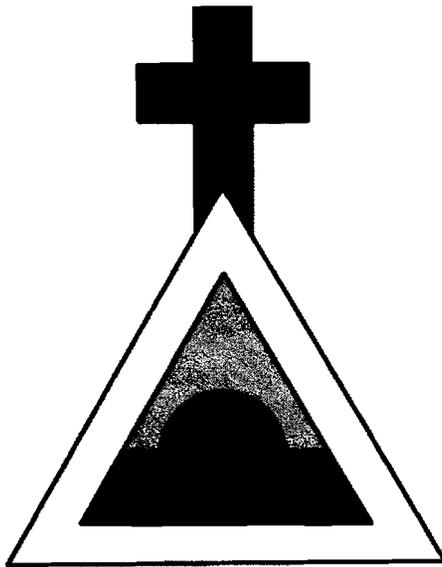


Order of the G.D.

Knowledge Lecture Three



Theoricus 2=9

Acknowledgments

Many Thanks and Blessings to V.H. Frater S.R.M.D. , V.H. Frater S.A. , V.H. Frater C.N. , V.H. Frater S.S. , V.H. Frater F.R. , V.H. Soror Q.L. , Pat Zalewski, Chris Zalewski and Frater E.U. for the researching, writing and editing of these lessons.

Dedication

*These teachings are dedicated unto Shaddai El Chai, Lord of Air,
and unto all the Theorici who have quit the Material to seek the Spiritual.*

Let us enter the presence of the Lords of Truth!

Theoricus 2=9 Knowledge Lecture Three

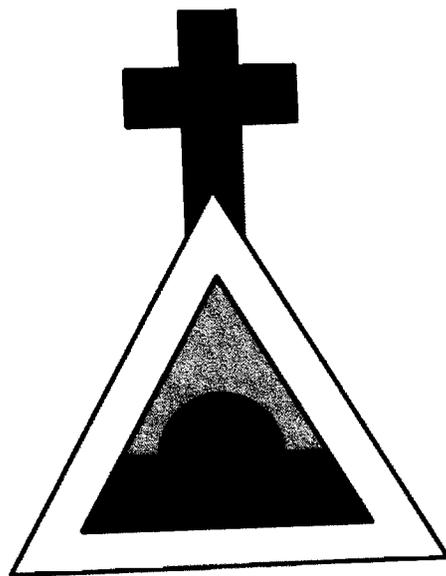
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Order of the G.D.

2=9 Theoricus Grade Formalities



Theoricus 2=9

2=9 Theoricus Grade Formalities

Divine Name – Shaddai El Chai

Meaning of the Divine Name – The Vast and Mighty One

Mystic Number – 45

Password – Mem Heh

Meaning of Password – Secret Name of Yetzirah

Mystic Title – Poraios de Rejectis

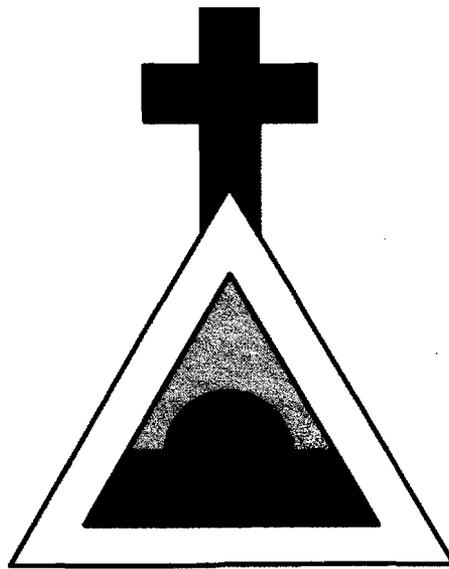
Meaning of Mystic Title – Brought from among the Rejected

Symbol – Ruach

Meaning of Symbol – Air

Order of the O.D.

2=9 Theoricus Initiation

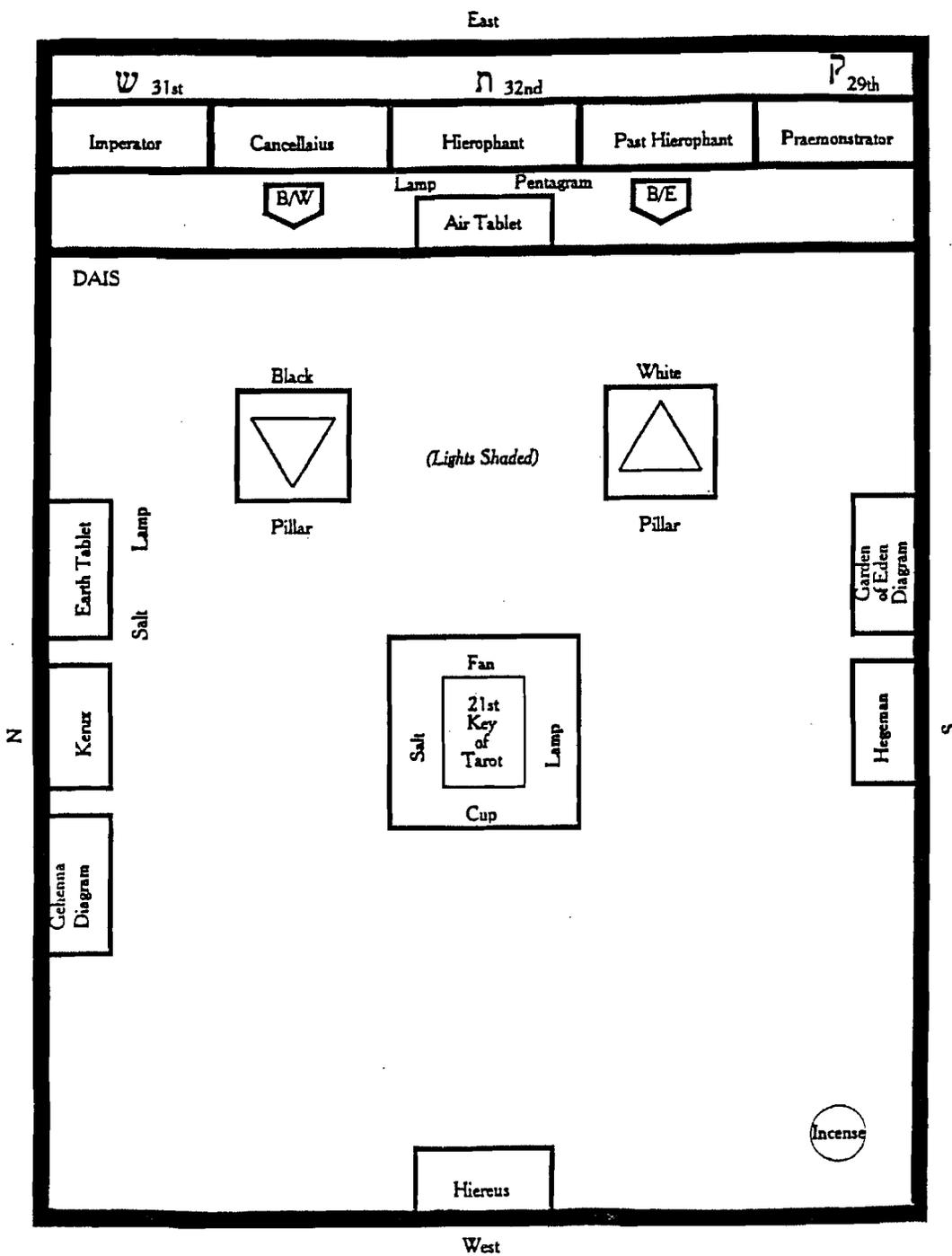


Theoricus 2=9

Order of the O.T.O.

Horus Temple

2=9 Theoricus Initiation



Officers

On The Dais

Imperator:

(White Robe, Red Cloak, Red & Green Nemyss, Green Shoes, Lamén, Green Collar, Sword)

Praemonstrator:

(White Robe, Blue Cloak, Blue & Orange Nemyss, Orange Shoes, Lamén, Orange Collar, Sceptre)

Cancellerius:

(White Robe, Yellow Cloak, Yellow and Violet Nemyss, Violet Shoes, Lamén, Violet Collar, Sceptre)

Past Hierophant:

(White Robe, Red Cloak, Red & Green Nemyss, Yellow Shoes, Lamén, Sceptre)

Hierophant:

(White Robe, Red Cloak, Red & Green Nemyss, Yellow Shoes, Lamén, White Collar, Sceptre)

In the Hall

Hiereus:

(Black Robe, Black Cloak, Black & White Nemyss, Red Shoes, Lamén, Red Collar, Sword)

Hegemon:

(Black Robe, White Cloak, Black & White Nemyss, Red Shoes, Lamén, Black Collar, Sceptre)

Kerux:

(Black Robe, Black & White Nemyss, Red Shoes, Lamén, Black Collar, Red Lamp, Wand)

Sentinel:

(Black Robe, Black & White Nemyss, Red Shoes, Lamén, Black Collar, Sword)

Candidate:

(Black Robe, Red Shoes, Sash, Hoodwink)

Required Materials

For the Altar

Red Lamp
Salt
Yellow Ribbed Fan
Cup of Water
21st Key of the Tarot
Flaming Sword Diagram
Cubed Cross of 22 Hebrew Letters
Cup of Water

Required Materials

For the Temple

Part I

Banners Of The East and West
Temple Pillars
Hebrew Letters: Tau, Shin, Qoph
Enochian Air Tablet
Lamp
Pentagram
Censer
Diagram of Garden of Eden and Holy City
Diagram Of Seven Infernal Mansions
Pentacle

Opening

(Note: If this ceremony is the first to be performed at any meeting, the regulation with regard to the use of the Lesser Banishing Ritual of the Pentagram and the Prayer to the East holds good, as laid down in the rubric of the 0=0 Ceremony.)

(Members being assembled, robed and seated each in his proper place.)

(Temple arranged as in diagram for the 32nd Path. Members assembled and clothed. Lamp on Altar lighted. Members not taking office rise at the words. Let us adore the Lord and King of Air and face East, remaining so to the end of the invocation. They do the same at the closing, but otherwise do not move from their places.)

Hierophant:
(Knock)

Fratres and Sorores of Order of the G.D. in the Outer, assist me to open the Temple in the 2=9 Grade of Theoricus.

Frater Kerux, see that the Temple is properly guarded.

Kerux:
(Knock)

Sentinel:
(Knock)

Kerux:
Very Honoured Hierophant the Hall is properly guarded.

Hierophant:
Honoured Hiererus, see that none below the Grade of Theoricus is present.

Hiereus:
Fratres and Sorores give the sign of 2=9 Grade.

(All Salute.)

Hiereus:
Very Honoured Hierophant, all present have attained the Grade of Theoricus.

(Gives Grade Sign)

Hierophant:
Honoured Hegemon, to what particular element is this Grade attributed?

Hegemon:
To the Element of Air.

Hierophant:
Honoured Hiererus, to what Planet does this Grade especially refer?

Hiereus:
To the Moon.

Hierophant:
Honoured Hegemon, what Path is attached to this Grade?

Hegemon:
The 32nd Path of Tau.

Hierophant:
Honoured Hiererus, to what does it allude?

Hiereus:

To the Universe as composed of the Four Elements, to the Kerubim, to the Qlipoth, the Astral Plane and the reflection of the sphere of Saturn.

Hierophant:

(Knock)

(All rise and face East)

Hierophant:

Let us adore the Lord and King of Air.

(Makes a Circle clockwise with Sceptre towards East.)

Hierophant:

Shaddai El Chai, Almighty and Everlasting! Ever-living be Thy Name, ever magnified in the Life of All. Amen!

(All salute.)

Hierophant:

(Remains facing East.)

Hiereus:

(Moves to West of Altar and halts.)

Hegemon:

Kerux:

(Move to East and stand on the right and left rear of the Hierophant respectively and outside the Pillars.)

(All face East.)

Hierophant:

(Makes Invoking Pentagrams of Actives, Passives and Air within the Circle in front of the Tablet of Air.)

Hierophant:

And Elohim said "Let us make Adam in our Image, after our likeness, and let them have dominion over the fowl of the Air." In the Name of Yod Heh Vav Heh, and in the Name of Shaddai El Chai, Spirits of Air, Adore your Creator!

(Taking Pentacle from before the Tablet, and making therewith the sign of Aquarius in the air before it.)

In the Name of Raphael, the Great Archangel of Air, and in the Sign of the head of the Man,

Spirits of Air, adore your Creator.

(Makes the Sign of the Cross with the Pentacle.)

In the Names and letters of the Great Eastern Quadrangle, revealed unto Enoch by the Angel Ave, Spirits of Air, Adore your Creator.

(Holds Pentacle on high.)

In the three Great Secret names of God borne on the Banners of the East, oro ibah aozpi, Spirits of Air, Adore your Creator!

In the name of bataivah, Great King of the East, Spirits of Air, Adore your Creator!

(Replaces pentacle.)

(All return to places, going clockwise around the Altar.)

Hierophant:

In the Name of Shaddai El Chai, I declare the Temple opened in the 2=9 Grade of Theoricus.

Hierophant:

(Knocks /// /// ///)

Hiereus:

(Knocks /// /// ///)

Hegemon:

(Knocks /// /// ///)

Advancement to the 32nd Path of Tav

(Lamps are Shaded)

Hierophant:

(Knock)

Fratres and Sorores, our Frater (*Magical Motto*) having made such progress in the paths of Occult Science as has enabled him to pass the examination in the requisite knowledge, is now eligible for advancement to the Grade of Theoricus, and I have duly received a dispensation from the Great Honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Zelator and give the customary alarm.

Kerux:

(Places fan by Hierophant, lamp by Hegemon, Cup by Hiereus, salt by Kerux, at the right hand of the Officers seats, facing the same.)

Hegemon:

(Rises, salutes Hierophant with 2=9 sign and quits Temple, and sees that Zelator is prepared as follows: wearing sash of 1=10, hoodwink, holding Solid Greek Cubical Cross in the right hand.)

Hegemon:

(Takes Zelator by left hand and gives the knocks of the Grade.)

Hegemon:

Quit the material and seek the spiritual.

Kerux:

(Opens door and admits them.)

Hegemon:

(Remains behind Zelator.)

Hierophant:

Conduct the Zelator to the East.

Hegemon:

(Places Zelator before the Pillars and places himself at Zelators right hand.)

Kerux:

(Moves to Zelators left hand. Takes cubical cross from Zelator.)

Hierophant:

(To Zelator) Give me the Step, Sign, and Grip or Token, Grand Word, Mystic number and Password formed therefrom and symbol of the 1=10 Grade of Zelator.

Zelator:

(Step: left foot 6 inches right foot 6 inches.)

(Sign: arm upward 45 degrees.)

(General Grip of first Order.)

The Grand Word Adonai ha-Aretz. The number of the Password is 55. The Hebrew letters are Nun Heh.

Hierophant:

Give me also the mystic title and symbol which you received in that Grade.

Zelator:
Pereclinus de Faustis, Aretz.

Hierophant:
(Steps down with the Banner of the East to the Pillars.)

Frater Pereclinus de Faustis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the 32nd Path and of the 2=9 Grade of Theoricus which you have already sworn to maintain respecting those of the preceding Grades?

Zelator:
I do.

Kerux:
(Hands cubical cross to Candidate.)

Hierophant:
Then you will stretch your right hand holding the cubical cross towards Heaven and say "I swear by the Firmament of Heaven."

Zelator:
I swear by the firmament of heaven.

Hierophant:
Let the hoodwink be removed.

Hegemon:
(Removes hoodwink.)

Hegemon:
(Returns to his place in South leaving Kerux in charge of Zelator.)

Hierophant:
Stretch forth your right hand holding the cubical cross toward the East in the position of the Zelator sign, saying: Let the Powers of Air witness my pledge.

Zelator:
Let the powers of Air witness my pledge.

Hierophant:
Facing you are the Portals of the 31st, 32nd and 29th Paths, leading from the Grade of Zelator to the three other Grades which are beyond. The only Path open to you, however, is the 32nd which leads to the 2=9 Grade of Theoricus and which you must traverse before arriving at that Grade. Take in your right hand the Cubical Cross, and in your left hand the Banner of Light *(Gives candidate The Banner of East)* and follow your guide, Anubis the Guardian, who leads you from the material to the Spiritual.

(Returns to the Dais.)

Kerux:

Anubis the Guardian said unto the Aspirant, "Let us enter the Presence of the Lords of Truth."
Arise and follow me.

(Leads Zelator between the Pillars, turns to the right and circumambulates around the Hall once.)

Hiereus:

(As they go round first time.)

The Sphinx of Egypt spake and said: "I am the synthesis of the Elemental Forces, I am also the symbol of Man, I am Life and I am Death, I am the Child of the Night of Time."

(As Kerux and Zelator approach the East, the Hierophant steps from between the Pillars and bars the passage.)

Hierophant:

(With Banner of the West in left hand, holds fan in right hand.)

The Priest with the mask of Osiris spake and said: "Thou canst not pass the Gate of the Eastern heaven, unless thou canst tell me my Name."

Kerux:

(For Candidate.)

Thou art Nu the Goddess of the Firmament of Air, Thou art Hormaku, Lord of the Eastern Sun.

Hierophant:

In what signs and symbols do ye come?

Kerux:

In the letter Aleph, in the Banner of Light, and the symbol of Equated Forces.

Hierophant:

(Falls back and making the sign of Aquarius before Zelator with fan.)

In the Sign of the Man, Child of Air, thou art purified, pass thou on.

(Gives Banner of West to Kerux.)

Kerux:

(Gives Banner of West to Hegemon as he passes her.)

(Kerux and Zelator circumambulate the Temple a second time, following the course of the Sun.)

Hiereus:

(As they go round second time.)

I am Osiris the Soul in Twin aspect, united to the higher by purification; perfected in suffering; glorified through trial, I have come where the Great Gods are through the Power of the Mighty Name.

Hegemon:

(Barring the way in south with red lamp in right hand and Banner of West in left hand.)

The Priest with the Mask of the Lion spake and said: "Thou canst not pass the Gate of the Southern Heaven unless thou canst tell me my Name."

Kerux:

(For Candidate)

Mau, the Lion very powerful, Lord of Fire is thy name; thou art Ra, the Sun in his strength.

Hegemon:

In what signs and symbols do ye come?

Kerux:

In the Letter Shin, in the Banner of the East, and the symbol of the Cubical Cross.

Hegemon:

(Falls back and making the sign of Leo before Zelator with Lamp.)

In the sign of the Lion, Child of Fire, thou art purified, pass thou on.

Hegemon:

(Takes the place of Kerux.)

Kerux:

(Returns to his seat in North.)

Hegemon:

(Leads Zelator round the Temple a third time giving the Banner of the West to Hieruus, as he passes.)

Hiereus:

(As they go round third time.)

I have passed through the Gates of the Firmament, give me your hands for I am made as ye. Hail unto ye, ye Lords of Truth, for ye are the formers of the Soul.

(Bars the way in West with cup of Water in right hand and Banner of West in left hand.)

The Priest with the Mask of the Eagle spake and said Thou canst not pass the Gate of the Western heaven, unless thou canst tell me my Name.

Hegemon:

(For Candidate)

Heka, Mistress of Hesar, Ruler of Water is thy name; thou art Toum, the setting Sun.

Hiereus:

In what signs and symbols do ye come?

Hegemon:

In the letter Memm, in the Banner of Light, and the symbol of the Twenty two letters.

Hiereus:

(Falls back and making the sign of the Eagle before Zelator with cup of Water.)

In the sign of the Eagle, Child of Water, thou art purified, pass thou on.

(Gives Banner of West to Hegemon who leaves it with the Kerux as he passes him. Hegemon leads Candidate round the Temple for fourth time.)

Hiereus:

(As they go round fourth time.)

O Lord of the Universe! Thou art above all things; and before Thee the Shadows of Night roll back, and the Darkness hasteneth away.

Kerux:

(Bars the way in the North with plate of salt in right hand and Banner of West in left hand.)

The Priest with the mask of the Ox spake and said: Thou canst not pass the Gate of the Northern Heaven, unless thou canst tell me my Name.

Hegemon:

(For Candidate)

Satem in the abode of Shu, the Bull of Earth is thy name; thou art Khephra, the Sun at Night.

Kerux:

In what signs and symbols do ye come?

Hegemon:

In the Letters Aleph, Mem and Shin; and in the symbols of the Banner and Cross.

Kerux:

(Falls back and signing the Taurus Kerub before Zelator with plate of salt.)

Kerux:

In the Sign of the Ox, Child of the elements, thou art purified, pass thou on.

Hegemon:

Kerux:

(Conduct Candidate to the Pillars.)

Hierophant:

(Takes Banners and places them on their bases.)

Hegemon:

Kerux:

(Turn up the lights so as to make the Temple as light as usual, and return to their respective places. Fan, Lamp, Cup, and Salt are replaced by them on the Altar.)

Hierophant:

(Taking Cubical Cross from Candidate)

The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally thus referring to the 22 Hebrew letters which are placed thereon. Twenty-two are the letters of the Eternal Voice; in the Vault of Heaven, in the depth of the Earth, in the Abyss of Water, in the all-presence of Fire; Heaven cannot speak their fullness, Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them through Water. He hath whirled them aloft in Fire; He hath sealed them in the air of Heaven; He hath distributed them through the Planets; He hath assigned unto them the 12 Constellations of the zodiac.

(Places Cubical Cross aside.)

The Thirty-second Path of the Sepher Yetzirah which answereth unto the Letter Tau is called the Administrative Intelligence and it is so called because it directeth and associateth in all their operations the Seven Planets, even all of them in their own due courses. To it therefore, is attributed the due knowledge of the Seven abodes of Assiah, the Material World, which are symbolized in the Apocalypse by the Seven Churches. It refers to the Universe as composed of the Four elements; to the Kerubim; to the Qlipboth, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative worlds, Assiah and Yetzirah, and necessarily passes through the Astral Plane, the abode of the elementals, the Qlipboth, and the Shells of the Dead. It is the rending of the Veil of the Tabernacle whereon the Kerubim and the Palm Trees were depicted; it is the passing of the Gate of Eden.

(Leads Zelator to the West of the Altar.)

These ideas are symbolically resumed in the representation of the twenty-first Key of the Tarot before you. Within the oval formed of the 72 circles is a female figure, nude save for a scarf which floats around her. She is crowned with the lunar crescent of Isis, and holds in each hand a wand, her legs form a cross. She is the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis of Nature now shown partly unveiled, the Great Feminine Kerubic Angel Sandalphon on the left hand of the Mercy Seat of the Ark. The two wands are the directing forces of the Positive and Negative currents. The Seven pointed Star or Heptagram alludes to the Seven Palaces of Assiah, the crossed legs to the Symbol of the Four Letters of the Name. The surmounting Crescent receives the Influences alike of Geburah and of Gedulah. She is the synthesis of the 32nd Path uniting Malkuth with Yesod. The oval of 72 small circles is the Schemhamphorasch, or the 72 fold Name of the Deity. The 12 larger circles form the Zodiac. At the angles are the four Kerubim, which are the vivified Powers of the Letters of the Name Tetragramaton operating in the elements, through which you have just symbolically passed in the preceding ceremony. The Fan, Lamp, Cup and Salt represent the four elements themselves, whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes. Be thou 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. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements. The Altar as in the preceding degrees represents the Material universe, and on its right is the Garden of Eden, symbolized by the Station of the Hegemon, and on its left is Gehenna the abode of the Shells symbolized by the Tablet of the Kerux. These Officers will now explain these drawings.

(Returns to his place.)

Hegemon:

(Leads Candidate to his Tablet in The South.)

Hegemon:

The drawing before you shows in part the Occult symbolism of the Garden of Eden and the Holy City of the Apocalypse. The Outer circle is the enclosing Paradisiacal Wall guarded by the Kerubim and the Flame, and the Seven Squares are the Seven Mansions thereof, or the Seven Spheres, wherein Tetragramaton Elohim planted every Tree which is pleasant and good for food symbolized by the Palm Trees wrought upon the Veil of the Tabernacle and the Door of the Holy of Holies in the Temple. But in the midst is the Tree of Life, the Throne of God, and the Lamb. Twelve are the foundations and twelve are the Gates, shown by the twelve entrances in the drawing. The four streams rising from one central fountain are the rivers of Eden, referring to the four elements proceeding from the Omnipresent Spirit.

Kerux:

(Leads Candidate to his Tablet in the North.)

The drawing before you represents the Seven Infernal Mansions and the four Seas. The first

circle represents the Waters of Tears; the second circle represents the Waters of Creation; the third circle represents the Waters of Ocean; and the fourth circle represents the False Sea. In the inner circles are on the right hand the seven Earths, which are:

1. Aretz
2. Adamah
3. Gia
4. Neschiah
5. Tziah
6. Arega
7. Thebel or Cheled.

On the left hand are the seven Infernal Habitations which are:

1. Sheol
2. Abaddon
3. Titahion
4. Bar Schauheth
5. Tzelmoth
6. Shaari Moth
7. Gehinnon.

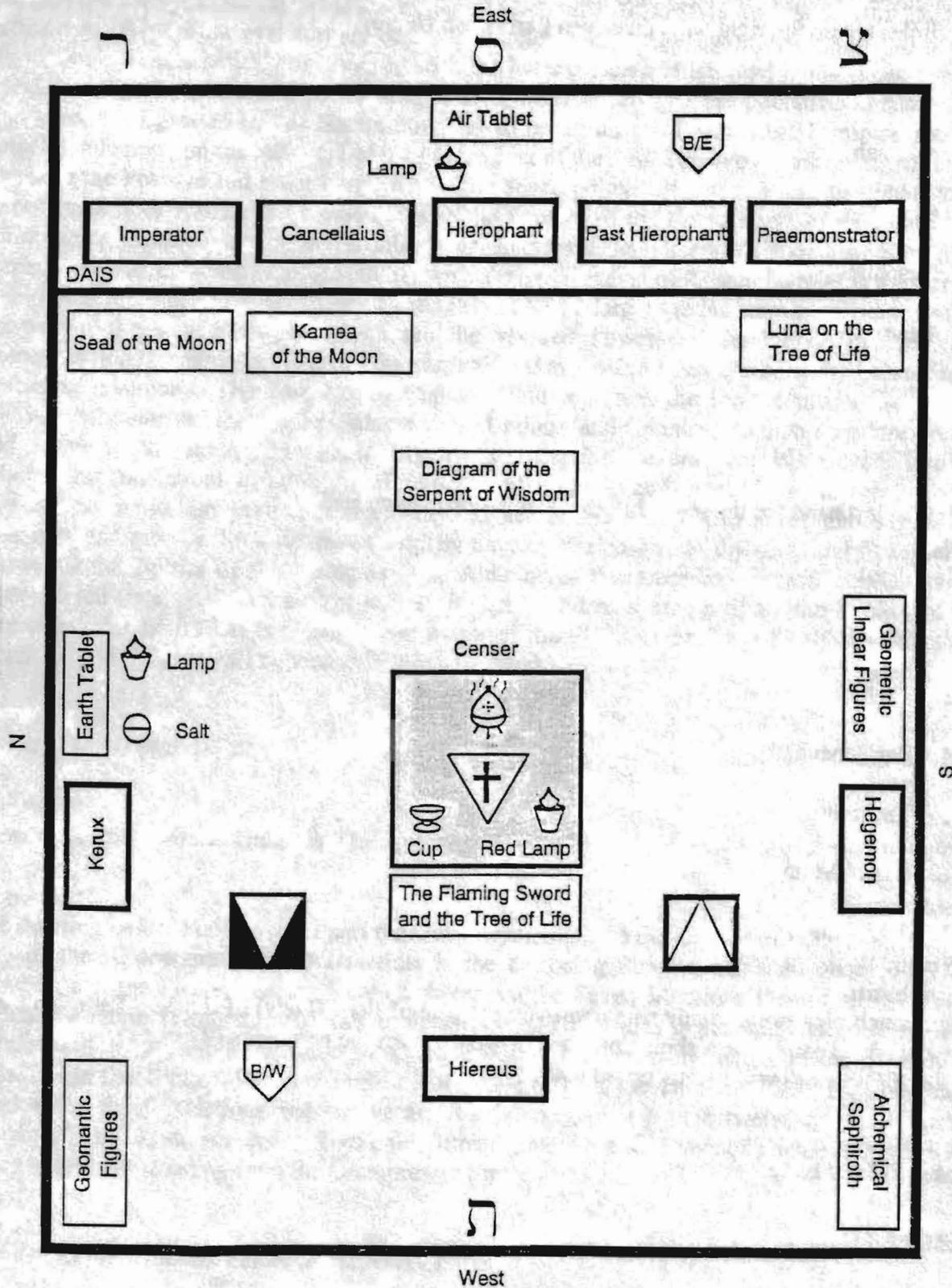
Hierophant:

I have much pleasure in conferring upon you the title of Lord (Lady) of the 32nd Path. You will now quit the Temple for a short time, and on your return the ceremony of your reception in the Grade of Theoricus will be proceeded with.

Kerux:

(Takes Zelator out.)

Ceremony of Reception into 2=9 Grade of Yesod



Part II

Banners Of The East and West
Temple Pillars
Hebrew Letters: Tav, Resh, Tzaddi, Samech
Enochian Air Tablet
2 Red Lamps
Diagram Of Daath (Mercury, Sulphur, Salt)
Diagram Of Eden After The Fall
Geometrical And Lineal Figures
Diagram of the Serpent on the Tree of Life
Kamea of the Moon
Pentagram
Censer

Hierophant:

Frater Kerux, you have my command to instruct the Zelator in the proper alarm, and to present him with the necessary admission badge. Honoured Hegemon, guard the Portal and admit them on giving the proper alarm.

Kerux:

(Presents Candidate with necessary admission badge, Caduceus of Hermes and instructs him to give an alarm of /// /// /// Knocks.)

Hegemon:

(Opens door and admits them.)

Hierophant:

(To Zelator)

Frater Pereclinus de Faustis, as in the Zelator Grade there were given the symbolical representations of the Tree of Knowledge of Good and Evil, of the Garden of Eden and of the Holy Place; so in the Grade of Theoricus the Sanctum Sanctorum with the Ark and Kerubim is shown, as well as the Garden of Eden with which it coincides, while in the 32nd Path leading hereunto, through which you have just now symbolically passed, the Kerubic Guardians are represented and the Palm Trees or Trees of Progression in the Garden of Eden.

