

ANGELIC TELISMATIC IMAGES

and Vibratory mode of pronouncing Divine Names and the particular mode of Vitalizing the Divine Name of Adonai Ha Aretz אדני הארץ and the particular Telesmatic Images allotted thereto.

(Delivered by the Chief Adept G. H. F. D. D. C. F to the College of Adepts in England)

Mode whereby combining letters, colours, attributions and synthesis you may build up a telesmatic image of a force and the sigil shall serve for the tracing of a current which shall call into action a certain elemental force and know that this is not to be lightly done for amusement or experiment.

Names of all Angels or Angelic Forces end generally in AL or YAH. AL belongs to Chesed and represents a good and mighty force. YAH to Chokmah and represents a mighty God-Force, but of milder operation and because even the devils cannot exist without the Divine Permission, therefore frequently to evil spirits is added the name AL, though VAH is only joined to the name of an Angel or Spirit who excercises a good and somewhat benevolent office. This being understood, the two terminations need not be much regarded in building up of a Telesmatic Image. In construction of such an image, you can either imagine it astrally before you or paint an actual resemblance.

Care should however be taken to pronounce the Divine Names belonging to the world under which the Image would fall! Thus, to Atziluth are allotted Deity Names, to Briah Archangelic, etc. It is also useful to employ the Sephirotic Names of the Special World.

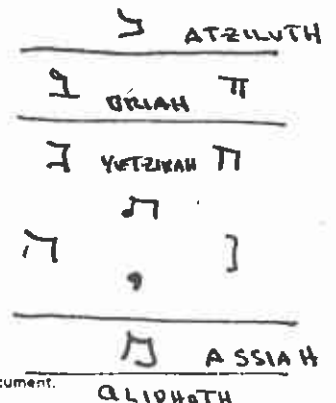
Note the four worlds themselves formulate the laws involved in the building up or expressing of any material thing. Atziluth archetypal and primoidal. Briah Creation and orginative. Yetzirah formative. Assiah consists of the great Kingdom of elementals, human beings and in some cases, Qliphoth, though these really occupy the planes below.

Hence a Telesmatic Image can hardly be applied to Atziluth. With respect to Briah...only in a restricted sense. Thus a telesmatic image in that world would have to be represented by a kind of concealed head, possessing a form shadowy and barely indicated.

These images really then belong to Yetzirah. Therefore it will be impossible to employ the Telesmatic Image of a Divine Name in Atziluth, for it would only represent its correlative Yetzirah. In Assiah you would only get elemental forms.

When building up a form with the letters of the Name it is better to have AL and YAH out of consideration or that only as attributes.

The sex of the figure depends on the predominance of the masculine or feminine in all the letters, but a jumble of



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sexes should be avoided. The figure built up should be divided into as many parts as there are letters, the initial letter commencing the upper part, etc. Besides this, certain names are inherently masculine and others feminine, some epicene irrespective of the testimony of the letter. EG, SANDALPHON is thus analyzed: Samech=M; Nun=M; Daleth=F; Lamed=F; Peh=F; Ayin(?)=M(Vav) and Final Nun=M. Therefore masculine letters predominate but as this is specially applied to the feminine Kerub, it is an exception to the rule. Also it is an Archangelic name belonging to the Briatic World.


Sandalphon is also called it may be, according to rule any of these, Yod=F; Ayin=M; Resh=M; so that these letters are thus adapted to the Telismatic Image:

- S*
A
N
D
L
P
H
O
N
- = Head would represent a beautiful and active force
 - = Neck would be admirably full
 - = Shoulders or a beautiful woman
 - = Head and chest, the latter of perfect proportion
 - = Hips, strong and full
 - = Legs, massive
 - = Feet, sinewy and perhaps winged

If desired to build an elemental form, a very peculiar figure would result:

- S*
A
N
D
L
P
H
O
N
- = Head, fierce and rather beautiful
 - = Neck with eagles wings from behind
 - = Shoulders, feminine and rather beautiful
 - = Hips and Thighs, strong and shaggy *Head + chest*
 - = Legs, of a bull
 - = Feet, of an Eagle

This it will be seen is almost a synthetic Kerubic figure. The figure may be represented with feet in the earth and head in the clouds. The colours in the scale of the King will synthesize in a delicate and sparkling green.

The uncovered parts of the body would be blue: the countenance belonging to will be almost that of a horse, the whole form like that of a Goddess between Athena and Nuith(?) holding a bow and arrow, ie, if represented as an Egyptian Symbol. If again we endeavour to translate the Name into symbols on the Tatvic plane we get the following: *Q* comes under Δ , *S*... \cup (\cup), *N* under \square , *D*... \circ , *L* under Δ , *P*... \square , *H*... \cup synthesized as 

Now taking an example of the telismatic image belonging to Aleph: This on the Briatic plane would be rather masculine than feminine and resumed by a spiritual figure hardly visible. The headress winged, the body cloud veiled, wrapped in mist as if clouds were obscuring the outline and scarcely showing the legs and feet. It represents the Spirit of Aether.

In the Yetziratic world, it would be like a warrior with winged helmet, face angelic but rather fierce, body and arms mailed, buskins and wings attached.

In Assiah, the same letter Aleph is terrific energy and represents as it were, mad force. The shape of the letter is almost that of the Soasticor.

On the human plane it would represent a person who was a lunatic.

Translated to the elemental planes, it would represent a form whose body fluctuates from the human to the animal and indeed, the Assiatic type would

be a most eerie one with a face something like a bird or a demon. The letter Aleph representing spirituality in high things when translated to the plane below Assiah is normally something horrible and unbalanced because it is so opposed to matter.

