formed from it, is shown to the Practicus in the east of the Temple. Below is the Kamea of Mercury. It need not be memorized. It is only here for reference for the Practicus.

Kamea of Mercury

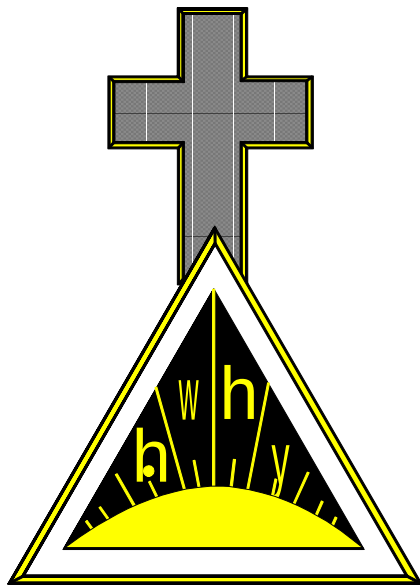
j	jn	fn	h	d	bs	gs	a
fm	hy	dy	bn	gn	ay	y	wn
am	gk	bk	dm	hm	fy	jy	jm
bl	dl	hl	fk	jk	jl	fl	hk
m	wk	zk	zl	wl	l	al	gl
zy	zm	wm	k	ak	gm	bm	dk
f	hn	dn	by	gy	am	m	wy
ds	b	g	as	s	w	z	zn

Seal of Planet



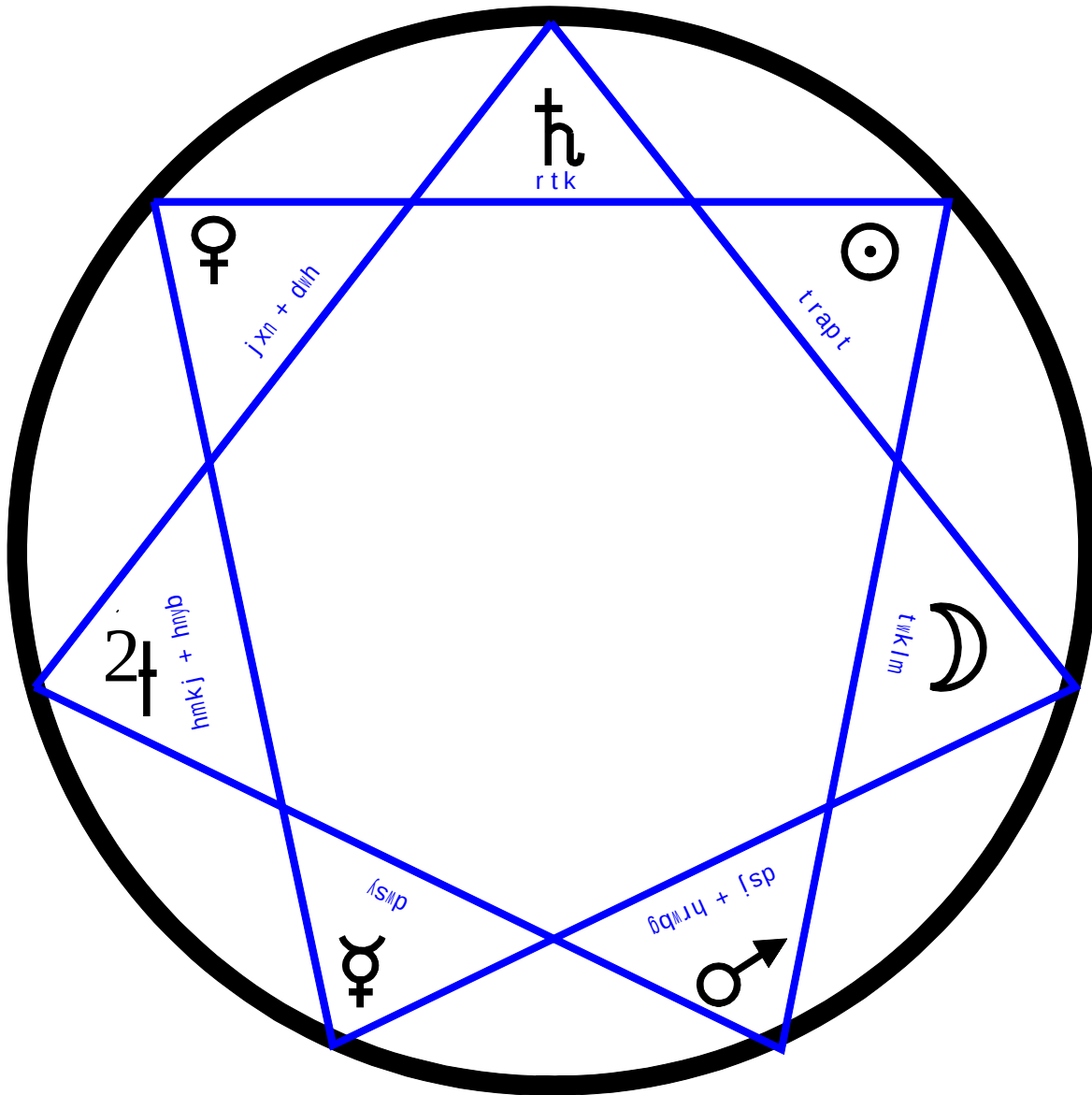
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**TABLET OF SEVEN
PLANETS**



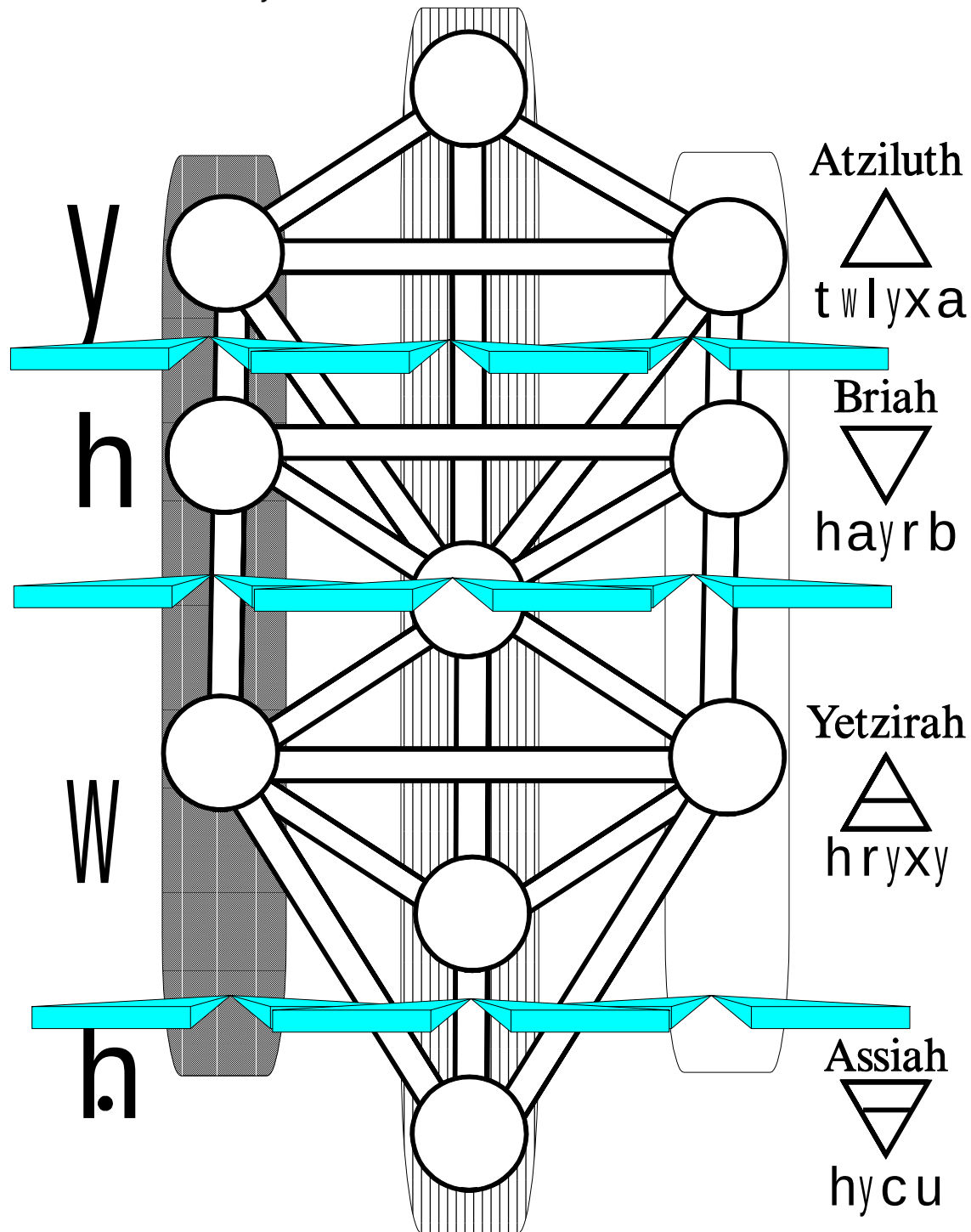
PRACTICUS 3=8

This tablet shows the seven planes of the Tree of Life answering to the seven planets. Thus, Saturn answers to r t k, Jupiter to hmkj and hnyb, Mars to dsj and hrwbj, the Sun to t rapt, Venus to jxn and dlh, Mercury to dwsy, and Luna to twklm.



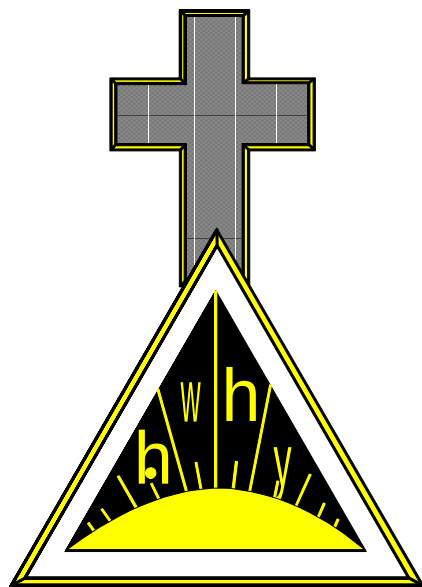
Tablet of the Seven Planets

This tablet shows the four planes corresponding to the elements, the four worlds, and the letters of the Holy name.



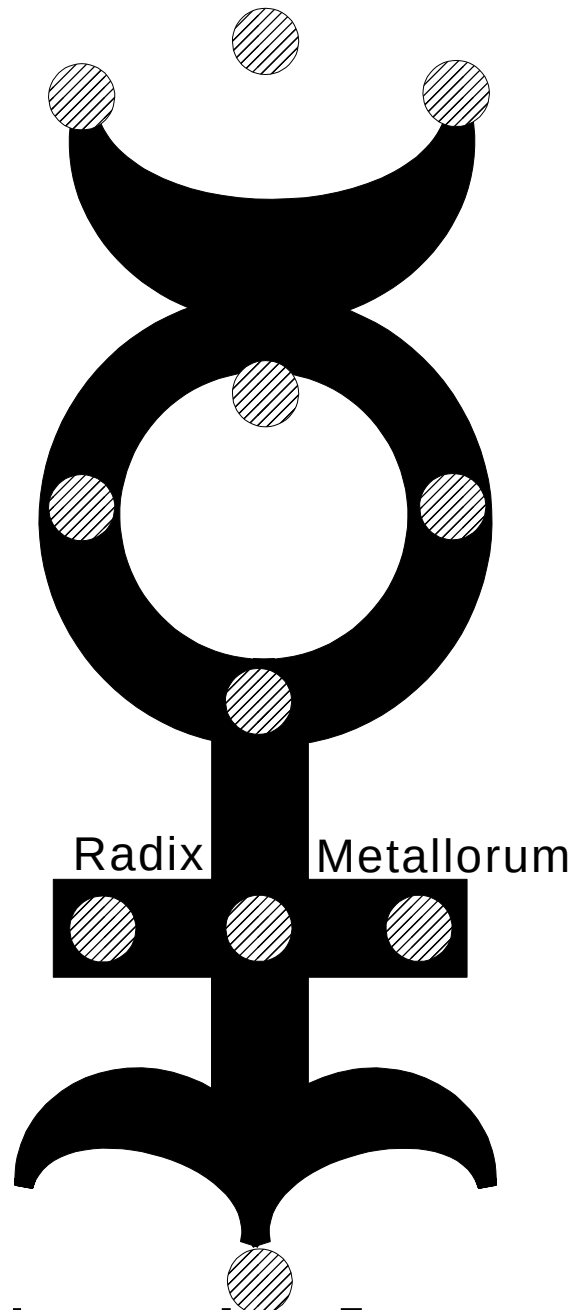
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**TABLET OF ALCHEMICAL
MERCURY**



PRACTICUS 3=8

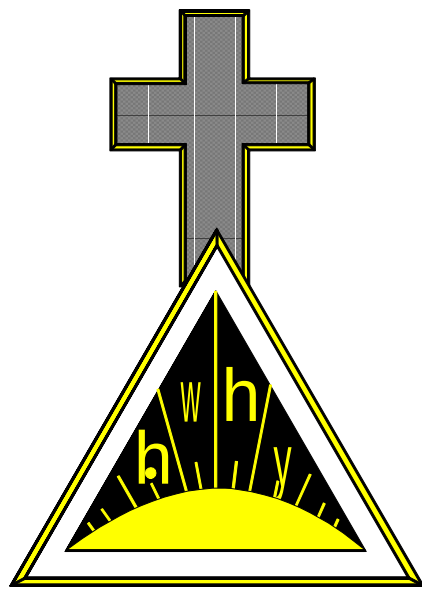
This tablet shows the meaning of the alchemical Mercury symbol on the Tree of Life of the first form of the alchemical sephiroth. Here again it embraces all but r t k. The Radix Metallorum, the triple foliation at the bottom of the cross refers to Fire, symbolized by the addition of the sign Aries thereto, and it further alludes to the three principles of Sulfur, Mercury, and Salt.



Alchemical Mercury

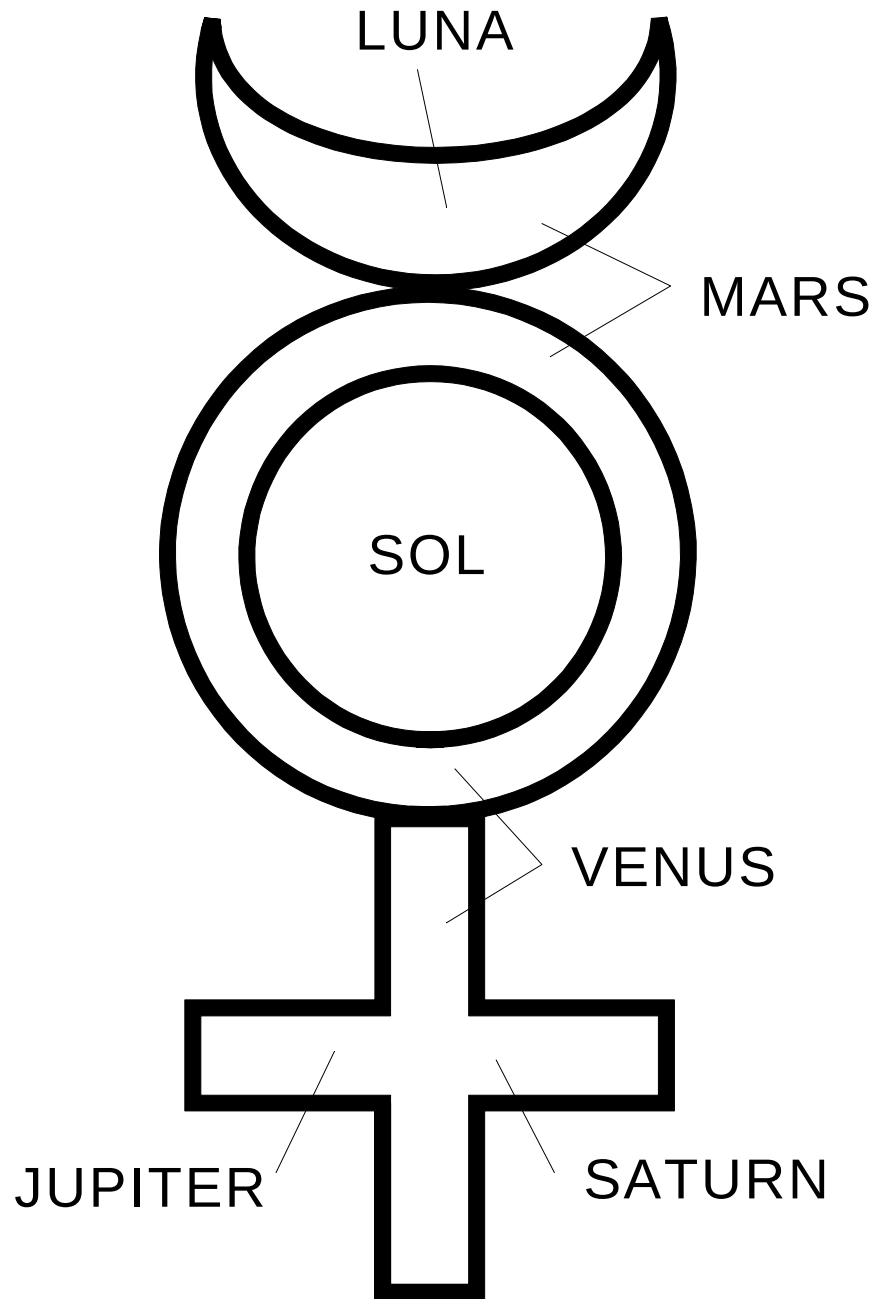
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TABLET OF PLANETS ON
THE SYMBOL OF MERCURY



PRACTICUS 3=8

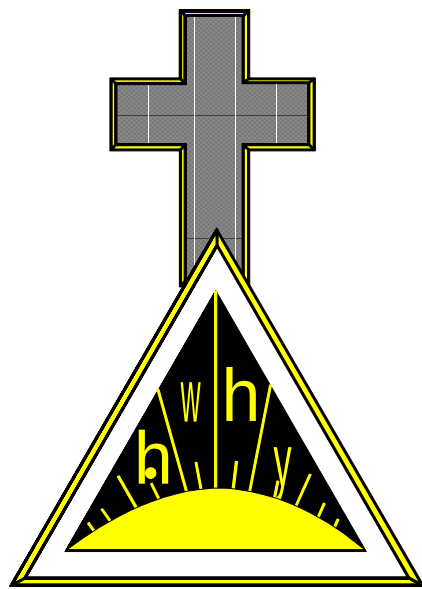
This tablet represents the symbol of the planets resumed in a Mercurial figure. In a gradual descent we obtain Luna, Mars, Sol, Venus, and below, Saturn and Jupiter, right and left.