Honoured Hegemon, conduct the Zelator to the West, and place him thus before the Portal of the 32nd Path by which he has symbolically entered.

(Done.)

Zelator:

(Faces to East.)

Kerux:

(Returns to his place.)

Hiereus:

By what symbol dost thou enter herein?

Hegemon:

By the peculiar emblem of the Kerux, which is the Caduceus of Hermes.

Candidate:

(Gives Badge to Hiereus)

Hiereus:

The Tree of Life and the Three Mother Letters are the keys wherewith to unlock the meaning of the Caduceus of Hermes. The upper part of the Wand rests on Kether and the Wings stretch out unto Chokmah and Binah, the three Supernal Sephiroth. The lower seven are embraced by the Serpents, whose heads fall upon Chesed and Geburah. They are the twin Serpents of Egypt, and the currents of astral light. Furthermore, the wings and the top of the wand form the letter Shin, the symbol of fire. The heads and upper halves of the serpents form Aleph, the symbol of Air, while their tails enclose Mem the symbol of Water. The Fire above, the Waters of Creation below, and the Air symbol vibrating between them.

Hierophant:

(Leaves his throne and comes to the West of Altar. Hegemon conducts Candidate to him and then returns to his place in the south.)

Hierophant:

The symbols before you represent alike the Garden of Eden and the Holy of Holies. Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism it is impossible here to enter, for it is the key of all things, when rightly understood. Upon each Sephira are written in Hebrew letters its Name, the Divine names ruling it, and those of the Angels and Archangels attributed to it. The connecting Paths are twenty two in number, and are distinguished by the twenty two letters of the Hebrew alphabet, making with the Ten Sephiroth themselves, the thirty two Paths of Wisdom of the Sepher Yetzirah. The course of the Hebrew letters as placed on the Paths forms, as you see, the symbol of the Serpent of Wisdom; while the natural succession of the Sephiroth forms the flaming Sword, and the course of the Lightning Flash, as shown in the drawing.

The cross within the triangle, apex downwards placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the Triangle refer to the Three Sephiroth Netzach, Hod and Yesod. The two Pillars right and left of the Tree are the symbols of Active and Passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the Wilderness, and the Hot and Moist natures are further marked by the Red Lamp and the Cup of Water. The Pillars further represent the two Kerubim of the Ark; the right Metatron, Male; the left Sandalphon Female. Above them ever burn the lamps of their Spiritual Essence, the Higher Life of which they are partakers in the Eternal Uncreated One.

(Giving Sign of Theoricus)

Glory be unto Thee, Lord of the Land of Life, for thy Splendor filleth the Universe.

The Grade of Theoricus is referred to Yesod, as the Grade of Zelator is to Malkuth. The Path between them is assigned to the Letter Tau, whose Portal you now see in the West and through which you have just symbolically passed. To this Grade as to those preceding it certain Secret Signs, and Tokens are attributed. They consist of a sign, grip or token. Grand Word, Mystic Number and Pass Word formed therefrom; The sign is thus given - Raise the arms level with the shoulders, bend the elbows, arms upwards and hands bent outwards, as if supporting a weight. It represents you in the Path of Yesod, supporting the Pillars of Mercy and Severity; it is the sign of the classical Atlas, supporting the Universe upon his shoulders, whom Hercules had to emulate. It is the Isis of Nature supporting the Heavens. The grip is the general grip of the First Order. The Grand Word is a name of seven letters which means the Vast and Mighty One - Shaddai El Chai. The mystic number is 45 and from it is formed the Pass Word which is Mem, Heh, Mah. It should be lettered separately when given.

Unto this Grade and unto the Sephira Yesod the ninth Path of the Sepher Yetzirah is referred. It is called the Pure or clear Intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and amendeth the forming of their representation and disposeth their unities or Harmonies wherein they combine without mutilation or division. The distinguishing badge of the Grade which you will now be entitled to wear, is the sash of a Zelator with the addition of a white cross above the triangle and the numbers 2 and 9 within a circle and a square respectively left and right of its summit; and beneath the triangle the number 32 between two parallel narrow white lines. The meaning of the Tablet of Earth was explained to you in the preceding Grade.

(Proceeds to East. Hegemon comes forward and guides Candidate to the East.)

Hierophant:

The three Portals facing you are the Gates of the Paths leading from the Grade. That on the right connects it with the Grade of Philosophus, that on the left with the Grade of Practicus, while the central one leads to the higher. This Grade is especially referred to the element of Air, and therefore the great Watch Tower or Terrestrial Tablet of the East forms one of its principal emblems. It is known as the first or Great Eastern Quadrangle or Tablet of Air, 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 oro ibah aozpi which are borne upon the Banners of the East; and the numberless Divine and Angelic names which appertain unto the Element of Air.

To the Moon also is this Grade related. Its Kamea or Mystical square is formed of 81 squares containing the numbers from 1 to 81 arranged so as to show the same sum each way. Its ruling numbers are 9, 81, 369 and 3321.

This Tablet (*indicating it*) shows the mystical Seals and Names drawn from the Kamea of the Moon. The Seals are formed from lines drawn to and from certain numbers in the square. The name answering to 9 is Hod meaning Glory; that answering to 81 is Elim the plural of the Divine Name El, that answering to 369 is Chasmodai, the Spirit of the Moon. The other names are those of the Intelligences and Spirits of the Moon.

On this Tablet are shown the meanings of the Lunar symbol when inscribed upon the Tree of Life. Thus its crescent in increase represents the side of Mercy; and its crescent in decrease the side of Severity; while at full it reflects the Sun of Tiphareth.

(Resumes his seat.)

Hegemon:

(Conducts Candidate to Hiereus in The West.)

Hiereus:

The Tablet before you shows the duplicated form of the alchemic Sephiroth. In the first the Metallic root is in Kether, Lead in Chokmah, Tin in Binah, Silver in Chesed, Gold in Geburah, Iron in Tiphareth, Netzach and Hod are the places of Hermaphroditical Brass, Yesod is Mercury and Malkuth is the Medicine of Metals. In the second form the Mercury, Sulphur and Salt are referred to the three Supernal Sephiroth, and the Metals to the seven lower but in a rather different order. For in all things as Supernal so Terrestrial, is the Tree of Life to be found, whether it be in animal, in vegetable or in mineral natures.

Hegemon:

(Leads Candidate to his own Tablet in South.)

This Tablet shows you the Geometrical lineal Figures attributed to the Planets. They are thus referred: The Number 3 and the Triangle to Saturn. The Number 4 and the Square to Jupiter. The Number 5 and the Pentagram to Mars. The Number 6 and the Hexagram to the Sun. The Number 7 and the Heptagram to Venus. The Number 8 and the Octagram to Mercury. The Number 9 and the Enneagram to the Moon. Of these the heptagram and the octagram can be traced in two modes and the enneagram in three; the first in each case being most consonant to the nature of the Planet.

(Resumes his seat.)

Kerux:

(Comes forward and conducts the Candidate to his Tablet in the North.)

Before you are represented the sixteen Figures of Geomancy, which are formed from all the combinations of single and double points in 4 lines which can possibly occur. Two are attributed to each of the seven Planets, and the remaining two to Caput and Cauda Draconis. Some of them are also attributed to Fire, others to Air, others to Earth and Water. They are also classed under the signs of the Zodiac.

(Conducts Candidate to foot of Hierophant's throne in The East.)

Hierophant:

I now congratulate you upon having attained to the 2=9 Grade of Theoricus, and in recognition thereof I confer upon you the Mystic title of Poraïos (Poraia) de Rejectis which means Brought from among the Rejected Ones and I give you the symbol of Ruach which is the Hebrew name for Air.

(Knocks)

Frater Kerux you have my command to declare that the Zelator has been duly advanced to the Grade of Theoricus.

Kerux:

In the Name of Shaddai El Chai, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that our Frater (*Magical Name*) having made sufficient progress in the study of Occult sciences, has been duly advanced to the Grade of Theoricus, Lord of the 32nd Path and that he has received the Mystic title of Poraïos de Rejectis and the symbol of Ruach. Take your seat in the West.

Hierophant:

Frater (*Magical Name*) before you are eligible for advancement to the next higher Grade you must be perfect in certain subjects, presented In a standard Knowledge Lecture. When you are perfect you must signify the same by letter to the Scribe as in the preceding Grades.

Closing

Hierophant:

(Knocks)

Fratres and Sorores assist me to close the Temple in the 2=9 Grade of Theoricus.

Frater Kerux, see that the Temple is properly guarded.

Kerux:

(Knocks)

Sentinel:

(Knocks)

Kerux:

Very Honoured Hierophant, the Temple is properly guarded.

Hierophant:

(Knocks)

Let us adore the Lord and King of Air.

(All face East.)

Hierophant:

Shaddai El Chai, Almighty and Everliving, Blessed be Thy Name unto the Countless Ages. Amen.

(All salute.)

Hierophant:
(Remains facing East.)

Hiereus:
(Moves to Altar and halts.)

Hegemon:

Kerux:

(Move to East and stand on the right and left rear of the Hierophant respectively and outside the Pillars.)

(All face East.)

Hierophant:

Let us rehearse the Prayer of the Sylphs or Air Spirits.

Spirit of Light, Spirit of wisdom whose breath giveth forth and withdraweth the form of all living things. Thou, before whom the Life of Beings is but a shadow which changeth, and a vapor which passeth, Thou who mountest upon the clouds, and who walketh upon the wings of the wind, Thou who breathest forth Thy Breath, and endless Space is peopled. Thou who drawest in Thy breath and all that cometh from Thee returneth unto Thee; ceaseless Movement in Eternal Stability. Be Thou eternally blessed. We praise Thee and we bless Thee in the changing Empire of created Light, of Shades, of reflections, and of Images and we aspire without cessation unto Thy immutable and imperishable brilliance. Let the Ray of Thine Intelligence and the warmth of Thy Love penetrate even unto us, then that which is volatile shall be fixed, the shadow shall be a body, the Spirit of Air shall be a soul, the dream shall be a thought. And no longer shall we be swept away by the Tempest, but we shall hold the bridles of the Winged Steeds of Dawn, and we shall direct the course of the Evening Breeze to fly before Thee. O Spirit of Spirits, O Eternal Soul of Souls, O imperishable breath of Life, O Creative Sigh, O mouth which breathest forth and withdrawest the Life of all Beings in the flux and Reflux of thine Eternal Word which is the Divine Ocean of Movement and of Truth. Amen.

(Makes with his sceptre the banishing Pentagrams, in the air in front of the Tablet.)

Depart ye in peace unto your abodes and habitations. May the blessing of Yod Heh Vav rest with you. Be there peace between us and you, and be ye ready to come when you are called.

(Knocks.)

(All salute and return to their places.)

Hierophant:

In the name of Shaddai El Chai, I declare this Temple closed in the Grade of Theoricus.

(/// /// ///)

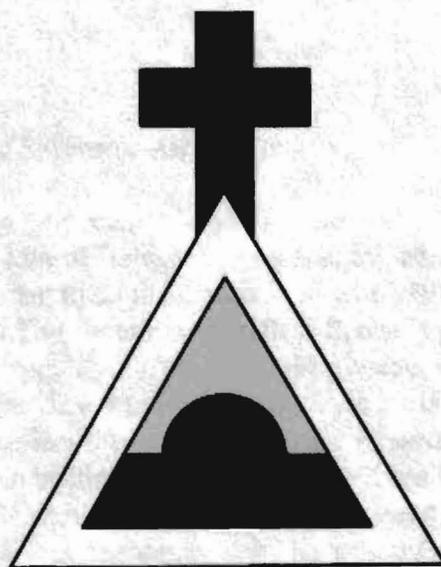
Hiereus:
(/// /// ///)

Hegemon:
(/// /// ///)

(Leads out Candidate.)

Order of the G.D.

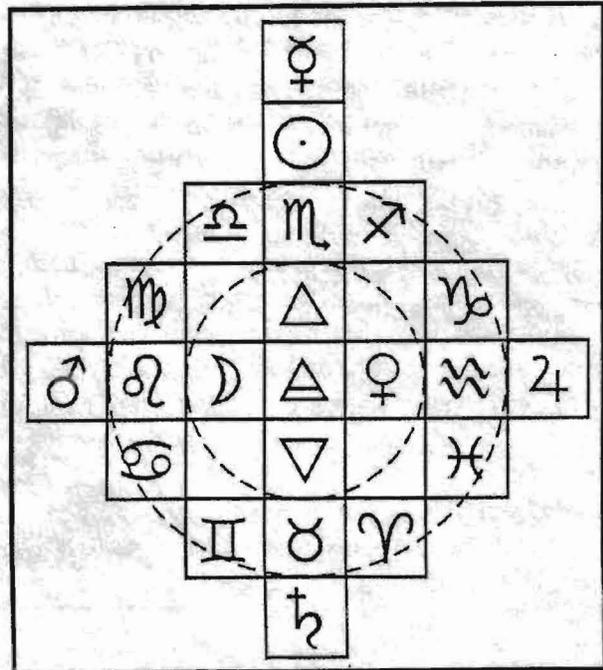
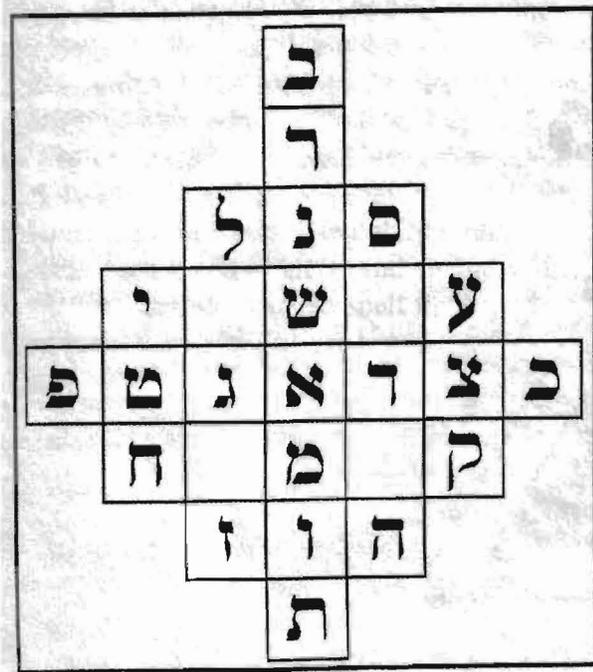
The Cubical Cross



Theoricus 2=9

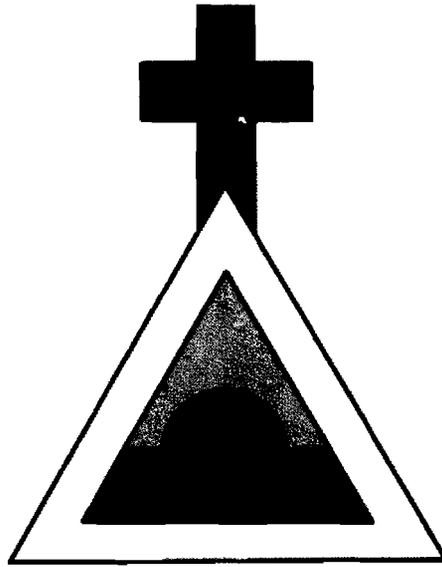
The Cubical Cross

The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally thus referring to the 22 Hebrew letters which are placed thereon. Twenty-two are the letters of the Eternal Voice; in the Vault of Heaven, in the depth of the Earth, in the Abyss of Water, in the all-presence of Fire; Heaven cannot speak their fullness, Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them through Water. He hath whirled them aloft in Fire; He hath sealed them in the air of Heaven; He hath distributed them through the Planets; He hath assigned unto them the 12 Constellations of the zodiac.



Order of the G.D.

The Universe Card

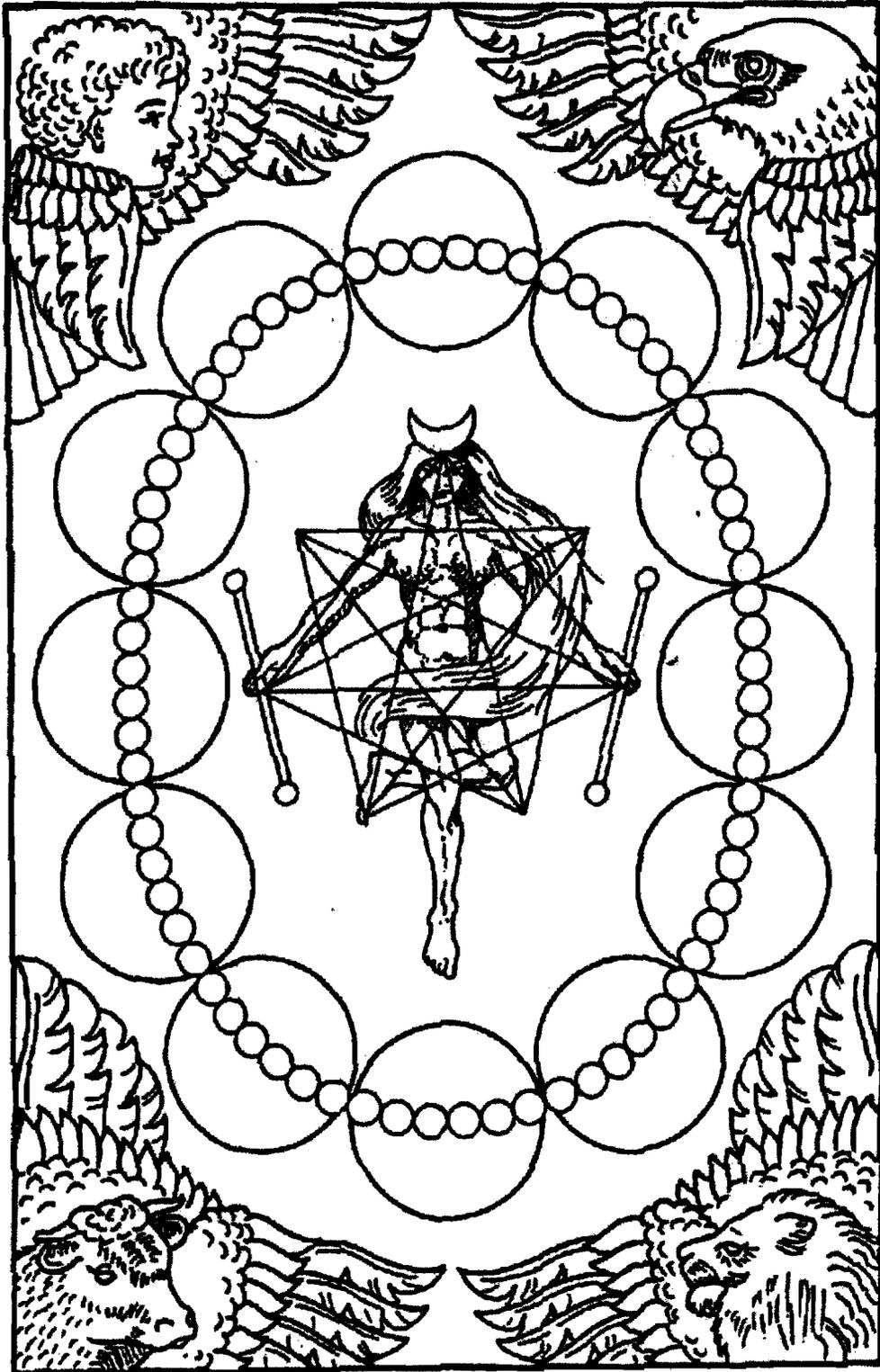


Theoricus 2=9

The Universe Card

Within the oval formed of the 72 circles is a female figure, nude save for a scarf which floats around her. She is crowned with the lunar crescent of Isis, and holds in each hand a wand, her legs form a cross. She is the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis of Nature now shown partly unveiled, the Great Feminine Kerubic Angel Sandalphon on the left hand of the Mercy Seat of the Ark. The two wands are the directing forces of the Positive and Negative currents. The Seven pointed Star or Heptagram alludes to the Seven Palaces of Assiah, the crossed legs to the Symbol of the Four Letters of the Name. The surmounting Crescent receives the Influences alike of Geburah and of Gedulah. She is the synthesis of the 32nd Path uniting Malkuth with Yesod. The oval of 72 small circles is the Schemhamphorasch, or the 72 fold Name of the Deity. The 12 larger circles form the Zodiac. At the angles are the four Kerubim, which are the vivified Powers of the Letters of the Name Tetragramaton operating in the elements, through which you have just symbolically passed in the preceding ceremony. The Fan, Lamp, Cup and Salt represent the four elements themselves, whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes. Be thou 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. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements.

5



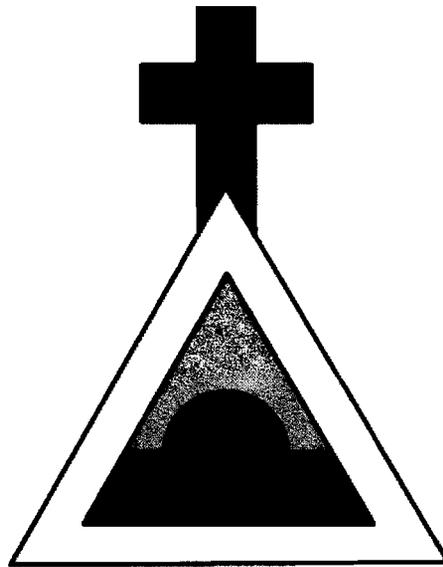
57

UNIVERSE

XXI

Order of the G.D.

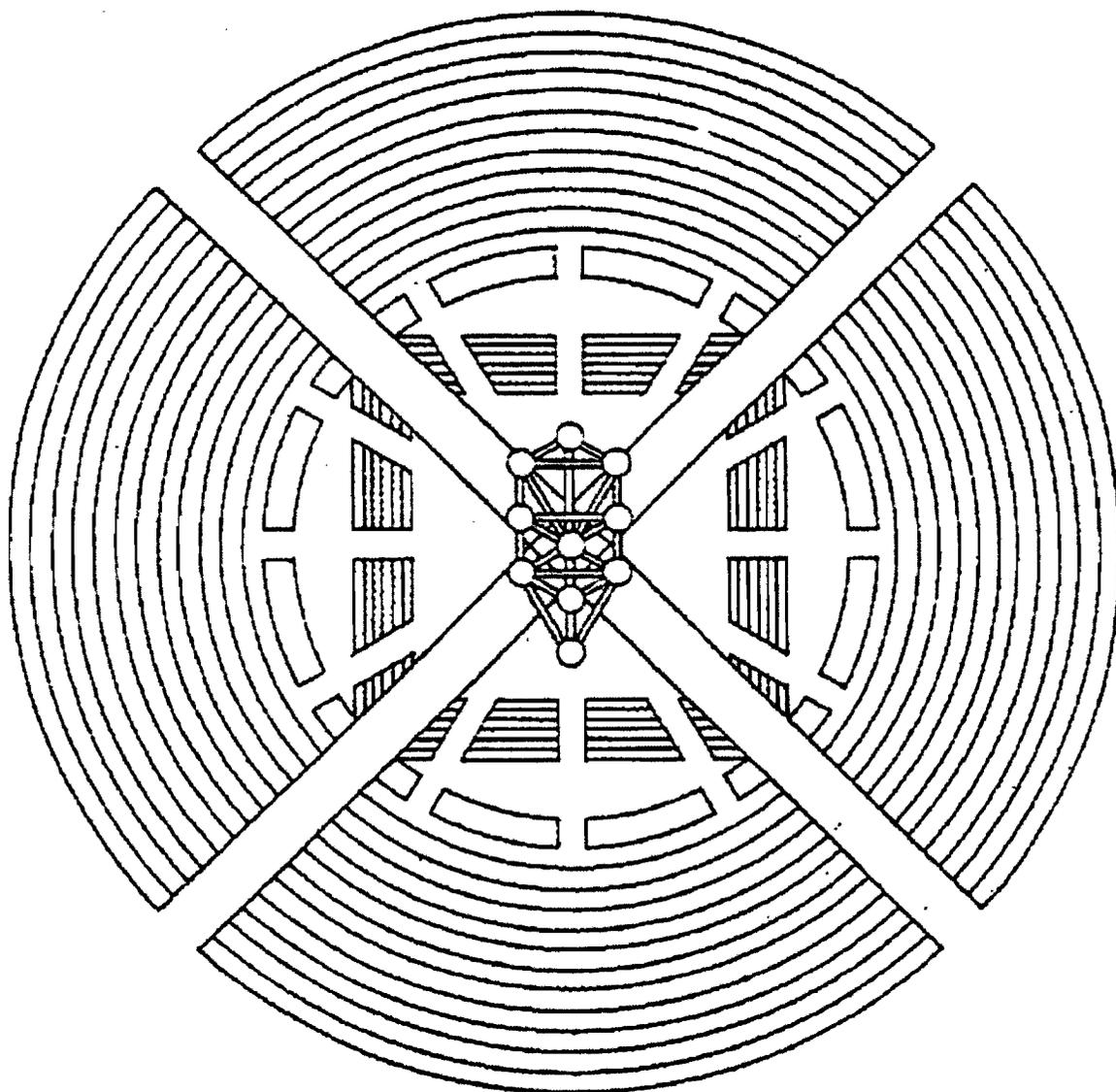
The Garden of Eden and the Holy City of the Apocalypse



Theoricus 2=9

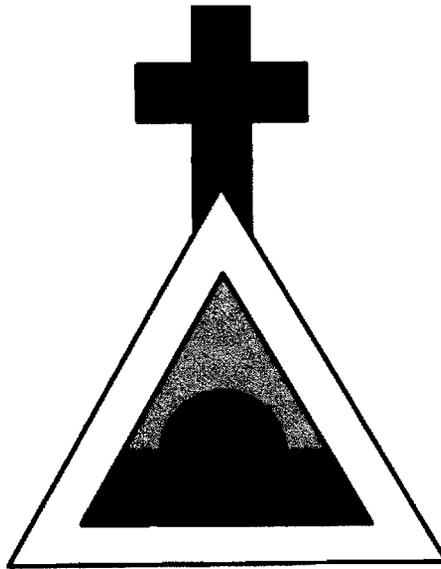
The Garden of the Eden and the Holy of the Apocalypse

The drawing before you shows in part the Occult symbolism of the Garden of Eden and the Holy City of the Apocalypse. The Outer circle is the enclosing Paradisiacal Wall guarded by the Kerubim and the Flame, and the Seven Squares are the Seven Mansions thereof, or the Seven Spheres, wherein Tetragramaton Elohim planted every Tree which is pleasant and good for food symbolized by the Palm Trees wrought upon the Veil of the Tabernacle and the Door of the Holy of Holies in the Temple. But in the midst is the Tree of Life, the Throne of God, and the Lamb. Twelve are the foundations and twelve are the Gates, shown by the twelve entrances in the drawing. The four streams rising from one central fountain are the rivers of Eden, referring to the four elements proceeding from the Omnipresent Spirit.



Order of the O.D.

The Seven Infernal Mansions and the Four Seas



Theoricus 2=9

The Seven Infernal Mansions and the Four Seas

The drawing before you represents the Seven Infernal Mansions and the four Seas. The first circle represents the Waters of Tears; the second circle represents the Waters of Creation; the third circle represents the Waters of Ocean; and the fourth circle represents the False Sea. In the inner circles are on the right hand the seven Earths, which are:

1. Aretz
2. Adamah
3. Gia
4. Neschiah
5. Tziah
6. Arega
7. Thebel or Cheled.

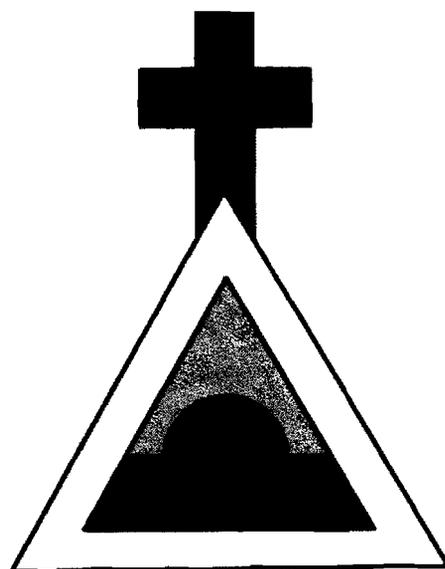
On the left hand are the seven Infernal Habitations which are:

1. Sheol
2. Abaddon
3. Titahion
4. Bar Schauheth
5. Tzelmoth
6. Shaari Moth
7. Gehinnon.



Order of the G.D.