K L M N O P Q R S T U V W X Y Z	Spiritual, Wings, generally epicene but rather masculine
	Active and light, masculine
	Beautiful, changefull, feminine, full face and body, grey
	Very beautiful, feminine
	Fierce, strong, rather fiery, fem.
	Heavy and strong, rather clumsy, masc.
	Thin, intelligent, masc.
	Full face, not much expression, fem.
	Rather strong and fiery, fem.
	Very white and delicate, fem.
	Big and strong, masc.
	Well proportioned, fem.
	Reflective, dreamlike, epicene but rather feminine
	Square, determined face, rather dark, masc.
	Thin, rather expressive, masc.
	Rather mechanical, fem.
	Fierce, strong and resolute, fem.
	Rather full face, masc.
	Thoughtful and intellectual, fem.
	Proud and dominant, masc.
Fierce and active, epicene, rather fem.	
Dark and grey, epicene, rather fem.	

THE METHOD OF VIBRATING DIVINE NAMES

The vibrating Divine Names operator should first rise as much as possible to (?) of the Divine White Brilliance of Kether-keeping the mind solemn and raised to the plane of loftiest aspiration, and unless this be done, it is dangerous (to work) with the astral force as the vibration attracts a certain force to the operator and the nature of the force attracted rests largely in the condition of mind.

Mode is: take a deep and full inspiration (inhale) and concentrate your consciousness on your heart which answers to Tiphereth, (having first ascended to your Kether, you should endeavour to bring down the white brilliance into your heart). Then formulate the letters of the name required in your heart in brilliant white light and feel them written there. Be sure to formulate in brilliant white light not merely in dull whiteness which is simply the colour of the Apas Tatva. Then, emitting your breath, slowly pronounce them so as to vibrate them within you and imagine that your breath in quitting the body swells afar so as to fill up space and pronounce the Name as through and to the Universe.

All practical occult work which is of any use tires the operator or withdraws some magnetism and therefore if you wish to do anything important, you must be in perfect magnetic and nervous condition.

When you are using a name or drawing a sigil from the Rose, it will be remembered that the Sephira to which the Rose and Cross are referred is Tiphareth

which answers to the heart. The sigils are, therefore, to be drawn in the heart.

It is not always necessary to formulate before you in space the Telesmatic Angelic figure of the name. Also, as a general rule, pronounce any Name as many times as there are letters in it. Thus Sandalphon should be pronounced seven (7) times.

THE TELESOMATIC IMAGE OF THE DIVINE NAME

אדנאי ה ארץ
Adonai Ha Aretz

This being of a special nature is here fully explained to avoid error. The Name Adonai will represent the figure from head to waist and Ha Aretz from waist to feet. This is the Divine Name of Zelator Garde answering to Malkuth and to the material universe.



Winged white brilliant radiating crown



Beautiful woman's head and neck. Rather stern, hair long and dark to represent Malkuth which derives its radiance from the Spiritual Force of Kether which crowns it.



Arms and hands bare and strong, extended in form of a Cross, holding a golden cup in left hand and in right, ripe ears of corn bound together. Large, dark and spreading wings.



Deep yellow green robe covering the strong chest on which is a square gold lamina with a scarlet Greek Cross in centre which does not quite touch the circle of the lamina. In the angles are four (4) small Greek Crosses. A broad gold belt round the waist on which is written in scarlet letters the Theban characters:

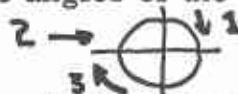
Ⲙ Ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

The feet are drawn flesh color with golden sandals. Long yellow green drapery rayed with olive. Beneath are black and rolling clouds with lurid patches of colour. Around the figure are red flashes of lightning. The crown radiates with white light. A sword is girt at the side. It is a triple form which stretches through the universe; the crown being in Yetzirah and the clouds bordering on the Qliphoth.

THE PARTICULAR MODE OF VIBRATION

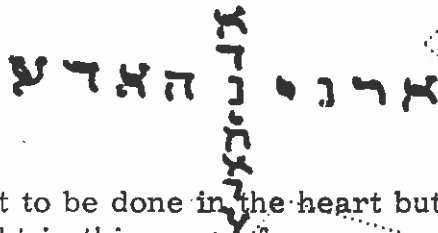
This is a matter which requires some preparation and is worked in a slightly different way.

First, if necessary, clear the room with the Banishing Ritual of the Pentagram. Therefore, perform round the room at the angles of the Cardinal points, a species of the Rose and Cross. Thus:



Make this in the four corners of the room, standing first in the form of a Cross, repeating IAO and giving LVX signs of 5=6. Then stand in center facing East.

It will be drawn out or descended before you, the Telesmatic Image of a Divine Name. Then formulate before you both horizontally and perpendicularly the letters of the Name, thus:



This however, is not to be done in the heart but imagine them flashing before you in brilliant white light in this cross form.

Having done this, try to attach yourself to your Kether and imagine you see a white light there. Having got the idea of that pure white light, formulate these letters before you, take a deep breath, emit the breath slowly, endeavoring as you do so to make the letters flash in White Brilliance.

This done, invoke the Telesmatic Image, appropriate, and you assume it as filling the Universe before you, a gigantic figure and gradually endeavour in vibrating the name, to absorb as it were, this figure before you, indrawing it into your own atmosphere, and as if clothing yourself therewith, - still pronouncing the Name, until you feel as if your aura radiates with whiteness.

This is, of course, a process of time, but it is especially advisable to get the idea of the White Light before proceeding to imagine the Telesmatic Image. From this, it will be gathered that two methods of practice have been indicated, one specially connected with the heart and the other with the Aura. These may be termed respectively, the Involving Whorl and the Expanding Whorl.