PLANETS ON THE
MERCURY SYMBOL

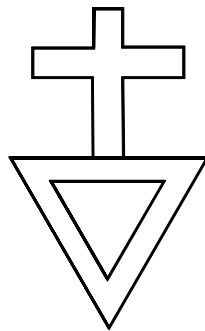
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**HIGHLIGHTS OF THE
PRACTICUS GRADE**



PRACTICUS 3=8

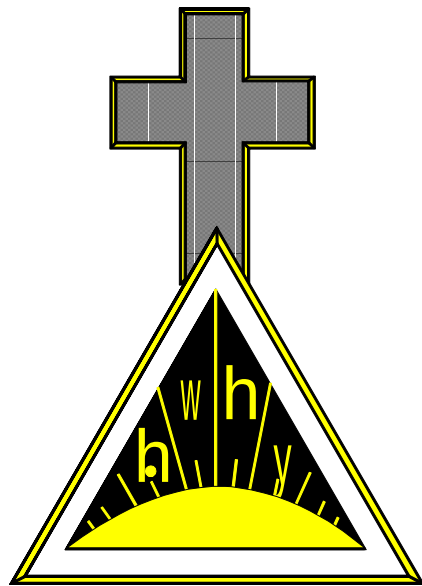
- ♦ Sephira attributed to the grade - dᵛᵃḥ
- ♦ Element - Water
- ♦ Grand Word or Divine Name - tᵛᵃḇx ᵛᵃḥlā
- ♦ Mystic Number - 36
- ♦ Password of this grade - Eloah (ḥlā)
- ♦ Enochian Tablet - Water or West
- ♦ God Names borne upon the Banner of the West (Enochian) - Mph Arsl Gaiol
- ♦ The Cross above the Triangle represents power of the Spirit of Life rising above the Triangle of Water.



- ♦ The cup of water placed at conjunction of the Triangle and Cross represents m.
- ♦ Mystic Title - Monocris De Astris - "Unicorn from the stars"
- ♦ Sash - Hangs from left shoulder to right hip and bears the new insignia of 3=8 divided by the orange cross. Two new orange stripes also are added to represent the new paths crossed, thirty-first and thirtieth paths
- ♦ Lord of the Thirty-first and Thirtieth Paths.

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**HIGHLIGHTS OF THE
FOURTH KNOWLEDGE
LECTURE**



PRACTICUS 3=8

In the beginning of Knowledge Lecture Four in the traditional Golden Dawn system are presented the basic figures of Geomancy. These will not be covered in this lesson since the Practicus should have already memorized the Geomantic figures as well as the zodiacal symbol each is attributed to.

The linear figures as attributed to their appropriate numbers of the planets are as follows.

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

Additional information with indepth understanding is given in the lesson for the Theoricus on polygrams and polygons. Please study this lesson thoroughly to have a deeper understanding of the above linear figures and their numbers as they are corresponded to the planets.

Magical Squares of the Planets

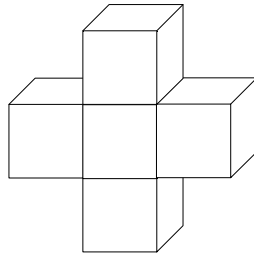
4	9	2
3	5	7
8	1	6

d	f	b
g	h	z
j	a	w

The Magical Squares of the planets are technically called Kameas. They are formed out of squares of the number of the planets and arranged to yield the same number in each way. The number of the sum of each column of figures and the number of the total of all the numbers of the squares are especially attached to the planet. So not only is the total number attached to the planet, but all of the numbers in the Kamea. For example, the planet Saturn's corresponding planetary number is three which is attributed to hnyb, the third sephira. If it is squared, it is nine. The sum of all the columns, vertical, horizontal and diagonal is fifteen. The total sum of all the

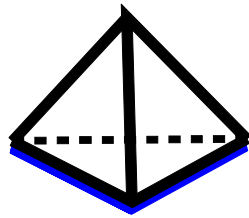
numbers is forty-five. These numbers can then be formed into Divine and spiritual names. This is dealing particularly in the area of sigils and talismanic work.

The Greek Cubical Cross

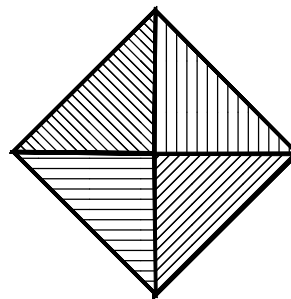


The solid Greek Cubical Cross is the admission badge for the path of t. It is composed of twenty-two squares corresponding to the letters of the Hebrew alphabet.

The Tetrahedron



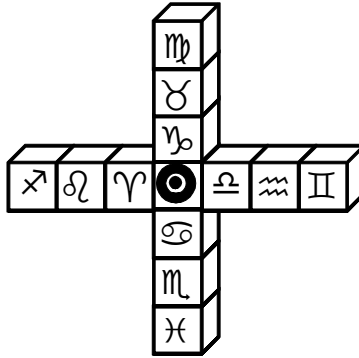
Tetrahedron



**Flat View
Tetrahedron**

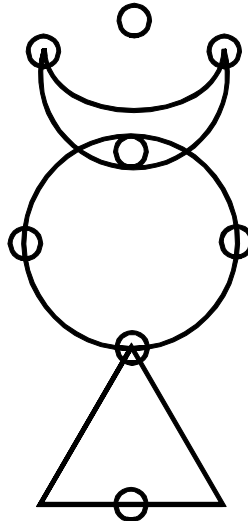
This is otherwise known as the Pyramid of Flame or Fire. It is the admission badge for the path of c representing the simple Fire of nature and the Latent or Hidden Fire. Only three sides of this admission badge can be seen at any one time. The visible sides symbolize Solar Fire, Volcanic Fire and Astral Fire. The fourth side which cannot be seen, is the basal triangle, which is latent heat.

The Greek Cross



It is composed of thirteen squares. It is the admission badge for the path of r. It represents the Sun in the twelve signs of the zodiac. It is also arranged in its triplicities, putting the Sun in the midst of the four elements.

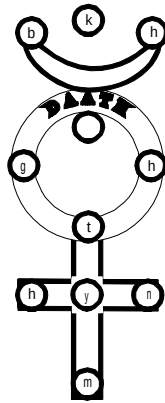
The Cup of the Stolistes



This is the admission badge to the grade of Practicus. It alludes to the Tree of Life as shown in the diagram of this lesson. It embraces all nine of the sephiroth, excluding r t k. Notice in looking at the diagram that t w k l m and d w s y are referred to the lower triangle and thus form an apex. t w k l m is the base. Like the Caduceus, it also represents Water, Fire, and Air. It represents the elements in different combinations. The Water above the firmament is symbolized by the crescent or the top portion of the

Stolistes cup. The center circle represents the sphere of the firmament. The basal triangle refers to the consuming fire, which is opposed to the Fire symbolized by the upper part of the Caduceus Wand symbol.

The Symbol of Mercury



This symbol on the Tree of Life embraces all the sephiroth exclusive of r t k. The horns spring forth from knowledge which is also known as t ud. t ud is not a particular sephira, but the horns begin in the center of the Abyss and have their sephirotic conjunction in hmkj and hnyb.

All of the symbols that were covered in the Practicus initiation have been given to you in the lesson on the Practicus initiation. You should familiarize yourself with the theory, philosophy, and understanding of these symbols so that later they can be invoked in your sphere of sensation for positive magical use.

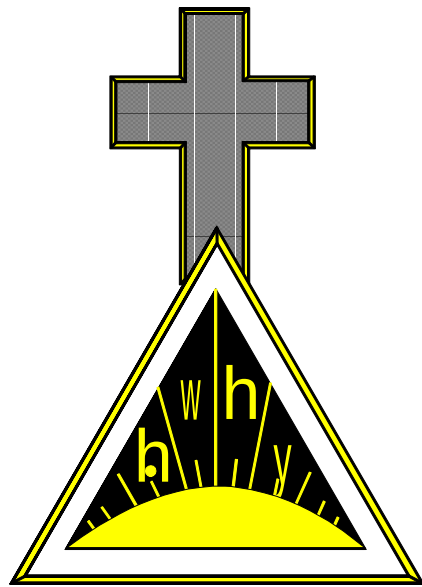
At this stage the Practicus should have already memorized the attributes of the Major Arcana and the, Tarot but for those of you that have not memorized the attributes as they apply to the Hebrew letters and the Heavens of Assiah, here is a chart that will illustrate them for you.

Hebrew Letter	Path	Tarot Number	Tarot Card
a	11	0	The Fool
b	12	1	The Magician
g	13	2	The High Priestess
d	14	3	The Empress
h	15	4	The Emperor
w	16	5	The Hierophant
z	17	6	The Lovers
j	18	7	The Chariot
f	19	8	Strength
y	20	9	The Hermit
k	21	10	Wheel of Fortune
l	22	11	Justice
m	23	12	The Hanged Man
n	24	13	Death
s	25	14	Temperance
u	26	15	The Devil
p	27	16	The Tower
x	28	17	The Star
q	29	18	The Moon
r	30	19	The Sun
c	31	20	Judgement
t	32	21	The Universe

The rest of the material that is covered in Knowledge Lecture Four, the Practicus Meditation, and Highlights of the Tarot by Frater S.R.M.D. will be covered in separate lessons in this grade.

The Hermetic Order Of The
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THE ELEMENTS OF THE
TREE OF LIFE



PRACTICUS 3=8

In the Zelator grade we studied the various elements found in the Qabalistic Tree of Life. In the Practicus grade, we will elucidate more succinctly and clearly on this subject.

Primordial elements are found in r t k. They are undifferentiated, they are potential elements. They are the potential of all things that exist from the Primordial Point of r t k. If you remember, r t k also has the symbol of the Swastika. But in r t k, the Swastika is rotating so rapidly that the arms aren't seen. It appears as a single dot or point.

Primal elements are the Tetragrammaton or YHWH applied to the four worlds of the Qabalah. The word Primal can be used for primary. The primary elements of Fire, Water, Air and Earth, are symbolized by the Tetragrammaton. This is a way to help us differentiate these energies from the other elements found on the Tree. No matter what world we are talking about, whether it be Briah or Yetzirah, y Fire (when we are talking about Primal elements) is attributed to Atziluth, h is attributed to Briah, w is attributed to Yetzirah, and the final h is attributed to Assiah.

Specific elements are the Tetragrammaton or YHWH as applied to hmkj, hnyb, t rapt, and t wklm in any one of the four worlds. For example, if we take the world of Atziluth, the Primal element is that of Fire. However, there are four Specific elements; Fire Specific of Fire Primal, Water Specific of Fire Primal, Air Specific of Fire Primal and Earth Specific of Fire Primal. Essentially this is an elaborate breakdown system.

Transitional elements are the Tetragrammaton of the y, h, and w which are applied to the paths on the Tree of Life and are constantly in transit between the sephiroth.

Astral elements are the Tetragrammaton or YHWH as applied to the four lower sephiroth that create the astral plane.

The Base elements are found in t wklm. These are the outpouring of the other elements into physical manifestation.

In addition to these six basic breakdowns, we also have sephirotic elements where each sephira has a general elemental quality. All of the middle sephiroth are classified as Air with the exception of t wklm which is the combination of all the elements coming together. This explains in the breakdown of the elements why we are attributing hmkj to Fire. hmkj is the projective force of r t k. It is the masculine aspect of r t k. Therefore, it would be attributed to Fire much as the male phallus and the Fire Wand are also attributed to Fire as an outward symbol.

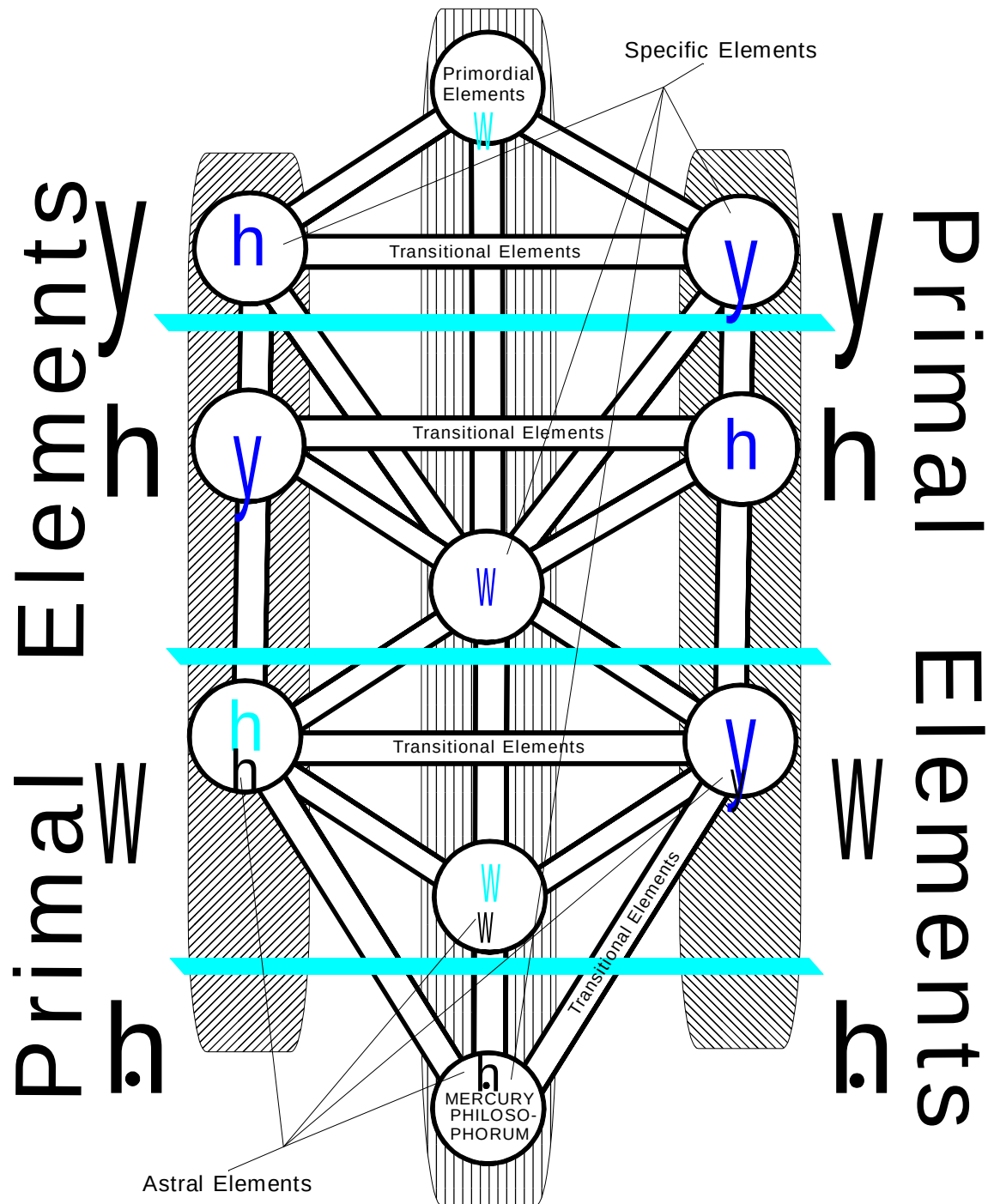
hmkj is a sephirotic element that is attributed to Fire where hnyb is attributed to Water. As we cross the Abyss, the next sephira encountered is dsj. Here we have the Jupiterian influence and the benevolence, filled with mercy and love, which is attributed to Water. hr wbg is attributed to Fire. t rapt is attributed to Air as explained earlier. j xn, filled with desire and all of its influences of Venus, is attributed to Fire. There is an invisible line of connection between hr wbg and j xn, both Fire, but very different kinds of Fire. The sephirotic element of dwh is attributed to Water. This is evident to the Practicus because the Practicus grade is attributed to the element of Water. dwsy is Air flowing down into t wklm which is the combination of all of the elements coming together which includes final h which is Earth.

The Practicus should now be able to understand how these elements break down. An example would be the sephira of ds j. The Primal sephirotic element there would be Water. The four worlds would manifest as such. Thus the y or Atziluth would be Fire Specific of Water Primal etc..

This information will be very helpful later on in invocational work and in magical application as well as providing a greater and in-depth understanding of the number cards of the Tarot. One brief example of this is the four of wands. It is y Specific of Water Primal, or the beginning aspect, because we are talking about the world of Atziluth in ds j. Thus if we look at the title of the four of wands we see "The Lord of Perfected Work," which is Venus in Aries. Don't let this confuse you because each card in the Tarot has its own zodiacal influence that is connected to the Tree of Life but is not directly part of the Tree of Life.

This is a brief lesson. You will need to know the element of each sephira. Mathers pointed out that the number cards actually run parallel to the sephiroth on the Tree of Life. They are not literally in the sephiroth. You need to constantly review the basic elements that are found on the Tree of Life because they are important to future magical understanding and workings.

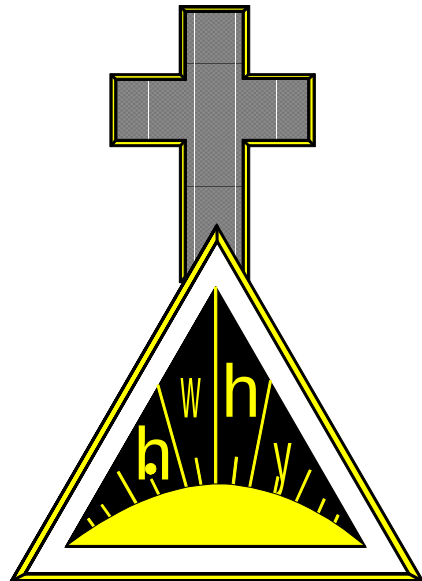
Elements on the Tree of Life



NOTE: The Specific Elements only point to Chokmah, Binah, Tiphareth and Malkuth. The larger size hebrew letters differ from those found in the Astral Elements. Also the Transitional Elements are found on each path, including those labeled as such.

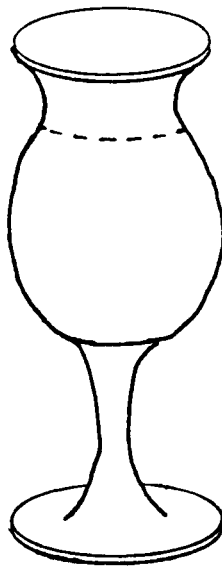
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THE WATER CHALICE



PRACTICUS 3=8

This is the tool of the Practicus which represents the element of Water. The colors are orange and blue, the same archetypal colors as the great Archangel of the West, Iayrbg. This tool symbolizes not only the energies of the element of Water, but it also symbolizes the power of the Practicus and his abilities to control the energies of Water. Like the Air Dagger, the Water Chalice is another tool that takes very little effort to construct. Simply purchase a stemmed goblet and paint it. The Water Chalice is not to be confused with the Cup of the Stolistes which is under the auspices of Earth. The Chalice is governed by Water, the superior h of YHVH, and is under the presidency of the "Cup of the Tarot". The traditional Golden Dawn cup of the Practicus is normally made out of glass. The rim of the cup was decorated with paper petals that attached to it. Although this method is the least satisfying, it appears to have been the most common method to create the cup. Normally there aren't any preferences as to what kind of material the chalice should be made of. However, it is suggested that when purchasing a cup, it is to your own liking and that it is kept traditional with the crocus flower shape.