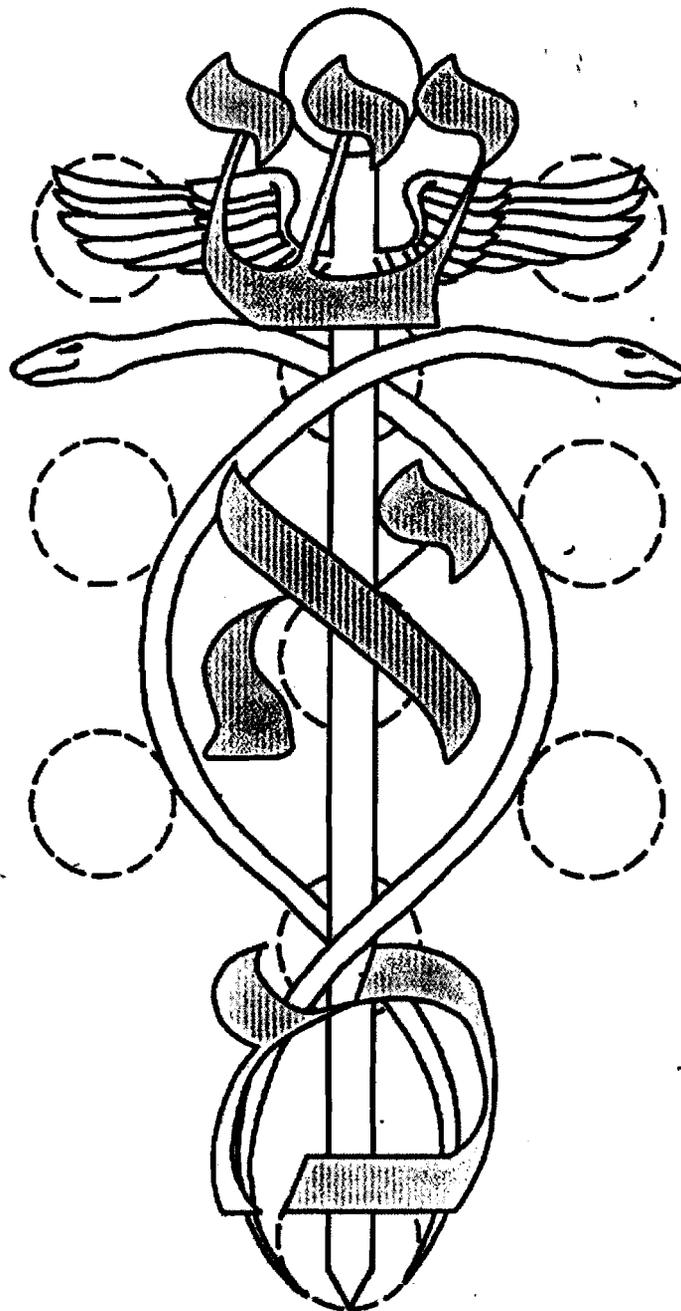
The Caduceus of Hermes



Theoricus 2=9

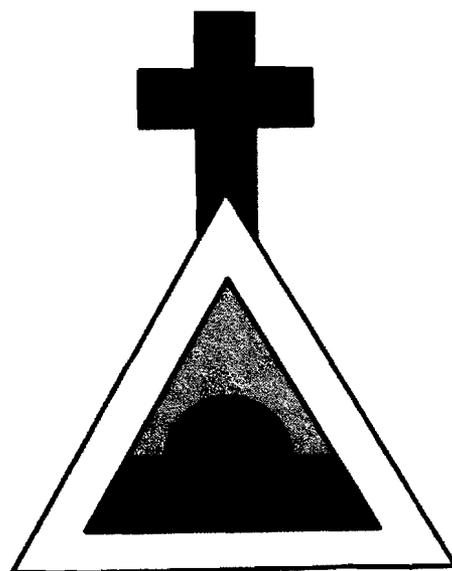
The Caduceus of Hermes

The Tree of Life and the Three Mother Letters are the keys wherewith to unlock the meaning of the Caduceus of Hermes. The upper part of the Wand rests on Kether and the Wings stretch out unto Chokmah and Binah, the three Supernal Sephiroth. The lower seven are embraced by the Serpents, whose heads fall upon Chesed and Geburah. They are the twin Serpents of Egypt, and the currents of astral light. Furthermore, the wings and the top of the wand form the letter Shin, the symbol of fire. The heads and upper halves of the serpents form Aleph, the symbol of Air, while their tails enclose Mem the symbol of Water. The Fire above, the Waters of Creation below, and the Air symbol vibrating between them.



Order of the O.D.

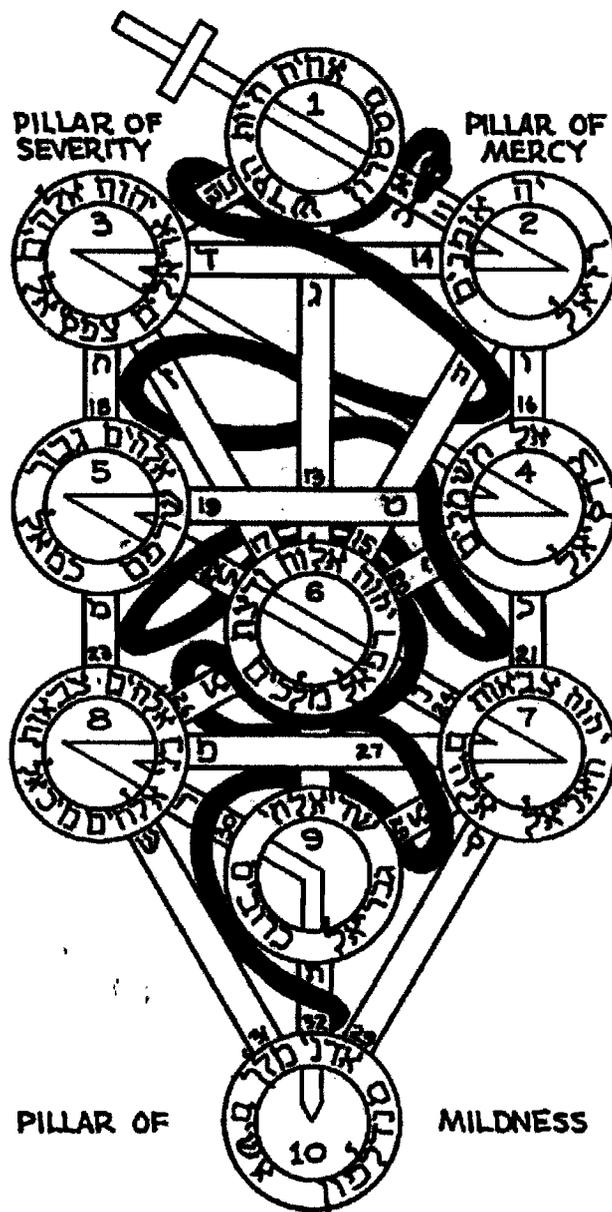
The Serpent on the Tree of Life



Theoricus 2=9

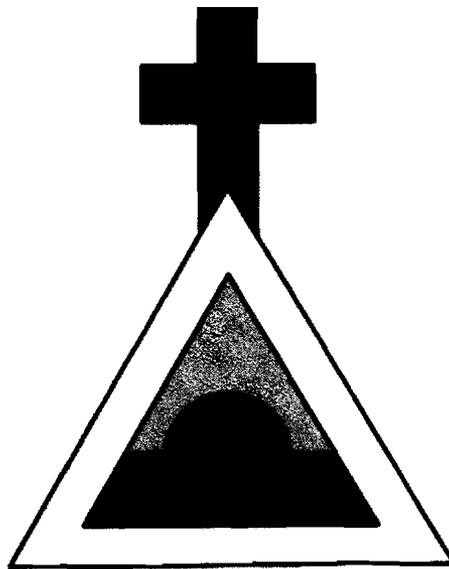
The Serpent on the Tree of Life

The symbols before you represent alike the Garden of Eden and the Holy of Holies. Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism it is impossible here to enter, for it is the key of all things, when rightly understood. Upon each Sephira are written in Hebrew letters its Name, the Divine names ruling it, and those of the Angels and Archangels attributed to it. The connecting Paths are twenty two in number, and are distinguished by the twenty two letters of the Hebrew alphabet, making with the Ten Sephiroth themselves, the thirty two Paths of Wisdom of the Sepher Yetzirah. The course of the Hebrew letters as placed on the Paths forms, as you see, the symbol of the Serpent of Wisdom; while the natural succession of the Sephiroth forms the flaming Sword, and the course of the Lightning Flash, as shown in the drawing.



Order of the G.D.

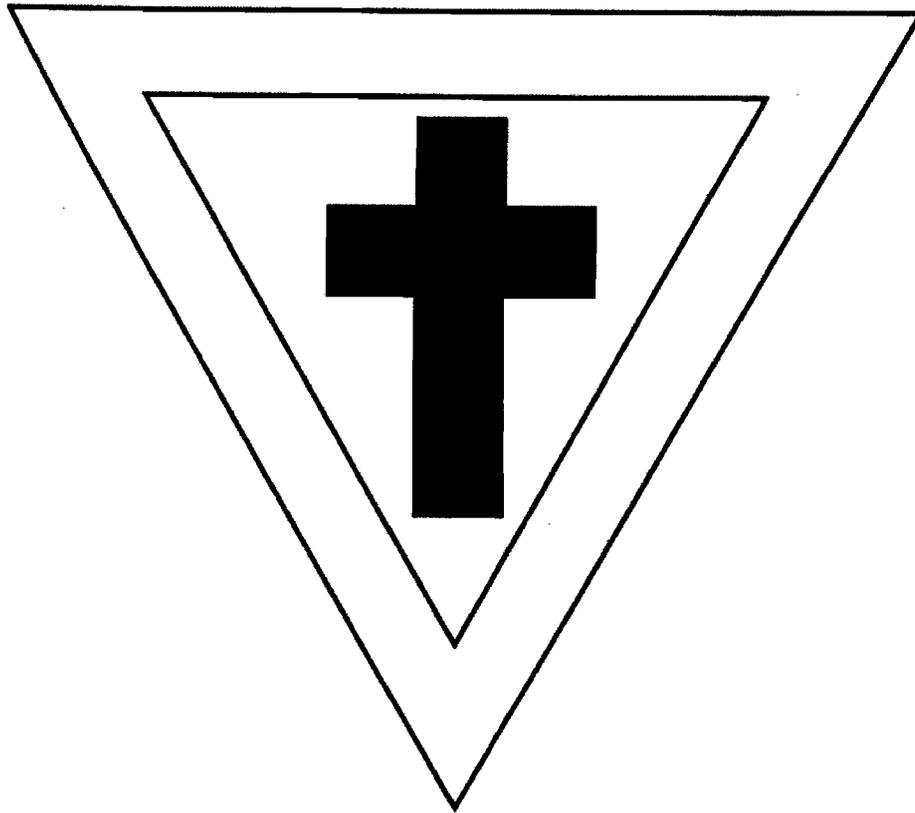
The 2=9 Cross and Triangle



Theoricus 2=9

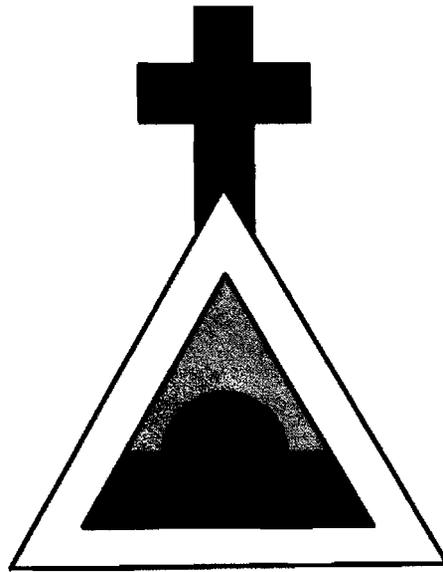
The 2=9 Cross and Triangle

The cross within the triangle, apex downwards placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the Triangle refer to the Three Sephiroth Netzach, Hod and Yesod. The two Pillars right and left of the Tree are the symbols of Active and Passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the Wilderness, and the Hot and Moist natures are further marked by the Red Lamp and the Cup of Water. The Pillars further represent the two Kerubim of the Ark; the right Metatron, Male; the left Sandalphon Female. Above them ever burn the lamps of their Spiritual Essence, the Higher Life of which they are partakers in the Eternal Uncreated One.



Order of the G.D.

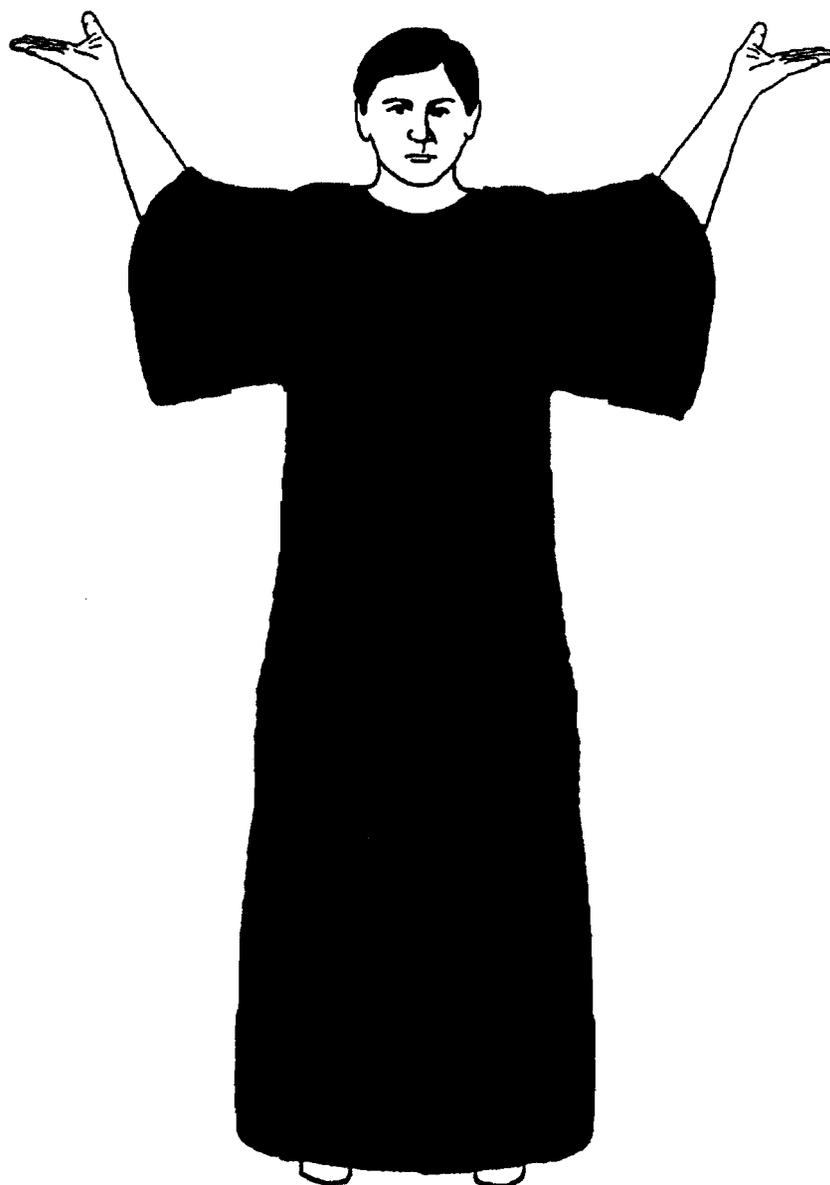
The 2=9 Theoricus Grade Sign



Theoricus 2=9

The 2=9 Theoricus Grade Sign

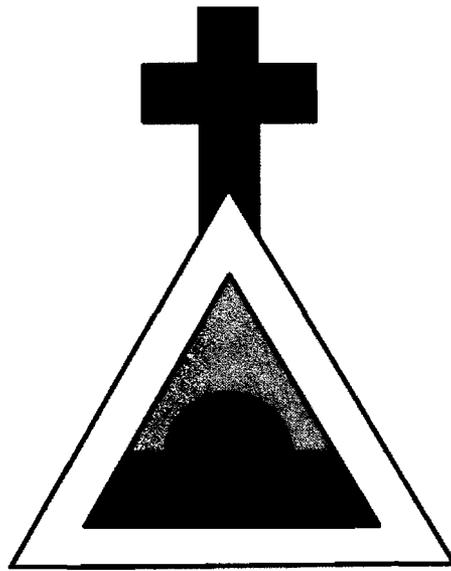
The sign is thus given - Raise the arms level with the shoulders, bend the elbows, arms upwards and hands bent outwards, as if supporting a weight. It represents you in the Path of Yesod, supporting the Pillars of Mercy and Severity; it is the sign of the classical Atlas, supporting the Universe upon his shoulders, whom Hercules had to emulate. It is the Isis of Nature supporting the Heavens.



Theoricus 2=9
Sign of Air Grade

Order of the G.D.

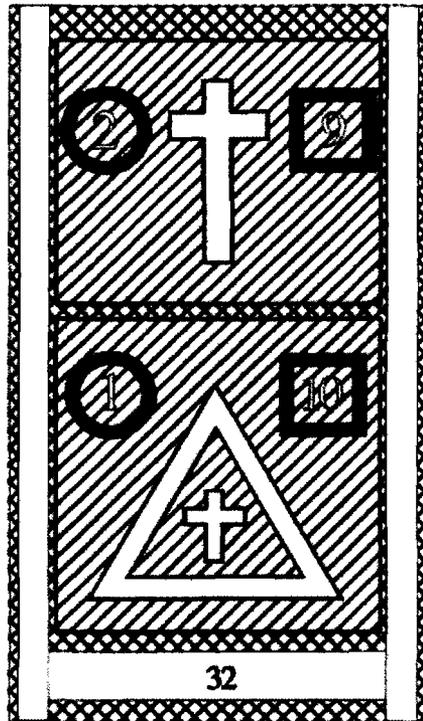
2=9 Theoricus Grade Sash



Theoricus 2=9

2=9 Theoricus Grade Sash

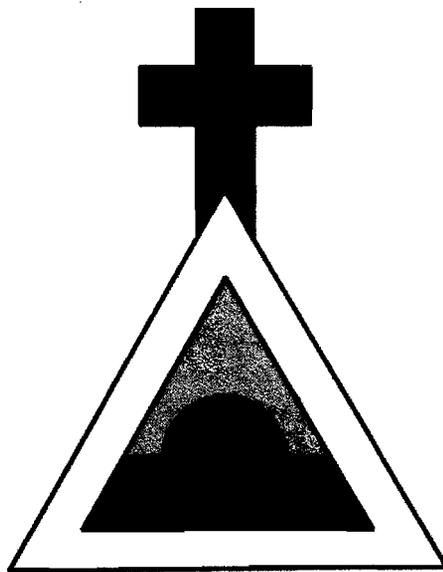
The distinguishing badge of the Grade which you will now be entitled to wear, is the sash of a Zelator with the addition of a white cross above the triangle and the numbers 2 and 9 within a circle and a square respectively left and right of its summit; and beneath the triangle the number 32 between two parallel narrow white lines.



2=9

Order of the G.D.

The Great Watchtower of the East



Theoricus 2=9

The Great Watchtower of the East

This Grade is especially referred to the element of Air, and therefore the great Watch Tower or Terrestrial Tablet of the East forms one of its principal emblems. It is known as the first or Great Eastern Quadrangle or Tablet of Air, 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 ORO IBAH AOZPI which are borne upon the Banners of the East; and the numberless Divine and Angelic names which appertain unto the Element of Air.

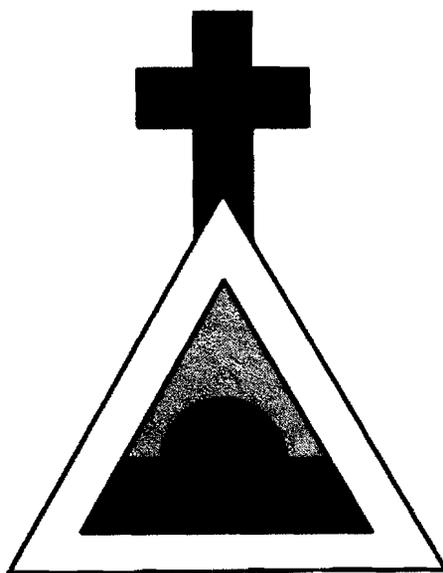


r	Z	i	l	a	f	A	y	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	s	a	r	o	Y	a	v	b
T	o	i	T	t	z	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	P	i
t	N	a	b	r	V	i	x	g	a	s	d
©	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	u	c	a
N	a	o	c	O	T	t	n	P	r	n	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	P	m	z	o	x

Air Tablet

Order of the O.D.

The Kamea of the Moon



Theoricus 2=9

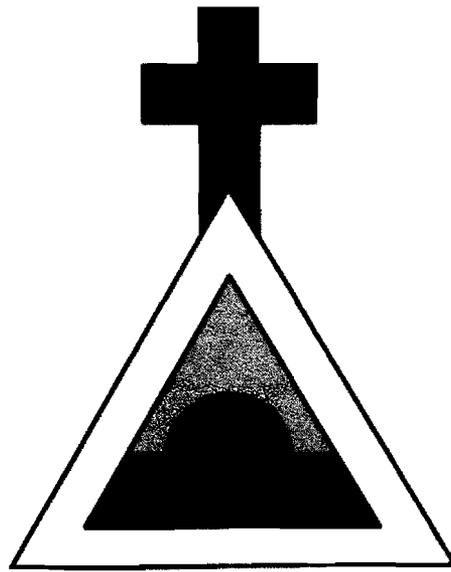
The Kamea of the Moon

To the Moon also is this Grade related. Its Kamea or Mystical square is formed of 81 squares containing the numbers from 1 to 81 arranged so as to show the same sum each way. Its ruling numbers are 9, 81, 369 and 3321.

37	78	29	70	21	62	13	54	05
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	75

Order of the O.D.

The Seals and Sigils of the Moon



Theoricus 2=9

The Seals and Sigils of the Moon

This Tablet shows the mystical Seals and Names drawn from the Kamea of the Moon. The Seals are formed from lines drawn to and from certain numbers in the square. The name answering to 9 is Hod meaning Glory; that answering to 81 is Elim the plural of the Divine Name El, that answering to 369 is Chasmodai, the Spirit of the Moon. The other names are those of the Intelligences and Spirits of the Moon.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	3	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	3	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

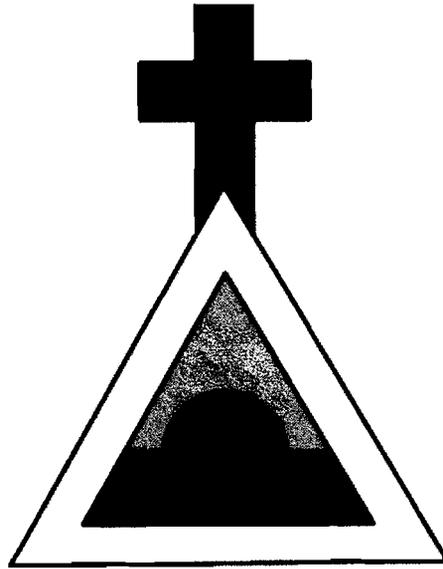
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	3	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	3	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	3	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Order of the O.D.

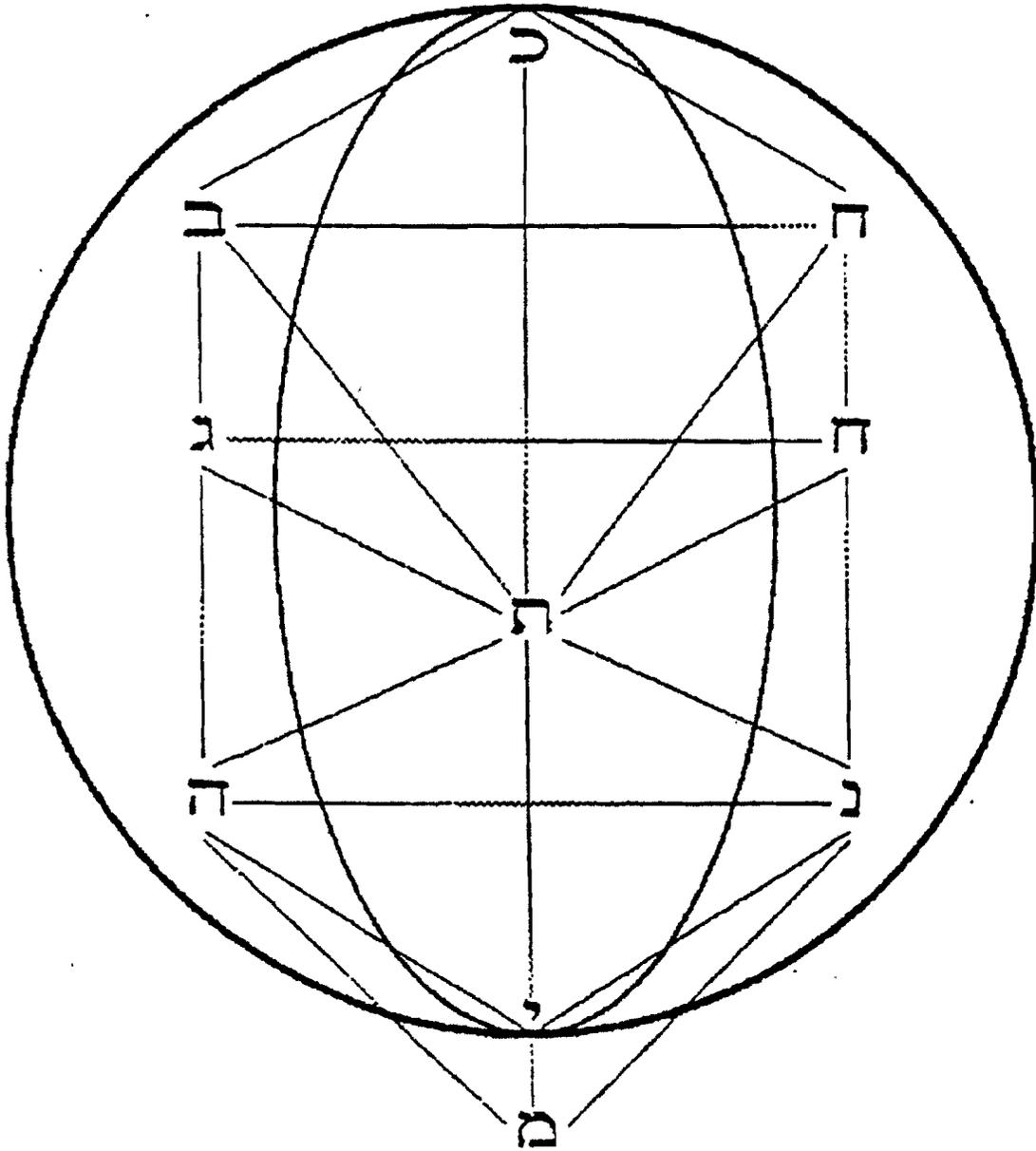
The Moon on the Tree of Life



Theoricus 2=9

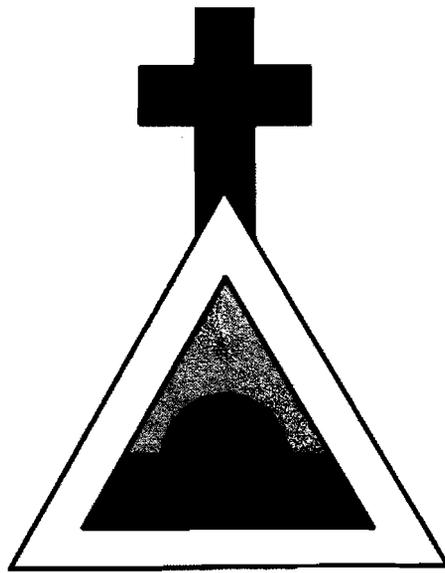
The Moon on the Tree of Life

On this Tablet are shown the meanings of the Lunar symbol when inscribed upon the Tree of Life. Thus its crescent in increase represents the side of Mercy; and its crescent in decrease the side of Severity; while at full it reflects the Sun of Tiphareth.



Order of the O.D.

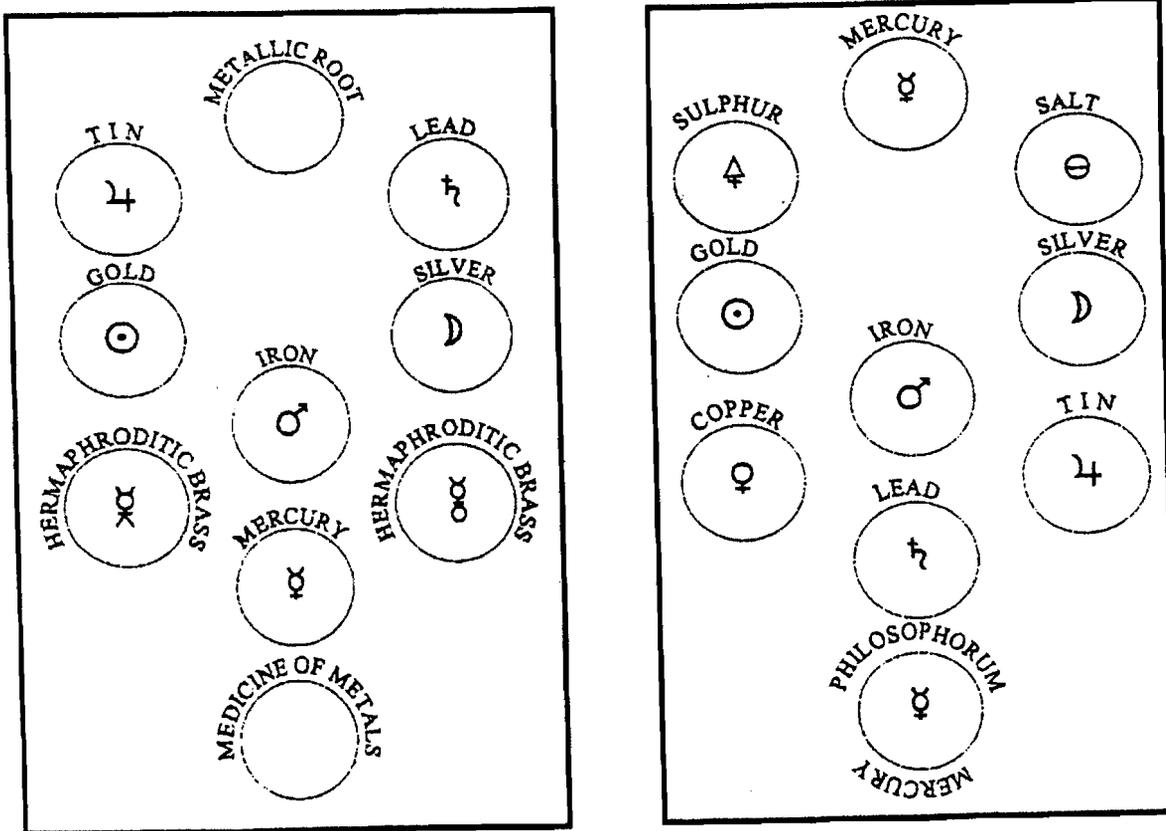
The Alchemic Sephiroth



Theoricus 2=9

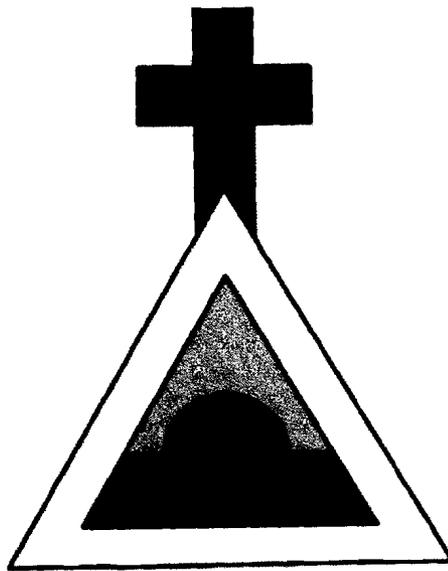
The Alchemic Sephiroth

The Tablet before you shows the duplicated form of the alchemic Sephiroth. In the first the Metallic root is in Kether, Lead in Chokmah, Tin in Binah, Silver in Chesed, Gold in Geburah, Iron in Tiphareth, Netzach and Hod are the places of Hermaphroditical Brass, Yesod is Mercury and Malkuth is the Medicine of Metals. In the second form the Mercury, Sulphur and Salt are referred to the three Supernal Sephiroth, and the Metals to the seven lower but in a rather different order. For in all things as Supernal so Terrestrial, is the Tree of Life to be found, whether it be in animal, in vegetable or in mineral natures.



