



Jean de Cabalis - Guardian Orders Paper

For Members of the Following Orders



Memos Michael Freedman 8 & 9

Essaier LXX

Memo VIII Planetary Forces .2

By Michael Freedman

Re: planetary forces .2

Subject: Re: planetary forces

At 02:47 PM 14/5/96 -0700, Al Billings wrote: "I had assumed that lack of information presented in most books on magic I had bought in the shops was due to the concealment of what the authors thought of as 'secrets'."

1. The importance of regular practice, for example. Magic doesn't work by knocking off the occasional spell or deciding to do a rite when you feel like it. You need to establish a regular, often unspectacular, contact with the Inner Worlds. To use terminology I see in the books, contacting one's "Holy Guardian angel" is a lifelong practice, not something achievable by a single

series of rites. BTW. I'd probably use a qabalistic term like Neshamah, i.e. the level of the 4th and 5th sefiroth. I mean something a bit beyond Ruach [the 6th Sefirah]. I am amazed that so often, the meditation techniques recommended are Hindu yogic rather than western, as though the authors knew of no Western meditation traditions, Sefer Yetsirah, or the Cloud of Unknowing, for obvious examples.

I will put up a brief description of the sanctuary in my very next message.

>>The Lunar and Solar cycles are familiar enough to me. How do you divide up the Earth Tides and, more importantly, how do you work with them in your practice?

I spent two hours converting the paper on the lunar tides from an AmiPro document to an ASCII document this afternoon, only to find that, despite regular successful saves, the final document could not be read. My paranoia said, "It's an omen." My commonsense said, "These things happen." My real self said, "It's 4.30 pm. Time to watch 'Gargoyles'." which is what I did.

I will upload the three papers successively in the order above over the next 2 or 3 weeks. I should do it at the rate of one a month to ensure my continued membership on the list, if that were to become the rule. *grins*

Be blessed, Michael Freedman, S.G.

Memo IX Directions in the Sanctuary of the Guardians **By Michael Freedman**

Subject: Directions in the Sanctuary of the Guardians

This message was originally written for another mail list in response to a comment about the difficulty of southern hemisphere orders having to change 'deosil' and 'widdershins' and, thus, according to the Northern Hemisphere person, losing contact with the ancient traditions, a statement with which I disagree entirely.

There **are** southern hemisphere magical orders, and witch covens, too, I believe, who have already done this [changed the direction of deosil and widdershins].

The order to which I belong is one of them, but we are by no means unique. I was born in the southern hemisphere in 1927, and the magical order to which I belong moved from London to Australia in 1930 [and to New Zealand in 1970].

As far as I know there is now only one person in the Order born in the Northern Hemisphere and he came to NZ when an infant. So, when we do our daily salutations to the sun, it is natural for us to face east at dawn, north at noon, west at sunset and south during the night.

In our Sanctuary, Fire is in the North where the sun shines through the windows throughout the day, and Water is in the South, whence comes most of our rain, as it happens. There is a large oval table in the centre of the central court of the sanctuary, on which is depicted a Tree of Life diagram with Kether to the East. This puts the left hand pillar of receptivity on the north side; and the right hand pillar of activity on the south side.

The high altar in the inner court is to the East, with windows through which we see the sun rise over Mount Eden each [clear] day, while the outer court in which any witnesses of the rituals stand is to the West.

In many of our rituals, movement around the sanctuary is clockwise, in which the symbolism is that as we walk up the left [north] side of the sanctuary towards the east we are receiving the energies of our Lord the Sun, and as we return on the right [south] side walking towards the west, we are actively giving those out to the world, symbolised by the Outer Court of the witnesses in the West. This has established a steady flow of energy associated with the Holy Table and Tree of Life at the Centre, flowing clockwise around the Sanctuary.

In addition to that pattern, there is another pattern. On the floor of the sanctuary is drawn a very large pentagram, oriented to the West. The seat of the Minister of Spirit is at its western apex, facing due east, looking straight up the Middle Pillar of the Tree of Life.

East
High Altar

Fire.[4].....[2] Water

North.....Holy Table.....South

Air.[1].....[5]..Earth

Spirit.[3]
West

The seats of the other Ministers are at the other points of the pentagram as depicted in the diagram. This forms what is [in our system] a pentagram of Opening to the Spirit, oriented to the West. The numbers indicate the order of the points of this pentagram when inscribed.

Here, the active elements are to the North and the receptive elements are to the South, establishing another flow of energy around the walls of the Sanctuary that is complementary to the central flow around the Holy Table. In effect, what these two complementary flows of energy have built over the years is a kind of spiritual power generator that reinforces and sustains any spiritual energies built up by the individual and community rituals done in the sanctuary.

Our monthly rites on the solar ingresses have been done in this sanctuary regularly since Midwinter, 1973. It has become a powerhouse of energy into which anyone can tap, if they will. All this by way of illustration of the rich possibilities in ritual orientation for those of who live in the southern hemisphere.

I believe the essence of movement within a sanctuary or circle is being aware at the time **why** you go one way rather than another at any time or in any place on earth, rather than the specific clockwise or anti-clockwise direction.

Be blessed, Michael Freedman, S.G.