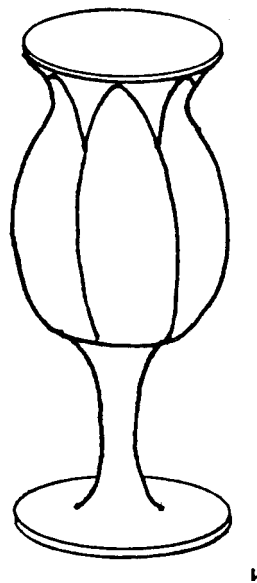


If a metal cup is used, prepare the surface before painting it by smoothing it with an emery cloth. Files and emery cloth with varying coarseness are suggested.

If you desire a wooden chalice, you may want to try occult supply houses (although rarely found in most). For a wooden cup, simply take off any varnish with a little bit of paint remover. As a suggestion, the lines of the petals of the crocus can be carved directly into the surface of the cup using a rotary tool and gouging bit. This latter step does require skill and practice, so for the sake of simplicity, you can just apply the paint according to the directions given in this lesson.

Regardless of the material you choose to be your chalice, keep in mind that the chalice is a representation of the extension of your will. Therefore, the more time that is spent making your tool the more likely it becomes you or an aspect of you.

As mentioned already, it would be best to consider the shape of a crocus flower for your water cup. It should resemble a flower flaring up and outwards. Before painting the chalice, it is necessary to divide the chalice with eight vertical lines. These lines mark where the orange is to be drawn. There should be eight equal sections on the chalice. To achieve this simply take a piece of twine or kite string and cut it into a piece equal to the circumference of the cup at the point where it begins to flare out. Fold the measure in half and use a felt tip pen to mark the string at that point. Take the folded string and again fold it in half. Mark both parts of the string at the fold. Repeat this process one more time and mark all four points of the string at the fold. The result will be a length of string divided into eight equal sections.



Once the string is marked at the points where the lines are to be drawn, put it aside for later use. Taking blue paint, brush on the first coat over the entire chalice, wait until it dries, then apply a second coat on top of that. You'll notice that the brush strokes can be seen when the cup is held up to a light if your chalice is made of glass. A suggestion is to use spray paint instead of brush paint for a more solid look. If you decide on using a wooden chalice, be sure to brush on an even coat of wood sealer prior to painting. If a metal goblet is used, follow the instructions given on the label of the paint regarding painting on metals. Since this cup is a representation of the element of Water, fluid will be occasionally contained within it. If you plan on using your chalice for drinking (although it would be rare), then it is advisable not to paint the inside portion of the cup. Even if the cup will not be used for drinking, it is important to consider using paint that contains no lead.

After the blue base coat has completely dried, take the string that you marked and place it around the goblet just below the flare. Using a marking pen or pencil, mark the point on the chalice at the same points you marked on the string. Then begin to draw straight vertical lines from the rim of the cup through the marked point down to the stem. When you've equally proportioned these lines, paint over them with orange. You

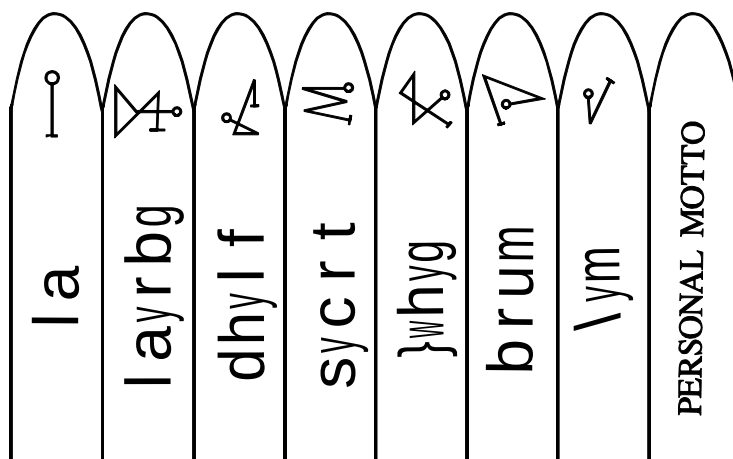
should now have eight equal sections of long rectangular shapes that form points at the top. The next step is to paint the sigils which also must be in the color orange.

The sigils are those symbols that represent the energies that rule over and are associated with the element of Water. Each sigil has a corresponding name in Hebrew. These should be placed just below the sigils. If you look at the diagram, it shows that the sigils are near the rim of the cup and the Hebraic names are placed in a nice vertical fashion below them.

The following are the names translated in English of those energies that govern over the element of Water:

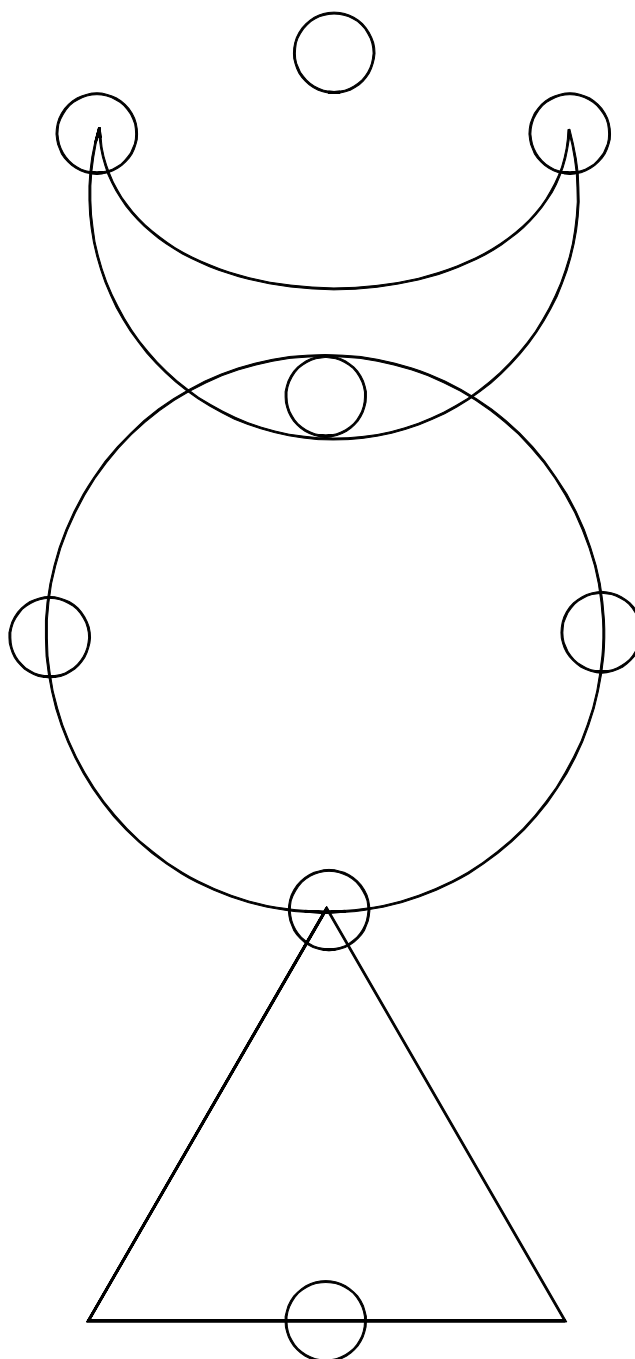
Divine Name	El
Archangel	Gabriel
Angel	Taliahad
Ruler	Tharsis
River of Paradise	Gihon
Cardinal Point	Maarab
Motto	Your chosen motto

The sigils are to be painted in orange and are given thus:



After all the sigils and names have dried, spray on a few coats of varathane. Keep in mind that if you plan on drinking out of your chalice, you need to protect the inside from being sprayed. When the chalice is complete you may place the tool upon your altar along with your other tools. As a reminder, if you have any elemental tools placed on your altar, be sure that all elemental representations are present. Otherwise keep your altar clear of them and have each tool wrapped up in silk or white cloth and keep it in a place where no one will touch them. You should already have the Earth Pentacle and the Air Dagger constructed. If you wish to place these on your altar, be

sure to include an object to represent the elements of Fire and Water. For this you may use a match stick or a burnt piece of wood and a cup, so long as the four elements are present.

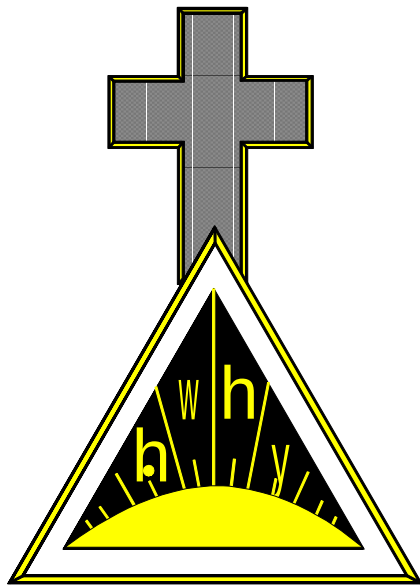


Actual Symbolology of the Chalice

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LESSER INVOKING RITUAL
OF THE PENTAGRAM

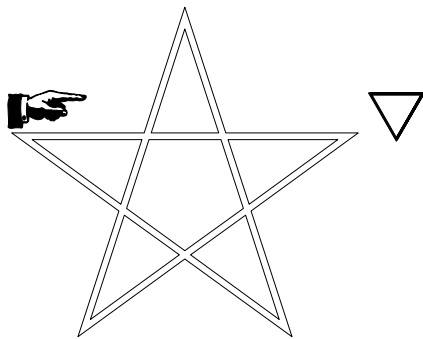
MEDITATION WITH l a y r b g



PRACTICUS 3=8

In the two previous grades you were shown the techniques for communing with the Archangels *Iayrwā* and *Iayr*. Once again, the same techniques may be repeated to commune with the Archangel of Water, *Iayrbg*. By using this method of the L.I.R.P., you may turn to *Iayrbg* to receive his help in the area of deepest emotions and feelings, in the levels of higher consciousness. When having troubles reaching to this higher consciousness, *Iayrbg* can help and guide you to the depths of the higher consciousness while at the same time he can help you to become familiar with the element of Water.

As opposed to the L.B.R.P., when the magician banishes, the L.I.R.P is invoking. The proper pentagram is the Invoking Water Pentagram. Another important factor is that the Archangels are facing toward you.



Step 1

Perform the Relaxation Ritual.

Step 2

Perform the L.B.R.P. (Optional).

Step 3

Perform the entire ritual of the L.I.R.P., substituting the Invoking Water Pentagram for the Invoking Earth Pentagram, keeping all of the Divine names the same.

Step 4

Take a few moments to feel the energies invoked around you and begin communing with the Archangel *Iayrbg*.

Meditation with Iayrbg

Step 1

Once the L.I.R.P is completed, pay your respects to each of the Archangels, beginning with Iayrwā, then to Iap̄r and then to Iakym, ending with Iayrbg.

Step 2

As you stand facing west, visualize in front of you a blue triangle upon an orange background. Proceed to vibrate t̄w̄abx h̄w̄hy. As this is done, the great Archangel will appear more clearly to you. As Iayrbg approaches closer, give unto him the Practicus Grade Sign and he will respond accordingly.

Step 3

The next step is to visualize Iayrbg with as many details as possible. The color of his robes, the scene upon which he stands, his facial features, etc.. Attempt to see every detail as clearly and as vividly as possible.

Step 4

This next step is the most important. Let go and just be. Don't try to analyze what is going on or whether you are performing this ritual correctly. Just let yourself become completely open to Iayrbg and his energies. Feel the emotions or thoughts flow to you as in a stream of water.

Step 5

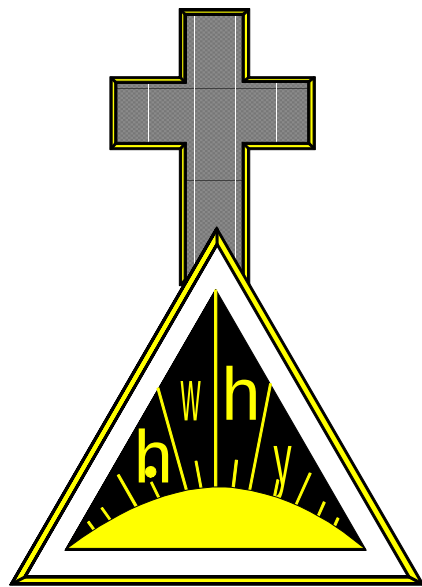
When you are ready to end your communion with Iayrbg, be sure to thank him for his help. Give him the Practicus Grade Sign, and he will in turn respond with the same.

Step 6

End the communion with the Qabalistic Cross, facing east.

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THE BUILDING OF
CHARACTER AND THE
PURIFICATION OF THE
SOUL



PRACTICUS 3=8

Let the Practicus learn of the wisdom of our Order, that balance through equilibrium is the basis of the soul. If you do not have a firm foundation both in knowledge and the soul, if you are not strong internally as well as mentally and emotionally, then where will you stand when it is time for you to put wand in hand and direct the forces of nature?

In your short time in the Order you have seen many who have come and gone. Is it because they lacked in brain power? No. Was it because they were any less in want of the power of the occultist? No. It was because they did not build a firm foundation on which to stand, or as better stated in the Zelator initiation, "Except Adonai build the house, the house will fall."

Inheritor of a dying world, we know that we are born into a world of decay and Darkness, a world of Nature, a world of strife, argument, and contending forces. Let the Practicus always, above all things, endeavor to seek the Light through reconciliation, through love, and through compassion. Let us not condemn the trials and tribulations of this life, for in them there is the kernel and seed of strength, and by their means there is a pathway that opens up and leads us unto the Light Divine. Our life is but a day, a second, but a moment in eternity. It is but a mere drop in an endless ocean of time. If we were not given trials, if they did not exist, then how could we purge our soul, how could we strengthen our character, how could we build our will and create a firm foundation on which to stand?

Let us remember the dangers, O Practicus, the dangers that exist on the higher planes. Those who do not strive for the higher, who do not elevate their consciousness, their minds and their hearts unto the Light, face very little danger. Has it not always been this way for the Hierophants, the sages, and the mystics of the past? It is the mystic and the Hierophant and the seeker of true Light who suffers persecution, who has been reviled, who has been tormented and tortured, who has been punished and hurt by even those they love. Let us rejoice in this, let us rejoice for we are strong, we must be strong. For he who is caught up in his fears can have no part of Divine Light. Let not our victory both in the world and in magic bring us vanity, O Practicus, but let them increase our knowledge, let them increase our passion, and let them increase our wisdom. It is a true adage, Practicus, that he who knows little thinks he knows much, but he who knows much has learned of his own ignorance.

Let us not condemn others of their sin. For until we have walked in their footsteps, until we have worn their shoes and felt what they feel, and undergone the temptations and experiences that they have undergone, we have no right to condemn another. Let us also not despise one who is weaker than us, for this is not a contest, this is life, and in life our purpose is to strive towards the Light, to be one with the infinite Universe, the Lord of Creation. Let us remember that the master Jesus condemned not the adulterous woman, but neither did he encourage her to commit sin. He merely understood that she had done it. He placed no value judgment on it, and he said, "Thy sins are forgiven." O Practicus, remember to forgive sin, sin against you and sin against your beliefs.

You have worked hard. You have come a long way. You are in the grade of Practicus and you have the desire for magical gifts and magical power. But, before striving for these gifts and these powers, be sure that your soul is firm, that your soul is steadfast, for it is by flattering your weaknesses that the evil one will gain power over

you and you may fall under the power of the evil, the ego. You will never notice your weakness. Let us always remember that fear is failure and the forerunner of failure. Courage is the beginning of true virtue. Fear not the spirits, neither the Light spirits nor the evil spirits, but be firm and courteous with them. We have no right to despise them nor to revile them. They are the creation of the Infinite. Command and banish the evil spirits, use the highest names of God, but neither mock nor revile them. For by doing this, thou hast dropped to their level and has become one of them.

Let the Practicus remember that we are what we make ourselves, that we have a destiny, a True Will that we can achieve. But it is through fortitude, strength, determination, and the overcoming of our fears and seeing our true weaknesses that we can achieve our True Will.

We should neither worship nor neglect the physical body, it is our temporary home, it is our connection with the outer and the material world. We must learn to control our animal passions not through suppression but through nourishment, nourishing them and using them as energy to elevate us unto the higher.

Let us do good unto others, not for reward, not for gratitude, not even for sympathy, but because it is our nature, because it is who we are and who we want to be. Remember that unbalanced force is evil, unbalanced severity is cruelty and a brittle mind. Our minds must be strong, our minds must be firm and well balanced. But also, unbalanced mercy is weakness and lack of will. Let us, therefore, always strive to balance our mercy with our severity and in so doing arrive at the pillar of the middle.

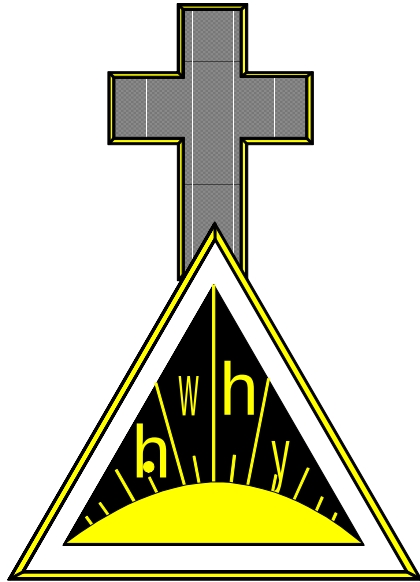
If one would gain true magical power, one must first learn to control thoughts. In controlling thought, one becomes the master of his emotions. Let us manage our lives in a way that gives us time for growth and study, that gives us time for meditation, ceremony, and ritual work, and prayer. It gives us time for inner development.

Always remember what was said to you in the grade of Theoricus, "Be therefore prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice." Be persistent above all things; persistence is the true key to magical success and success in any endeavor worth achieving.

Lastly, never violate the purity of your own soul. Never allow it to sink to the pandering of lust, deceit, and debauchery. Remember what you think and what you are is what you attract in this world and remember in true religion there is no sect. Therefore take heed not to blaspheme the name of God in another tongue or by another group. For in doing so, we blaspheme the name YHVH, Osiris, and Yehashuah. Purify thy soul, O Practicus, and all will be opened up to you. As the Master stated, "Ask and ye shall receive, seek and ye shall find, knock and the door shall be opened unto you."