Order of the G.D.

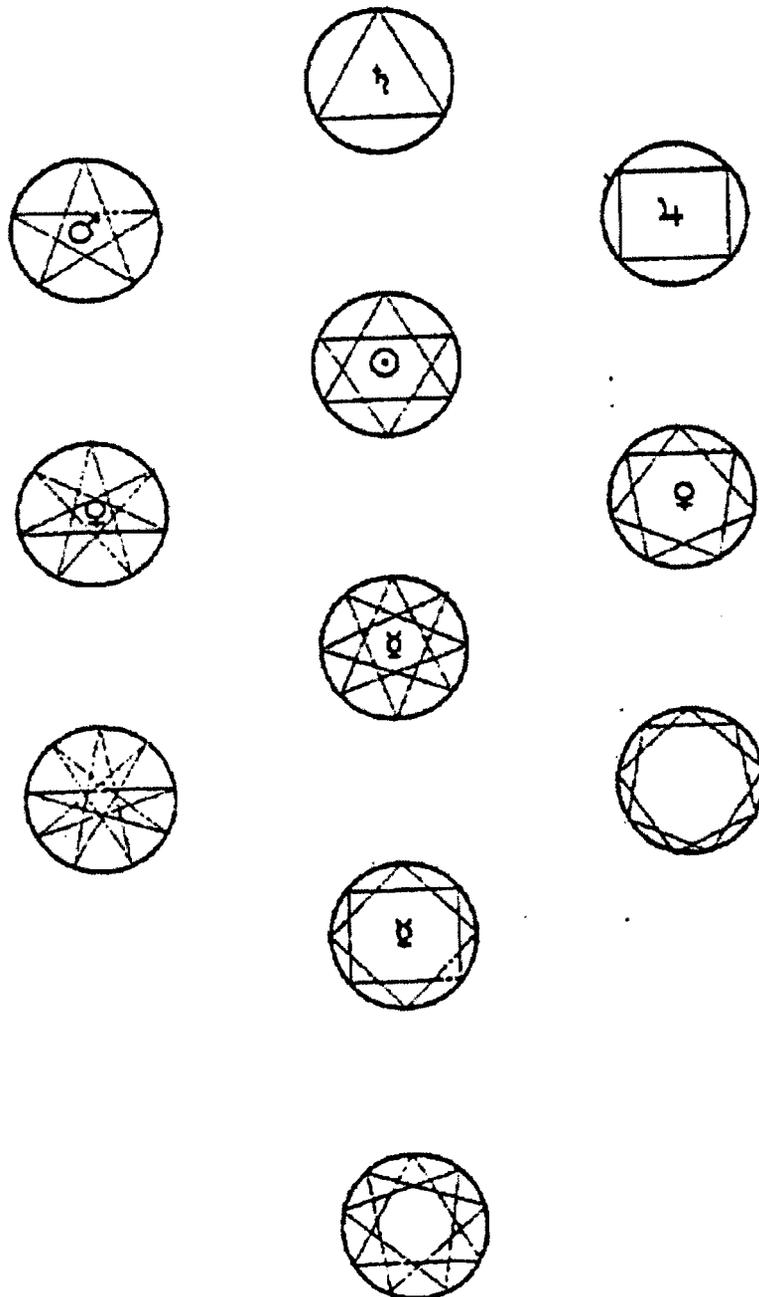
Geometrical Lineal Figures



Theoricus 2=9

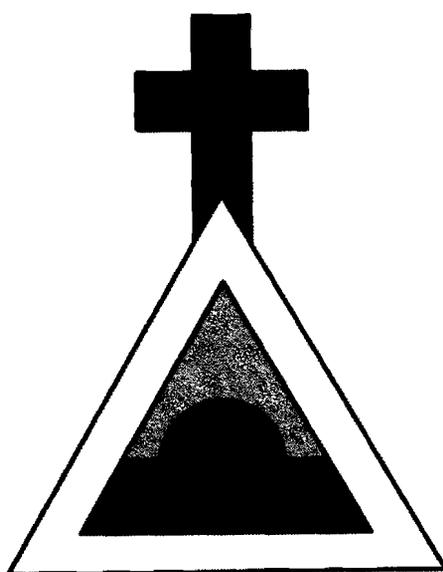
Geometrical Lineal Figures

This Tablet shows you the Geometrical lineal Figures attributed to the Planets. They are thus referred: The Number 3 and the Triangle to Saturn. The Number 4 and the Square to Jupiter. The Number 5 and the Pentagram to Mars. The Number 6 and the Hexagram to the Sun. The Number 7 and the Heptagram to Venus. The Number 8 and the Octagram to Mercury. The Number 9 and the Enneagram to the Moon. Of these the heptagram and the octagram can be traced in two modes and the enneagram in three; the first in each case being most consonant to the nature of the Planet.



Order of the O.D.

The Sixteen Figures of Geomancy



Theoricus 2=9

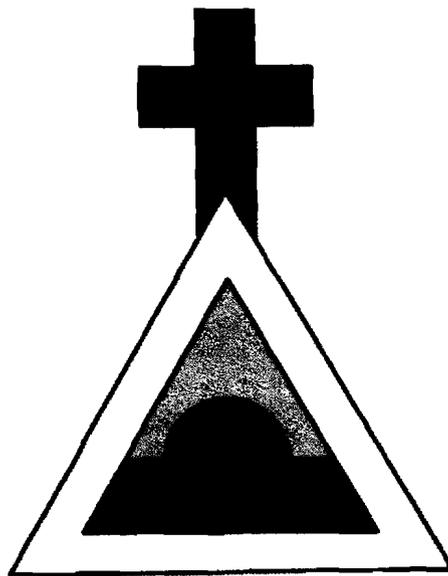
The Sixteen Figures of Geomancy

Before you are represented the sixteen Figures of Geomancy, which are formed from all the combinations of single and double points in 4 lines which can possibly occur. Two are attributed to each of the seven Planets, and the remaining two to Caput and Cauda Draconis. Some of them are also attributed to Fire, others to Air, others to Earth and Water. They are also classed under the signs of the Zodiac.

PLANET	ELEMENT	FIGURE	NAME AND ZODIACAL SIGN	ELEMENT	FIGURE	NAME AND ZODIACAL SIGN
♄	▽	••••	CARCER ♋	△	••••	TRISTITIA ♊
♃	△	••••	ACQUISITIO ♈	▽	••••	LAETTIA ♉
♂	△	••••	PUER ♈	▽	••••	RUBEUS ♏
☉	△	••••	FORTUNA MAJOR ♏	△	••••	FORTUNA MINOR ♏
♀	△	••••	PUELLA ♎	▽	••••	AMISSIO ♏
♁	△	••••	ALBUS ♎	▽	••••	CONJUNCTIO ♏
☾	▽	••••	POPULUS ♏	▽	••••	VIA ♏
♁	▽	••••	CAPUT DRACONIS ♁	△	••••	CAUDA DRACONIS ♁

Order of the G.D.

The Vestiges of Tetragrammaton



Theoricus 2=9

The Vestiges of Tetragrammaton

The 'Tetragrammaton' is a symbol of the Soul of the World, that is, the Astral Light, the Great Magical Agent, the action of God in the Universe. The Creator and Governor, the Motive Power, the guiding influence, the mainspring of the whole machine is typified by the Cross and the Square, the Tetrad or Quaternary. This ONE God, or Power, is the Resume of the Members of the TRIAD. The Triad is the synthesis of the TWO contending forces, the one that unites them into Equilibrium; and each force is a UNIT, a Monad.

Two opposing forces form the DUAD in equilibrium. The Duad is resumed in a Triad, and the Triad is perfected in the Tetragrammaton - Yod-He-Vau-He - concept of Deity working in Nature by the Triad - by means of two opposing forces, the Active and Passive, Male and Female, Volatile and Fixed, Positive and Negative, and each a Monad Power, Vis, or Unity.

Trace with me the Tetrad through Mind, Religion, Symbolism, Alchemy and Physics. Let us take the two opposing forces pictured, as of old, by the Upright Line for the Active, Volatile, Positive, and the Horizontal Line for the Passive, Fixed, Negative, and Female. Let us consider them in conjunction: place the one over (i.e. across) the other, and we obtain the simple cross, or again, suppose the Upright Rod to move a certain distance from side to side, and the Horizontal Bar to be moved up and down an equal distance, and the perfect square of four equal sides is produced.

It matters little which ideal of the Tetrad you conceive; in the one case concentrate attention on the points, in the other upon the sides of the figure. Conceive the four points of the compass, they are the Positive and Negative respectively of Light and Heat, East and West for Light; North is the Negative of Heat, South the Positive.

Levi describes the Philosophy of the Human Mind as formed of Affirmation and Negation, Discussion and Ascertainment. Discussion tends to reconcile the opposing forces, Affirming and Denying, while Ascertainment - solution of the Problem - completes the process.

So in the Religion of Europe we find a conception of Universal Deity, differentiated into the Father, the Holy Spirit or Maternal Ideal, and the SON; but the three Persons are ONE God. Numerous nations have pictured this in the Four lettered name for Deity, such as the Greek THEOS, Latin DEUS, German GOTT, French DIEU, and note that the Hebrew language, so typical of ideals, gives us the Tetragrammaton IHVH, יהוה, formed of three separate letters, resumed in a Fourth, being one of these three, a final He combines the Yod, He and Van into a Perfect Conception. It expresses the Godhead in Man, and the human conception of God. In Kabbalistic language the Macroprosopus, Father, Microprosopus, Son, Aima, Mother; and the Bride Malkuth are the emanations of the Ain-Soph-Aur, the Boundless Brilliance.

We pass on to the Allegorical Representations of Deity in the Tetrad, or Quadripartite Form. And first the Cherubim; they are described by Ezekiel in sublime language, but they are curiously enough not described either in Exodus, where they are noted as made by Moses, nor in the Book of Kings, where their formation by Solomon is described. Distinct mention is made of the several faces of a Man, a Lion, a Bull and an Eagle; these obvious types of Know, Dare, Bear and Aspire are beautifully combined in the ideal Sphynx of Egypt: a perfect symbol of what Man must do to be comparable with the Omniscience, Omnipotence, and Omnipresence of God, typified by the same Emblems. Now the Four Elements of the Sphynx are equally applicable to the expression of God in the natural forces of the Earth the four-parted action of the Astral Light working in Heat, Light, Magnetism and Electricity: the Man is Light, the Bull

Heat, the Lion's grip is the attraction of the Magnet, and the Eagle's wings are types of the far-reaching flashes of the Electric fluid.

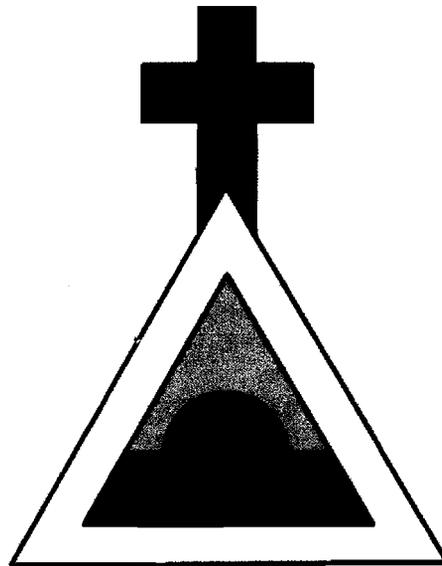
Ezekiel's additional imagery of the Wheel has supplied the enigma of the Wheel of Pastellus, intimately connected with the Tetrad of God; his ROTA, the Latin word for which is also TORAH, the Hebrew 'Law', and TARO the mystical keys of the Paths of Yetzirah, and 22 Trumps of the Tarot cards, the lost book of the Secrets of Hermes Trismegistus, as Levi names it. But one book of Hermes is with us still, the words of the 'Emerald Tablet' are still in our possession; it speaks of the Great Magical Agent, or wonder-working creative God Power: 'Its Father is the Sun, its Mother is the Moon, and the Wind carried it in its belly, and its Nurse was the Earth.' This is a Grand Arcanum for those who can read it. Read also, 'That which is Above is like that which is Below', and 'That which is Below is like that which is Above in the formation of the One Power'; as in Heaven above, so on Earth below, there exists an analogy between the Sublime Personalities of God-head in the Realms above, and the Creative and Mother Divine Forces holding sway in this particular Terra, our World. The essence of Fire is developed in us through Sol, or Fire, Luna, or Water, Wind, or Air, and is as if nourished in our Earth. Its Forces pulsate with Attraction and Repulsion, they ascend and they descend, even as we see in an analogous manner the Sun of our Universe holds by attraction all the Planets in their courses, and yet maintains an adequate Repulsion between it and them at the due distances from itself, and so saves them from annihilation in its central fire.

In Alchemic language again we find the terms of the Fourfold scheme; Salt, Sulphur, Mercury, and Azoth, and AZOT again is a summary of the types of opposition, the Firsts and the Lasts in Greek, Roman and Hebrew letters.

Rosicrucianism again develops the Tetragrammaton in its Religio-physical conceptions, and INRI which shines in burning letters on the Cross of the Jesus who was Christ, or Holy, becomes alike 'Igne Naturae renovatur integra': 'Nature by Fire is renewed in its integrity', and also, 'Iamin, Nour, Ruach, Iaberschah': 'Water, Fire, Air and Earth', which again are the Yetziratic Mothers [Hebrew: Mem, Shin, Aleph], and Malkuth on the Plane of Assiah and Matter.

Order of the O.D.

Elementary Notes on Astrology



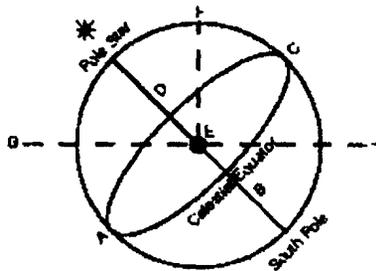
Theoricus 2=9

Elementary Notes on Astrology

We may take the base theory of Astrology to be that the character, fortune, personal appearance, etc., of everyone depends to a large extent on the various forces flowing into the Earth from the regions of space, at the time of his birth, and the acting and reacting on the nature so formed of the forces, from time to time, flowing upon the Earth, and affecting him during his life – such forces being named influences (i.e., flowing in) – further, that the nature and character of their influence depend upon exact time, as they vary from moment to moment, and from place to place over the Earth's surface, and that the position of the stars and planets indicates the nature and character of each influence sufficiently to form a fairly accurate judgement.

The first point then is, given a certain time and place, to find out exactly what was the aspect of the heavens then and there. For this purpose we require a few simple rules for understanding the nature and movements of the starry sphere as viewed from the Earth, and how to use the tables of calculations which are published and easily accessible.

1. Imagine the Earth and sky to be as it were a ball within a hollow sphere, the latter studded with stars.



The observer in the Northern Hemisphere is supposed to be standing at E. F is the Zenith or point directly above his head, and G-H is his horizon. The line A-B-C-D is exactly midway between the poles of the starry sphere and is the Celestial Equator. If you notice the path in the sky which the Sun traces on the 21st of March, you will have it exactly.

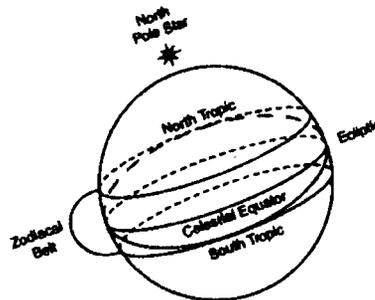
2. This starry sphere apparently turns around the Earth once in about 24 hours (the slight difference may be neglected at present) from East to West. I say apparently, for it is only apparent motion that we need concern ourselves with.

3. Some of the heavenly bodies appear to wander with a motion of their own on the rotating sphere, moving with it. But also moving with a slower motion of their own upon it, as though flies were crawling on a spinning top. They are called Planets (or wanderers) and are (so faire as need now be considered) the following:

Planets	Symbols
Saturn	♄
Jupiter	♃
Mars	♂
Sun	☉
Venus	♀
Mercury	☿
Moon	☾

4. Of these, the Sun appears to pursue a perfectly even course. If we imagine a “great circle” drawn through the hollow sphere of the stars. (Note: a great circle of a sphere is one whose plane exactly bisects it. I.e. if we can conceive the sphere to be cut through, in the line of any “great circle”, it will be cut in two halves – like an apple.) Such a “great circle” to be inclined to the Celestial Equator crossing at two exactly opposite points, this will be the “apparent path of the Sun.” Along this path the Sun appears to move among the stars with a motion of his own, while being carried around by the whirling star-vault, and his motion is in the contrary direction; so that while the hollow sphere of the stars seems to be whirling from East to West, the Sun apparently every day, crawls a little bit to the East. His own motion is thus a trifle slower than that of the star-sphere, so that while the star-sphere whirls around the Earth (apparently) 366 in the course of the year, the Sun only goes round 365 in the same period.

There are therefore 365 “Solar days” in the year, and the “sidereal day” being in fact about four minutes shorter than the Solar day. There are 366 “sidereal days” in the year. The Sun’s “apparent path” is called the “Ecliptic.”



5. The Sun has reached a point at the greatest distance North of the Celestial Equator and then turns South. He again reaches a point at the greatest distance South and turns North. These turning points are called “Tropic.” Through each of these draw a circle parallel to the Celestial Equator. A belt of the star-sphere will be enclosed between them. This in the heavens is called the “Zodiacal Belt.”

A similar belt on the Earth is said to be "within the Tropics." The "Zodiacal Belt" is all that need be considered in Astrology. (Note: to "consider" is to put stars together and study their influence.)

6. The Sun, as we have seen, moves with a regular motion on the portion of the star-sphere. All the other Planets move rather irregularly (apparently), sometimes going forward, sometimes stationary. Sometimes Retrograde. These apparently irregular motions arise from the relative motions of the Earth and the Planets and need not concern us now.

7. Now imagine the star-sphere and the Earth cut through in the circles of the Tropics, as you might cut an apple at right angles to the core. Imagine the section laid on the table before you, and you have the first idea of what is represented by an Astrological figure.

8. Half of it would be that part of the belt which we see above the horizon – the other half, the corresponding part below. The path of the Sun at mid-summer would give the upper face of one section and his path at mid-winter – the lower face. Now before we can form an "Astrological Judgement" we must know accurately the position of the belt and the constellation therein with reference to the particular spot on the Earth's surface that we are "considering," also the exact position of the Planets on the belt and their relation to each other and to the particular spot of Earth.

9. First as to the belt. Stand facing South, and imagine that an iron rail of a half-circular shape is erected in front of you. The middle and highest part of it being just high enough to come between your eye and the Sun at noon, the ends stuck into the ground exactly East and West of where you are standing. If this were done at the Equinox, and you were to stand in the same place, all day from sunrise to sunset, you would see the sunrise and travel exactly along the course of your rail till he set at the far end of it. Now divide your rail into six equal spaces. Three on each side of the highest point [from the Northern Hemisphere is] due South. If you now stand in the same place when the stars come out, you will see the constellations, one after another, rise and pass along your rails, till they set at its farthest end. These divisions are called "Houses," and you have watched through one night the "Wheel of the Zodiac" turning through the Astrological Houses.

10. Now take on your hand a figure cut out of cardboard, in a circular shape, representing the sections of the starry-sphere described in number 7. Draw a line across it through the centre and mark the ends East and West. Draw another line, at right angles to this, through the centre and mark the ends North and South. If you could now take this plan on section to the centre of your rail, and there hold it so that its plane is tilted to the same slope as the plane of the rail, and its East and West line in a line with the East and West line of the rail, then a pin placed at right angles to the section in the centre of it will point exactly at the North Pole Star.

11. If you divide each quarter into three divisions, you will have 12 Houses represented on your paper, and every star in the Zodiacal belt will pass, in 24 hours, right round the edge of your paper model. Obviously, 6 of them will be above the horizon and in sight at any one time, and 6 will be below the horizon and out of sight. The latter being behind you and towards the North.

12. Mark the Houses with numbers – from East to North and West to South, beginning with 1 (called the Ascendant) just below the Eastern horizon, and so round below the Earth to the Western horizon and overhead to the East again, marking the Eastern-most 12, so that a star rising passes from the Ascendant to the 12, 11, 10 and so on.

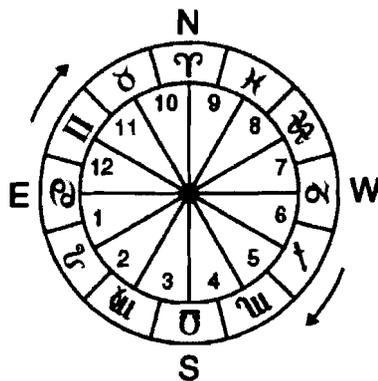
13. The turning belt has also 12 divisions called the "Signs of the Zodiac." These are:

No	Name	Figure	Symbol
1.	Aries	Ram	♈
2.	Taurus	Bull	♉
3.	Gemini	Twins	♊
4.	Cancer	Crab	♋
5.	Leo	Lion	♌
6.	Virgo	Virgin	♍
7.	Libra	Balance	♎
8.	Scorpio	Scorpion	♏
9.	Sagittarius	Archer	♐
10.	Capricornus	Goat	♑
11.	Aquarius	Water-bearer	♒
12.	Pisces	Fishes	♓

14. Each of these 12 Signs are divided into 30 degrees, numbered from the first point in the direction in which it moves. The “first point of Aries” is taken to be (conventionally) the place occupied by the Sun on the 21st of March (the Vernal Equinox.) 1/360 part of the whole extent of the “Sign of Aries,” and we can similarly measure off Taurus and so on.

15. There are good esoteric reasons why the “Ram” should always retain his Equinoctial throne, but it must be remembered that owing to the “Precession of the Equinoxes” the “conventional Signs” do not correspond with the constellations; in fact the constellations of Aquarius now very nearly occupies the Sign known as Aries.

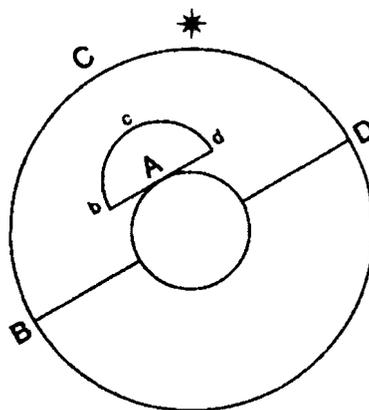
16. It is obvious that having now the “Division of the Houses” and of the “Zodiacal Belt,” which turns through them, we have a formula by which we can put down on paper the position of any part of the belt at any given moment.



The first point of Aries, position of the Sun at the Vernal Equinox. The inner circle represents the Houses. The black centre represents the Earth. The houses 7-12 are those visible above the horizon.

17. To make this conception easier, we have supposed that the observer was looking from the centre of the Earth, that the Houses were measured out along the Equator. If this were so, the length of each House would accurately correspond with that of each Sign, so that if any division line of two Houses all the other division lines would also fit. This simple arrangement would not fulfil Astrological requirements, for we require to know the position of the Planets as to the Earth, and as to the particular *spot* of Earth. We must therefore divide the vault, or dome of the sky as seen from *that* point, into Houses, by lines drawn from the Pole to points on the Celestial Equator. Now if you will take a ball and draw 12 equal divisions on it to represent the Celestial vault, and fasten a cardboard circle to two opposite points to represent the Celestial Equator, making the card with 12 divisions, and then turn your card towards the Pole into the "angle of the Ecliptic," you will see that the divisions on the card representing the Signs no longer correspond with the divisions on the ball representing the Houses.

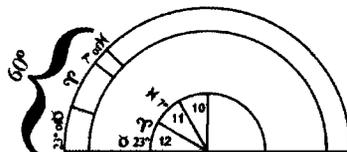
Sometimes you will have a Sign completely included within a House and bits of the House preceding and the House following it, and sometimes the Sign overlapping into two or even three Houses. Further, the dome of the sky as seen from any particular point does not correspond in horizon or apparent curvature to the hollow sphere as we conceive it as seen from the centre of the Earth. The Houses are conceived as marked on the visible dome, so the Zodiacal belt has to be adapted on to this by a process somewhat akin to that whereby the surface of the spherical Earth is represented on a flat surface of a map. This is called "projection" and it necessarily puts some parts of the belt out of the drawing – as it were crumples them up – as if a lady's silk dress or a balloon were to be packed flat. We must expect therefore to find that in any figure we have to deal with, that the measurements of the Sign and of the Houses do not correspond, and it is sufficient for the present to understand what is the reason for the divergence. We do not need to go into the elaborate calculations by which the measurements and the projections are arrived at.



The outer black line represents the star-sphere as seen from the centre of the Earth. The semi-circle the dome of the sky to an observer at "A", B-C-D has to be projected on b-c-d. i.e. the

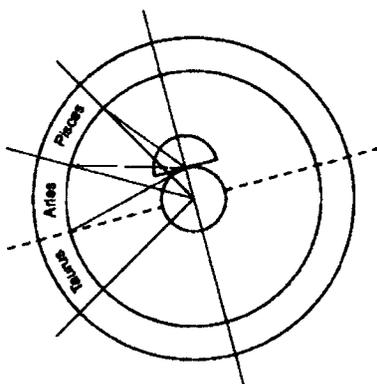
Signs and Constellations of the larger dome as they appear to the observer have somehow to be accommodated.

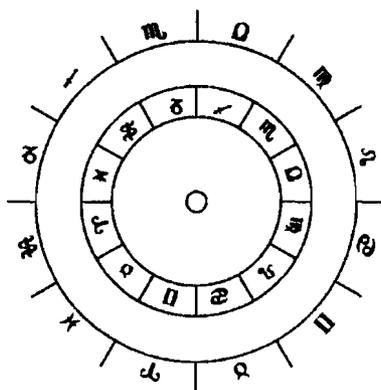
18. We get therefore sometimes a figure like this:



Here the 12th House contains 7 degrees of Pisces, 23 degrees of Taurus, as well as the whole 30 degrees of Aries on 60 degrees in all. Here Aries is called an “Intercepted Sign.” Two Planets situated on at each side of the 12th House would be 60 degrees apart in what is called “Zodiacal Aspect,” but apparently (as looked at from the observer’s point of view) they would be only 30 degrees. Both then require to be noticed and given effect to, hence the method of projection above described is resorted to.

This may roughly indicate how it is possible that a Sign may be intercepted in the process of a projection – it must not however be taken as showing how projections are calculated. The process is elaborate and difficult.

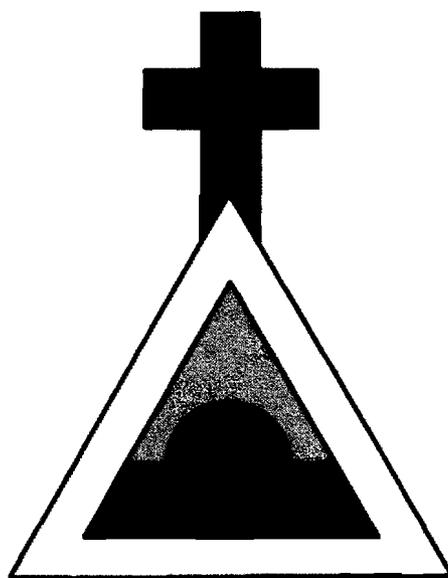




The outer line is the Constellations, the inner line the Conventional Signs.

Order of the G.D.

Astrology: Concerning the Houses



Theoricus 2=9

Astrology: Concerning the Houses

Beginners have usually a good deal of difficulty in understanding how the actual division of the starry-sphere is represented by the figure of the Heavens set up for an "Astrological Judgement." The image of the rail in *Elementary Notes on Astrology* shows the division of the part of the visible sky occupied by the Ecliptic into six Houses, and the turning of the Wheel of the Zodiac through these Houses. Conceive now the idea that the whole visible hemisphere (or vault) of the Heavens is bounded by the horizon, and is divided into two equal parts by the meridian (or the great circle which passes through the South point, through the Zenith (or the point immediately overhead) and through the North point). Every star or Constellation therefore rises in one of these divisions, culminates when it passes through the meridian, and passing through the other division sets below the horizon. The horizon and the meridian therefore from the two great circles, cutting the entire hollow sphere of the Heavens into four. Each of these, divided into three by circles drawn through the points of intersection of the horizon and meridian, will represent a House.

To make this clearer, take a ball, and paint upon it a red circle, which we call the Horizon, and a blue circle cutting the former at right angles, which we call meridian. Mark one point of the intersection North, and the other South. Exactly halfway between the two points of the intersection, mark a spot and call it Zenith, and another point about one third of the distance from the North point to Zenith and call this the Pole Star. Through the point of intersection of horizon and meridian draw two circles on each side of the meridian, dividing the space into three small spaces. You have thus the hollow globe of the Heavens divided into twelve spaces by 12 circles, all intersecting at the North and South points on the horizon, and these 12 spaces are the 12 Houses.