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PRACTICUS MEDITATION

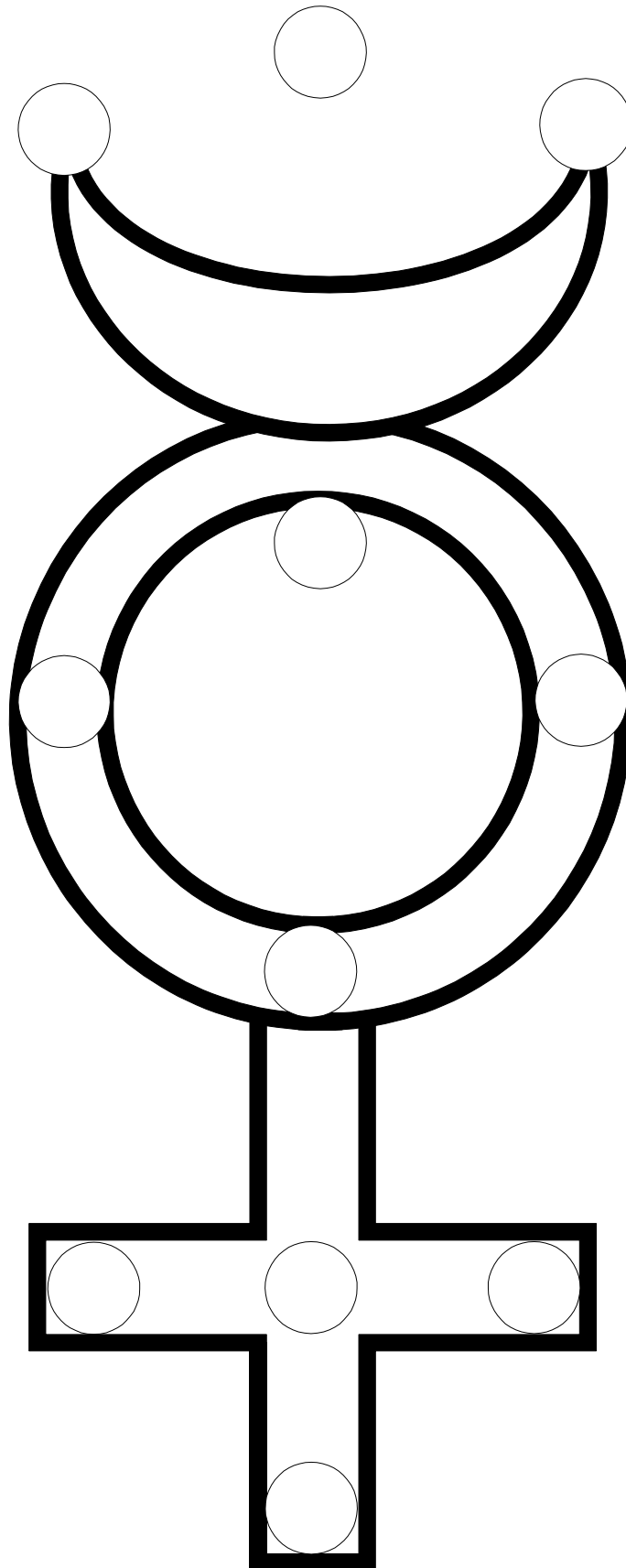


PRACTICUS 3=8

It is the job of the Practicus to contemplate the following symbol of Mercury. It is recommended that the background be colored in a bright vibrant blue, the symbol of Mercury itself be colored in a bright vibrant orange, and the circles of the various sephiroth that are seen in the diagram should be colored in their Queen scale color. Make them as flashing as you possibly can. Meditate on this symbol at least three times weekly to infuse the positive aspects of Mercury within your sphere of sensation. This will help you to learn to control your emotions. It will also help you in curbing anger, hatred, and jealousy, all of which are signs of an afflicted Mercury. Take this energy, turn around the affliction, and expand and build upon it in the directions of perfection and attainment. This will help you clear up problems in the area of mental distortion and fuzziness. A non-afflicted Mercury allows the mind to be clear and scintillating.

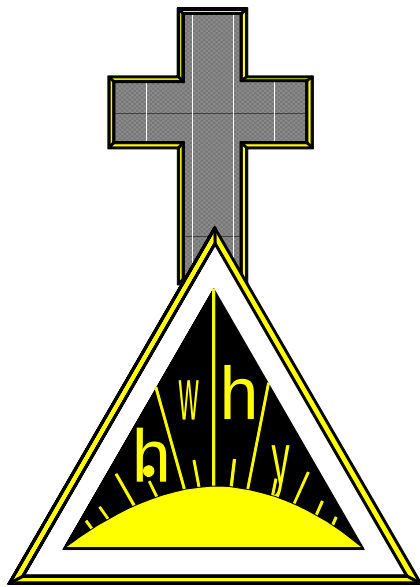
As a part of meditation, on a regular basis, attempt to take a relaxing bath or lie in a pool and formulate yourself into the element of Water. Allow Water to become a part of who you are during these meditations. Feel the limitations of your flesh literally becoming crystal clear and limpid like water. Clear your mind. Try to blank your mind. Do not repeat to yourself "I must be water." Merely allow yourself to do so. As thoughts come in and out of your mind, take observation and notice how these thoughts flow like the waves of the ocean.

If the Practicus will practice both of these meditations on a regular basis during this interval and grade period, we are assured that the Practicus will receive benefits from them. Emotions will become more free flowing, allowing progression, harmony, understanding, and compassion to flow. Intellectualism will increase and the ability to understand complex problems and the dehydration of anger and jealousy as well as afflicted Mercurial problems will decrease. The Practicus should practice this meditation even after completing this grade. It should be utilized whenever necessary.



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**SKRYING AND TRAVELING
IN THE SPIRIT VISION**



PRACTICUS 3=8

Since you have completed the Theoricus grade you now have some comprehensible ideas on how to formulate the astral Body of Light. The next two methods outlined in this lesson deal with traveling in the Spirit Vision and skrying.

Clairvoyance

For us to obtain a clearer idea of the relationship of man and the Universe and how it relates to the spiritual plane of existence, it is necessary for us to perceive and to understand the scheme of the sephiroth and to have a clearer and more succinct understanding of their symbolic representation as the Tree of Life is applied to both the Microcosm and the Macrocosm. It is the task of the Practicus, the Philosophus, and the student in the Portal grade to understand and to develop a deeper comprehension of the nature of clairvoyance, skrying, and astral projection so as to better comprehend the nature of the energies in the Adeptus Minor grade.

It is important that the Practicus begin to develop a deeper understanding of the nature of the Tree of Life as well as the sephirotic arrangement on the Tree as it relates to every star, planet, sigil, energy, planes of existence, and to man and his ideals.

In relation to ourselves we must always be aware of the complex sephirotic symbolism. We must always keep in mind that our bodies that we feed and clothe are but the *twklm* aspect on its lower plane and that the higher nine sephiroth hover around us in our auras and in the immediate atmospheres of our bodies. As we move from station to station in our lives, from action to action, we notice that we intentionally or unintentionally affect others and again intentionally or unintentionally are affected by others through these Akashic envelopes that closely surround us. Let us realize that this envelope of Akashic fluid around our bodies, our aura, as it is called, is both a benefit and a detriment. We cannot live without this force for it is part of our life force. It also serves us in our clairvoyant workings. We close our eyes and we sense the worlds beyond the material. We begin to develop an interior vision, the essence of our own contiguous natures. This can be a danger because this perception can be, and often times is, our own astral form. It serves as an error to the beginner in the area of clairvoyance. He or she will begin to believe to have gone away or have seen elsewhere but in fact may be only feeling the confused images of his or her own aura.

An ancient name for clairvoyance according to some of the older manuscripts is "Skrying in the Spirit Vision." Skrying in the Spirit Vision can not only be a planned situation with all the implements, candles, incenses, and sigils, but the attuned skryer can, in fact, be a passive receiver of visions or definitions beyond one's control. The difference between the trained Adept and those who merely have these visions from time to time is that the trained Adept knows how to look beyond the confines of his own aura, his own Tree of Life, and see the images more clearly for what they are rather than confuse them with his own sephirotic energies and emotions.

When we stand in *twklm* and look in *twklm* there is little confusion. However, when we voluntarily leave this dead level of materialism and pass the path of *t* towards *dwsy*, then there comes a confusion of lights. As S.L. MacGregor Mathers says, "One comes within the scope of the crossing, the reflected and colored rays of the Quesheth,

the rainbow of colors spread over the Earth, hear then the required instruction and guidance to avoid confusion and folly." Let warning not create a barrier for the Practicus who is beginning to learn to project outward, for we must cross this barrier, this wall of illusion, if we are to rise to the higher planes. Beyond this we enter into the straight and narrow path, which leads to the spiritual regions of perception. This is obtained by a process called "Rising in the Planes."

So for the sake of our discussion and deeper understanding, we will define three stages of mental projection outside the confines of one's auric influence. They are:

1. Clairvoyance - Also called Skrying in the Spirit Vision
2. Astral Projection - Also called Traveling in the Spirit Vision
3. Rising in the Planes

Do not let this scare you for you have already begun performing some of these methods in the other grades that you have accomplished. Some subjects that can relate to this work are Tattwa working and the use of the Tarot as well as inner pathworking.

Let us begin with a more defined and simpler understanding of clairvoyance or de-skrying in the Spirit Vision. When de-skrying in the Spirit Vision, we begin by using a symbol such as a colored diagram, a sigil, or the Tattwa emblems both in their simple and compound stage. It is for this reason that the Practicus is asked to make all the compound Tattwas. This will give the Practicus a deeper and clearer understanding of the nature of the subtle elements and their combinations. It only makes sense that if you have five elements, you are limited to those five planes of existence or understanding. However, if you have twenty-five elemental combinations, then you will have a greater ability to zero in on the plane that you feel you need more understanding of. We cannot over emphasize the importance of regular Tattwa work both in the simple form and in the sub-element form.

The Tattwas are normally made in a flashing color. However, for the purpose of developing skills, it may be necessary for the Practicus to develop sigils or symbols that are black and white. Symbols should be of a convenient size for the eyes to more easily glance at and large enough not to require undue eyestrain which may cause distraction. One of the reasons that black and white symbols may be utilized is that black and white symbols allow the student to become less exhausted and therefore one can work the symbols more often without becoming tired.

Step 1

Place the symbol of clairvoyance before you. Place it on top of a table or in both of your hands.

Step 2

Gaze at it, comprehend it, try to understand its meaning and relations.

Step 3

When the mind is steady, close your eyes and continue the meditation and let the conceptions still remain before you. See the symbol in your mind's eye. Keep the design before you. If you are using the Tattwa card, you should begin visualizing the Tattwa card before you. Attempt to see the Tattwa card in the same colors that you would see it if you were looking at it with your physical eyes. If you are using a black and white symbol (which will be discussed at the end of this lesson), then you should continue to see it just as if you were looking at it with your physical eyes.

It is here that most people have difficulty, for when they close their eyes they lose the symbol. It is necessary now to transfer the vital effort from the optic nerve to mental perception. In other words, you are now seeing the thought of the symbol. This is distinct and it should be visualized almost as clearly as if you were seeing it with your own eyes. If you are having trouble at this turnover point or transfer point between physical sight and mental sight, then you should practice just this exercise on a daily basis or even several times a day.

As you practice this exercise, take a simple black and white symbol, look at it, close your eyes, and practice transferring the vital effort from the optic nerve to mental perception. After you have accomplished this and after you have established a clear vision in the mind's eye, open your eyes and perform your banishings. Continue with these practices until you have mastered the transition phase. This is very important. This is where most people have trouble. If you can master the transition phase from seeing with the physical eyes to seeing with the inner eye, then you will be prepared for the next step. It is absolutely necessary that the mind be calm, steady, clear, and undisturbed during practice. You cannot achieve success if you are unstable or are in a state of anxiety, fear, indignation, anger, trouble, or even anticipation. You must produce calmness, peace, and solitude. You must banish all disturbing influences. It is absolutely critical that you are not disturbed by the phone, children, and television. Even more important is that you remember to banish with both the L.B.R.P. and the B.R.H. before beginning this work, and after finishing.

The next step is absolutely imperative. It will move your consciousness into a deeper state and help you to project outside of the confines of your own aura, deeper into the realm that a particular symbol represents. It involves a secret that Adepts have been using and Qabalists have known for centuries. This secret is the vibration of the Divine names connected with the symbol. It may be difficult at times to correctly choose the proper Divine name. Here is a list of Divine names that go with each element. You should already know these but perhaps they may help you even further.

Earth	{ rah ynda,] lm ynda
Air	yj la ydc
Water	t wabx \yhla
Fire	t wabx hwhy
Spirit	hyha, hwhy

This is only a partial list but any of the Divine names that apply to a particular sephira will be useful and acceptable depending on the nature of the symbol. It is here that you must use the knowledge, skills, and understanding of your correspondences in choosing the proper Divine name, the proper Archangelic name, and the Choir of Angels. They should be vibrated repeatedly, as many times as there are letters in the name. For example, the Tetragrammaton should be vibrated four times. The vibration need not be physical, it can be mental.

Now it is important that you eliminate your abstractions from your surroundings, constantly concentrating on the symbol in your mind. You must also concentrate on its correlated ideas in symbology. What you are seeking now is a perception of a scene or a panorama or a view of a place, if you will. This may be obtained many times by a sense of tearing open the sigil, ripping it apart, or moving it to the side like drawing a curtain. As you begin to notice the scene, observe all the details, look for various objects, and take notice of them. Also, observe various beings, entities, and or persons. Attract their attention. Call mentally to them by suitable titles and courtesy or by using proper and appropriate signs and symbols. For example, if you are working a symbol that is related to Earth, you would use the Zelator grade sign or the pentagram. Remember to test them with the Divine and Angelic names. Observe their attitudes and responses to the Divine names. If at any time you should feel that these entities or persons be of ill effect on you, mentally project the Banner of the West at them. The Banner of the West has been given to you in previous lessons. If you cannot banish them with this, you may try banishing them by beginning first with the Banishing Earth Pentagram as a general symbol or the Banishing Pentagram of the element that you are working in.

Remember that in clairvoyance or de-skrying in the Spirit Vision, you are not projecting your own self into the picture. It is much like looking at a mirror image of a particular scene. You are outside of the picture, but you are looking into it. Because of this, everything will be a reversed image, much the same way as looking in a mirror. If you were to project yourself into the picture and begin moving within the picture then this is akin to astral projection or traveling in the Spirit Vision. You will find that the images are not reversed during astral projection.

Warning

Do not allow this to turn into a session of self hypnosis. If you allow this to turn into a session of self hypnosis, it will dispose you to mediumship and then you can become the playground of forces beyond your control. These forces would be more in control of you than you in control of them. This is another reason why most Adepts who practice this on a regular basis will have their elemental tools and Lotus Wand around them while they are de-skrying in the Spirit Vision.

It must be remembered that when skrying in the Spirit Vision you are not projecting yourself. This requires less physical effort and is much less exhausting than having to actually project yourself into the scenery. As stated earlier, the images while skrying will be reversed so that if a spirit points left, he probably means right. This can be compensated for with the understanding and application of your knowledge. It is

easier to skry in the Spirit Vision. It is suggested that a table be used, that the Divine names be written in Hebrew around the symbol being used, that the appropriate candles are added, and perhaps that you are facing the proper direction, and so on. All of this can aid you in skrying in the Spirit Vision, although it is not all necessary. In the Adeptus Minor grade, the use of the Skrying mirror is utilized. The mirror is utilized primarily in the area of Goetic invocation. Here we have the absence or the lack of a symbol. It is particularly this point that we must emphasize in this type of working. You must work at this time with symbols and even as an Adept and beyond, you will be working indefinitely with symbols. However, there are times when the absence of a symbol is also appropriate, especially in Goetic work. Even then a symbol is utilized for that particular entity. The individual who is skrying will concentrate on the symbol or emblem for a period of time. Then, on command, he will take his concentration off the symbol and force it onto the Skrying mirror. The Skrying mirror becomes a substitute for closed eyelids and allows the person to see the image with the physical eyes through the mental eyes. It is not necessary that you work with a Skrying mirror at this time. Develop your skills and practice regularly. Use them daily. Develop your ability. As you develop your ability you prepare yourself for an even deeper and more profound understanding of clairvoyance and skrying in the Spirit Vision.

The next point is the area of astral projection. In many ways it is very similar to clairvoyance and skrying in the Spirit Vision. In other ways it is extremely distinct. In astral projection the student will project from his ego a perceptible ray of his identity and by his will send it to travel to the place desired. He focuses it there. He sees it there directly and not by reflection as in clairvoyance. He perceives that his body is there or at least his astral body or body of light, and he physically moves in that plane. For all practical purposes, he is in that plane of existence. He is not laying in his bed or in the Temple, that is merely where the physical body is.

When traveling in the Spirit Vision the process can begin in a similar way as when one skrys in the Spirit Vision. The Divine names will be relied on and employed. When traveling in the Spirit Vision the scenery will look less two dimensional and more three dimensional and it will not appear to be mirror like. It will have solidity. One particularly successful method is a combination of the body of light method of astral projection and the sigil method. Adepts find this method particularly successful. It uses the same method as skrying where concentration is placed on the symbol. The symbol is visualized to get larger, almost like a doorway. It should be life size, big enough for your body to pass through. In this method, you will create your body of light just as you did in the Theoricus exercises. After you create your body of light you will project your consciousness into that body of Light, keeping in front of you the symbol at all times. When your consciousness is in the body of light you will project yourself through the symbol into the next plane or dimension using the Sign of the Enterer. Upon landing in the next plane and becoming a participant there, formulate the Sign of Silence. Remember to vibrate the Divine names upon entering the plane as well as after exiting the plane.

Now that you are a participant in the astral plane, through the use of a symbol, you must test all beings. If they offer you initiation or special favors, you must test them repeatedly by the Divine names and forces. There is an old proverb that is as true now as it was when it was conceived, "Believe thyself there, and thou art there." Once you

are in the plane you should proceed with caution. After you have tested a guide, spirit, or entity thoroughly, you may follow the entity, keeping in mind where the doorway is at all times. As you travel you should be taking mental note of the symbolism and any instructions or directions you receive in your astral working. These should then be promptly recorded in your pathworking or astral diary. The date, time, weather conditions, symbol used, and any other appropriate information should be recorded.

Another note of caution, the astral plane serves not only to enlighten us but also to deceive us. Aspects of ourselves have no problem in passing the most rigorous tests. These aspects of ourselves, although they may have passed the test of the Divine names or the correct banishing, may in fact mislead us. Therefore, it is imperative that you test everything by reason as well as by symbol and Divine name. Many times, as pointed out earlier, we entrap ourselves within our own aura, our Microcosmic Tree of Life, with our own limited perceptions. Consequently, we never reach beyond. It is through continual practice and even a bit of skepticism that you will be allowed to truly reach beyond. You will know beyond any shadow of a doubt when you have a clear scintillating vision that it will have an impact not only on yourself but also on those around you.

Just because a spirit from another plane suggests that you do something in your life does not mean that you are under obligation to do it. Many times their advice can be helpful and rewarding. Keep in mind that you are the master of your own destiny. Any being that would inflict his will upon you is probably not a being that has your higher consciousness in mind. It is also important that you be on the alert for oppression, for if you should encounter some being while working in the astral plane, and if you should feel physically sick afterwards, then either this entity or you are imbalanced. Attempt to balance yourself using the Middle Pillar Ritual and the appropriate banishing, including the L.I.R.P., invoking the sphere of the elements. If you have done all these steps, including quiet meditation, and you still feel oppression or a physical illness, then the chances are that you are in balance and the entity is imbalanced. It may be required that you re-enter this plane, face this entity and banish it. For it may have entered deeply into your Microcosmic nature and may become unbanishable through normal physical ritual work. It may perhaps only be banishable on the astral plane or on the plane that the symbol represents.

The third primary method is the method called "Rising in the Planes." We will not discuss it at this grade level. The primary emphasis should be on the use of symbols for both skrying in the Spirit Vision and for traveling in the Spirit Vision and the continual practice and development of the body of Light, as well as the combination of the body of light method with the symbol method. Work them completely on a regular basis and you will develop skills that far outstretch your imagination.

On the next page is a list of required assignments for the Practicus in this grade. Please see to it that before you apply for testing and advancement into the next grade these requirements have been met.

Requirements for Traveling and Skrying in the Spirit Vision

All of the planetary sigils and the symbolism that was studied in the Theoricus grade must be internalized rather than simply committed to memory.

Let the Practicus draw each planetary symbol on a white sheet of paper either in black or its appropriate color. Remember, black is easier to work with but the flashing colors will give you a more defined experience.

The Practicus should skry each planet beginning with Saturn. From each planet he will take notes on the nature of that planet, the symbolism that was seen there, the energy of that planet, any spirits or entities that were contacted, any difficulties or problems, the benefits achieved, and any other appropriate information. This should be written in no less than one paragraph and in no more than one page and turned into your Proctor. All the planets must be skryed in the Practicus grade. Each planet should be skryed a minimum of three times in this grade alone.

In addition, the Practicus will continue working with the Tattwas and will attempt traveling in the Spirit Vision. All of the Tattwas should not be skryed. The Tattwas which should be skryed are Prithivi, Apas, and Vayu. These three Tattwas should be traveled in the Spirit Vision. Again a short report will be written and turned in to your Proctor on the nature of those Tattwas, the experience, any trouble that may have arisen, any lessons learned, advice given, and on any improvements made in your physical life.

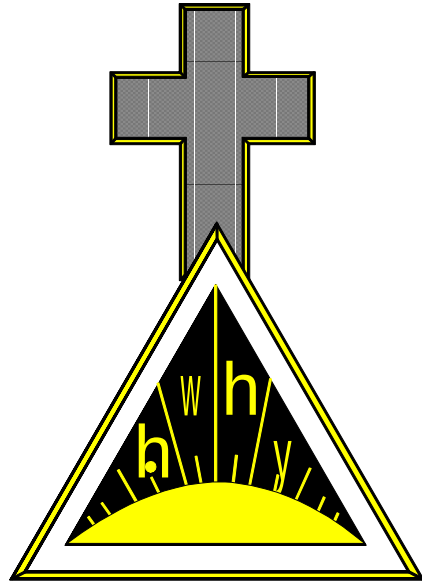
It is essential now that the Practicus take the knowledge of correspondences, grade signs, Divine names, methods learned in this grade and previous grades, and begin applying them on a regular basis to develop the ability to master these techniques. These are essential and critical for later magical workings.

In addition, the Practicus will create at least one symbol that is personal to his or herself. Again, all these symbols should be drawn upon a white background in black ink or in flashing color, whichever you prefer. If you feel that you are somewhat exhausted from working with the flashing colors, you should use the black on white method. The sigil that the Practicus will create is a personal sigil, much like the sigil that you used in the Ritual to Go Back in Time in the Zelator grade. As a matter of fact, this would be an ideal sigil to enter. In entering this sigil, the Practicus will attempt to formidably change some outward manifestation of his world in regards to his own personality only! You will not attempt to change anything in the outside world in regards to other people, but only in regards to yourself. For example, if you have a problem with jealousy, you might create a sigil that represents jealousy to you. You will then enter the sigil through traveling in the Spirit Vision. Jealousy could be related to Mars or Geburah or to Netzach which is Desire. It will be your choice as to the Divine names to vibrate and then you will look for a spirit helper or guide and travel the plane to find the appropriate method to overcome this deficit in your personality and to help you make the outward change in your personality. It may require some formidable astral battle. You may have to slay something. You must always be careful in doing this, for in doing so you may be making an outward change that will have very profound effects in your life. So, you will want to be careful of the nature of that outward effect. A report

should be submitted in the length already described and turned in to your Proctor. All of the requirements for traveling in the Spirit Vision and skrying are required for this grade.

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ISIS GOD FORM



PRACTICUS 3=8

The Isis god form in the Neophyte Initiation is taken by the Praemonstrator. The Isis god form is associated with the firmament or with the High Priestess card. Therefore, it is akin to the element of Water. We give you this god form to practice and to help you develop your feeling of this particular energy. Without any doubt, this is probably one of the most powerful energies of the Egyptian god forms, not in a fiery way but in a constant way.

Isis has a face and a body of translucent gold. Her head has a crown on it with a throne over a vulture head dress of blue and orange. The vulture head is a bright red. Her robe is blue and is bordered with gold. Her ornaments are also blue and orange. She carries a blue ankh and a Lotus Wand with a green flower and a blue stem. She stands on a pavement of blue and orange.

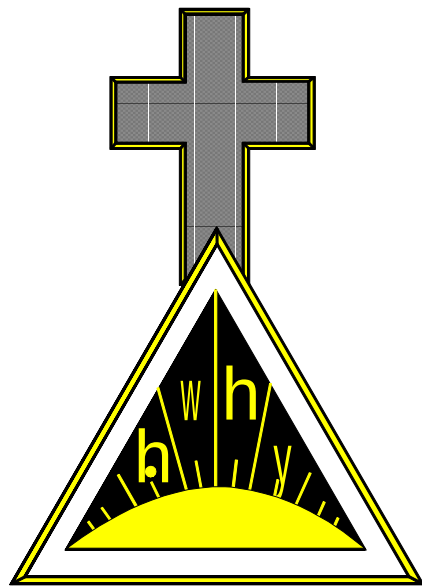
The Practicus should color in the Isis god form and should practice it on a regular basis. Perform the Isis god form in the west facing east. One should get in touch with the infinite quality of Water, the quality of oneself which is always in change yet never changing.



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**ADVANCED VIBRATORY
TECHNIQUES**

**NOTES FROM
FRATER D.D.C.F.**



PRACTICUS 3=8

Vibration is absolutely critical to the occultist magical workings. The occultist must vibrate. There is no getting around this. Vibration is essential to successful magical workings. It is necessary for successful ritual work as well. When we vibrate the Divine names, we should rise in our minds and in our hearts to the highest possible ideal of what we consider to be *r t k*, the Divine White Brilliance. This is done by keeping your mind raised to the plane of your highest spiritual aspiration. For unless we do this, as we are vibrating, it can become dangerous, for we are merely vibrating with our mouth and therefore attracting nearby astral forces. Because it is vibration, it will attract certain forces to us that may not be in our best interest. So let us aspire to the highest aspiration of our soul, the Divine White Brilliance, while we are vibrating.

Here is a simple but easy to understand process that the aspirant should go through in the process of correct vibration.

Step 1

Begin by taking a deep breath, a breath full of inspiration, a breath full of pure Ruach, while concentrating your consciousness and all of your mind on your heart, which answers to the sephira *t r a p t*. You have already set in action and set in your mind the aspirations of *r t k*. In other words, you have ascended your consciousness to *r t k*. It is here that you should bring down this consciousness or this Divine White Brilliance into your heart prior to centering your own consciousness there.

Step 2

Formulate the Divine name within your heart. Formulate it with Divine White Brilliance. Make it scintillating and feel it literally written in your *t r a p t* center. Be sure to formulate the letters in the Brilliant White Light, not merely the dull whiteness of a piece of paper, but a scintillating, glowing, white light.

Step 3

Emit your breath while slowly pronouncing the letters so that the sound vibrates within you. This is important. The sound must vibrate your whole body. Imagine that the breath is swelling within you as it leaves the body, filling up all the space of your being.

Step 4

Pronounce the actual name as if you are vibrating it through the entire Universe, as if it did not stop until it reached the furthest limits of infinity.

Any time that we do practical workings that involve ritual work and vibration, it naturally becomes exhausting. At the same time, it withdraws some of our magical

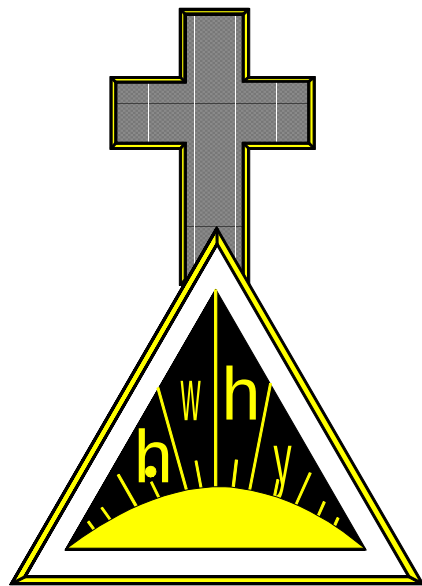
magnetism. Therefore, if you wish to do anything of importance, you must be in perfect magnetic and nervous condition, or else, the desired goal may not be achieved.

As a general rule, pronounce the name as many times as there are letters in it. This rule is not absolute, but it is a general rule for affective vibration. One final suggestion, be sure to vibrate deeply. Often times students will approach their proctor and say, "My situation is such that I cannot vibrate loudly because of where I live, neighbors or relatives will hear me that are not in agreement with occult practices." The solution to this problem is not necessarily the vibration of loudness, but rather the depth of the vibration, the visualization of the vibration coming out of the center of one's being and literally stretching to the ends of infinity, filling up all space. This is absolutely critical to proper vibration. It is almost certain that if the Practicus spends more time with the basics of ritual work, he will find that his rituals can take on new life, new meaning, and new excitement.

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

ENERGY INFLUENCES ON
THE PATHS

MAJOR ARCANA
FRATER S.R.M.D.



PRACTICUS 3=8

The following is based on the information supplied to us by Frater S.R.M.D.. In this short chart the progression of energies and how they react in relation to the Major Arcana is shown. In an earlier grade you learned about Transitional elements. A Transitional element is an elemental energy that is in transit between two sephiroth. Here are the material attributions of the sephiroth and the paths as they apply directly to the Tarot.

0	Fool	Representing the Primum Mobile acting through Air on the zodiac. (If you consider the first swirlings of the creation of the Universe as still existing, not something in the past tense, but something that is always in existence, then in reality time is nothing. You can understand that this first swirling will have an impact on the created zodiac through the maternal element of Air.)
1	Magician	This is the crown of understanding, the beginning of material production. This is the force that combines the different attributes and begins to give them manifestation. It is the Primum Mobile acting through the Philosophic Mercury on Saturn. (Again it is important to think in terms of the first swirlings acting through Philosophic Mercury on the planet of Saturn. It is here that you must know your correspondences on Saturn, time creation, etc..)
2	High Priestess	This is the crown of beauty, the beginning of sovereignty and beauty. Here we have the Primum Mobile acting through the Moon on the Sun. (This no doubt explains the fluctuations often felt by Adepts that work this path.)
3	Empress	The wisdom of understanding. The Empress is the union of powers of origination and production. It is the sphere of the zodiac acting through Venus upon Saturn. (Here we have the zodiac with all of its energies and life giving force acting through the planet of ultimate desire on the planet of life and time. Perhaps this explains the nature of the Empress.)
4	Emperor	The wisdom of sovereignty and beauty, the originator of them. With the Emperor we have the sphere of the zodiac acting through Aries upon the Sun. This initiates Spring. (The best way to understand this energy is to think of the Spring Equinox, the influence of the Sun into Aries bringing us into a new point in the year and a new energy that is full of the fire of life.)
5	Hierophant	He is the wisdom and foundation of mercy. It is the sphere of the zodiac acting through Taurus upon Jupiter. (Here we have the sure-footedness of Taurus that has incredible power both procreative and internal, acting upon the benevolence of Jupiter.)

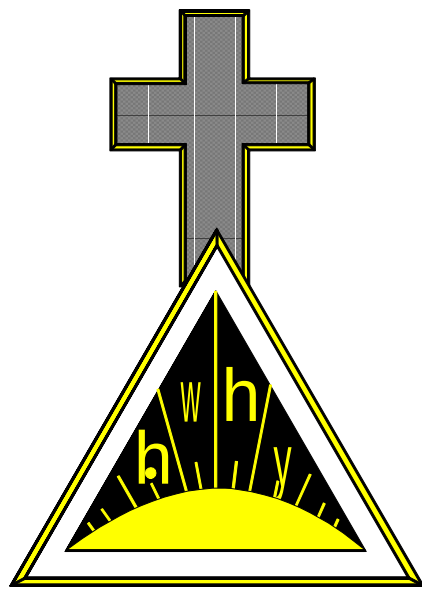
6	Lovers	The understanding of beauty and production of beauty and sovereignty. Saturn acting through Gemini upon Sol. (Some people mistakenly confuse the Lovers as Sol acting upon Saturn. This is incorrect, for we have the karmic time force of Saturn acting through the zodiacal energy of Gemini, that force of splitness and intellectual debate on Sol, the life giver.)
7	Chariot	Understanding acting upon severity. This is Saturn acting through Cancer upon Mars. (This explains why the Chariot influences travel, victory, new life, and success in many readings. However, because of the weaknesses of Cancer, many times this victory is fleeting.)
8	Strength	This is mercy tempering severity. This is the glory of strength. It is Jupiter acting through Leo upon Mars. (Think of this for a moment. In the Practicus grade you are studying the attributes of the Strength card and you are learning about true strength. Here we have the benevolence and mercy of Chesed, Chesed also meaning love in Hebrew, acting through the most powerful sign of the Zodiac, Leo, upon the raging powers of Mars.)
9	Hermit	The mercy of beauty, the magnificence of sovereignty. This is Jupiter acting through Virgo upon Sol. (Here again we see this infinite mercy acting through the virginal sign of innocence and compassion, Virgo, upon Sol, the power of the Sun, the dispenser of the light to the Earth.)
10	Wheel of Fortune	The mercy and magnificence of victory. This is Jupiter acting through Jupiter directly upon Venus. (It is here that we have the incredible magnificence and bestowal energy of Jupiter acting through the energy of Jupiter upon the power and fiery desire of Venus. Is it any wonder why the Wheel of Fortune is a powerful talisman for growth and prosperity in many areas?)
11	Justice	The severity of beauty and sovereignty. Mars acting through Libra upon Sol. (Mars unrestricted can not only be destructive or karmic in the sense that it is destructive energy, but it can also become cruelty. But when Mars energy is focused through the balancing power of Libra, we have justice.)
12	Hanged Man	The severity of splendor, execution of Judgment. Mars acting through Water upon Mercury. (It is here that we have the incredible powers of Mars under the direction of rwbq \yhla acting through the spiritual waters upon the intellect of Mercury.)
13	Death	The sovereignty and results of victory. This is Sol acting through Scorpio upon Venus or it is Osiris under the destroying powers of Typhon afflicting Isis. (Here we see the formula of IAO brought to full light and manifestation; the destruction and death of Osiris, the mourning of Isis, the victory of Typhon. It is through this path that the tunnel and doorway open up to the vengeful resurrection and return to life of Osiris the Redeemer.)

14	Temperance	The beauty of a firm basis, the sovereignty of fundamental power. This is Sol acting through Sagittarius upon Luna. (If Sol were to act directly upon Luna without Sagittarius, Luna would burn up and no longer exist. Thus, we have the aspect of Temperance.)
15	Devil	The sovereignty and beauty of material (and therefore false) Splendor. Sol acting through Capricorn on Mercury. (So it is here in this Devil energy that we begin to see the magnificence and beauty of Sol, but mistakenly we believe that it is the splendor of the material world and thus our mind, Mercury, is imprisoned. It is through overcoming this energy that we then open the doorway for our triumphant victory ride into t r a p t.)
16	Tower	Victory over splendor. This is Venus acting through Mars upon Mercury. It is an avenging force. (Here we see the all-destructive force of the Tower energy. It is this incredible insoluble desire of Venus acting through this destructive power of Mars upon the intellectual aspects of Mercury.)
17	Star	The victory of fundamental strength. Venus acting through Aquarius upon Luna, hope and charity.
18	Moon	The victory of the material. Venus acting through Pisces upon the cosmic elements. (It is here that we have a deceptive effect of apparent power of material forces, but we must remember that this is deceptive because it is clouded through the subconscious mind and fears of Pisces.)
19	Sun	The splendor of the material world. Mercury acting through the Sun upon the Moon. (So, we have the highest card of intellect, the Sun, because of its Mercurial aspect acting through the infinite power of the Sun upon the emotions of the Moon.)
20	Judgment	The splendor of the material world. Mercury acting through Fire upon the cosmic elements. (This is the element of thought being purified and consecrated by the element of Fire upon the four elements.)
21	Universe	Foundation of cosmic elements and of the material world. Here we have Luna acting through Saturn upon the elements. (It is here that we see the Nephesch power of dŵsy in Luna or the reflection of the light of the Sun acting through Saturn which is the old planet, the planet that gives life and death, upon the four elements.)

The Practicus should learn the nature of the paths as they apply to the Major Arcana. They will be illuminating and enlightening in meditation as well as providing you with a deeper understanding of the material transference and energy blending of these particular paths of the Major Arcana.

The Hermetic Order Of The
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THE ESOTERIC TITLES OF
THE MAJOR ARCANA



PRACTICUS 3=8

It is absolutely essential for the Practicus to memorize the esoteric titles of each of the Major Arcana of the Tarot. With memorization the titles will sink into the mind and give the Practicus a deeper and more reverent understanding of the Major Arcana. The esoteric titles have been mentioned in each particular lesson on the Tarot. Here is a consolidated list of all the esoteric titles of the Major Arcana for easy memorization.