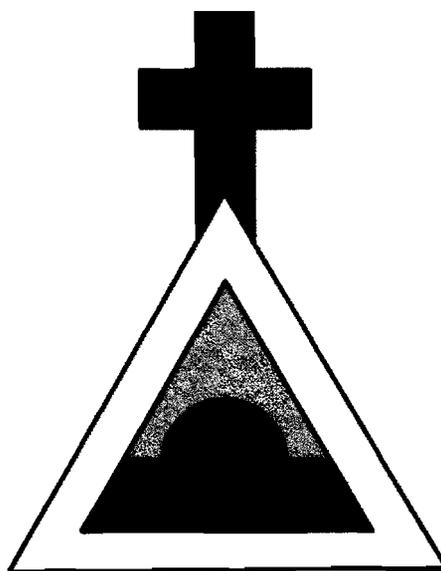
Now take a point on the horizon exactly halfway between South and North, and another point opposite to this on the other side. These will be East and West points respectively. Take a point on the meridian as far from the South Point as the Pole Star is from the Zenith. Draw a circle through these three points and call this the "Celestial Equator." Every star that rises will pass either along this (as the sun at the Equinox will do) or it will have a path parallel thereto. By an actual experiment it will be very clear that the length of the path which passes through the different Houses varies greatly according to whether the path traced by the star is North or South of the Equator, and according to how far it is distant therefrom. This simple experiment shows that the relation of the stars and Constellations to the Houses varies constantly with the latitude – for example as we go North the amount of the circle of the Zodiac which is visible increases.

Thus when the first point of Aries is on the meridian of Sidereal noon, the whole sign of courses will be riding over most of the Northern Hemisphere, but at Benares (Lat. 25deg.18') only 10deg.40' will be above the horizon. While at Cairo (Lat. 30deg.2') 12deg.37' will be visible. In Cyprus (Lat. 35deg.) there will be 15deg.34' risen. In Washington (Lat. 38deg.) there will be 17deg.48' risen. In Rome (Lat. 41deg.54') there will be 19deg.39'. In Paris (Lat. 42deg.50') there will be 24deg.28'. While in London (Lat. 51deg.32') there will be 29deg.36', and in Liverpool (Lat. 53deg.25') there will be 28deg.13', etc.

It is to be noticed further that every celestial body revolves in a circle parallel to the Celestial Equator. Aries therefore crosses the sky exactly along the Equator, but Cancer crosses by an arc considerably above, and Capricorn by an arc considerably below. The Paths of these Constellations will therefore be different inclined to the paths of the Houses; and the proportion between the 30 degrees of a great circle, which constitutes the theoretical sign and the portion of

Order of the O.T.O.

Properties of the Twelve Houses and the Planetary Aspects



Theoricus 2=9

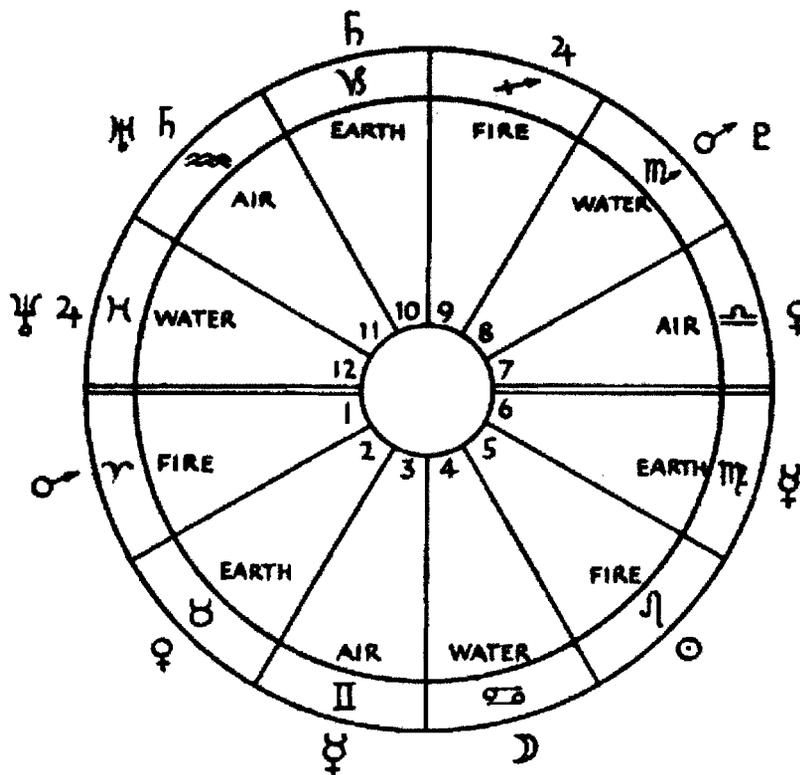
Properties of the Twelve Houses and the Planetary Aspects

The first, fourth, seventh and tenth Houses are called Angular Houses. The natural Cardinal Signs of the Zodiac fall in these Houses, and there is thus a correlation between the Signs of Aries, Cancer, Libra and Capricorn. These four Signs make up what is called the Cardinal quadruplicity. Cardinal Signs are active, dynamic and correspond to the seasonal changes. Aries brings in Spring (Vernal Equinox); Cancer the Summer (Summer Solstice), Libra the Fall (Autumn Equinox) and Capricorn the Winter (Winter Solstice). The Aries energy tends to be direct and outgoing. Cancer tends towards emotional energy, while Libra's energy operates on the intellectual level. Material assertiveness is associated with Capricorn.

The second, fifth, eighth and eleventh Houses are called Succedent Houses. The natural Fixed Signs of the Zodiac fall in these Houses, and thus the Signs of Taurus, Leo, Scorpio and Aquarius make up the Fixed quadruplicity. Fixed Signs possess considerable strength of will, concentrated power and determination. Their energy is built up slowly but steadily and released in a powerful manner. The Four Kerubim correlate to the Fixed Signs of the Zodiac, and the four seasons reach their zenith during their ascendancy.

The third, sixth, ninth and twelfth houses are called Cadent Houses. The natural Mutable Signs of the Zodiac fall here, and thus the Signs of Gemini, Virgo, Sagittarius and Pisces make up the Mutable quadruplicity. Mutable Signs tend to be changeable, restless, versatile and are concerned with and influenced by personal relationships. Here each season of the year begins its decline in preparation for the commencement of the next cycle.

The Correlations between the Planets and the Zodiac Signs.

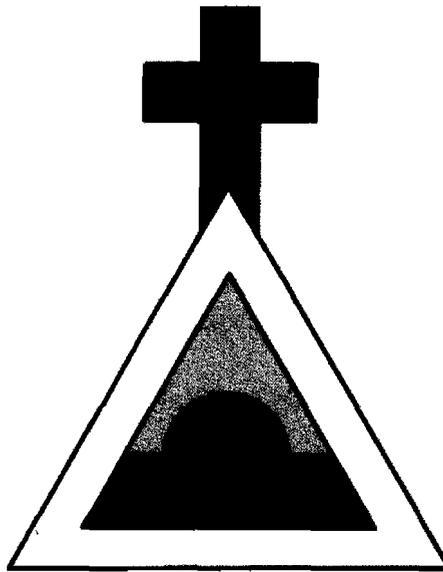


Aspects: The angular relationship between two Planets in a Horoscope. Aspects are either considered Benefic or harmonious and Malefic or challenging.

Name	Symbol	Angle	Aspect
Conjunction	♌	0°	Neutral: Major
Semi-Sextile	♍	30°	Benefic: Minor
Semi-Square	♎	45°	Malefic: Minor
Sextile	♏	60°	Benefic: Major
Square	♐	90°	Malefic: Major
Trine	♑	120°	Benefic: Major
Sesquiquadrate	♒	135°	Malefic: Minor
Quincunx	♓	150°	Malefic: Minor
Opposition	♈	180°	Malefic: Major

Order of the O.D.

Keyword Definitions of the Signs, Planets and Houses of Astrology



Theoricus 2=9

Keyword Definitions of the Signs, Planets and Houses of Astrology

The Zodiac Signs

Aries: Activity; I Am; cardinal Fire; assertive; action; leadership; short concentration span; governs the head and face; masculine.

Taurus: Stability; I Have; fixed Earth; possessions; patient; determined; laziness; stubborn; governs the throat and neck; feminine.

Gemini: Versatility; I Think; mutable Air; communication; versatility; variety; traveller; progressive; memory; governs hands, arms, shoulders, collarbone, lungs and nervous system; masculine.

Cancer: Devotion; I Feel; cardinal Water; imaginative; conventional; sensitive; psychic; protective; governs breast and stomach; feminine.

Leo: Magnetism; I Will; fixed Fire; creativity; pride; magnetic; creative; courage; governs heart, sides and upper portion of the back; masculine.

Virgo: Practicality; I Analyze; mutable Earth; intelligent; business-like; critical; detailed; service; governs solar plexus and bowels; feminine.

Libra: Harmony; I Balance; cardinal Air; united; compassion; justice; harmony; governs kidneys, loin, ovaries, and lower back; masculine.

Scorpio: Intensity; I Desire; fixed Water; passionate; mystic; secretive; intensity; resourceful; governs the bladder and sex organs; feminine.

Sagittarius: Visualization; I Understand; mutable Fire; abstract ideas; freedom; optimistic; exaggerative; energetic; governs liver, hips, thighs, and condition of blood; masculine.

Capricorn: Ambition; I Use; cardinal Earth; reserved; ambition; prudent; conservative; aspiring; governs knees and spleen; feminine.

Aquarius: Imagination; I Know; fixed Air; scientifically; independence; unconventional; detached; rebel; clever; determined; governs calves, ankles, distribution of bodily fluids and intuition; masculine.

Pisces: Understanding; I Believe; mutable Water; receptive; indecisive; compassion; dreamer; governs feet and psychic faculty; feminine.

The Planets

Sun: Inner Self; ego; personality; power; ambitious; vitality; self-expression; faithful; loyal; masculine.

Moon: Emotions; ego personality; domestic; variable; domestic; response; fluctuation; reflective; receptive; maternal; feminine.

Mercury: Reasoning Powers; intellectual; observant; communication; understanding; studious; concentration; clever.

Venus: Affection; harmony; unison; relationships; love; graceful; humane; contented; sympathetic.

Mars: Energy; action; heat; activation; applied energy; sex; courageous; constructive; strong; aggressive.

Jupiter: Expansion; compassionate; preservation; knowledge; wealth; benevolent; moral; reasonable; generous.

Saturn: The Teacher; security; limitation; ambition; concentration; wisdom; prudent; persistent; temperate; cautious.

Uranus: The Awakener; intuitive; constructive; occultism; adventure; genius; change (revolutionary; disruptive); innovation.

Neptune: Intuition; spirituality; mystical; idealistic; nebulousness; dreams; impressionability; impressionable.

Pluto: Transformation; fusion; elimination; renewal; regeneration; underworld; transformation; reproduction.

The Houses

First House: Identity; Angular; personality; self-possession; self-interest; material base; the House of Life.

Second House. Values; Succeedent; investments; personal freedom; occupations; financial affairs; pleasures; the House of Wealth.

Third House. Awareness; Cadent; family; friends; communication; writings; short journeys; transportation; the House of Collaterals.

Fourth House. Security; Angular; parents; property; financial position; home; environment; domestic affairs; the House of the Family.

Fifth House. Creativity; Succeedent; children; pleasurable emotions; the arts; love affairs; the House of the Children.

Sixth House. Duty; Cadent; doctors; illness; service; employment; food; hygiene; the House of Health.

Seventh House. Co-operation; Angular; partners; open enemies; unions; contracts; marriage; the House of Marriage.

Eighth House. Regeneration; Succeedent; investigators; financial affairs; lawsuits; regeneration; sexuality; manner of death; the House of Death.

Ninth House. Aspiration; Cadent; clergy; publishing; values; ambition; philosophy; long journeys; dreams and visions; intuition; religion; occultism; the House of Religion.

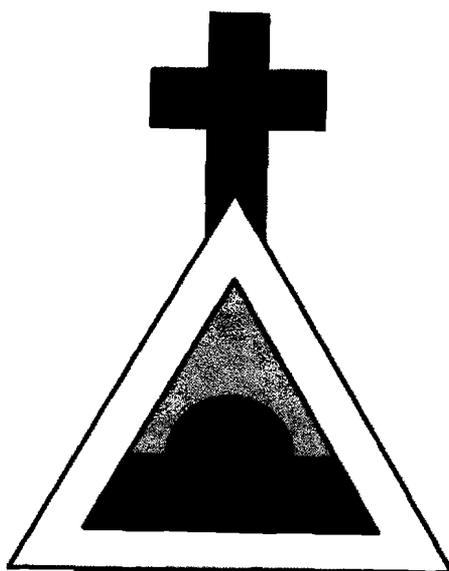
Tenth House. Honour; Angular; employer; occupation; promotion; mother; status; ambition; the House *of* Honours.

Eleventh House. Social Consciousness; Succeedent; friends; hopes and wishes; government; organizations; the House of Friendship.

Twelfth House. Subconscious; Cadent; widows; secret enemies; secrets; self-undoing; seclusion; subversion; misfortune; the House of Enemies.

Order of the O.D.

Introduction to Alchemy



Theoricus 2=9

Introduction to Alchemy

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 Kether, 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 Chokmah wisdom which would be the emanation of that Prima Materia coming out of Kether, 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 Chokmah, 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 Kether.

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 sulphur, 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, sulphur, 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 sulphur, 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 sulphur and sulphur is combustion. It is the principle of combustion. It is the essence in plants that gives them fragrance. The Arabic alchemist Ghebor states that sulphur is fatness. When we are talking about inner alchemy, we are talking about sulphur 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 sulphur in a tincture, it is what tincts. Sulphur is the animal principle, the vitality of animals, it has a role in coagulation. Thus it helps concentrate and fortify the life force. Sulphur 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. Sulphur 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 Yesod in the Sign of the Enterer stretched out over the path of t 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 sulphur 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 their 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 sulphur 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 sulphur, the masculine force. Mercury is represented by the black pillar and sulphur 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.

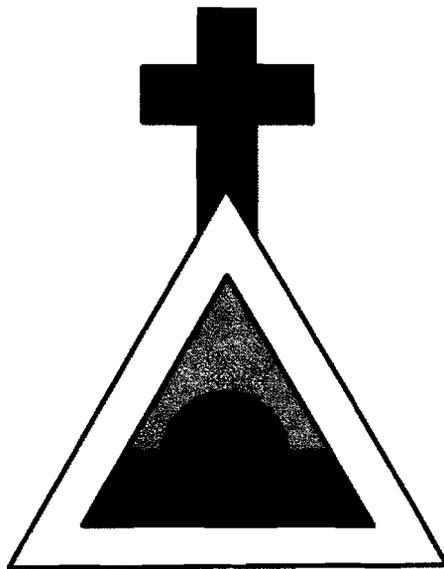
In all the kingdoms, whether it is the plant, animal, mineral, or even the sephirotic kingdoms, the three principles of alchemy will always play a role. It is here that the alchemical principle of change takes place or one matter can be changed into another by varying the proportions of these principles. 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 Philalthes who stated that the metamorphosis of all metals is essentially that of the seat of gold. Essentially all metals are potentially gold. If we look at the three alchemical principles of sulphur, 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 in 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. 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.

Order of the G.D.

Alchemical Definitions



Theoricus 2=9

Alchemical Definitions

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 Theoricus 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.

Processes:

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.

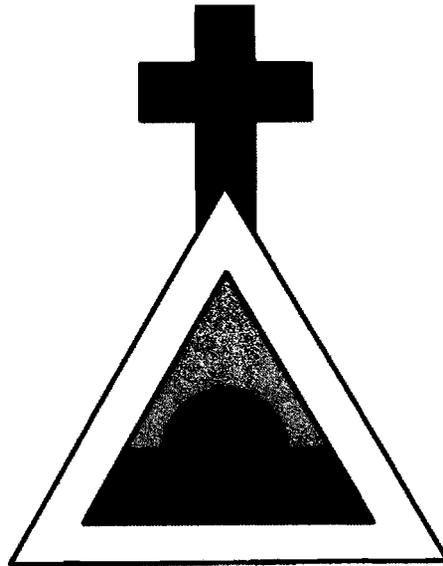
12) Fixation - The act or process of ceasing to be fluid and becoming a firm state of being fixed.

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.

Order of the O.T.O.

Introduction to the Tarot



Theoricus 2=9

Introduction to the Tarot

To enter, within the limits of this short treatise, upon any long inquiry into the History of Cards is utterly out of the question; and I shall therefore confine myself to examining briefly into what relates to their most ancient form, the Tarot, or Tarocchi Cards, and to giving, as clearly and concisely as possible, instructions which will enable my readers to utilize them for fortune-telling, to which they are far better adapted, from the greater number and variety of their combinations, than the ordinary cards. I shall also enter somewhat into their occult and Qabalistical significations.

The term "Tarot", or "Tarocchi", is applied to a pack of 78 cards, consisting of four suits of 14 cards each (there being one more court card than in the ordinary packs — the Cavalier, Knight, or Horseman), and 22 symbolical picture-cards answering for trumps. These latter are numbered from 1 to 21 inclusive, the 22nd card being marked Zero, 0. The designs of these trumps are extremely singular, among them being such representations as Death, the Devil, the Last Judgment, &c.

The idea that cards were first "invented" to amuse Charles VI of France is now exploded; and it is worthy of note in this connection that their supposititious "inventor" was Jacques Gringonneur, an Astrologer and Qabalist. Furthermore, cards were known prior to this period among the Indians and the Chinese. Etteilla, indeed, gives in one of his tracts on the Tarot a representation of the mystical arrangement of these cards in the Temple of Ptah at Memphis, and he further says:

"Upon a table or altar, at the height of the breast of the Egyptian Magus (or Hierophant), were on one side a book or assemblage of cards or plates of gold (the Tarot), and on the other a vase, etc." This idea is further dilated upon by P. Christian (the disciple of Eliphas Levi), in his "*Histoire de la Magie*," to which I shall have occasion to refer later. The great exponents of the Tarot, Court de Gèbelin, Levi, and Etteilla, have always assigned to the Tarot a Qabalistico- Egyptian origin, and this I have found confirmed in my own researches into this subject, which have extended over several years.

W. Hughes Willshire, in his remarks on the General History of Playing-Cards, says: "The most ancient cards which have come down to us are of the Tarot's character. These are the four cards of the Musée Correr at Venice; the seventeen pieces of the Paris Cabinet (erroneously often called the *Gringonneur*, or Charles VI cards of 1392), five Venetian Tarots of the fifteenth century, in the opinion of some not of an earlier date than 1425; and the series of cards belonging to a *Minchiate* set, in the possession of the Countess Aurelia Visconti Gonzaga at Milan, when Cicognara wrote."

W. A. Chatto, in his "*History of Playing-Cards*," says that cards were invented in China as early as A.D. 1120, in the reign of Seun-Ho, for the amusement of his numerous concubines.

J. F. Vaillant, in "*Les Romes, histoire vraie des vraies Bohémiens*," Paris, 1857, says that the Chinese have a drawing divided into compartments or series, based on combinations of the number 7. "It so closely resembles the Tarot, that the four suits of the latter occupy its first four

columns; of the twenty-one *atouts* fourteen occupy the fifth column, and the seven other *atouts* the sixth column. This sixth column of seven *atouts* is that of the six days of the week of creation. Now, according to the Chinese, this representation belongs to the first ages of their empire, to the drying up of the waters of the deluge by IAO; it may be concluded, therefore, that it is an original, or a copy of the Tarot, and, under any circumstances, that the latter is of an origin anterior to Moses, that it belongs to the beginning of our time, to the epoch of the preparation of the Zodiac, and consequently that it must own 6600 years of existence."

But, notwithstanding the apparent audacity of this latter statement, it must be evident on reflection that the Tarot, consisting, as it does, of the ten numbers of the decimal scale counter-changed with the tetrad, and of a hieroglyphic alphabet of twenty-two mystic symbols, must be relegated to far earlier period in the history of the world than that usually assigned to the introduction of cards into Europe; and we may take the fact of the Tarot being the origin of the modern card as being now pretty well established by general consensus of Opinion.

It was Court de Gèbelin who, in his "*Monde Primitif*" (Paris 1781), wrote: "Were we to hear that there exists in our day Work of the Ancient Egyptians, one of their books which had escaped the flames which devoured their superb libraries, and which contains their purest doctrine on most interesting subjects, every one would doubtless be anxious to acquire the knowledge of so valuable and extraordinary a work. Were we to add that this book is widely spread through a large part of Europe, and that for several centuries it has been accessible to every one, would not it be still more surprising? And would not that surprise be at its height were it asserted that people have never suspected that it was Egyptian, that they possess it in such a manner that they can hardly be said to possess it at all, that no one has ever attempted to decipher a single leaf, and that the outcome of a recondite wisdom is regarded as a mass of extravagant designs which mean nothing in themselves? Would not people think that one was trying to amuse oneself with, and to play upon the credulity of one's hearers?"

"Yet this is a true fact. This Egyptian book, the sole remains of their superb libraries, exists to our day; it is even so common that no *savant* has designed to trouble himself about it, no one before myself having suspected its illustrious origin. This book is composed of seventy-seven leaves or illustrations, or rather of seventy-eight, divided into five classes, which each present objects as various as they are amusing and instructive. In one word, this book is the PACK OF TAROT CARDS."

Let us now examine the word TAROT, or TARO, and discover, if we can, its true derivation and meaning. Court de Gèbelin states that there are three words of Oriental origin preserved in the nomenclature of the Pack. These are TARO, MAT, and PAGAD. Taro, he says, is pure Egyptian; from TAR, Path, and RO, ROS, or ROG, Royal—the Royal Path of Life. MAT is Oriental, and means overpowered, murdered, crack-brained; while PAGAD, he adds, is also Oriental, form PAG, chief, or master, and GAD, Fortune. Vailant says: "The great divinity Ashtaroth, *As-taroth*, is no other than the Indo-Tartar *Tan-tara*, the *Tarot*, the *Zodiac*." My derivation of the word, which I have never found given by any author, is from the ancient hieroglyphical Egyptian word "*târu*", to require an answer, or to consult; *ergo*, that which is consulted, or from which an answer is required. This appears to me to be the correct origin of the word, while the second *t* is an Egyptian hieroglyphic final, which is added to denote the feminine gender. The following are interesting metatheses of the letters of TARO: TORA (*Hebrew*) = Law; TROA (*Hebrew*) = Gate;

ROTA (*Latin*) = wheel; ORAT (*Latin*) = it speaks, argues, or entreats; TAOR (*Egyptian*) = Täur, the Goddess of Darkness; ATOR (*Egyptian*) = Athor, the Egyptian Venus. A Mr. Lumley tells me that there is a Zend word "*tarisk*", meaning "to require an answer".

There are Italian, Spanish, and German Tarot packs, and since the time of Etteilla French also, but these latter are not so well adapted for occult study owing to Etteilla's attempted "corrections" of the symbolism. The Italian are decidedly the best for divination and practical occult purposes, and I shall, therefore, use them as the basis of the present treatise. Unfortunately the old-fashioned single-headed cards are obsolete now, and the only ones made are double-headed, which circumstance alters the symbolism in a few instances. I shall, therefore, wherever necessary, describe the omitted portion of the design, enclosing it within brackets to mark the same.

As I before observed, the Tarot pack consists of seventy-eight cards — namely, four suits of fourteen cards each, and twenty-two symbolic numbered trumps. The four suits are—

<i>Italian.</i>	<i>French.</i>	<i>English.</i>	<i>Answering to</i>
Bastoni	Bâtons	Wands, Scepters, or Clubs	Diamonds
Coppé	Coupes	Cups, Chalices, or Goblets	Hearts
Spadé	Épées	Swords	Spades
Denari	Deniers	Money, Circles, or Pentacles	Clubs

Each suit consists of Ace, Deuce, Three, Four, Five, Six, Seven, Eight, Nine, Ten; Fanti or Valet = Knave; Cavallo = Knight or Horseman; Dama or Reine = Queen; Re = King.

The Kings, in each instance, wear a cap-of-maintenance beneath the crown; the Queens wear the crown only. The Queen of Pentacles and the Knave of Scepters are the only ones represented in profile. In the suit of Scepters the King bears a wand akin to that represented on the small cards of the suit, while the other three honors bear a bludgeon similar to that which is shown for the ace. In the suit of cups, that only which is held by the Queen is covered, thus showing the essentially *feminine* properties of this suit, while the scepter held by the King of the preceding suit shows its more *masculine* character.

If we examine the small cards carefully we shall be struck a once by the comparative similarities of pattern of the Scepters and the Swords, which are only distinguished from each other by the former being *straight* and the latter being *curved*. We shall also notice that the Deuces have peculiarities of their own, which distinguish them from the rest of the suit. The Deuce of Scepters forms a cross with two roses and two lilies in the opposite angles; the Cross between the Rose of Sharon and the Lily of the Valley. The Deuce of Cups shows a tessellated pavement or cloth whereon the cups stand; between them is a species of Caduceus, whose serpents are replaced by Lion-headed foliations, which recall the Chnuphis Serpent of the Gnostics, and certain familiar forms of the Elemental Spirits; *practical* occultists will know to what I allude. The Deuce of Swords forms a species of *Vesica piscis* enclosing a mystic rose of the primary colors. The Deuce of Pentacles is bound together by a continuous band in such a manner as to form a figure 8, and represents the one as being the reflection of the other, as the Universe is that of the Divine Idea.

The four Aces stand out by themselves from the rest of the pack, each forming, as it were, the Key of its respective suit. The Ace of Scepters recalls the Club of Hercules; it is surrounded by eight detached leaves, whose shape recalls that of the Hebrew Letter Yod, or I, and is crowned with the Symbol of the Triad represented by the three lopped branches; it is the Symbol of Almighty Strength within the cube of the Universe, which latter is shown by the eight leaves, for eight is the first cubical number. The Ace of Cups is of Egyptian origin, which can be more easily seen in the Spanish Tarot. The figure, like an inverted M on its front, is all that remains of the Egyptian twin Serpents which originally decorated it. It represents the Waters of Creation in the first chapter of Genesis. It is the Symbol of the Power which receives and modifies. The Ace of Swords is a Sword surmounted by a Crown, from which depend on either side an olive and a palm branch, symbolic of mercy and severity; around it are Six Hebrew Yods, recalling the Six days of the Mosaic Creation. It is the Symbol of that Justice which maintains the World in order, the equilibrium of Mercy and Severity. The Ace of Pentacles represents Eternal Synthesis, the great whole of the visible Universe, the Realization of counterbalanced power.

The 22 trumps are the hieroglyphic symbols of the occult meanings of the 22 letters of the Hebrew alphabet. They are numbered from 0 to 21 inclusive. (See Table...).

<i>No.</i>	<i>Italian.</i>	<i>French.</i>	<i>English.</i>
1.	Il Bagatto (PAGAD)	Le Bateleur	The Juggler or Magician
2.	La Papessa	La Papesse	The High Priestess, or Female Pope
3.	L'Imperatrice	L'Impératrice	The Empress
4.	L'Imperatore	L'Empereur	The Emperor
5.	Il Papa	Le Pape	The Hierophant or Pope
6.	Gli Amanti	L'Amoureux	The Lovers
7.	Il Carro	Le Chariot	The Chariot
8.	La Giustizia	La Justice	Justice
9.	L'Eremita	L'Ermite	The Hermit
10.	Rota Di Fortuna	La Roue de Fortune	The Wheel of Fortune
11.	La Forza	La Force	Strength, Fortitude
12.	Il Penduto	Le Pendu	The Hanged Man
13.	Il Morte	La Mort	Death
14.	La Temperanza	La Temperance	Temperance
15.	Il Diavolo	Le Diable	The Devil
16.	La Torre	Le Maison-Dieu	The Lightning-struck Tower
17.	Le Stelle	L'Etoile	The Star
18.	La Luna	La Lune	The Moon
19.	Il Sole	Le Soleil	The Sun
20.	L'Angelo	Le Jugement	The Last Judgment
0.	Il Matto (MAT)	Le Fou	The Foolish Man
21.	Il Mondo	Le Monde	The Universe

I will now describe carefully the symbolism of each of these hieroglyphical keys.

1. *The Juggler or Magician.* Before a table covered with the appliances of his art stands the figure of a juggler, one hand upraised holding a wand (in some packs, a cup), the other pointing downwards. He wears a cap of maintenance like that of the kings, whose wide brim forms a sort of aureole round his head. His body and arms form the shape of the Hebrew letter Aleph, to which this card corresponds. He symbolizes *Will*.

2. *The High Priestess, or Female Pope.* A woman crowned with a high miter or tiara (her head encircled by a veil), a stole (or a solar cross) upon her breast, and the Book of Science open in her hand. She represents *Science, Wisdom, or Knowledge*.

3. *The Empress.* A winged and crowned woman seated upon a throne, having in one hand a scepter bearing a globe surmounted by a cross, while she rests the other upon a shield with an eagle blazoned therein on whose breast is the cross. She is the Symbol of *Action*, the result of the union of Science and Will.

4. *The Emperor.* He is crowned (and leaning against a throne, his legs form a cross, and beside him, beneath his left hand, is a shield blazoned with an eagle). In his right hand he bears a scepter similar to that of the Empress. His body and arms form a triangle, of which his head is the apex, so that the whole figure represents a triangle above a cross. He represents *Realization*.

5. *The Hierophant or Pope.* He is crowned with the papal tiara, and seated between the two pillars of Hermes and of Solomon, with his right hand he makes the sign of esoterism, and with his left he leans upon a staff surmounted by a triple cross. (Before him kneel two ministers.) He is the symbol of *Mercy and Beneficence*.

6. *The Lovers.* This is usually described as representing Man between Vice and Virtue, while a winged genius threatens Vice with his dart. But I am rather inclined to the opinion that it represents the Qabalistical Microprosopus between Binah and Malkuth, while the figure above shows the Influence descending from Kether. It is usually considered to mean *Proof or Trial*; but I am inclined to suggest *Wise Disposition* as its signification.

7. *The Chariot.* This is a most complicated and important symbol, which has been restored by Eliphas Levi. It represents a Conqueror crowned and bearing a scepter, riding in a cubical chariot, surmounted by four columns and a canopy, and drawn by two horses, one of which looks straight forward, while the other turns his head towards him. (Two wheels are shown in the complete single-headed figure.) It represents *Triumph, and Victory* of Justice and Judgment.

8. *Justice.* A woman crowned and seated on a throne (between two columns), holding in her right hand an upright sword, and in her left the scales. She symbolizes *Equilibrium and Justice*.

9. *The Hermit.* An old and bearded man wrapped in a mantle, and with his head covered with a cowl, bearing in his right hand the lantern of occult science, while in his left he holds his magic wand half hidden beneath his cloak. He is *Prudence*.

10. **The Wheel of Fortune.** A wheel of *seven* spokes (the two halves of the double-headed cards make it *eight* spokes, which is incorrect) revolving (between two uprights), On the ascending side is an animal ascending, and on the descending side is a sort of monkey descending; both forms are bound to the wheel. Above it is the form of an angel (or a sphinx in some) holding a sword in one hand and a crown in the other. This very complicated symbol is much disfigured, and has been well restored by Levi. It symbolizes *Fortune*, good or bad.

11. **Strength or Fortitude.** A woman crowned with crown and cap of maintenance, who calmly, and Without effort, closes the jaws of a furious lion. She represents *Strength*.

12. **The Hanged Man.** This extraordinary symbol is almost unintelligible in the double-headed cards. Properly, it represents a man hung head downwards from a sort of gibbet by one foot (his hands are bound behind his back in such a manner that his body forms a triangle with the point downwards), and his legs a cross above it. (Two sacks or weights are attached to his armpits.) He symbolizes *Sacrifice*.

13. **Death.** A skeleton armed with a Scythe (wherewith he mows down heads in a meadow like grass). He signifies *Transformation*, or *Change*.

14. **Temperance** An angel with the sign of the Sun on her brow Pouring liquid from one vessel into another. She represents *Combination*.

15. **The Devil.** A horned and winged demon with eagle's claws (standing on an altar to which two smaller devils are bound by a collar and cord). In his left hand he bears a flame-headed scepter. He is the image of *Fate* or *Fatality*, good or evil.

16. **The Lightning-struck Tower.** A Tower whose Upper part is like a crown, struck by a lightning-flash. (Two men fall headlong from it, One of whom is in such an attitude as to form a Hebrew letter *Ayin*.) Sparks and *debris* are falling. It shows *Ruin*, *Disruption*.

17. **The Star.** A nude female figure pours water upon the earth from two vases. In the heavens above her shines the Blazing Star of the Magi (surrounded by seven others), trees and plants grow beneath her magic influence (and on one the butterfly of Psyche alights). She is the star of *Hope*.

18. **The Moon.** The moon shining in the heavens, drops of dew falling, a wolf and a dog howling at the Moon, and halted at the foot of two towers, a path which loses itself in the horizon (and is sprinkled with drops of blood, a crayfish emblematic of the sign Cancer, ruled over by the Moon, crawls through water in the foreground towards the land). It symbolizes *Twilight*, *Deception*, and *Error*.

19. **The Sun.** The Sun sending down his rays upon two children, who suggest the sign Gemini. (Behind them is a low wall.) It signifies *Earthly Happiness*.

20. **The Last Judgment.** An Angel in the heavens blowing a trumpet, to which a standard with a cross thereon is attached. The Dead rise from their tombs. It signifies *Renewal*, *Result*.

0. The Foolish Man. A man with a fool's cap, dressed like a jester, with a stick and bundle over his shoulder. Before him is the butterfly of pleasure luring him on (while in some packs a tiger, in others a dog, attacks him from behind). It signifies *Folly, Expiation*.

21. The Universe. Within a flowery wreath is a female figure nude save for a light scarf. She represents Nature and the Divine Presence therein. In each hand she should bear a wand. At the four angles of the card are the four cherubic animals of the Apocalypse. Above, the Eagle and the Man; below, the Lion and the Bull. It represents *Completion, Reward*.

Thus the whole series of the twenty-two trumps will give a connected sentence which is capable of being read thus:—The Human *Will* (1) enlightened by *Science* (2) and manifested by

Action (3) should find its *Realization* (4) in deeds of *Mercy* and *Beneficence* (5). The *Wise Disposition* (6) of this will give him *Victory* (7) through *Equilibrium* (8) and *Prudence* (9), over the fluctuations of *Fortune* (10). *Fortitude* (11), sanctified by *Sacrifice of Self* (12), will triumph over *Death* itself (13), and thus a *Wise Combination* (14) will enable him to defy *Fate* (15). In each *Misfortune* (16) he will see the *Star of Hope* (17) shine through the twilight of *Deception* (18); and ultimate *Happiness* (19) will be the *Result* (20). *Folly* (0), on the other hand, will bring about an evil *Reward* (21).

To prepare the pack for Fortune-telling, write at the top of each card its number and signification when in its proper position, and at the bottom its meaning when reversed. To facilitate this, and to assist in reading them I here append a list of the cards with the meanings, which, I think, will be found to answer all practical purposes R. means Reversed.

Meanings of the Cards

1. The Juggler.—Will, Will-Power, Dexterity; R. Will applied to evil ends, Weakness of Will, Cunning, Knavishness.

2. The High Priestess.— Science, Wisdom, Knowledge, Education; R. Conceit, Ignorance, Unskillfulness, Superficial Knowledge.

3. The Empress.— Action, Plan, Undertaking Movement in a matter, Initiative; R. Inaction, Frittering away of power, Want of Concentration Vacillation.

4. The Emperor.— Realization, Effect, Development; R. Stoppage, Check, Immature, Unripe.

5. The Hierophant or Pope. Mercy, Beneficence Kindness, Goodness; R. Over-kindness, weakness, Foolish exercise of generosity.

6. The Lovers.— Wise Dispositions, Proof, Trials Surmounted; R. Unwise Plans, Failure when put to the test.

7. The Chariot.— Triumph, Victory, Overcoming obstacles; R. Overthrown, Conquered by Obstacles at the last moment.

8. *Themis, or Justice.* Equilibrium, Balance, Justice; R. Bigotry, Want of Balance, Abuse of Justice, Over-severity, Inequality, Bias.
9. *The Hermit.*— Prudence, Caution, Deliberation; R. Over-prudence, Timorousness, Fear.
10. *The Wheel of Fortune.*— Good Fortune, Success, Unexpected Luck; R. Ill-Fortune, Failure, Unexpected Ill-Luck.
11. *Strength, or Fortitude.*— Power, Might, Force, Strength, Fortitude; R. Abuse of Power, Overbearingness, Want of Fortitude.
12. *The Hanged Man.*— Self-sacrifice, Sacrifice, Devotion, Bound; R. Selfishness, Unbound, Partial sacrifice.
13. *Death.*— Death, Change, Transformation, Alteration for the worse; R. Death just escaped, Partial change, Alteration for the better.
14. *Temperance.*— Combination, Conformation, Uniting; R. Ill-advised combinations, Disunion, Clashing interests, &c.
15. *The Devil.*— Fatality for Good; R. Fatality for Evil.
16. *The Lightning-struck Tower.* Ruin, Disruption, Over-throw, Loss, Bankruptcy; R. These in a more or less partial degree.
17. *The Star.*— Hope, Expectation, Bright promises; R. Hopes not fulfilled, Expectations disappointed or fulfilled in a minor degree.
18. *The Moon.*— Twilight, Deception, Error; R. Fluctuation, slight Deceptions, Trifling Mistakes.
19. *The Sun.*— Happiness, Content, Joy; R. These in a minor degree.
20. *The Last Judgment.*— Renewal, Result, Determination of a Matter; R. Postponement of Result, Delay, Matter re-opened later.
0. *The Foolish Man.*— Folly, Expiation, Wavering; R. Hesitation, Instability, Trouble arising herefrom.
21. *The Universe.*— Completion, Good Reward; R. Evil Reward, or Recompense.
22. *King of Scepters.*— Man living in the country, Country Gentleman, Knowledge, Education; R. A naturally good but severe man, Counsel, Advice, Deliberation.

- 23. *Queen of Scepters.***— Woman living in the country, Lady of the Manor, Love of Money, Avarice, Usury; R. A good a virtuous Woman, but strict and economical, Obstacles, Resistance, Opposition.
- 24. *Knight of Scepters.***— Departure, Separation, Disunion; R. Rupture, Discord, Quarrel.
- 25. *Knave of Scepters.***— A Good Stranger, Good News, Pleasure, Satisfaction; R. Ill News, Displeasure, Chagrin, Worry.
- 26. *Ten of Scepters.***— Confidence, Security, Honor, Good Faith; R. Treachery, Subterfuge, Duplicity, Bar.
- 27. *Nine of Scepters.***— Order, Discipline, Good Arrangement, Disposition; R. Obstacles, Crosses, Delay, Displeasure.
- 28. *Eight of Scepters.***— Understanding, Observation, Direction; R. Quarrels, Intestine disputes, Discord.
- 29. *Seven of Scepters.***— Success, Gain, Advantage, Profit, Victory; R. Indecision, Doubt, Hesitation, Embarrassment, Anxiety.
- 30. *Six of Scepters.***— Attempt, Hope, Desire, Wish, Expectation; R. Infidelity, Treachery, Disloyalty, Perfidy.
- 31. *Five of Scepters.***— Gold, Opulence, Gain, Heritage, Riches, Fortune, Money; R. Legal proceedings, Judgment, Law, Lawyer, Tribunal.
- 32. *Four of Scepters.***— Society, Union, Association, Concord, Harmony; R. Prosperity, Success, Happiness, Advantage.
- 33. *Three of Scepters.***— Enterprise, Undertaking, Commerce, Trade, Negotiation; R. Hope, Desire, Attempt, Wish.
- 34. *Deuce of Scepters.***— Riches, Fortune, Opulence, Magnificence, Grandeur; R. Surprise, Astonishment, Event, Extraordinary Occurrence.
- 35. *Ace of Scepters.***— Birth, Commencement, Beginning, Origin, Source; R. Persecution, Pursuits Violence, Vexation, Cruelty, Tyranny.
- 36. *King of Cups.***— A fair Man, Goodness, Kindness, Liberality, Generosity; R. A Man of good position, but shifty in his Dealings, Distrust, Doubt, Suspicion.
- 37. *Queen of Cups.***— A fair Woman, Success, Happiness, Advantage, Pleasure; R. A Woman in good position, but intermeddling, and to be distrusted; Success, but with some attendant trouble.

38. *Knight of Cups*.— Arrival, Approach, Advance; R. Duplicity, Abuse of Confidence, Fraud, Cunning.
39. *Knave of Cups*.— A fair Youth, Confidence, Probity, Discretion, Integrity; R. A Flatterer, Deception, Artifice.
40. *Ten of Cups*.— The Town wherein one resides, Honor, Consideration, Esteem, Virtue, Glory, Reputation; R. Combat, Strife, Opposition, Differences, Dispute.
41. *Nine of Cups*.— Victory, Advantage, Success, Triumph, Difficulties surmounted; R. Faults, Errors, Mistakes, Imperfections.
42. *Eight of Cups*.— A fair Girl, Friendship, Attachment, Tenderness; R. Gaiety, Feasting, Joy, Pleasure.
43. *Seven of Cups*.— Idea, Sentiment, Reflection, Project; R. Plan, Design, Resolution, Decision.
44. *Six of Cups*.— The Past, passed by, Faded, Vanished, Disappeared; R. The Future, that which is to come, Shortly, Soon.
45. *Five of Cups*.— Union, Junction, Marriage, Inheritance; R. Arrival, Return, News, Surprise, False projects.
46. *Four of Cups*.— Ennui, Displeasure, Discontent, Dissatisfaction; R. New Acquaintance, Conjecture, Sign, Presentiment.
47. *Three of Cups*.— Success, Triumph, Victory, Favorable issue; R. Expedition of business, Quickness, Celerity, Vigilance.
48. *Deuce of Cups*.— Love, Attachment, Friendship, Sincerity, Affection; R. Crossed desires, Obstacles, Opposition, Hindrance.
49. *Ace of Cups*.— Feasting, Banquet, Good Cheer; R. Change, Novelty, Metamorphosis, Inconstancy.
50. *King of Swords*.— A Lawyer, a Man of Law, Power, Command, Superiority, Authority; R. A Wicked Man, Chagrin, Worry, Grief, Fear, Disturbance.
51. *Queen of Swords*.— Widowhood, Loss, Privation, Absence, Separation; R. A Bad Woman, ill-tempered and bigoted, Riches and Discord, Abundance together with Worry, Joy with Grief.
52. *Knight of Swords*.— A Soldier, a man whose profession is arms, Skillfulness, Capacity, Address, Promptitude; R. A conceited fool, Ingenuousness, Simplicity.
53. *Knave of Swords*.— A Spy, Overlooking, Authority; R. That which is unforeseen, Vigilance, Support.

- 54. *Ten of Swords.***— Tears, Affliction, Grief, Sorrow; R. Passing Success, Momentary Advantage.
- 55. *Nine of Swords.***— An Ecclesiastic, a Priest, Conscience. Probity, Good Faith, Integrity; R. Wise distrust, Suspicion, Fear, Doubt, Shady character.
- 56. *Eight of Swords.***— Sickness, Calumny, Criticism, Blame; R. Treachery in the Past, Event, Accident, Remarkable Incident.
- 57. *Seven of Swords.***— Hope, Confidence, Desire, Attempt, Wish; R. Wise Advice, Good Counsel, Wisdom, Prudence, Circumspection.
- 58. *Six of Swords.***— Envoy, Messenger, Voyage, Travel; R. Declaration, Love proposed, Revelation, Surprise.
- 59. *Five of Swords.***— Mourning, Sadness, Affliction; R. Losses Trouble (same signification, whether reversed or not.)
- 60. *Four of Swords.***— Solitude, Retreat, Abandonment, Solitary, Hermit; R. Economy, Precaution, Regulation of Expenditure.
- 61. *Three of Swords.***— A Nun, Separation, Removal, Rupture, Quarrel; R. Error, Confusion, Misrule, Disorder.
- 62. *Deuce of Swords.***— Friendship, Valor, Firmness, Courage; R. False Friends, Treachery, Lies.
- 63. *Ace of Swords.***— Triumph, Fecundity, Fertility, Prosperity; R. Embarrassment, Foolish and Hopeless Love, Obstacle, Hindrance.
- 64. *King of Pentacles.***— A dark Man, Victory, Bravery, Courage, Success; R. An old and vicious Man, a Dangerous Man, Doubt, Fear, Peril, Danger.
- 65. *Queen of Pentacles.***— A dark Woman, a generous Woman, Liberality, Greatness of Soul, Generosity; R. Certain Evil, a suspicious Woman, a Woman justly regarded with Suspicion, Doubt, Mistrust.
- 66. *Knight of Pentacles.***— A useful Man, Trustworthy, Wisdom, Economy, Order, Regulation; R. A brave Man, but out of Employment, Idle, Unemployed, Negligent.
- 67. *Knave of Pentacles.***— A dark Youth, Economy, Order, Rule, Management; R. Prodigality, Profusion, Waste, Dissipation.
- 68. *Ten of Pentacles.***— House, Dwelling, Habitation, Family; R. Gambling, Dissipation, Robbery, Loss.

69. *Nine of Pentacles.*— Discretion, Circumspection, Prudence, Discernment; R. Deceit, Bad faith, Artifices, Deception.

70. *Eight of Pentacles.*— A dark Girl, Beauty, Candor, Chastity, Innocence, Modesty; R. Flattery, Usury, Hypocrisy, Shifty.

71. *Seven of Pentacles.*— Money, Finance, Treasure, Gain, Profit; R. Disturbance, Worry, Anxiety, Melancholy.

72. *Six of Pentacles.*— Presents, Gifts, Gratification; R. Ambition, Desire, Passion, Aim, Longing.

73. *Five of Pentacles.*— Lover or Mistress, Love, Sweetness, Affection, Pure and Chaste Love; R. Disgraceful Love, Imprudence, License, Profligacy.

74. *Four of Pentacles.*— Pleasure, Gaiety, Enjoyment, Satisfaction; R. Obstacles, Hindrances.

75. *Three of Pentacles.*— Nobility, Elevation, Dignity, Rank, Power; R. Children, Sons, Daughters, Youths, Commencement.

76. *Deuce of Pentacles.*— Embarrassment, Worry, Difficulties; R. Letter, Missive, Epistle, Message.

77. *Ace of Pentacles.*— Perfect Contentment, Felicity, Prosperity, Triumph; R. Purse of Gold, Money, Gain, Help, Profit, Riches.

The Court-Cards, and especially the Kings and Queens, may be taken to represent persons; in this case their additional meaning should not be read. The Swords represent very dark people; Pentacles, those not so dark; Cups, rather fair people; Wands or Scepters, those much fairer, and so on. Many Wands together might signify feasting, many Cups lovemaking, Swords quarrelling and trouble, Coins or Pentacles money.

Where the mode of reading the cards requires that the person consulting should be represented, he should take one of the Kings to represent himself, according to his complexion. If a lady consults the cards, let her take one of the Queens; if she be rather fair, the Queen of Cups; if she be very fair, the Queen of Wands or Scepters. If the inquirer be quite a youth or a boy, let him take one of the Knights; if a very young girl, let her take the Knave, etc. Etteilla's plan was to take two of the Keys for Significators, that answering to the Pope for a man, that answering to the High Priestess for a woman; but I do not think this is so well. The worst of Etteilla's system is that he so completely destroys the meanings of the Keys in his attempted rearrangement of them, as to make them practically useless for higher occult purposes.

Before concluding this short treatise, I will say a few words on the occult and Qabalistical signification of these wonderful Tarot Cards. It has been long known that the ordinary 52 card pack was susceptible of some peculiar numerical significations, *e.g.*:

52 Cards in the pack, suggest 52 weeks in the year.
13 Cards in each suit, suggest 13 lunar months in the year, 13 weeks in the quarter.
4 suits in the pack, suggest 4 seasons in the year.
12 Picture Cards in the pack, suggest 12 months in the year, 12 signs of the Zodiac.

Furthermore, if we add together:

The pips on the plain cards of the four suits	=	220
The pips on the 12 Picture Cards	=	12
Twelve Picture Cards reckoned as 10 each	=	120
The number of cards in each suit	=	<u>13</u>
We shall obtain the number of days in the year	=	365

But concealed behind their apparently arbitrary and bizarre designs, the Tarot Cards contain a far more complicated system of recondite symbolism. We find the number ten multiplied by the mystical number four, and combined with a primitive hieroglyphic alphabet of twenty-two letters.

Eliphas Lèvi says in his "*Histoire de la Magie*": "The absolute hieroglyphical science had for its basis an alphabet of which all the gods were letters, all the letters ideas, all the ideas numbers, and all the numbers perfect signs.

"This hieroglyphical alphabet of which Moses made the great secret of his Cabala, and which he retook from the Egyptians; for, according to the *Sepher Yetzirah*, it came from Abraham; this alphabet, we say, is the famous Book of Thoth, suspected by Court de Gèbelin to be preserved to the present time under the form of that peculiar pack of cards, which is called the Tarot. . . The ten numbers and twenty-two letters are what are called in the Cabala the thirty-two paths of science, and their philosophical description is the subject of that primitive and revered work known as the *Sepher Yetzirah*, which is still to be found in the collection of Pistorius and others. The Alphabet of Thoth is the original of our Tarot, only in an altered form. The Tarot which we have is of Jewish origin, and the types of the figures cannot be traced back further than the reign of Charles VI."

The *Sepher Yetzirah* referred to in the above quotation has been recently translated by my friend Dr. Wynn Westcott, who is a skilful and erudite Qabalistical student, so that it can now be read in English. It certainly gives, in my opinion, the Qabalistical Key of the Tarot; and shows at once, by evident analogy, the ancient and religious origin of its bizarre symbolism. It consists of thirty-three short sections (the thirty-third being merely recapitulatory) divided into five chapters, and elucidated by thirty-two occult paragraphs called the "Paths". In fact, it may be called a treatise on the ten and the twenty-two. The numbers from one to ten are said to symbolize the Spirit, Air, Water, Fire, Height, Depth, East, West, North, South. The twenty-two letters are divided into three Mother Letters, A, M, SH, referring to Air, Water, and Fire; seven double letters, B, G, D, K, P, R, TH, referring to the seven planets, etc.; and twelve simple letters, H, V, Z, CH, T, I, L, N, S, O, Tz, Q, referring to the twelve signs of the Zodiac, etc.

Christian, the disciple of Lèvi, in his recent work on Magic, has made the explanation of the twenty-two hieroglyphics of the Tarot form part of the initiatory ceremonies of the Egyptian mysteries of Crata Repoa.

The symbols of three of the twenty-two Trumps of the Tarot were thus restored by Eliphas Lèvi.

7. *The Chariot.*— A cubical chariot with four columns, surmounted by an azure and star-decked canopy. Within the chariot and between the four columns stands a Conqueror crowned with a circlet, from which rise and shine three pentagrams of gold. On his cuirass are three right angles; and on his shoulders the Urim and Thummim symbolized by the two crescents of the Moon in increase and decrease. In his hand is a scepter surmounted by a globe, a square, and a triangle. His attitude is proud and tranquil. To the Chariot is attached a double sphinx, or rather two sphinxes joined together; one of them turns its head, and they both look in the same direction. The sphinx which turns its head towards the other is black and menacing, the other is white and calm. On the square which forms the front of the Chariot we see the Indian lingam surmounted by the flying globe of the Egyptians.

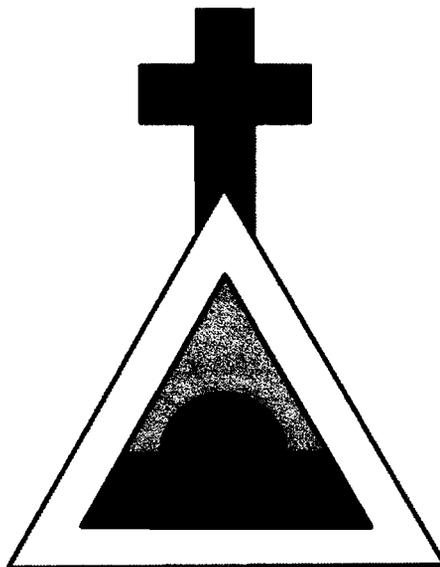
10. *The Wheel of Fortune.*— A wheel of seven spokes, the cosmogonical wheel of Ezekiel, with a dog-headed figure ascending on one side (Anubis, the Egyptian Mercury); and a demon descending on the other (the Egyptian evil deity, Typhon); the former of these bears a caduceus, the latter a trident; both figures are bound to the wheel. Above them is a sphinx at the balance-point of the wheel, holding a drawn sword between its lion's claws.

12. *The Devil.*— Throned on a cube above the Universe is a goat-headed, satyr-like figure, bearing on its brow the pentagram, apex upward, so as to make it a symbol of Light. With one hand it points upwards to the symbol of the Moon in increase, with the other downwards to that of the Moon in decrease, thus symbolizing the eternal equilibrium of Mercy and Justice; the first two fingers and thumb of each hand are extended as in giving the sign of benediction. One arm is feminine, the other masculine. The torch of intelligence is placed between its horns, as the Magical Light of the Universal Equilibrium. The caduceus which holds the place of the generative organs signifies the eternity of life; the belly is covered with scales to represent Water; the circle above it is the atmosphere; the Wings are the emblem of the Volatile; and the deformed and goat-like feet rest upon the earth.

Space does not allow me to enter further into the subject, on which, indeed, several volumes might be written without exhausting it. I can only hope that this short treatise will suffice to give my readers some idea of the recondite meaning of the Tarot Cards, and how to employ them in divination.

Order of the G.D.

Elemental Attributions : Hierarchy of Air



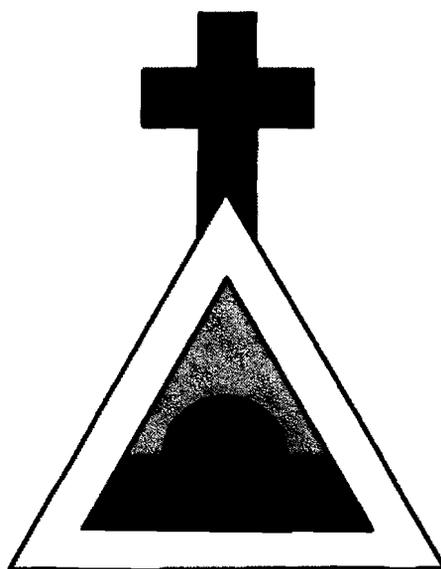
Theoricus 2=9

**Elemental Attribution :
Hierarchy of Air**

Hierarchy	Hebrew	Transliteration	Translation
Element (General)	רוח	Ruach	Air
Divine Name (Aziluth)	יהוה	YHVH	Lord
Archangel (Briah)	רפאל	Raphael	Healing of God
Angel (Yetzirah)	חשן	Chassan	-
Ruler (Yetzirah)	אריאל	Ariel	-
King (Assiah)	-	Paralda	-
Elementals (Assiah)	-	Sylphes	-
Cardinal Point	מזרח	Mizrach	East

Order of the O.T.

**Sephiroth Attribution:
Hierarchy of Briah**



Theoricus 2=9

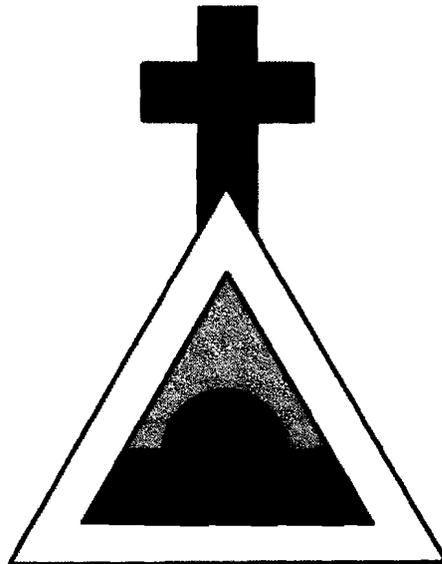
Sephiroth Attributions: Hierarchy of Briah

These be the Archangelic Names governing the Sephiroth in the world of Briah:

Sephirah	Lettering	Hebrew	Translation
1	Metatron	מטטרון	"Little YHVH"
2	Raziel	רזיאל	"Secret of God"
3	Tzaphqiel	צפקיאל	"Contemplation of God"
4	Tzadqiel	צדקיאל	"Justice of God"
5	Kamael	כמאל	"He who sees God"
6	Raphael	רפאל	"Healing of God"
7	Haniel	האניאל	"Glory of God"
8	Michael	מיכאל	"Who is as God"
9	Gabriel	גבריאל	"Strength of God"
10	Sandalphon	סנדלפון	"Angel of Prayer"

Order of the G.D.

**Sephiroth Attribution:
Hierarchy of Yetzirah**



Theoricus 2=9

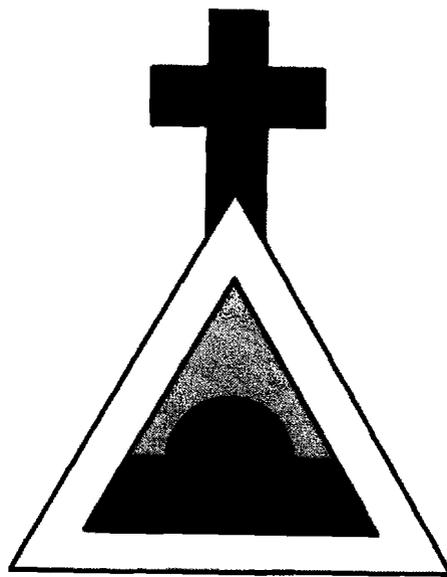
Sephiroth Attributions: Hierarchy of Yetzirah

These be the Choir of Angels governing the Sephiroth in the world of Briah:

Sephirah	Lettering	Hebrew	Translation
1	Chayoth ha-Qadesh	חיות הקדש	"Holy Living Creatures"
2	Auphanim	אופנים	"Wheels"
3	Aralim	אראלים	"The Mighty Ones"
4	Chashmalim	חשמלים	"The Brilliant Ones"
5	Seraphim	שרפים	"Flaming Serpents"
6	Melekim	מלכים	"Kings"
7	Elohim	אלהים	"Gods"
8	Beni Elohim	בני אלהים	"Sons of Gods"
9	Kerubim	כרובים	-
10	Eshim	אשים	"Flames"

Order of the G.D.

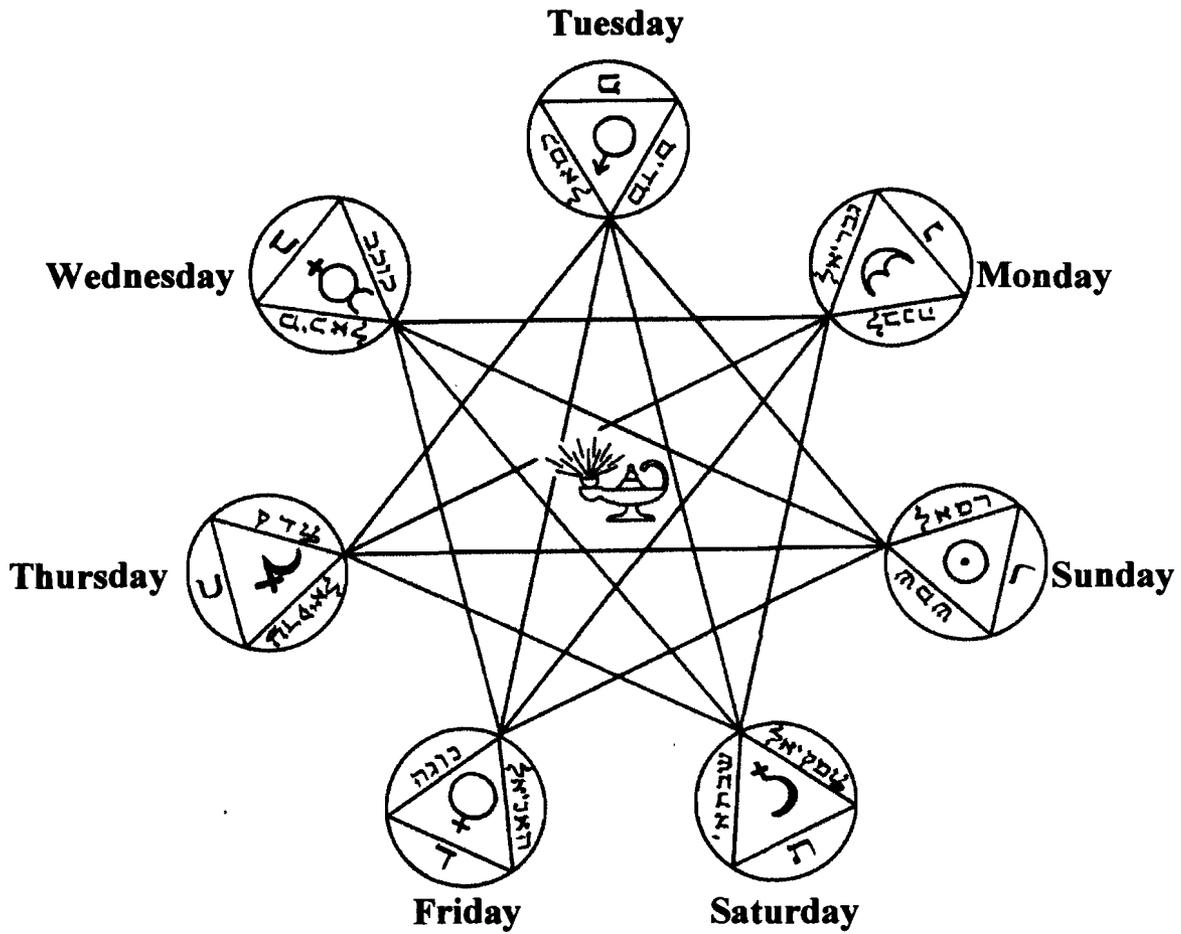
The Days of the Week around the Heptagram



Theoricus 2=9

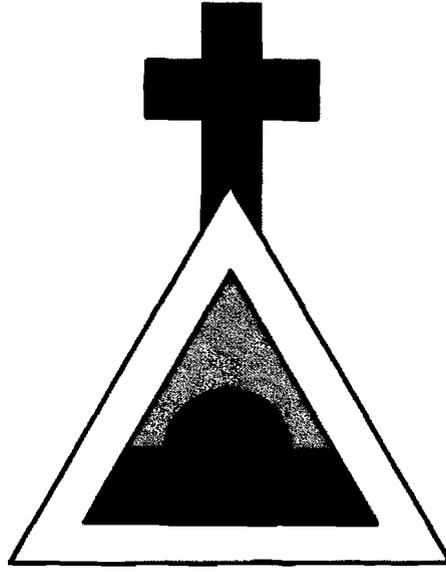
The Days of the Week around the Heptagram

This be the manner in which the days of the Week are inscribed around the Heptagram linking it as it were to the Heptagon. By such it is also in relation to the Seven Branched Candlestick found in the Tabernacle.