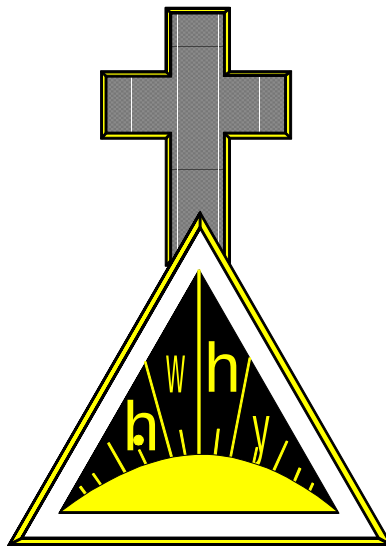
0	The Fool	The Spirit of the Ethers
1	The Magician	Magus of Power
2	The High Priestess	Priestess of the Silver Star
3	The Empress	Daughter of the Mighty Ones
4	The Emperor	Son of the Morning Chief Among the Mighty
5	The Hierophant	Magus of the Eternal Gods
6	The Lovers	Children of the Voice Divine Oracles of the Mighty Gods
7	The Chariot	Child of the Powers of the Waters Lord of the Triumph of Light
8	Strength	Daughter of the Flaming Sword Leader of the Lion
9	The Hermit	Magus of the Voice of Light The Prophet of the Gods
10	Wheel of Fortune	Lord of the Forces of Life
11	Justice	Daughter of the Lord of Truth The Holder of the Balances
12	The Hanged Man	Spirit of the Mighty Waters
13	Death	Child of the Great Transformers Lord of the Gates of Death
14	Temperance	Daughter of the Reconcilers The Bringer Forth of Life
15	Devil	Lord of the Gates of Matter Child of the Forces of Time
16	Tower	Lord of the Host of the Mighty
17	Star	Daughter of the Firmament The Dweller Between the Waters
18	Moon	Ruler of Flux and Reflux Child of the Sons of the Mighty
19	Sun	Lord of the Fire of the World
20	Judgement	Spirit of Primal Fire
21	Universe	The Great One of the Night of Time

The Hermetic Order Of The
GOLDEN DAWN Intl.

MAJOR ARCANA SERIES

JUDGMENT / PATH OF c

**The Guide for Understanding
The Major Arcana**



PRACTICUS 3=8

(The following description of the Judgement Card is taken from the Practicus Initiation:)

"The 20th Key of the Tarot, symbolically resumes these ideas. To the uninitiated eye it apparently represents the Last Judgement, with an Angel blowing a trumpet and the dead rising from the tombs. But, its meaning is far more occult and recondite than this, for it is a glyph of the powers of Fire. The Angel encircled by a rainbow whence leap corruscations of Fire, and crowned with the Sun represents Iakym, the great Archangel; the ruler of Solar Fire. The serpents which leap in the rainbow are symbols of the Fiery Seraphim. The trumpet represents the influence of the Spirit descending from hnyb, while the banner with the cross refers to the four rivers of Paradise and the letters of the Holy Name. He also is Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris. The left hand figure below, rising from the Earth, is Samael, the ruler of Volcanic Fire. He is also Axiokersos, the second Kabir, Pluto and Typhon. The right hand figure below is Arael, the ruler of the astral Light. She is also Axiokersa, the third Kabir, Ceres and Persephone, Isis and Nephthys. She is therefore represented in a duplicate form and rising from the water. Around both these figures dart flashes of lightning. These three principal figures form the Fire Triangle, and further represent Fire operating in the other three elements of Air, Earth, and Water. The central lower figure with his back turned and his arms extended in the sign of Theoricus is Aral, the ruler of Latent Heat. He is rising from the Earth, as if to receive and absorb the properties of the other three. He rises from the rock hewn cubical tomb, and also alludes to the candidate who traverses the path of Fire. The three lower figures represent the Hebrew letter c to which Fire is especially referred. The seven Hebrew Yods allude to the sephiroth operating in each of the planets and to the Schemhamporesch."

Esoteric Information

The path of c, the Judgment card, connects t w k l m, the Earth, with d w h, known as Splendor. d w h is the bottom sephira on the pillar of Severity. The path of c and the Judgment card is an active path. This is a path of intellect, whereas its complementing path, the Moon card, is a formative path, or the path of emotions. The process of judgment as depicted on the Judgment card is a process of undergoing a deeper understanding, or becoming consciously aware, of the inner workings of one's own personality.

The color of the path of c is glowing scarlet orange. The literal translation of c is tooth. c is a Maternal letter whose esoteric name is "Spirit of Primal Fire." The Thirty-two Paths of Wisdom describe this path as perpetual. This path continuously monitors the human personality and it progresses towards universal consciousness. In this concept, we can consider that which is unworthy to the personality during its development in its striving for higher consciousness, is put through a purging process by the redeeming fire which in essence is physical. Through the renowned texts of the Golden Dawn it is known as the "Splendor of the Material World," pointing out quite

succinctly the relation of the path to our physical body. What is depicted is a resurrection, a rebirth, as shown in the Judgment card. The resurrection or re-birthing process is based on the development of the opposite card of the path, the Moon card. In this effect it relates to an actual physiological change which occurs in the student of the occult as a result of a disciplined quest for a clearer reality. In all essence, the physiological body is rebuilt, a process stimulated by the energies projecting from q, the Moon card.

The path of c and the Judgment card can be a difficult path to work. On this path, the Universe is critically analyzed, judged and evaluated. This is a bright and fiery probationary type of path of the mind, or the intellect, as the opposite path, the Moon card is kind of a dark, cold, wet, and watery probationary path of emotions. The Moon and the Judgment card, are introductory paths to the true nature of the self. Facing yourself from a point of intellect as well as from a point of emotion can be very alarming to the personality. So, in recapping, on the path of c we have the fiery aspect of intellect. On the path of q we have the watery, cold aspect of emotion. Both are probationary paths.

Let us consider now the pattern of the materials of which c is one. The *Sepher Yetzirah* says that Air produces Water, which produces Fire. If we look at the Fool card, the Fool is pure Air. The Hanged Man is Air acted upon by Water. The Judgment card is Air and Water acted upon by Fire within the vehicle of Earth, the Crucible which in spiritual alchemy is our own body. Often you will hear it said that Aleph is Primal Air, Mem is Primal Water, and that c is Primal Fire. Though this is acceptable, it is not totally accurate.

The traditional Golden Dawn the c show Air above with Water between two sections of Earth. The cards depict that Air, Water, and Earth are being acted upon, or heated and activated, by Fire. Relating this to the Crucible in spiritual alchemy, this would be our own physical body. There are no flames here, for the action is slow and steady, or in other words, perpetual. The fiery action is brought about by the Archangel. The component dualities of the individual are symbolized by the two elements of Fire and Water. Think of mind consciousness as Water, which is activated by the principle of Fire in the presence of the equilibrating Spirit, or Air, within the physical vehicle of Earth. In essence, the path of the Judgment card, the path of c, is designed to produce a state of equilibrium and balance to help the personality structure become more aware, or at least produce a situation where the personality structure will become more aware of the Great Universe.

This raises a serious question in the mind of the student. The student will ask, "How is it possible that there is balance in any path which is not on the Middle Pillar?" To answer this, it must be understood that every path is a duality by means of its own opposite. Taking that a step further, if we remember that every symbol is a duality, we also remember from the Neophyte Initiation that there is the reconciler between them. For example, the hexagram or flashing colors are symbols that are functional in a self

contained manner in that they balance two extremes. In other words, the symbol itself becomes the reconciler between the two extremes. Other than the Universe card, the path of t, it will be understood that any path must contain the components of the opposite path. It is not possible in any manner to deal with any Tarot card on any path on the Tree of Life without the opposite energy also being present within the energy sphere of that portal. The cards represent a type of consciousness. It can be said that everything which we experience will co-exist within ourselves in our own reality with its opposite. Thus it is known that the Judgment card is the aspect of intellect. Within this card is the deep watery emotions of the Moon card, its opposite card, and vice versa. Intellect alone is cold and unfeeling. Emotions without intellect are unbalanced and unstable. One must develop both to become balanced and to progress further in self development on the Tree of Life.

It is not uncommon to pathwork the Judgment path and experience initially what may be depicted on the Tarot card. However, below this exterior of the picture depicted we come to understand that this path activates the cosmic motive principle on our individual consciousness. The Spirit, in other words, permeates deep within our personality. It is through this path, the path of c, the Judgment card, that the last illusions of the separateness of our ego are burnt away.

The three paths of the Universe, the Moon, and Judgment, are all basically part and parcel of normal waking consciousness of the personality. It is on the path of c in the Judgment card where we meet Divine forces that open us up to the Mysteries. It is here that our ego is lifted from the grave of matter and is elevated to the extent that it balances the four elements of t w k l m. Zelators working the path of c have a variety of experiences on this path. It seems clear that on this path each person must face exactly what they are and what they have been.

We all assume, based on biblical understanding, that it is Iayrbg who will blow the trumpet announcing the beginning of the Last Judgment. Many will assume that it is Iayrbg who stands as the Angel blowing the trumpet depicted on many Tarot cards. It must be understood clearly that this path is a personal judgment and not the Last Judgment at all. So, we see the Archangel Iakym shown as the Solar Angel, the Angel of t r a p t and perfect balance, depicted on many Tarot cards.

If we look at the literal meaning of the word c, it means tooth. This of course could be interpreted as a chewing process just prior to ingestion and digestion of the energy within the system as with the case of the release of energy, or the Prana force, Kundalini force, or Ruach Elohim energy. Tooth, of course, barbarically can be taken to mean that which kills. It is the tooth that delivers the final blow to the perception of the personality as separate.

It is also obvious that the Judgment card relates to the fire of Mars, which is associated with the Tower card, and solar fire which is associated with the Sun card. The connection with the Sun is made explicit in *Book T*. This Golden Dawn book

describes the Angel here as Iakym, Ruler of the Solar Fire. It is Iakym who is blowing his trumpet calling down the influences of hnyb. Another reference to the Supernals is the Red Cross Banner depicted on many Tarot cards, which stands symbolically for the Four Rivers of Paradise, as well as the four letters of the Divine name YHVH, and the four elements.

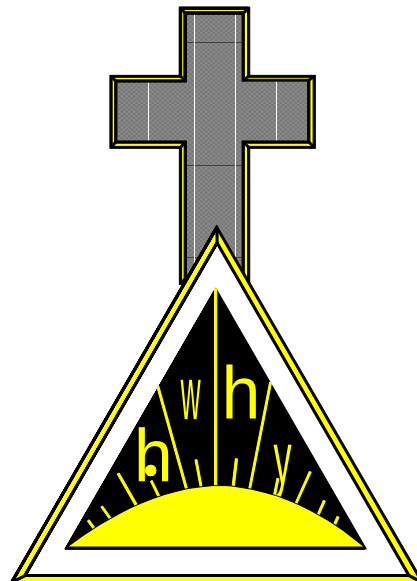
In the Golden Dawn deck, the rainbow surrounding the card contains serpents representing the Fiery Seraphim. Some theosophists describe the Fiery Seraphim as that which surrounds the Fiery Throne of God, described in the book of Revelations. The rainbow in the traditional Golden Dawn card encloses the Archangel Iakym who seems to emerge from the fire triangle itself. Depicted at the base of the card, the one rising from the tomb facing the Angelic presence, is Aral, who is the Ruler of Latent Heat. He is also the candidate for the Mysteries who follows this path of fire. The male figure at the west is Samael, the Ruler of Volcanic Fire. Opposite from him is Anael, ruler of astral light, represented in duplicate in that she is Demeter/Persephone. In other words, she is Isis/Nephthys.

The Hermetic Order Of The
GOLDEN DAWN Intl.

MAJOR ARCANA SERIES

SUN / PATH OF r

**The Guide for Understanding
The Major Arcana**



PRACTICUS 3 = 8

(The following description of the Sun Card is taken from the Practicus Initiation):

"The 19th Key of the Tarot symbolically resumes these ideas. The Sun has twelve principle rays which represent the twelve signs of the zodiac. They are alternatively waved and salient, as symbolizing the alternation of the masculine and feminine nature. These are again subdivided into thirty-six rays representing the thirty-six Decanates, or sets of ten degrees, in the zodiac, and these again into seventy-two typifying the seventy-two Quinaries, or sets of five degrees, and the seventy-two fold name Schemhamporesch.

Thus, the Sun itself embraced the whole creation in its rays. The seven Hebrew Yods on each side falling through the air refer to the Solar influence descending. The wall is the circle of the zodiac and the stones are its various degrees and divisions. The two children standing respectively on Water and Earth represent the generating influence of both brought into action by the rays of the Sun. They are the two inferior and passive elements, as the Sun and the Air above them are the superior and active elements of Fire and Air. Furthermore, these two children resemble the sign Gemini, which unites the earthly sign of Taurus with the watery sign of Cancer. This sign was by the Greeks and Romans referred to Apollo, or the Sun."

Esoteric Information

The Sun card is the path of r. The path color is orange, the planet is Sol, and the meaning of r is head. The esoteric title of this card is "The Lord of the Fire of the World." The path of r, the Sun card, connects dñh (Splendor) with dñsy (Foundation) and it is the first path of the personality triad to be encountered. The Sun is described in the Thirty-two Paths of Wisdom as the collecting intelligence. This means that it controls a number of various components. Those components refer to the signs of the zodiac, which are symbolized by the twelve rays of the Sun. You might want to consider the twelve rays as the twelve guideposts of the personality and receptacles of planetary influence. Moreover, the Sun has a primary influence of the birth and life course of each incarnation. When astrologers deduct a natal horoscope, the very first and most important sign of the astrological natal chart is the Sun sign. The sign you were born under means where that sign was in relationship to the Sun at the time of your birth. Thus, we can conclude the Sun is vital to the incarnation at hand, but also acts as a link between personalities which have been experienced in other incarnations.

The path of r, the path of the Sun, symbolized by the head, is an intellectual path. To be more succinct about it, the path of r is of the highest level of human intellect, just as the Star card is of the highest emotional level. These two cards are balanced by the path of p, referring to the Blasted Tower. The Tower card is really a combination of these two paths. MacGregor Mathers calls the path of the Sun and r "The Splendor of the Material World". If you consider that the Sun is really the head of

our solar system, and that the solar system, particularly the planet Earth, is the body, then this particular passage will make more sense to you.

It is not uncommon on the path of *r*, the Sun card, to find the four elements and the signs of the zodiac and all the planets being involved under the influence of Sol. This is symbolized by the hexagram. The hexagram is a symbol that means perfect integration of the personality and the Higher Self. Let us not confuse the personality or the soul (*Ruach*) with the Higher Self. The Tree of Life shows this as the interaction of the Astral and Ethical Triangles.

The path of *r* is initiatory. We can conclude that the Sun is very profound and has a deep strong influence on the personality, particularly in pathworking, for it is an introduction to the inner Sun which is the light of the personality just as the physical Sun is the light of the material world. We must also realize that the Sun, though it provides warmth and light, also provides the opposite as attributed by the *Sepher Yetzirah*, "The Book of Formation." Fertility and barrenness reminds us that the same Sun illuminates and can help aid in growth which can also burn us to a crisp. Thus, it is very important in working this particular path and in meditating on the Sun card to understand that this path is a path of intellectual light in life, but it can also be a path of severe destruction.

One of the most serious and common mistakes which can be made is to divorce our physical body from the power which created it and functions through it. Of course the Sun, as we say in many of the Golden Dawn rituals, is the "Visible Dispenser of Light to the Earth." Without it we have no physical body; we therefore cannot survive. This is a crucible of the Alchemist, and the Sun is a symbol of the alchemical process of turning inner lead into gold. It is not uncommon in this process to find people who have seriously worked the path of *r* and the Sun card to literally have new skin, new eyes, new hair, a new personality, concepts, etc., all in one body. This is an integration of the Higher Spirit with the personality coming into being as one unit, found through the intellectual path of *r* and the Sun.

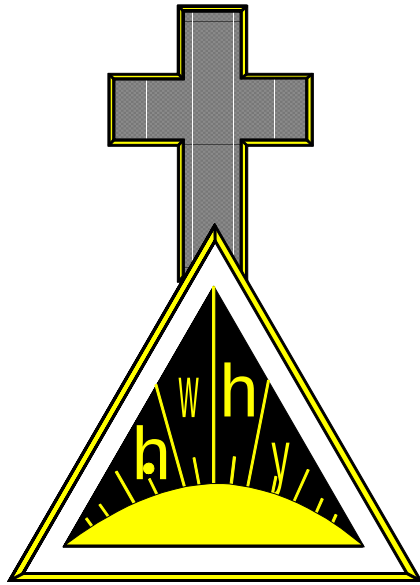
As we have mentioned many times, each person through his own perceptions essentially creates his own Qabalah. Seventy percent of the Qabalah is an inward experience that cannot be written on paper as a standard form. The Sun card is a critical path in the development of the individual Qabalah. More important, it is on this path that we receive acceptance and imprint from those beings who direct the inner learning, growth and experience of the aspirant of the path. Working the path of *r*, regarding the alchemical change that takes place on this particular path of turning lead into gold, is a prerequisite for Adepthood and for a major change that takes place in Tiphareth. This is also a path where inner guides or teachers point out the way to us and guide us in the physical plane and the material world, simply because this path is connected to *dwh* as well. In addition, this path is an awakening path, a realization path, realization of the use of the tremendous sexual power of *dwsy*. It is on this path that we can discover in our pathworking, and our meditations, the great sexuality and the great secret power or force manipulated by the initiates of the Mysteries.

We know that dwsy is represented by the Moon. It is also represented by sexuality (Nephesh). It is the producer of Ruach Elohim energy, the ebbing and flowing Astral light beneath our material existence. On the other hand we have dwh, which is Mercurial in nature and refers to intellect. Thus, we have strong intellect connected with strong sexual currents from dwsy. The path of the Sun is considered developmental from the point of childhood of the emerging personality as it builds towards a new incarnation. As we travel upwards from the base of the Tree of Life, into the 30th path of r, we discover a new innocence; we are literally innocent again. It is almost as if we are growing younger, a process of backwards birth, until we can reach a point where there is a reconciliation of the source from which we emerge. The Golden Dawn, basically follows the Marseilles version and shows nude children in a garden enclosed by a wall; one is standing on earth, while the other is standing on water. These are the purest expressions of positive male and female principles in incarnation, interwoven as in the Chinese Yin and Yang.

We can also see the relationship of Sol to the zodiac and its importance as indicated by the twelve rays of the Golden Dawn Tarot deck. The zodiac relates to Chokmah from which it ultimately derives. Even in the rays, with a sort of wavy appearance they take on the alternating female and male currents. We also see in the G.H. Frater S.R.M.D. version of the Golden Dawn card ten flowers to represent the totality of the Tree of Life. In a divinatory reading, the Sun card is symbolized by glory, gain, by riches. However, it may also symbolize arrogance and a display of vanity, but only when negative cards surrounds it or when it is inverted.

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

ESTABLISHING A TEMPLE
IN dwh



PRACTICUS 3=8

dwh translated means splendor. The splendor of the individual mind, the splendor of thought, realization, and of magic and science. dwh is the contact point of the masters. It is from dwh that we learn of language and visual images. The queen scale color of dwh is orange. The energy beams from t rapt and hrwbg meet in dwh. From dwh arises a brilliant and pure flashing orange tawny color. The sphere of its operation is Kokab, a beautiful and shining stellar light bestowing elegance, swiftness, scientific knowledge, art, speech, and magic. It rules the sphere of action of the planet Mercury. twabx \yhla is a God of Hosts and of Armies. Here is a God of agreement, but of mercy as well. He is a God of praise, honor and splendor. He is a God of water and he rules the Universe in wisdom and harmony. The Archangel of dwh is the Archangel of thought and of mind, the Divine Physician, the one who heals the mind through thought, Iapr. The name of the Order of Angels is the Beni Elohim or Sons of God. They are also called the Order of Archangels.