Order of the G.D.

Essence of Knowledge Lecture Three



Theoricus 2=9

Essence of Knowledge Lecture Three

The Soul is divided by the Qabalists into three principal parts:

Neschamah - The highest part, answering to the Three Supernals, and to the higher 4spirations of the Soul.

Ruach- The middle part, answering to six Sephiroth from Chesed to Yesod, inclusive. and to the mind and reasoning powers.

Nephesch - The lowest, answering to Malkuth, and to the animal instincts.

Neschamah itself is further divided into three parts:

Yechidah - is referred to Kether.

Chiah - is referred to Chokmah.

Neschamah - is referred to Binah.

The Three Classes of Hebrew Letters

The Sepher Yetzirah divides the Hebrew Alphabet into three classes of letters, 3, 7, 12.

Three Mothers	ש מ ה
Seven Doubles	ב ג ד כ פ ת
Twelve Singles	ק צ ע ס נ ל י ט ח ז ח ט

The Holy Place of the Temple embraces the symbolism of the 22 letters. The table of Shew-Bread, the single letters. The Altar of Incense are the three Mother letters.

Astral Spirits are those belonging to the Astral Plane. Such are false and illusionary forms, shells of the dead, and ghosts and phantoms, that are occasionally seen in seances.

Elemental Spirits are those belonging to the nature of the Elements; some are good and some are evil.

Planetary Spirits are Evil and their governing Intelligences are Good.

An Angel is a pure and high Spirit of unmixed good in office and function.

The Seven Planets of the Ancients are divided under two headings, favourable and wicked:

Beneficus : ☉ - ♀ - ♃ - ☽ (Waxing and Full)

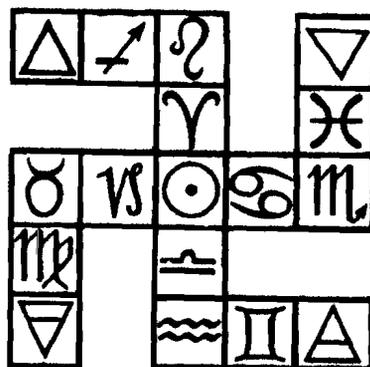
Maleficus : ☿ - ♂ - ♁ - ☾ (Waning and New)

In the Tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to (he letters of YHVH. Wands to Yod, Cups to Heh, Swords to Vau, and Pentacles to Heh (final).

These four suits also refer to the four worlds of the Qabalah. Wands to Atziluth, Cups to Briah, Swords to Yetzirah, and Pentacles to Assiah.

The Honours of the Tarot pack are, as it were, the Vice-gerants of the Great Name (YHVH), in the Qabalistic World to which each suit is referred. They also symbolize Father, Mother, Son, Daughter; Birth, Life, Death, Resurrection.

The Fylfot Cross

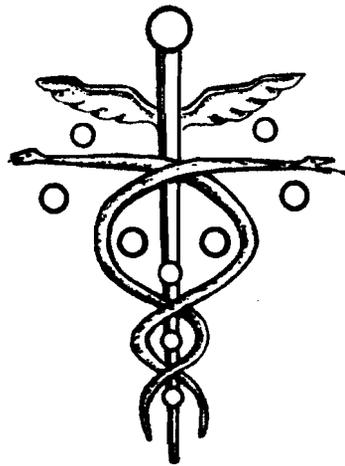


The 17 squares out of a square of smaller squares, refer to the Sun in the twelve Signs of the Zodiac and the Four Elements. They are arranged so that the fixed signs, mutable and cardinal signs are placed in juxtaposition.

The Caduceus



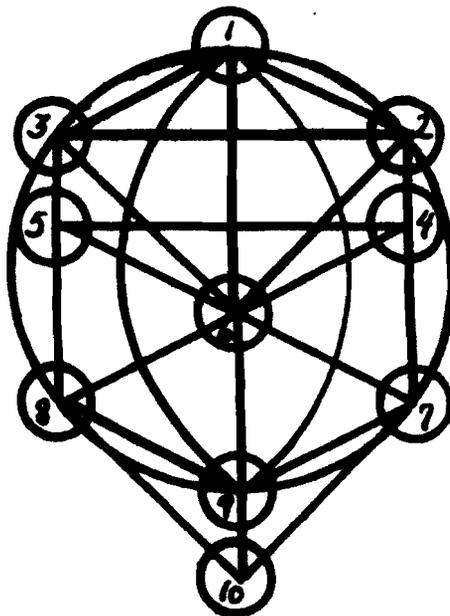
This form of the Caduceus of Hermes is that of the Three Mother letters, Shin, Aleph. and Mem. It represents Air, as the mediator between Fire above and Water below.



This symbol has another meaning on the Tree of Life. The upper part and wings touch Chokmah and Binah. The knob touches Kether. These are the Three Supernals.

The seven lower Sephiroth are embraced by the twin Serpents whose heads rest upon Chesed and Geburah

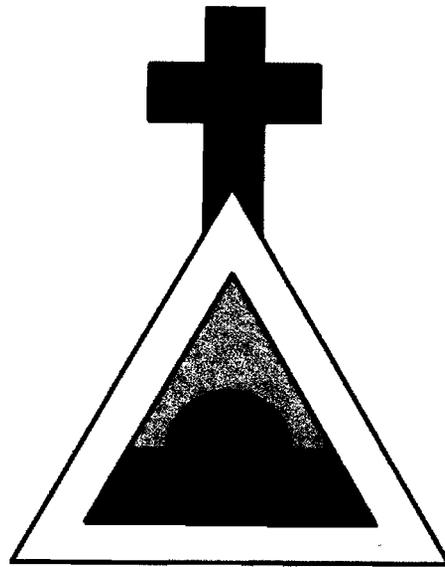
The Moon on the Tree of Life



In the Moon's increase the Pillar of Mercy is embraced. In its decrease the Pillar of Severity is embraced. At the full Moon it reflects the Sun of Tiphareth.

Order of the O.D.

Meditation 3



Theoricus 2=9

Meditation 3

Let the Theoricus practise the Moon Breath, while saying mentally the word AUM: (the Moon Breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualising a silver crescent upon an indigo background.

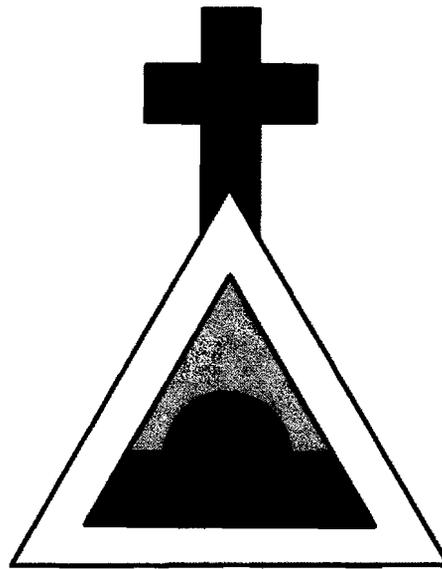
Let him now call before his mind the Signs of the Airy Triplicity and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the Pentagram and Pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the Powers of the Elements behind these.

Let him realise the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

Order of the G.D.

Adorations of the 32nd Path



Theoricus 2=9

Adorations of the 32nd Path

Rising Sun

At the rising of the sun, stand before the Altar. Face East. Give one knock on the top of the Altar with the right hand and proclaim:

‘Let us enter the Presence of the Lords of Truth.’

Recreate in your left hand the Banner of the East and in your right hand the Cubical Cross. Circumambulate the temple area and say:

‘The Sphinx of Egypt spake and said, I am the synthesis of the Elemental Forces, I am also the Symbol of Man, I am Life and I am Death I am the Child of the Night of Time.’

Pass the East once and on the second time halt and face East. See in your Mind Eye the Kerub of the East with the Banner of the West in the left hand and the Fan in the right. Say:

‘Thou art the Priest with the mask of Osiris. Thou art Nu the Goddess of the Firmament of Air, Thou art Hormakhu Lord of the Easter Sun.

I come in the Power of the letter Aleph, I come in the Power of the Banner of Light, I come in the Symbol of the Equated Forces!’

Absorb in your Tiphareth center the Banner of the East and the Cubical Cross. Visualise inside your chest the letter Aleph. Do the Theoricus Grade Sign while the Kerub of the East projects toward your Sphere of Sensation with the Sign of the Enterer the Symbol of Aquarius. Sign of Silence.

Mid-Day Sun

When the sun has reached Zenith, stand at west of the Altar facing East. Give one Knock with your right hand on the top of the Altar and proclaim:

‘Let us enter the Presence of the Lords of Truth.’

Form in your left hand the Banner of the East and in your right hand the Greek Cross. Circumambulate the temple saying:

‘I am Osiris the Soul In Twin aspect, united to the higher by purification; perfected in suffering; glorified through trial, I have come where the Great Gods are through the Power of the Mighty Name.’

On the second time you pass the South, stop the circumambulation and face South. Visualise, facing you, the Southern Kerub, Banner of the West in his Left hand and the Lamp of Hidden Knowledge in his right. Affirm:

'Thou art the Priest with the Mask of the Lion. Thou art Mau, the Lion very powerful, Lord of Fire is thy name; Thou art Ra, the Sun in his strength.

I come in the Power of the letter Shin, I come in the Power of the Banner of the East, I come in the Symbol of the Cubical Cross!'

Absorb in your Tiphareth center the Banner and the Cross. See above your head the letter Shin. Do the Theoricus Grade Sign while the Kerub projects with the Sign of the Enterer the zodiacal symbol of Leo in your direction. Sign of Silence.

Setting Sun

At the setting sun, stand before your Altar and face East. Knock one time on the top of the Altar and proclaim:

'Let us enter the Presence of the Lords of Truth.'

Form the Banner of the East and the Cubical Cross in your left and right hand respectively. Circumambulate the Temple space as you say:

'I have passed through the Gates of the Firmament, give me your hands for I am made as ye. Hail unto ye, ye Lords of Truth, for ye are the formers of the Soul.'

Once you reach the West for the second time, stop the circumambulation and face West. Visualise the Kerub of the West with the Banner of the West in left hand and cup of Water in right hand. Say:

'Thou art the Priest with the Mask of the Eagle. Thou art Heka, mistress of Hesar, Ruler of Water is thy name; thou art Toum, the setting Sun.

I come in the Power of the letter Mem, I come in the Power of the Banner of Light, I come in the Symbol of the Twenty two letters!'

Visualise the Banner and the Cross be integrate your Tiphareth center. See at your feet the letter Mem. Do the Theoricus grade Sign while the symbol of Scorpio is projected in your direction by the Western Kerub as he executes the Sign of the Enterer. Sign of Silence.

Sun at Midnight

When the sun is at midnight, stand behind your Altar and face East. Give one Knock on the top of the Altar and proclaim:

'Let us enter the Presence of the Lords of Truth.'

Create the Banner of the East in your left hand and the Cubical Cross in your right hand with your mind's eye. Circumambulate the Temple and say:

'O Lord of the Universe, Thou art above all things; and before Thee the Shadows of Night roll back and the Darkness hasteneth away.'

When you reach the Northern quadrant for the second time face this direction. Visualise the Kerub of the North with Banner of the West in the left hand and the plate of Salt in right hand. Say:

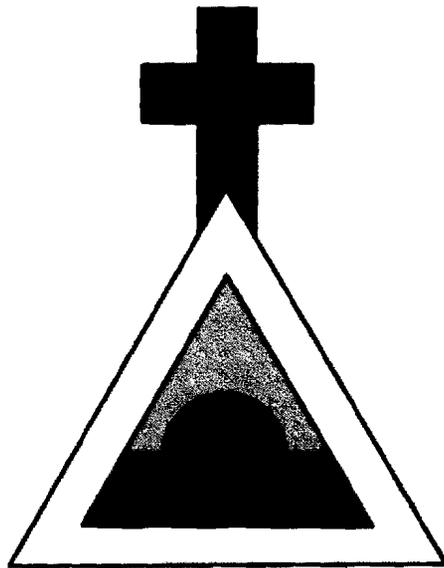
'Thou art the Priest wit the mask of the Ox. Thou art Satem in the abode of Shu, the Bull of Earth is thy name; thou art Kephra, the Sun at Night.

I come in the Power of the letters Aleph, Mem and Shin, I come in the Power of the Banner, I come in the Power if the Cross!'

Reintegrate the Banner and the Cross into your Tiphareth center. Visualise the letter Shin above your head, the letter Mem at your feet and the letter Aleph vibrating between them inside your chest. Concentrate on those energies while performing the Theoricus Grade Sign and the Kerub of the North uses the Sign of the Enterer to project in your Sphere the zodiacal Sign of Taurus. Sign of Silence.

Order of the G.D.

Lesser Invoking Ritual of the Pentagram of Air



Theoricus 2=9

Lesser Invoking Ritual of the Pentagram of Air

Stand in the centre of the Temple facing East arms outstretched in the form of a cross.

1. Opening the Ritual / The Qabalistic Cross

Let the Student elevate until he encompasseth the whole of the Universe.

- Touching the forehead with the Thumb, vibrate:

Atah / אתה

- Touching the Heart, vibrate:

Malkuth / מלכות

- Touching the Right Shoulder, vibrate:

vay-Geburah / וגבורה

- Touching the Left Shoulder, vibrate:

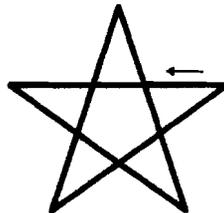
vay-Gedulah / וגדולה

- Clasp hands together on the forehead before the Solar Plexus, vibrate:

lay-Olam, Amen / לא עולם אמנ

2. Erecting the Circle / Formulation of the Pentagrams

- Walk to the Eastern Quadrant. Trace, using the Little Finger of the right hand, a flaming Yellow Pentagram of Light before you. It is to be the size of yourself from knees to head, one foot beyond left shoulder and right shoulder.



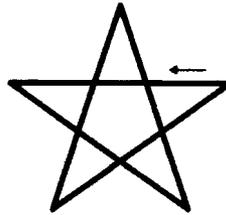
- Once traced, charge the symbol using the sign of the Enterer, vibrate:

YHVH / יהוה

- Perform Sign of Silence.

- Walk to the south tracing a White line of light at heart level using the thumb of the right hand. The White line should now connect the centre of the East quadrant to that of the South Quadrant.

- Standing in the South, trace yet another Pentagram of same size and color.



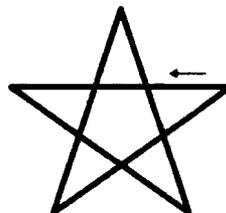
- Charge it and vibrate:

ADONAI / אדני

- Perform Sign of Silence

- Walk to the West tracing a White line of light at heart level using the thumb of the right hand. The White line should now connect the centre of the South quadrant to that of the West Quadrant.

- Standing in the West, trace yet another Pentagram of same size and colour.



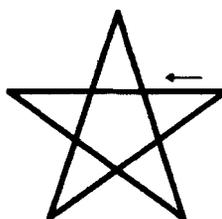
- Charge it and vibrate:

EHEIEH / אהיה

- Perform Sign of Silence.

- Walk to the North tracing a White line of light at heart level using the thumb of the right hand. The White line should now connect the centre of the West quadrant to that of the North Quadrant.

- Standing in the South, trace yet another Pentagram of same size and colour.



- Charge it and vibrate:

AGLA / אגלא

- Perform Sign of Silence.

- Walk to the East tracing a White line of light at heart level using the thumb of the right hand. The White line should now connect the centre of the North quadrant to that of the East Quadrant.

- Stand in the centre of the Temple facing East arms outstretched in the form of a cross.

3. Calling forth of the Guardians / Invoking the Archangels

- Affirm with conviction:

Before me, Stand!

Vibrate:

RAPHAEL / רפאל

- Affirm with conviction:

Behind me, Stand!

Vibrate:

GABRIEL / גבריאל

- Affirm with conviction:

To my right, Stand!

Vibrate:

MICHAEL / מיכאל

- Affirm with conviction:

To my left, Stand!

Vibrate:

AURIEL / אוריאל

- Stand in the centre of the Temple facing East arms outstretched in the form of a cross.

4. Affirmation of Oneness / Declaration to the Eternal Gods

- Affirm loudly and clearly:

For Before me Flames the Pentagram

Behind me Shines the Hexagram of Light

And Above my Head, the Glory of God.

5. Closing the Ritual / The Qabalistic Cross

Let the Student elevate until he encompasseth the whole of the Universe.

- Touching the forehead with the Thumb, vibrate:

Atah / אַתָּה

- Touching the Heart, vibrate:

Malkuth / מַלְכוּת

- Touching the Right Shoulder, vibrate:

vay-Geburah / וַגְּבוּרָה

- Touching the Left Shoulder, vibrate:

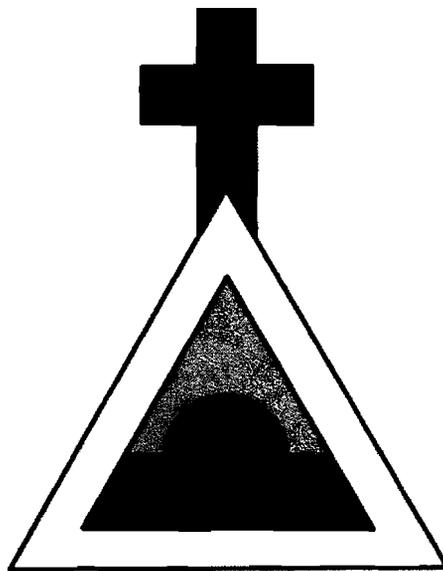
vay-Gedulah / וַגְּדוּלָה

- Clasping Hands together on the before the Solar Plexus, vibrate:

lay-Olam, Amen / לֵא עוֹלָם אָמֵן

Order of the O.D.

Lesser Banishing Ritual of the Pentagram of Air



Theoricus 2=9

Lesser Banishing Ritual of the Pentagram of Air

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vay-Geburah / וגבורה

- Touching the Left Shoulder, vibrate:

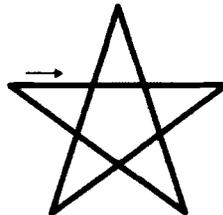
vay-Gedulah / וגדולה

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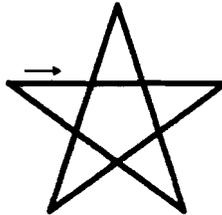
- Once traced, charge the symbol using the sign of the Enterer, vibrate:

YHVH / יהוה

- Perform Sign of Silence.

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- Standing in the South, trace yet another Pentagram of same size and color.



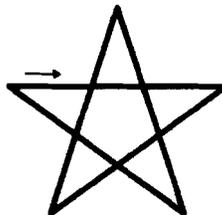
- Charge it and vibrate:

ADONAI / אדני

- Perform Sign of Silence

- Walk to the West tracing a White line of light at heart level using the thumb of the right hand. The White line should now connect the centre of the South quadrant to that of the West Quadrant.

- Standing in the West, trace yet another Pentagram of same size and colour.



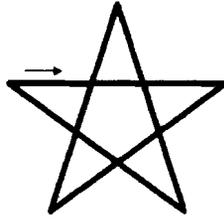
- Charge it and vibrate:

EHEIEH / אהיה

- Perform Sign of Silence.

- Walk to the North tracing a White line of light at heart level using the thumb of the right hand. The White line should now connect the centre of the West quadrant to that of the North Quadrant.

- Standing in the South, trace yet another Pentagram of same size and colour.



- Charge it and vibrate:

AGLA / אנלא

- Perform Sign of Silence.

- Walk to the East tracing a White line of light at heart level using the thumb of the right hand. The White line should now connect the centre of the North quadrant to that of the East Quadrant.

- Stand in the centre of the Temple facing East arms outstretched in the form of a cross.

3. Calling forth of the Guardians / Invoking the Archangels

- Affirm with conviction:

Before me, Stand!

Vibrate:

RAPHAEL / רפאל

- Affirm with conviction:

Behind me, Stand!

Vibrate:

GABRIEL / גבריאל

- Affirm with conviction:

To my right, Stand!

Vibrate:

MICHAEL / מיכאל

- Affirm with conviction:

To my left, Stand!

Vibrate:

AURIEL / אוריאל

- Stand in the centre of the Temple facing East arms outstretched in the form of a cross.

4. Affirmation of Oneness / Declaration to the Eternal Gods

- Affirm loudly and clearly:

For Before me Flames the Pentagram

Behind me Shines the Hexagram of Light

And Above my Head, the Glory of God.

5. Closing the Ritual / The Qabalistic Cross

Let the Student elevate until he encompasseth the whole of the Universe.

- Touching the forehead with the Thumb, vibrate:

Atah / אתה

- Touching the Heart, vibrate:

Malkuth / מלכות

- Touching the Right Shoulder, vibrate:

vay-Geburah / וגבורה

- Touching the Left Shoulder, vibrate:

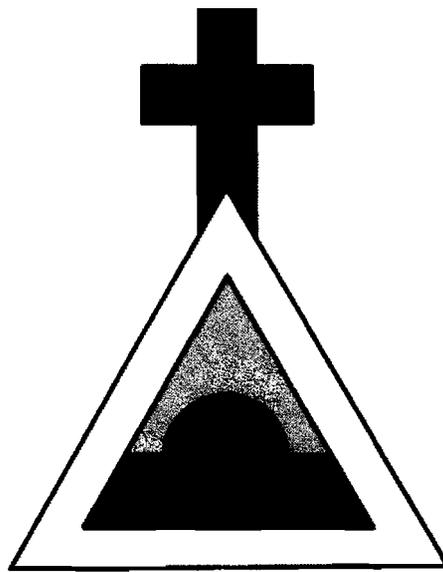
vay-Gedulah / וגדולה

- Clasping Hands together on the before the Solar Plexus, vibrate:

lay-Olam, Amen / לא עולם אמנ

Order of the G.D.

Egyptian Godforms of the 2=9 Theoricus Grade



Theoricus 2=9

The Egyptian Godforms of 2=9

The Formulation of Godforms and the assumption thereof forms an important part of the Golden Dawn Ritual work in both Initiation and Personal work. Two Gods are made available to the Theoricus with one Hebrew Divine Name Governing them.

- **Aroueris**
- **Anubis of the East**

The Divine Name associated to these is:

- **YHVH / יהוה**

There are two principal modes of formulating the Godforms each being more appropriate to various uses.

Formulation of the Godforms using 'The Vibratory Formula of the Middle Pillar'

1. Perform "The Vibratory Formula of the Middle Pillar" the number of times necessary using the Hebrew Divine Name associated with the Godform to be worked with.
2. Visualize a thick grey cloud of smoke before you.
3. Perform "The Vibratory Formula of the Middle Pillar" the number of times necessary using the name of the Egyptian God being formulated begin visualizing the God emerging from the Cloud of Smoke.
4. The God now formulated before thee, assume its form using the Sign of the Enterer.
5. Perform sign of Silence.

Note: Once the Ritual using the Godform is terminated simply step out of the form using the Sign of the Enterer and Sign of Silence. Perform L.B.R.P.

Formulation of the Godforms using the 'Lesser Formula of the Middle Pillar'

When creating more than one Godform simultaneously within the same space or when working Godforms in the same area as others simultaneously, utilise the following technique which will prevent the 'Clashing' of energies. The Vibratory Formula of the Middle Pillar will resonate throughout the entire sphere while the Lesser form of the same will contain the energies to the immediate surrounding of the practitioner.

1. Vibrate the Name Governing the Godform to be formulated above your head the number of times as are letters in the Name.

2. Bring the light down to the Solar Plexus projecting outwards before you in the form of a Rose Pink Ray.
3. Visualize a thick grey cloud of smoke before you.
4. Vibrate the name of the Godform the number of times as are letters in its name, visualizing it emerging from the Cloud of Smoke.
5. The God now formulated before thee, assume its form using the Sign of the Enterer.
6. Perform sign of Silence.

Note: Once the Ritual using the Godform is terminated simply step out of the form using the Sign of the Enterer and Sign of Silence. Perform L.B.R.P.



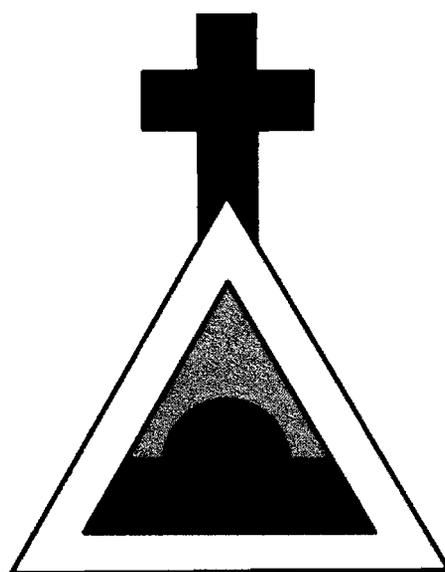
AROUERIS



ANUBIS OF THE EAST

Order of the G.D.

Invocation of HUA



Theoricus 2=9

Invocation of HUA

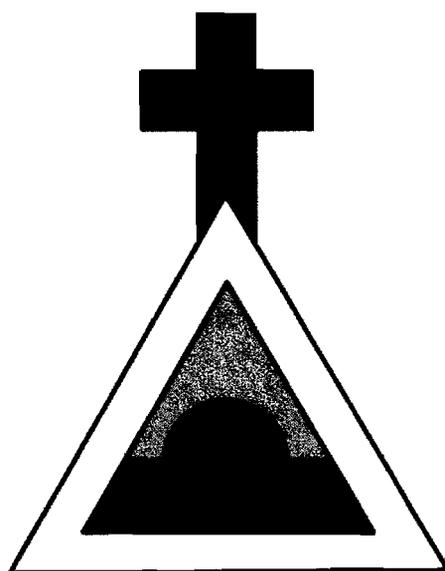
Before all workings of Divination, let the Student Invoke guidance from the Highest that the work may be interpreted with the Higher Mind and not the Lower. HUA is a title of the Higher Self for all who work for the Hidden Knowledge.

For this purpose the student should sit comfortably and focus on the Brilliance of the Kether Sphere above his head. Let him take a moment in the contemplation thereof. After a brief pause he is to allow the Divine White Brilliance to descend and seat itself in the Centre of the Tiphareth sphere. Uttering the words:

I invoke Thee HUA, the Great Angel who art set over the operations of this Secret Wisdom, to strengthen and establish me in my search for the Mysteries of the Divine Light. Increase my Spiritual perception and enable me to rise beyond that lower selfhood which is nothing unto that Highest Selfhood which is in God the Vast One.

Order of the G.D.

Gypsy Method of Tarot Divination



Theoricus 2=9

Gypsy Method of Tarot Divination

This mode of tarot Divination is the most suitable for rapidly obtaining an answer to a definite question.

The Diviner selects a card to represent the person or matter about which he inquires. This card is called the Significator, and should he wish to ascertain something in connection with himself, he takes the one which corresponds with his personal description.

- A Knight represents a man Forty years of age and upwards.
- A King represents any male under that age.
- A Queen is a woman over Forty years of age and upwards, who has children and is of mature appearance.
- A Princess is a woman under that age who has not had children.

The Four Court Cards:

- The Wands represent very fair people with yellow or auburn hair, fair complexion and blue eyes.
- The Cups show people with light brown or dull hair with grey or blue eyes.
- The Swords show people with hazel or grey eyes, dark brown hair and dull complexions.
- The Disks show people with very dark brown hair or black hair, dark eyes and sallow or swarthy complexions.

You can be guided on occasion by the known temperament of a person. One who is exceedingly dark may be energetic and would better be represented by a Sword card than a Disk. On the other hand a very fair subject who is indolent and lethargic should be referred to Cups in place of Wands. If it is a matter about which an inquiry is to be made, the Significator should be a Trump or small card which bears a relationship to the matter. Suppose that the question is "Will a lawsuit be necessary?" In this case, take the Trump card "Justice" as the Significator since it has reference to legal matters. But if the Question is "Shall I be successful in a lawsuit?" one of the Court Card representing yourself should be selected. Subsequently consecutive divinations can be performed to ascertain the course of the process itself, and its result to each parties concerned.