When we think of the mind, we think of dwh. It is the sphere of Mercury. To it are attributed all the intellectual systematized sciences, arts, magical arts, literature, and commerce. dwh is at the base of the Pillar of Form, the Feminine Pillar, just below hrwbg. dwh is the opposite of jxn, and so we see that the fire of jxn is the animal intuition while the water of dwh is the concrete rational mind.

The Tarot itself is often referred to as "The Book of Thoth, the God of Wisdom and of Magic." He is attributed to the sephira of dwh. Thoth, Egyptian, Hermes, Greek, Mercury, Roman are different names of the same energy or god. Each can be considered a patron of Magic, a patron of learning, a patron of science, and a patron of the mysteries. All relate to the sephira of dwh.

In the Golden Dawn's version of the Wheel of Fortune card, you will find a dog-headed ape at the bottom of the card. He is called "Cynocephalus." He is a companion of the Egyptian god Thoth. Cynocephalus relates to the Moon much in the same way that Thoth relates to the planet Mercury. If you have studied ancient astrology, you know that the Moon was believed to have followed Mercury like a faithful dog. By understanding this, we come to realize that language and symbols are the faithful companion of the student of the Mysteries. Words of power are his greatest instrument.

We can become callous and indifferent to words such as "I love you," or "I hate you." For words to be effective, they must have emotion supporting them. Certainly you may have seen a television celebrity throw kisses to the audience while repeating the words I love you, yet they have no emotion behind them and are thus not credible. The same premise holds true when vibrating the divine names in daily ritual work. Words of power are only effective when they are projected with the intense feeling and vibration of jxn. As one famous occultist places it, "Enflame thyself with prayer." This simply means if they have no emotion behind them, then the words are not credible. So we can conclude and understand that dwh really depends on the emotions of jxn and for this the emotions of jxn require dwh for direction. Adepts see those who approach the mysteries of the occult with all the enthusiasm of jxn, full of desire, but lack of discipline. Sadly, these people are wasting their time and energy in their pursuit, for they can never achieve their goal without discipline. The occultist must be disciplined,

he must learn to overcome his desires with will. If he or she cannot do this, then it cannot be expected that reality will conform to will.

Form is restriction and form is limitation. There can be no form or manifestation without some kind of force that has been restricted. So we find in *dwh* these dynamic and powerful energies of *jxn* as they move down the Tree of Life heading for *twklm* which are limited by the normal process of thought, which takes place in the sephira of *dwh*. This limitation begins with the learning of language in early childhood which also includes visual images. As the child learns the symbolism of his society, he begins to restrict his natural *jxn* desires and tends to hope to channel that energy into some productive growth. Language on one side is artificial. The same is true with visual images such as the Qabalistic Cross and Tarot cards. These are all mere perceptions that we perceive to be the Microcosmic Man. They are carriers of ideas, but these carriers of ideas are neutral. Thus the hermaphrodite is the magical image of *dwh*.

Another symbol of *dwh* is the apron which refers indirectly to the Moon, as does the god Thoth in one aspect. The apron is the traditional masonic symbol. It is the symbol of the builder who is the craftsman of the mysteries. It also covers the sexual organs that are attributed to *dwsy*. Consequently through thought and the manipulation of sexual energies, this becomes our directing force and is the basis of all practical work, both mundane and magically. It is in *dwh* that we first come into contact with the Hermetic path, as opposed to the Orphic path of *jxn* or the Devotional path of the Middle Pillar. The true student of the Mysteries will work all three paths. Anytime we do anything that requires intellect or reasoning, essentially speaking, we are invoking the energies of *dwh*. The sephiroth are intricate parts of our own psyche which are in a constant state of movement and activity. This is the whole principle of the practical Qabalah, that as we study ourselves, we learn more about what is outwards. This is because man is the Microcosm of the Macrocosm.

One final point that should be emphasized is that of the negative aspect of Mercury. As Mercury is the god of the mysteries, Mercury can also be the god of trickery and deceit. This is why the Hermetic Order of the Golden Dawn emphasizes heavy study and analyzing of all symbols, unlike many of the New Age junkies out there who merely buy into one program or another. It is interesting to note that the New Age phenomena seems to be at a pinnacle right now. These New Agers will tend to sign up for a class or purchase a whole set of tapes of seminars without really understanding what they are doing or how they work. It is *dwh* that gives us this energy and understanding of how things work through the process of reason. That is why the time tested, esoteric studies of the Western Mysteries are so valuable in today's world since in general people are not using their reasoning ability. It is *dwh* that allows us to begin to understand the mechanism of our own perceptions. So from this point of view, all of life is nothing more than an illusion along with the astral plane that seeks to deceive us. Through using our reasoning ability in *dwh*, we achieve the true splendor of knowledge and of understanding reality versus imagery.

It is appropriate within this lesson on d̄wh that we cover the Seven Hermetic Principles as taken from the Kybalion.

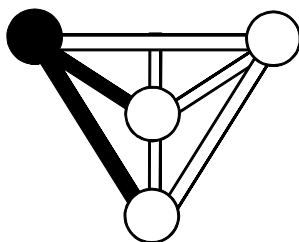
1. The Principle of Mentalism - "The All is mind, the Universe is mental."
2. The Principle of Correspondence - "As Above so Below."
3. The Principle of Vibration - "Nothing rests, everything moves and vibrates."
4. The Principle of Polarity - "Everything is dual, everything has poles and its pair of opposites."
5. The Principle of Rhythm - "Everything flows in and out, everything has its tides, all things rise and fall."
6. The Principle of Cause and Effect - "Every cause has its effect and every effect has a cause."
7. The Principle of Gender - "Gender is in everything, everything has its masculine and feminine principle, gender manifests on all planes."

The student who is about to enter and establish a temple in d̄wh should have a working knowledge of these seven principles. It is from the energy of d̄wh that we are able to reason and ascertain these Seven Hermetic Principles.

Some of the strengths that can be obtained in d̄wh are the increased faculty of learning, enhanced communication, truthfulness, patience, practicality and objectivity, expanded intellect, eloquence, precision, prosperity, and knowledge of magic. Some of the negative aspects of d̄wh may be confronted as these: deceit, dishonesty, lack of patience, dogmatism, mental cowardice, cold and aloof, planning but never manifesting.

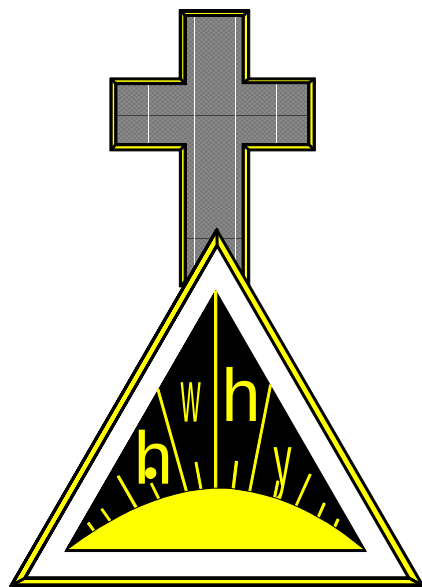
As stated earlier, the color of the sephira is orange. The primary temple color of d̄wh may be of orange and thus you may need to vibrate the Divine name, the Archangelic name and perhaps even the name of the Choir of Angels as you attempt to enter this sephira.

When entering d̄wh, one will have to enter through the path of c, this in itself can be a very difficult path to travel. On this path, we must be purged of all the extraneous material before we are to proceed to receive the knowledge of the Mysteries in d̄wh. The final conclusion is that one may do well by studying *The Golden Dawn* book, some of the earlier lessons dealing with correspondences, especially the book 777 by Aleister Crowley which is filled with a tremendous amount of Golden Dawn correspondences. One side note is that as a magical worker, it is essential that a temple is established powerfully in d̄wh and in reaching to the best of your ability to reach that realm of consciousness. In this realm you will learn great mystical secrets that can aid you intellectually on your path up the Tree as well as with any practical magic.



The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**INTRODUCTION TO
ALCHEMY**



PRACTICUS 3=8

It is not our purpose in this grade to make you an alchemist. As a matter of fact, nobody has the ability or power to make you an alchemist of any sort because alchemy is only truly learned through higher knowledge and wisdom. Chemistry is the science of the outer plane while alchemy is the science of the inner plane. Another way of understanding alchemy is that chemistry deals with physical matter while alchemy deals with astral principles. That isn't to say that alchemy cannot and does not affect the physical plane. It most certainly does. Another definition that might help us better understand alchemy is that chemistry is the science that may be learned by anyone who has ordinary intellectual capacities and a certain amount of skill necessary for its application and the education that goes along with it. Alchemy, contrary to chemistry, is the art and science which cannot be understood without understanding basic principles. Alchemy works on the basic principle that everything in nature has a threefold aspect. Paracelsus would say, "The highest aspect of alchemy is the transformation of vices and virtues by the fire of love for the purpose of good, the purification of the mind through suffering, and the elevation of the Divine principle over the animal element of the soul."

The exact origin of alchemy is really unknown to us. Budge states in his book *Egyptian Magic* that the manipulation of metals and the knowledge of their chemistry and magical powers was called "Khemeia" by the Egyptians. The Arabs added the article "al" to create the word Al-Khemeia. It is perhaps from this word that the Western word of alchemy is derived. Now as to who the originator of alchemy was, most would give credit to Hermes Trismegistos as the father of alchemy. Hermes is analogous to the Egyptian deity known as Thoth or Tehuti, the Ibis headed god. As to alchemy's actual human origins, we are really not certain who its founder was. It really doesn't matter in the context of our discussion other than to say that it is found in almost all spiritual courses.

One basic principle that is established in all of the cultures in which alchemy is a major part is the principle of the four elements as the basic foundation of the science and art of alchemy. We know that in modern magic the four elements consist of Fire, Water, Air, and Earth as established by the Tetragrammaton, YHVH. If we take the four elemental sigils and look at them we will notice that they are really opposites of each other. For example, Fire is an upward triangle, Water is a downward triangle, Air is an upward triangle with a line through it, and Earth is a downward triangle with a line through it. The diagram that is included at the end of this lesson shows both the Fire symbol and the Water symbol being superimposed over the planet Earth with the center axis as the equator and the surrounding substance or the oradic substance of the Earth is Air. So, essentially, what is illustrated is Fire and Water over Earth surrounded by Air which brings a total unification of the elements.

Each of the four basic elements, as we know from Knowledge Lecture One in the Neophyte grade, have basic qualities attributed to them, such as heat and dryness, etc.. In examining these basic qualities of the four elements, it gives rise to a conceptual thought of varying the elements in different proportions. The body or substance can be transformed into another substance by altering the proportions of these elements, thus altering the nature of the element in relation to the other elements and to the base substance. In addition to the four elements we have another substance known in alchemy as Prima Materia. Think of this Prima Materia as the substance that emanates

from r t k, otherwise known as Primordial Matter, often times called Divine Light. It is from this Prima Materia, this life energy, that all other substances are made, formed, and created. All other substances can be brought back down to their lowest common point, their smallest denominator, which would be Prima Materia. From here a lower form of alchemy can be understood and that is the concept of changing lead into gold.

The concept or the theory is that by reducing a base metal such as lead to its Prima Materia and then by adding the proper amounts of elemental matter, it can be changed into a different substance such as gold. In essence, this does not differ with the *Sepher Yetzirah* which says that we must achieve hmkj wisdom which would be the emanation of that Prima Materia coming out of r t k, that total unity and integration before we can experience the flash of illumination that is emanated by the sephiroth. Before we can truly experience the sephiroth, we must achieve hmkj wisdom, a total unity, the unity beyond words and beyond thoughts. This would be the emanation of Prima Materia in alchemy coming out of the Primordial Point of r t k.

It is in the meditation and examination of this Prima Materia that the modern theory of alchemy has developed; there are three principles of alchemy composed of three essential bases. These principles are called sulfur, salt, and mercury by the alchemist. Let us not become confused here. Often times we tend to think of these three prime bases of alchemy, sulfur, salt, and mercury, as the literal chemical elements. These symbols may be analogous with the actual basis of alchemy but they are definitely not what we are talking about. These in fact were blinds designed to hinder the budding alchemist who might become a threat to the more experienced alchemist.

Of the three alchemical principles, mercury was referred back to the four elements known as Quintessence. This Quintessence is also known as Prima Materia. It is unity, oneness, and it is from this oneness that the law of polarity or the prime principles of Hermetics are derived; the One is God, the Divinity, the All. It is from this primordial oneness that the law of unity is derived as exemplified by the pillars known as Boaz and Yachin, the female and male, negative and positive, Yin and Yang, and more importantly to the alchemist, the Moon and the Sun. So from this conception of polarity, we have a basic alchemical principle which is, "The one became two by the law of polarity, which is revealed within the three essentials that will be found along the four elements wherein it is to be found the Quintessence, which is not of the four but one of the three."

Each one of these three alchemical principles of sulfur, mercury, and salt have different qualities and play different roles in creation and manifestation. They are the three principles of nature. For example, when examining the process of combustion, this principle equals sulfur and sulfur is combustion. It is the principle of combustion. It is the essence in plants that gives them fragrance. The Arabic alchemist Ghebor states that sulfur is fatness. When we are talking about inner alchemy, we are talking about sulfur as being a principle of the soul, the principle of consciousness. The process of consciousness is a process of combustion. If we look at the alchemical principle of sulfur in a tincture, it is what tincts. Sulfur is the animal principle, the vitality of animals, it has a role in coagulation. Thus it helps concentrate and fortify the life force. Sulfur can be described as red, active, energetic, and masculine. It is symbolized by the Sun.

The Ruach Elohim or Prana, the vital life force, from an alchemical principle is that of mercury. Even the energy found in the testicles of a male, when not aroused, is considered feminine in nature, equated with a mercurial aspect, and would be attributed to mercury. It is when it is heated up as in being aroused that it alchemically changes. This mercurial principle also endows gold with its luster. Sulfur is responsible for the color but mercury is responsible for the luster. It is the mercurial principle that allows gold to be malleable and fusible.

Mercury is equated with the spirit, the Prima Materia. This mercurial principle relates to Luna, the seed or sperm of all. As a visual portrait we see Thoth standing in the Sign of the Enterer stretched out over the path of the sun and speaking the words of creation. If we look closer at the plant world, we see that alcohol becomes the vehicle of the life force for mercury while sulfur is represented by the essential oils contained therein. Is it any wonder why so many of the magical oils and blends that are created don't work? It is because those who create them do not understand the magical principles of alchemy.

The third alchemical principle is that of salt. Salt is the essence, the body of all matter. Salt represents solidification. Salt transfers its solidification into resistance. This resistance is in the direct path of alchemical fire. If we look at salt again in the plant world, we see that salt is ash. It is usually gray to white in color to a salty substance. It becomes the reconciler or the medium to which sulfur and mercury can unite. This again is stated repeatedly in the Golden Dawn Neophyte Initiation as a beautiful alchemical principle in the triangle and that in all things there are two opposing forces and a third force that unites them. In the Middle Pillar Ritual, it is salt that you must become. This is the uniting force of mercury, the feminine force, and sulfur, the masculine force. Mercury is represented by the black pillar and sulfur is represented as the white pillar and you yourself become the Middle Pillar or salt. In alchemy this is called "a union of opposites," or "a marriage of the Sun and Moon." This is the state that is sought by the alchemist both in external alchemy and in internal alchemy.

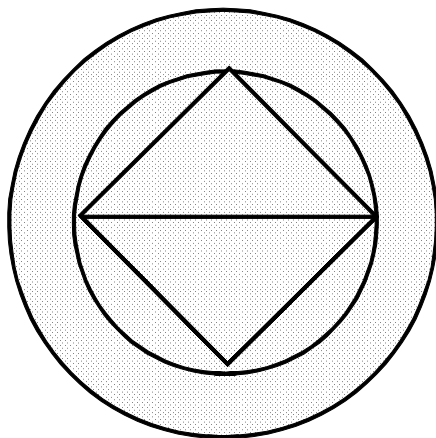
In all the kingdoms, whether it is the plant, animal, mineral, or even the sephirothic kingdoms, the three principles of alchemy will always play a role. It is here that the alchemical principle of change takes place or one matter can be changed into another by varying the proportions of these principles. It was the eminent alchemist and scientist Basil Valentine who stated that by varying these principles one could create different metals. With inner alchemy, we can think of in terms of varying these amounts, or by understanding what these symbols represent, we change the final outcome of who we are. Modern physics has taught us this. We know that by changing an electron, proton, or neutron, we completely change the chemical nature of a substance. In 1941, the physicists Sherr Bainbridge and Anderson succeeded in transmuting a radioactive isotope of mercury into pure gold. The cost may have been prohibitive, but it was accomplished showing that it was possible. In regards to metals, it was the ancient alchemist Eirenaeus Philalethes who stated that the metamorphosis of all metals is essentially that of the seed of gold. Essentially all metals are potentially gold.

If we look at the three alchemical principles of sulfur, salt, and mercury, we see that they combine to form a trinity. This trinity is found in numerous religions, symbologies, and mythologies. We can break this trinity down into the physical

properties of solids, liquids, and gases, or Father, Son, and Holy Spirit. It can also be broken down into Isis, Apophis, and Osiris, or Osiris, Horus, and Isis. A scientific trinity is protons, neutrons, and electrons.

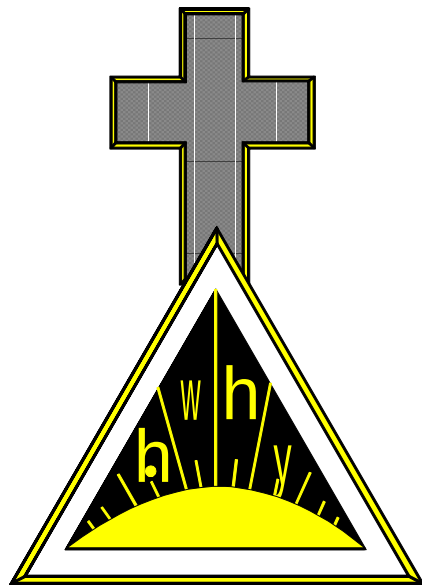
As far as Western alchemy is concerned, one cannot really be a competent alchemist without having a good understanding of magical principles of the Golden Dawn, Qabalah, and astrology. It was our early ancestors, the Rosicrucians, who began the blending of the Qabalah with alchemy into a cohesive and coherent system. So there is an indefinable connection between magic, Qabalah, and Astrology. It was through the understanding of Qabalah and astrological principles that we developed, in early science and alchemy, a starting point from which to begin. For example, what herb can be used for a specific ailment? Our knowledge of this comes from the Qabalah, magic and from learning astrological principles. We know from the study of astrology that people born under the same zodiacal sign will have similar characteristics. It is the understanding of these characteristics of plants, metals, and scents, etc. as they relate to the Qabalah that give us a basis for our alchemical workings in the creation of elixirs, incenses, herbal remedies, and modern medicine.