Having selected the Significator, place it on the table face upwards, then shuffle well and thoroughly the rest of the cards, cutting three times after each shuffle. Lastly, keeping the face of the cards downwards, turn up the top or front card of the pack and cross the Significator with it, and say:

1. This card covers him.

This card gives the influence which is affecting the person or matter of the enquiry generally, the atmosphere in which the Ether current moves. Turn up the second card and say:

2. This crosses him.

It shows the nature of the obstacle on the matter. If this is a favourable card, the opposing forces will not be serious, or it may indicate that something good in itself will be productive of good in this particular connection. Turn up the third card and say:

3. This crowns him.

It represents first, the Querents' aims or ideals in the matter. And second, the best that can be achieved under the circumstances but that which has not yet been made actuality. Turn up the fourth card, place it below the Significator and say:

4. This is beneath him.

It shows the foundation or basis of the matter, that which has already passed into actuality and which the Significator has made his own. Turn up the fifth card and say:

5. This is behind him.

It gives the influence that has just passed or is passing away. If the Significator is a Trump card, or a card that cannot be said to face either way, the diviner must decide before-hand which side of the Significator he will take as facing. Usually this fifth card is placed on the right hand side of the Significator, as it will be found that most of the Court cards are looking towards the left hand. Anyhow, if you decide to always adopt the plan it will be found satisfactory, only make a rule always to do so. Turn up the sixth card, place it on the side of the Significator is facing and say:

6. This is before him.

It shows the influence that is coming into action and will operate in the near future.

The next four cards are turned up in succession and placed in a line by the side of the others which are in the form of a cross.

7. This is himself.

This signifies the person himself or else the thing enquired about, and shows its position or attitude in the matter.

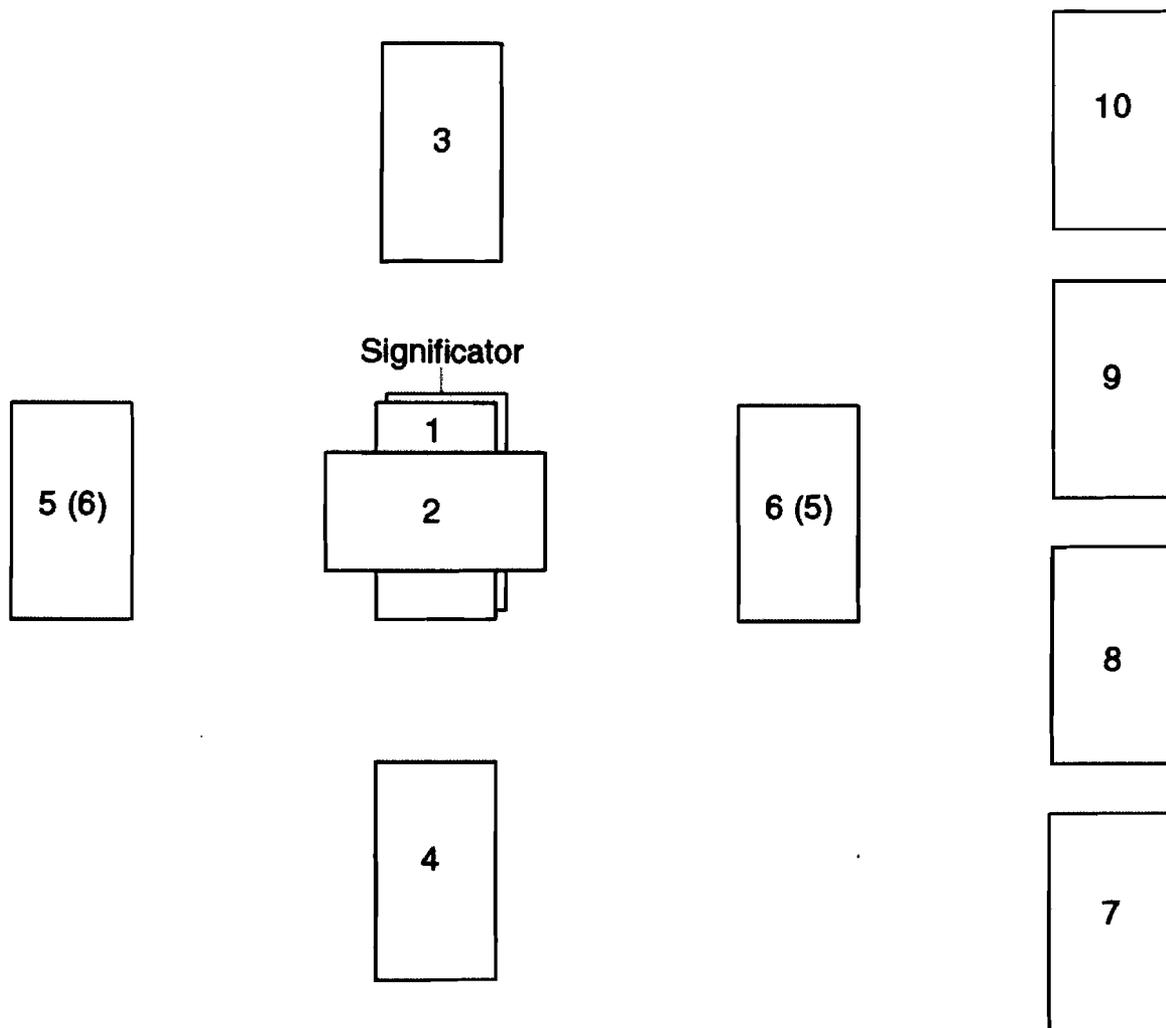
8. The eighth card represents his house.

This is his environment, and the tendencies at work there which have an effect on the matter, for instance, his position in life, the influence of immediate friends and so forth.

9. This card gives his hopes and fears in the matter.

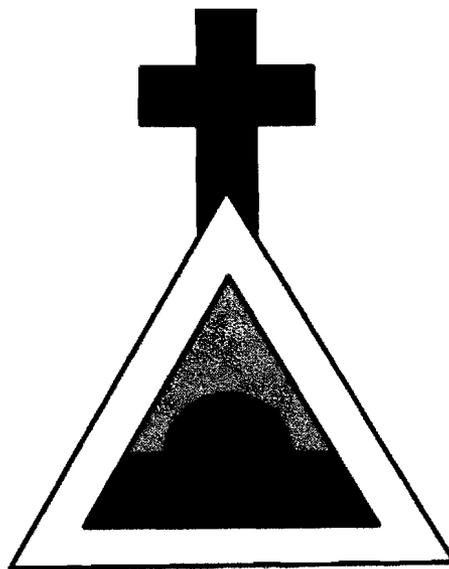
10. The 10th card is the final result.

Gypsy Tarot Divination Card Layout



Order of the O.D.

Clairvoyance. Descrying in the Spirit Vision



Theoricus 2=9

Clairvoyance. Descrying in the Spirit Vision

In order to obtain a clear idea of the relation of Man to the Universe, and to the spiritual planes, it is necessary to understand and perceive that the scheme of the Ten Sephiroth, and their symbolic representation as the Tree of Life is to be applied both to the Macrocosm and to the Microcosm; to the Celestial Heavens to Stars, Planets, the World, and to Man. One aspect of this assertion that has been recently pointed out to you, and has been demonstrated to you on the globe, is in reference to the scheme of Divination; you must further extend this idea when considering the rationale of Clairvoyance and must recognise a Sephirotic arrangement in the constitution of every Star, and if every atom, of Man and his principles.

We look above us into heaven, and see the Stars, and it is commonly supposed that we see the material globes, their Malkuth, but they are complex in constitution and we see but their luminous aura or atmospheres, containing the rest of the Sephiroth, etc., or a reflection of them.

Then as to ourselves, we must never forget our own complex Sephirotic symbolism, and that our bodies that we feed and clothe are but our Malkuth on its lowest plane, and that the higher nine Sephiroth hover around us in our auras, or atmosphere.

We pass through life affecting others, and being affected by others through these akashic envelopes that closely surround us— so that when we close the eyes of the body and senses upon the material world, we first apprehend by interior vision the essences of our own and contiguous natures. This perception of our own environment is a source of error to the beginner in Clairvoyance; for he believes himself to have gone away and to see elsewhere, and may be but among the confused images of his own aura.

An old name of Clairvoyance, in our ancient MSS was 'Skrying in the Spirit Vision'; becoming a 'Skryer' was not simply becoming a Seer but one who descries what he seeks. not only the impassive receiver of visions beyond control or definition.

When one stands in common life in the kingdom of Malkuth, there is but little confusion of sight, but when one voluntarily leaves the dead level of materialism and passes up the Path of Tau towards Yesod, then there is a confusion of lights; one comes within the scope of the crossing, and reflected, and coloured, rays of the Qesheth, the Rainbow of colours spread over the earth, and here then we require instruction and guidance to avoid confusion and folly. And yet this stage must be passed through—to go higher.

Our subject falls most conveniently into three heads, which are however, closely related, and the three forms or stages pass one into the other.

1. Clairvoyance. Descrying in the Spirit Vision.
2. Astral projection. Traveling in the Spirit Vision.
3. Rising in the Planes.

Begin with simple Clairvoyance, and then in Higher Grades we will pass to the other states.

To use the Symbol for Clairvoyance, place it before you, as on a table, place the hands beside it, or hold it up with both hands, then, with the utmost concentration, gaze at it, comprehend it, formulate its meaning and relations. When the mind is steady upon it: close the eyes and continue the meditation, and let the conception still remain before you, keep up the design, form, and colour in the akashic aura, as clearly as they appeared in material form to the outward seeing. Transfer the Vital effort from the optic nerve to the mental perception, or *thought seeing* as *distinct* from seeing with the eye; let one form of apprehension glide on with the other—produce the reality of the dream vision, by positive will in the waking state. All this will be only possible if the mind is steady, clear and undisturbed and the will powerful. It cannot lead to success if you are in an unsuitable state of anxiety, fear, indignation, trouble or anticipation. You must procure peace, solitude and leisure and you must banish all disturbing influences.

But, above all, never attempt these Magic Arts if there be any resentment in the mind, anger, or any evil passion; for if you do, the more you succeed, the greater will be the evil that will follow—for yourself.

With the condition favourable, the process may be continued, and this, by means of introducing into the Consciousness and by formulating into sound, the highest Divine Names connected therewith; this invocation produces and harmonizes currents of spiritual force in sympathy with your object. Then follow with the sacred names of Archangelic and Angelic import, producing them mentally, visually and by voice.

Then, maintaining your abstraction from your surroundings, and still concentrating upon the symbol and its correlated ideas, you are to seek a perception of a scene, panorama, or view of a place. This may also be brought on by a sense of tearing open, as a curtain is drawn aside and seeing the 'within' of the symbol before you. As the scene dawns upon you, particularize the details, and seek around for objects, and then for beings, entities and persons—attract their attention, call mentally to them by suitable titles and courtesies, and by proper and appropriate signs and symbols, such as the signs of the Grades, Pentagrams, etc. Test them by divine and angelic names, observing their attitude and responses thereto. Thus losing sight of the symbol, you see its inwardness, perceive things as in a mirror by Reflection. In this form of Descrying, note, that you see objects reversed, as to right and left, for which suitable allowance must be made. You project, in this process, part of your own nerve and spirit force upon the symbol, and by this you attract and attach to it more akashic force from the environment, hence the results obtained. If, instead of this Simple Spirit Vision, a ray of yourself is sent and actually goes to a place (astral projection) there is not necessarily the sense of reversal of objects.

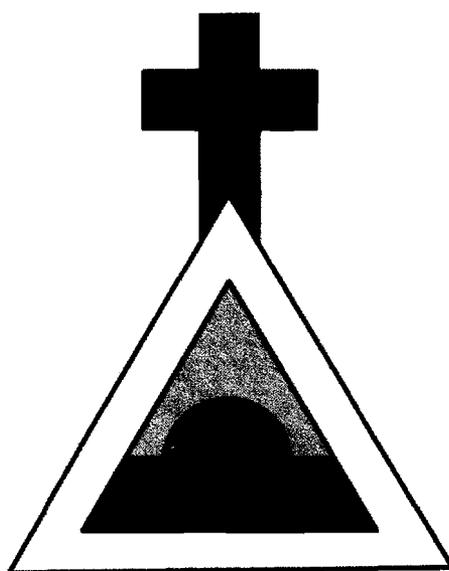
In using Symbols it is necessary to avoid Self hypnotisation, for this occurrence would dispose you to mediumship, and to be the playground of forces you must control, and not permit to control you. For this reason, partly, it is well not to have the Symbol too small. It is of advantage to pursue these researches with the aid of the presence before you of the four Magical Implements, and even to hold the one suitable to the investigation. If you enter upon the Spirit Vision without a Symbol you proceed by a mental symbol, imagined in the Astral Light: this is not a wise proceeding for learners because it opens the door to other Astral effects; you create a vortex, into which other astral influences are drawn and hence confusion and mischief may result.

The process of working by a small symbol placed upon the forehead, or elsewhere, is not wholly good; it is more liable to derange the Brain circulation and cause mental illusion and disturbance, headache, and nervous exhaustion than the first method.

In using symbols, placed before you—it is a useful addition to provide a large circular (or square) tablet, around which are placed Divine Names etc. related to the Elements, and to the cardinal points; then after arranging this duly, with respect to the compass, place your symbol upon and within this frame.

Order of the O.D.

Descrying of the Path of Tav



Theoricus 2=9

Descrying of the Path of Tav

In this Grade the Theoricus is expected to begin making usage of the Clairvoyant faculties which are inherent within himself. For this purpose the 32nd Path of Tav is most appropriate. The Letter Tav is to be drawn or painted on wood or cardboard at a size of 8.5" x 11" or more. The Divine Name, Archangel and Hebrew Name of the Planet should be inscribed around the Letter Tav. All names, letters, and symbols should be in black and the background White.

"The Thirty-second Path of the Sepher Yetzirah which answereth unto the Letter Tau is called the Administrative Intelligence and it is so called because it directeth and associateth in all their operations the Seven Planets, even all of them in their own due courses. To it therefore, is attributed the due knowledge of the Seven abodes of Assiah, the Material World, which are symbolized in the Apocalypse by the Seven Churches. It refers to the Universe as composed of the Four elements; to the Kerubim; to the Qlipoth, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative worlds, Assiah and Yetzirah, and necessarily passes through the Astral Plane, the abode of the elementals, the Qlipoth, and the Shells of the Dead. It is the rending of the Veil of the Tabernacle whereon the Kerubim and the Palm Trees were depicted; it is the passing of the Gate of Eden."

יהוה אלהים

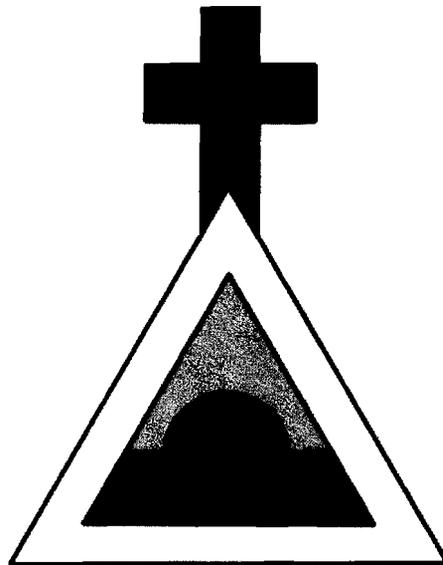
ת

שבתאי

צפקיאל

Order of the O.D.

Communion with the Archangel רפאל



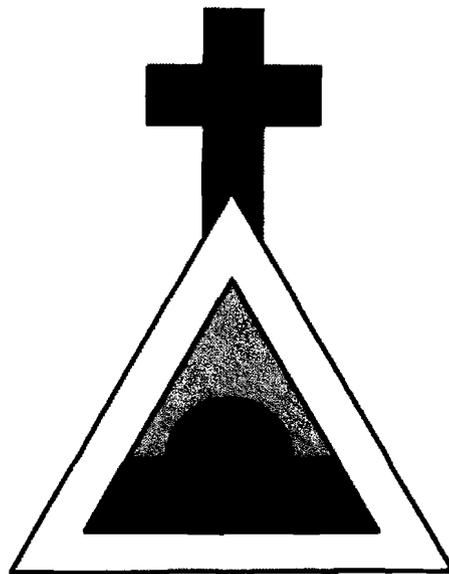
Theoricus 2=9

Communion with the Archangel רפאל

1. It may be of great advantage while a novice to take a ritual cleansing bath. Simply add a few drops of essential oil or a handful of salt to your bath water. This will not only cleanse you physically and spiritually, but it will also aid you to elevate your mind and to reach the state necessary for conversing with the archetypes.
2. Returning to your ritual working area, either standing or sitting, briefly perform the Relaxation Ritual.
3. Perform the entire Lesser Invoking Ritual of the Pentagram of Air. Stand in one place, pivot clockwise and bow to each of the other Archangels, Fire, Water, then Earth. Now go to the East where the Archangel Raphael stands in your visualization. Make the grade sign of Theoricus. Usually he will respond by making the sign in return.
4. With your eyes closed, visualize as clearly as possible all the details of Raphael. The colours he may be wearing, the clothes, the background, etc., but most importantly try to feel his presence. Keep in mind that the usual colour of this archetype is mainly black.
5. Once you have your visualization established, let go of your reasoning. Merely be receptive; feel and allow your heart with your astral eyes to be your only senses. Listen with your feelings to any words, inspirations or emotions that he may be communicating to you. You may stay in this state for as long as you wish.
6. You may end the ritual here, simply thanking him for coming into your presence. Finish off by giving the Theoricus Grade Sign and performing the LBRP.

Order of the G.D.

Theoricus Astral Temple.
Microcosmic Yesod.



Theoricus 2=9

Theoricus Astral Temple. Microcosmic Yesod.

יסוד literally means foundation. It deals with the astral light. It is the store-house of images. It is the cyclic energies underlying matter. We have the beams of energy of חסד and גבורה both meeting in יסוד. Of course, the Queen scale of color for חסד is blue and for גבורה it is scarlet. Thus, we have a deep violet purple or puce in יסוד. Also, the sphere of operation is that of Levanah, the Lunar beam. With the Lunar beam comes flux and reflux, change, increase and decrease. In יסוד, the Divine name is Shaddai El Chai, the Archangel is Gabriel, the Prince of Change and Alterations, and the Choir of Angels is the Kerubim.

We find very specialized energies in יסוד, directly underlying the material world. These energies can be manipulated in various forms and in many ways, through meditation and other practices in what we call magic. As the Emerald Tablets states, "The things that are above are a reflection of the things that are below." So, as we create in the astral of יסוד we manifest in the physical of מלכות.

We refer to these currents of energy as astral light or Akashic fluid. Because יסוד is so close to the physical presence of מלכות, all of us on this Earth from time to time feel the presence of astral light, though many of us dismiss it. This astral light may be felt as an overall tingling sensation, or as a pervasive warmth that seems to cover the entire body. Many times this results from heavy, prolonged prayer, or even from sexual stimulation. Mystics, of course, know that this feeling or this astral light can be intensified and actually moved to various parts of the body at will.

This force oftentimes as stated is very sexual. If we look at where יסוד fits on the physical body, it fits over the reproductive organs of the body. Mystics have often said, in general terms, that God is sex. The records of the static union with God by various mystics at different times in history point to this revelation. When this astral light of יסוד, the sexual forces, are directly and consciously circulated throughout the body as in the Qabalistic ritual of the Middle Pillar, we find that the effects can many times be dizzying and overwhelming. It is not uncommon for beginners to literally pass out from this energy.

Each of us has an astral body, which leaves the physical body generally during sleep or long unconscious periods. This can consciously be projected very specifically and at will by the Adept. This body is formed of astral light. The energy of this astral light in the East is called Kundalini, often referred to as the serpent. It is called by Qabalists the coiled serpent in יסוד. One particular and perhaps interesting aspect of the simple symbolism of the serpent is that it moves by undulation. This is very similar to the astral light that seems to move and weave itself back and forth. Of course, this pulsation or expansion of astral light and then decrease of astral light as through undulation can be directly attributed to the Moon's influence over it. That is why the planet of the Moon is attributed to the sephira of יסוד. The ancients determined that the Moon is in fact a planet and as it waxes and wanes it controls the motion of the tides and, of course, from the term Luna we have the word lunatic, which seems to be connected to strange behavior on a full Moon. So, on one hand we often conceptualize the Moon as belonging to that of the insane, but, on the other hand, the Moon belonging to lovers, with midnight walks on a

dark beach, under a starry night and a full Moon. The Moon is both the Wiccan goddess Hecate in her Darkness, and Diana the Moon goddess in her brightness.

Both **בינה** and **יסוד** suggest some kind of control over waters. However, all the sephiroth of the Middle Pillar are the element of Air. It is Air that moves the Water. **בינה** is the Great Sea and Isis Mighty Mother. So **בינה** is the universal unconsciousness and it is from **בינה** that all forms ultimately develop. We could say that **בינה** is the will to form. However, **יסוד** is more of a storehouse of formal images, images that have been formed and lie directly behind our conscious experience.

So, at the lowest level, **יסוד** is the astral world and the realm of images. It contains kind of an astral record which is both a combination of the history of the races and a kind of individual mental thought of each man. The images then that we find in **יסוד** are exciting, beautiful and fabulous. They are extremely seductive. However, they can also be hideous and frightening. In essence they are the dreams, longings and fears of humanity. They have existed since the beginning of time. **יסוד** is a great, huge body of water on which every little thought that has existed in mankind floats. **יסוד** is elusive and the astral plane has a warning to all who seek to improve their astral ability; *it seeks to deceive*. Let us remember that the Moon itself has no light of its own. It is a mere reflection of the Sun.

יסוד can only reflect the light of Christ, Osiris, Buddha, center of **תפארת**, the Logos, the Light of the world. This reflection of light found in **יסוד** is of great importance, especially for the developing magician in the Hermetic Order of the G.D. , for at this stage of development we cannot look directly into the Sun. The lower astral plane is also called Maya, or illusion. The powers that exist in the astral plane many times are excited to create false images for us and let us believe whatever amuses us. Through this giant storehouse of thought and images they will provide visions of the most absurd notions, while at the same time they will be inflating our egos. This is very dangerous and it is a common result of working in the astral plane on this level.

A good and formal understanding of this cosmic tide, so to speak, under the influences of Levanah can confer power. You see, the true Adept really understands the motions of this astral light and how it fluxes and also how it deceives. They see behind the flux within their own life. They see behind the deception of their own thoughts. They move beyond the deception, beyond the fluctuation, and eventually find themselves standing in the pure glowing light of **תפארת**.

The symbols of **יסוד** are the sandals and perfumes, both relating to practical magic. Thus, we have the consecrated sandals worn by the one who stands within the mystic circle. It is in this mystic circle that we have a neutral ground, and if you will, holy ground or sacred ground. Thus, we need consecrated sandals to walk on it, and that is the energy of the Earth below and the Sun above. **יסוד** then is the intermediary between **מלכות** below and **תפארת** above, kind of a two-sided mirror. Perfumes would suggest that it has etheric qualities. We know that incense floats through the air of the Holy Temple and subtly affects the minds of all who participate, for by images are all powers awakened and reawakened. The perfumes, incenses and scents are fleeting and illusionary which is, in fact, the nature of **יסוד**. The nines of the Tarot cards are attributed to **יסוד** and should be looked at by the Theoricus at least briefly. Of course, more information will be given on that in a future grade.

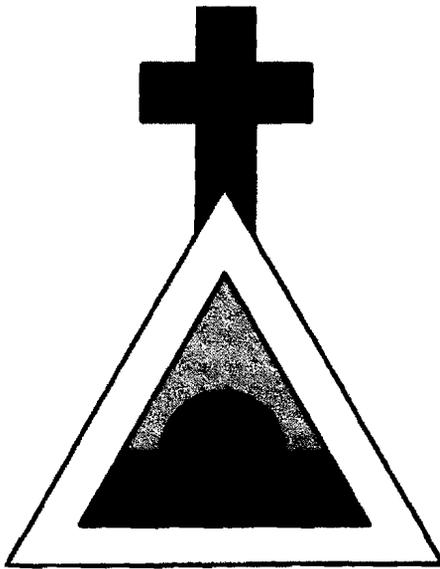
Some additional correspondences for the sephira of **יסוד**. The translation as stated earlier is foundation, the queen scale of color is violet, the Archangel is Gabriel. One of the scents that

might be burnt or utilized while you are meditating and working on establishing contact in יסוד is the scent of jasmine. The chakra is the root chakra which is actually the base of the spine. The body part is the genitals. The metal is silver. The stone is quartz. So, in pathworking יסוד we will probably want a lot of quartz-types of images, perhaps an altar of quartz or even a temple of quartz. The creature is the elephant. The tools as mentioned earlier are perfumes or scent, and sandals. The plant is comfrey.

I will strictly warn you utilizing whatever fear tactics are necessary, that יסוד is the sephirah of the astral light as pointed out earlier, kind of a collective storehouse of images, and as such it seeks to deceive the aspirant as well as to help enlighten. I would seriously advise all students of the Hermetic Order of the G.D. to exercise strong banishing after working any energy in יסוד, and to keep a very close diary of all revelations and inspirations that come from יסוד. Remember to test all things for Light using the Banner of the East, the Banner of the West, the pentagram, and of course the Divine name Shaddai El Chai. Do not immediately come out of יסוד and embark on a whole new lifestyle after doing so. Any change within consciousness or lifestyle should be done only after an extended period of thought and extended trips into יסוד. Everything should be tested thoroughly. One of the dangers is that people will work יסוד once or twice and immediately change their name, their hair color, their identity, and everything else because they are working from some kind of astral inspiration. That is not necessary for your growth.

Order of the G.D.

The Dagger for Air



Theoricus 2=9

The Dagger for Air

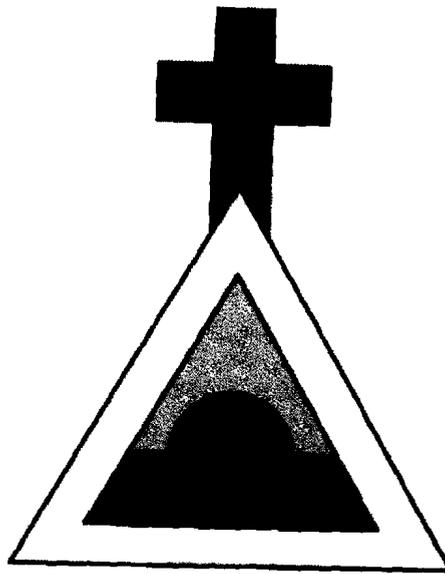
Any convenient dagger or knife or sword may be adapted to this use, the shorter the better. The hilt, pommel and guard are to be coloured a bright pure yellow.

When using the Air Dagger in ceremonial work, it may be held in the usual way of a dagger -- or as a knife.

It is to be used in all works of an Airy nature and under the presidency of VAU and the Sword of the Tarot.

Order of the O.D.

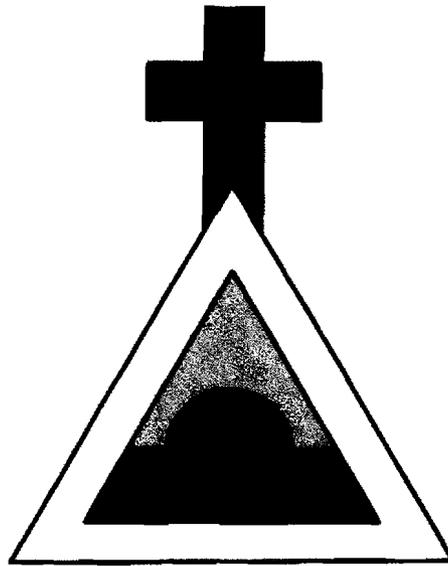
Four-Handed Elemental Chess : The Ritual



Theoricus 2=9

Order of the G.D.

Notice to Theorici



Theoricus 2=9

Notice to Theorici

***Requirements for Advancement**

Theory

- Basic Understanding of all documents of the Theoretical Section of Knowledge Lecture Three
- Memorization of all diagrams and attributions

Mandatory Reading

- *Sefer Yetzirah* by Aryeh Kaplan
- *Aesch Mezareph* Translated by William W. Wescott

Recommended Reading

- *Meditations on the Tarot* by Anonymous Writer
- *Book of Ezekiel (Old Testament)*
- *The Astrologer's Handbook* by Frances Sakoian & Louis S. Acker
- *Do it Yourself Astrology* by Lyn Birkbeck
- *Triumphal Chariot of Antimony* by Basil Valentine
- *The Book of Enoch (1 Enoch)* : Translated by R.H. Charles
- *Three Books of Occult Philosophy* by Henry Cornelius Agrippa
- *The Seven Habits of Highly Effective People* by Stephen Covey
- *The Secret of the Golden Flower* by Richard Wilhelm and Carl G. Jung
- *The Gods of the Egyptians Vol. I & II* by Wallis Budge

Ritual

- Competence with all Rituals and Meditations of the Practical Section of Knowledge Lecture Three
- Three Skryings of Tav with written Results

Magical Implements

- Air Dagger must be constructed in line with traditional colours and symbolism.

Four-Handed Elemental Chess

- Basic understanding of the Chess rules and strategies of the Air of Earth Permutation

Attendance

- Attendance to Five 2=9 Classes

**Recommended Ritual Practice throughout the Grade

Method	Minimum	Maximum	Recommended
Grade Sign	4x / Day	Unlimited	4x / Day
Meditation Three	1x / Day	Unlimited	1x / Day
Adorations of 32 nd Path	1x / Day	1x / Day	1x / Day
L.I.R.P. of Air	1x / Week	3x / Week	1x / Week
L.B.R.P. of Air	1x / Week	3x / Week	1x / Week
Vibratory M.P. Shaddai	1x / Week	3x / Week	1x / Week
Skrying Tav	1x / Month	1x / Week	1x / 2 Weeks
Godforms	1x / Week	3x / Week	1x / Week
Tarot Divination	1x / Week	Unlimited	1x / Week
Communion with Raphael	1x / Week	3x / Week	1x / Week
2=9 Astral Temple	1x / Month	1x / Week	1x / 2 Weeks

*** These requirements for advancement apply only to the current grade, thus a member in a further grade will not have to update these changes to advance further and that until the grade of 4=7, at which point all grade requirements apply and add up for advancement to the Portal Grade.**

**** This Section does not affect grade advancements, rather it is simply a recommended healthy approach to regular ceremonial practice.**