Recommended reading is *The Golden Dawn* by Israel Regardie, and *The Alchemist Handbook*. It is not the intention in this grade to turn you into an alchemist, but rather to give you a basic understanding in the nature of alchemy both in inner alchemy as well as outer. One principle that should be emphasized before closing is that all alchemy, all change, takes place on the inner plane. For example, two people in a kitchen cooking a gourmet dinner. One has had some practice and experience and can visualize not only the taste but the scent, quality, texture, and the nature of that dinner before beginning. The other person following the same directions is apt to fail, for he has little experience and may not have the ability to visualize or understand the nature or the quality of the work that he is undertaking. Therefore he is not creating on a higher plane of existence. As the Emerald Tablet states, "The things that we create above, must manifest below." So all alchemy, even on the exterior plane, must depend on the inner plane first. That is one reason why alchemy can be an important part of our daily lives. For even in the practice of simple alchemy such as the creation of an incense or the cooking of a fine meal, we are learning an exercise that allows us to create on the higher levels, and then have it manifest on the physical level. This is the principle of magic.



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**ALCHEMICAL SEPHIROTH
AND PLANET
ATTRIBUTIONS**

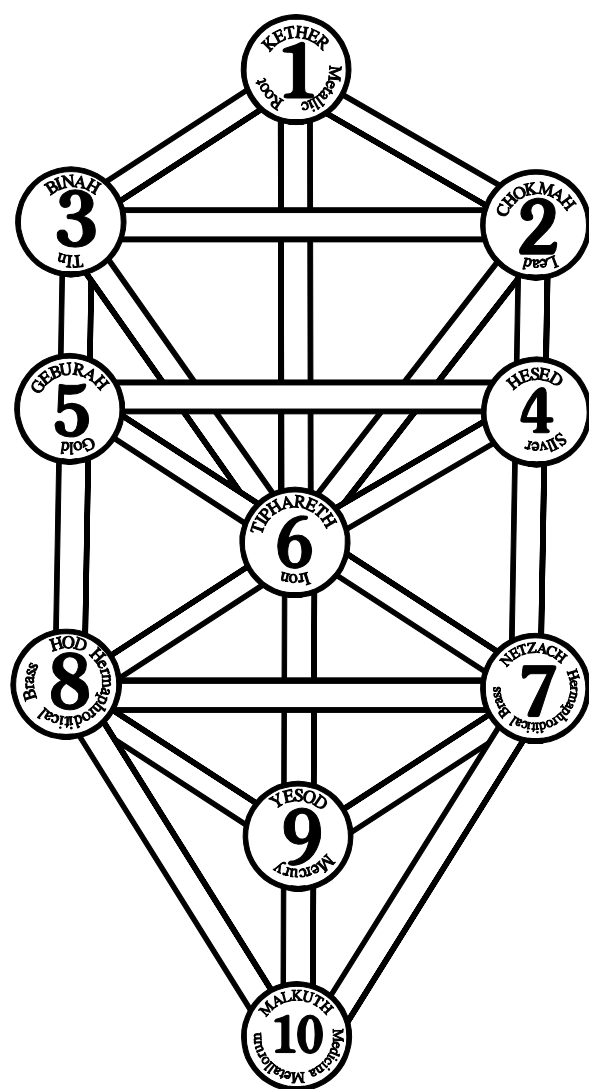


PRACTICUS 3=8

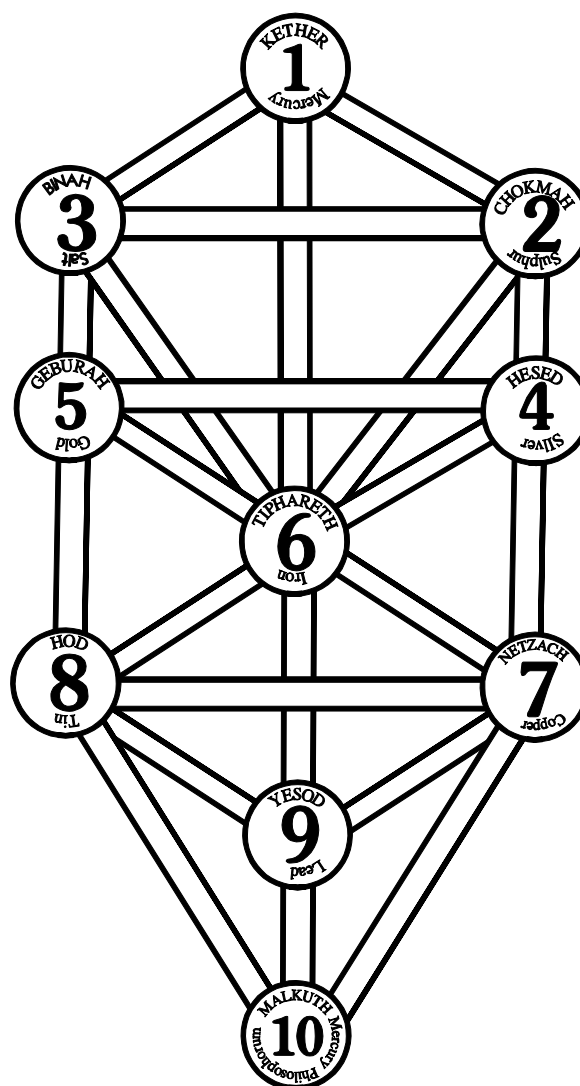
The following is a list of the alchemical sephiroth. Notice that they differ from the planets or Heavens of Assiah. It is important to understand that we make a mental transition when working with esoteric and magical principles or when working with outer alchemy.

It is not necessary to memorize these attributes for the Practicus advancement, but they are provided as a point of reference.

Tablet One



Tablet Two



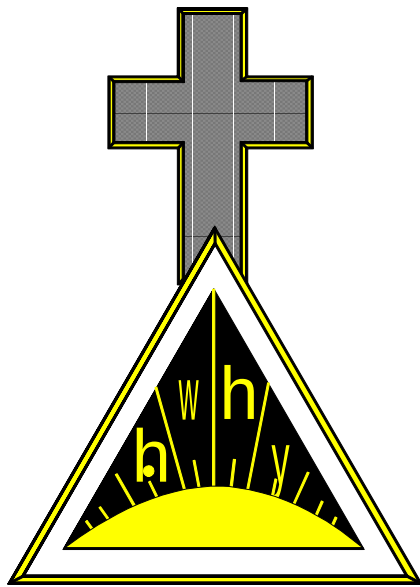
Alchemical Metals

The following are the alchemical metals attributed to the sephiroth. Do not confuse these with the magical attributes of the metals. Unless you plan extended work in the area of alchemy, it is not necessary for the Practicus to memorize these. They are provided as a reference.

r t k	Mercury	Metallic Root
hmk j	Salt	Lead
hnyb	Sulfur	Tin
ds j	Silver	Silver
hrwb g	Gold	Gold
t r a p t	Iron	Iron
j x n	Copper	Hermaphroditical Brass
dwh	Tin	Brass
dwsy	Lead	Mercury
t w k l m	Mercury Philosophorum	Medicina Metallorum

The Hermetic Order Of The
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**BASIC ALCHEMICAL
DEFINITIONS**



PRACTICUS 3=8

In this grade we will share some basic alchemical definitions that may be necessary for the further study and development of alchemical knowledge in higher grades. The Practicus should have read the "Introduction to Alchemy" prior to the study of these definitions.

Matter - In each alchemical process, there is a specific matter that must be transmuted. This can be looked at as both outer alchemy as well as inner alchemy. For example, in the aging process that has been referred to in many old alchemical writings of turning lead into gold, the original matter would be lead.

Alchemist - This is the occultist, who using the science and art of alchemy, is responsible for controlling the process of turning a gross matter into a refined substance, a precious metal, a precious stone, or a glittering powder. This stone, metal or powder, will have a magical virtue in accordance with its nature.

Alembic or Curcubite - An Alembic or Curcubite is an alchemical container. Usually the heated matter is placed into an alembic or Curcubite where it begins its transformational process. One other definition of an Alembic or Curcubite is as the Philosophic Egg. When the matter is placed in a Curcubite, it is often referred to as a Philosophic Egg because it is here that it will begin its transformation process, much in the same way that we as human beings begin our growth and transmutation process into the physical from the mother's womb.

Residuum - This is the remaining material which is left after distillation, which takes place in the Alembic or Curcubite.

Mortar and Pestle - This is an ancient alchemical tool also used in medicine for grinding the powdery substance or for grinding a stone into a powdered substance, often referred to as a mortar. Many times the Residuum, after it has been heated in a process of distillation from the Philosophic Egg or Curcubite, is separated and grounded in a mortar in an alchemical process.

Hermetically Sealed - Many times in alchemical process, it is required that the egg process be hermetically sealed. This is the process of sealing it. In many cases, the process is not only physical, but it is a sealing process that involves various magical operations.

Balneum Mariae - This is a tool used by the alchemist in conjunction with the Curcubite. It is a vessel of hot water in which was placed the Curcubite of the Philosophic Egg which needs to be heated many times very slowly.

Raven, Crow, Lion, Eagle - All have various alchemical significance's. In general, Raven or Crow is initiation through blackness. Lion in heat is sulfurous action and Eagle is the process of sublimation.

Athanor - This is a philosophic furnace which is used to produce graduated heat.

Balneum Aranae - Often referred to as a sand bath. It is a vessel of sand in which is placed the vessel to receive a dry heat. This is contrary to the Balneum Mariae in which the vessel is receiving a moist heat.

Dead Head - It is the residuum that is taken out of the Curcubite and ground down or replaced.

Sol Philosophorum - The pure living alchemical spirit of gold. The refined essence of heat and fire.

Luna Philosophorum - The pure living alchemical spirit of silver. The refined essence of heat and moisture.

The Green Lion - The stem and root of the radical essence of metals.

The Black Dragon - Death, putrefaction, decay.

The King - Red - The Qabalistic Macroprosopus.

The King - Tiphareth - Analogous to Gold and the Sun.

The Queen - White - The Qabalistic Bride of the Microprosopus.

The Queen - Malkah - Analogous to Silver and the Moon.

(Dated from 1577, the following definitions comes from the Leaves of Hermes, the sacred tree.)

1) Solution - This is the act of passing from a gaseous or solid condition into one of liquidity.

2) Filtration - The mechanical separation of a liquid from the undissolved particles suspended within it.

3) Evaporation - The changing or converting from a liquid or solid state into a vaporous stage with the aid of heat.

4) Distillation - An operation of which a volatile liquid may be separated from substances which it holds in solution.

5) Separation - The operation of disuniting or decomposing substances.

6) Rectification - The process of refining or purifying any substance by repeated distillation.

7) Calcination - The conversion into powder or calx by the action of heat. Expulsion of the volatile substance from a matter.

8) Commixtion - The blending of different ingredients into one compound or mass.

9) Purification - (Through Putrefaction.) Disintegration by spontaneous decomposition. Decay by artificial means.

10) Inhibition - The process of holding back or restraining.

11) Fermentation - The conversion of organic substances into new compounds in the presence of ferment.

12) Fixation - The act or process of ceasing to be fluid and becoming a firm state of being fixed.

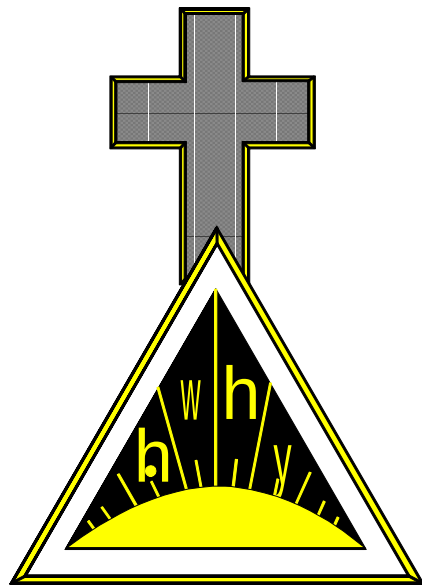
13) Multiplication - The act or process of multiplying or increasing a number. State of being multiplied.

14) Projection - The process of transmuting the base metal into gold.

The Leaves of Hermes is from the year 1577 as stated earlier. It is not necessary to memorize these leaves. They are presented here for you as additional information in your quest for understanding alchemy.

The Hermetic Order Of The
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**PRACTICUS ADVANCEMENT
TEST**



PRACTICUS 3=8

Highlights of the Grade

- 1) What is the Mystical Number of this grade?
- 2) What is the Password?
- 3) What is the Grand Word?
- 4) What is the Mystical Title?
- 5) What is the symbology behind the cross above the inverted triangle?

Basic Alchemical Definitions

- 1) Define Alembic.
- 2) Define Balneum Mariae.
- 3) What is Sol Philosophorum?
- 4) Define the Queen.
- 5) Define Rectification.
- 6) Define Fermentation.

Intro to Alchemy

- 1) Where is the word alchemy derived from?
- 2) Describe the two forms of alchemy and their natures.
- 3) Who was given the most credit as the originator of alchemy?
- 4) What is Primordial Matter?
- 5) Of the three Alchemical Principles of Nature, which one of them gives plants their essence and fragrance?
- 6) Which of the three Alchemical Principles "writes" the other two, and why?

Esoteric Titles

- 1) What is the esoteric title for Temperance.
- 2) What is the esoteric title for the Lovers.
- 3) What is the esoteric title for the Hermit.
- 4) What is the esoteric title for the Moon.
- 5) What is the esoteric title for the Emperor.
- 6) What is the esoteric title for the Star.
- 7) Why is the Universe card titled "Great One of the Night of Time"?
- 8) Why is the "Wheel of Fortune titled "Lord of the Forces of Life"?
- 9) Why is the Devil titled "The Prince of the Power of Air, Lord of the Gates of Matter?"

Energy Influences on the Paths

- 1) Give the energy influences related to the Justice card.
- 2) Give the energy influences related to the Lovers card.
- 3) Give the energy influences related to the Death card.
- 4) Give the energy influences related to the Chariot card.
- 5) Give the energy influences related to the Hierophant card.
- 6) Give the energy influences related to the Temperance card.
- 7) Give the energy influences related to the Hermit card.
- 8) Give the energy influences related to the Emperor card.
- 9) Why do the energies flow downward when we speak of influences?

Olympic Planetary Spirits

- 1) Name the spirits of the planets.
- 2) Name the duties performed by Bethor.
- 3) Name the duties performed by Hagith.
- 4) Name the duties performed by Ophiel.
- 5) Name the duties performed by Phul.

Knowledge Lecture Four

- 1) Explain the symbology behind the Tetrahedron.
- 2) Explain the symbology behind the Cup of the Stolistes.
- 3) Explain the symbology behind the symbol of Mercury.
- 4) Give me the Tarot card for w.
- 5) Give me the Tarot card for l.
- 6) Give me the Tarot card for r.
- 7) Give me the Tarot card for a.
- 8) Give me the Tarot card for j.
- 9) Give me the Tarot card for y.
- 10) Give me the Tarot card for q.

Isis God Form

- 1) Describe the Isis god form.

L.I.R.P. Meditation with Iayrbg

- 1) Have you communed with Iayrbg?
- 2) What feeling or messages did you get from Iayrbg?

Kamea of Mercury

- 1) What is the Kamea of Mercury used for?

Garden of Eden

- 1) Name the four rivers of Paradise in the Garden of Eden.
- 2) What shape do all the rivers form?

Qlippoth on the Tree of Life

- 1) Name the Qlipothic demons and their translations.
- 2) What are the dangers in vibrating these names?
- 3) What is the duty of the Qlipothic demon Satiriel?
- 4) What is the duty of the Qlipothic demon Golohab?
- 5) How can you counteract the influence of a Qlipoth?
- 6) How do the Qlipoth work into one's sphere of sensation?
- 7) Which part of yourself can the Qlipoth not effect? Indicate this on the Tree of Life.
- 8) Are the Qlipoth Microcosmic or Macrocosmic? Explain.
- 9) When referring to the averse Tree of Life, it is referred to as the exact reflection of the positive Tree of Life. Because of this, would the Flaming Sword and the Supernals be applied to the Qlipoth Tree, if so why?

Geomancy Part Two

- 1) Give the geomantic figures that contain seven points.
- 2) State the geomantic figure that corresponds to the Tetragrammaton.
- 3) Give the geomantic figure that contain five points.

Skrying and Traveling in the Spirit Vision

- 1) Define clairvoyance.

- 2) Define astral projection.
- 3) Define Rising in the Planes.
- 4) Describe briefly the steps in traveling into the Tattwas.
- 5) How can the Tattwas develop your clairvoyant skills?
- 6) What is the difference between clairvoyance and De-skrying in the Spirit Vision?
- 7) What is the significance of using a sigil when astral projecting?
- 8) What is the significance behind using a skrying mirror?
- 9) What are some of the dangers, excluding any forms of attack, that we may encounter on the astral plane?
- 10) In Traveling in the Spirit Vision successfully, name some of the tools that are required for making the experience successful.

Geomancy Part Three

- 1) What invocation is necessary to perform before a geomantic reading?
- 2) How is the appropriate Ruler chosen?
- 3) Name the seven Rulers.
- 4) What are the first set of four figures called?
- 5) What are the second set of four figures called?
- 6) Describe how the Resultants are obtained.
- 7) Where are the Witnesses derived from?
- 8) How are the Witnesses obtained?
- 9) What is the significance of the Judge?
- 10) What are some attributes given in the sixth house?
- 11) What are some attributes given in the eighth house?
- 12) What are some attributes given in the ninth house?
- 13) Why are Rubeus and Cauda Draconis considered negative if found as the ascendant?
- 14) What are two things considered when looking at a figure in a house?
- 15) How are geomantic readings different from the Tarot reading?
- 16) How are geomantic readings similar to Tarot reading?

Tarot Cards

- 1) Give the nature of the path of the Judgement.
- 2) Give the nature of the path of the Sun.

Miscellaneous Questions

- 1) In astral projection and Body of Light formation you were taught to form your double out of astral light. Where does the astral light originate from?
- 2) What are some relations between the alchemist and the occultist?

- 3) In Geomancy because of its lack of symbolism as compared to the Tarot, would the results in a reading be any less effective, explain.
- 4) All of the symbology, names, and correspondences in the Tarot should enable a person to do what?
- 5) Name the five primary Tattwas.
- 6) Give the five final Hebrew letters.
- 7) Who is the Kerux of the East?
- 8) State the Divine name in Briah for dsj.
- 9) What is Zaur Anpin?
- 10) If Ruach is also your ego or lower self, what is the difference between the Lower Self found in dšy, and the Ruach?
- 11) Which sephiroth would comprise your immortal self.
- 12) When you are referring to "As above, so below" which world(s) is considered above?

Bonus

- 1) What is the proper name given to a female Hierophant?
- 2) When crossing the Abyss to reach the Higher Self one must encounter Chorizon. You get past him by:
 - A) Making funny faces and running like hell.
 - B) Shout Divine names at him.
 - C) Riding bareback on the camel of the High Priestess.
 - D) Strolling on by with your finger in mouth.