

## LESSON 174

## THE MAGICAL SWORD

## SYMBOLGY

The sword represents the forces of the central pillar of equilibrium applied to Malkuth as its base and to Kether at its tip. The sword is coloured in the red of Geburah in the Queen Scale (pommel, hilt and guard) and represents the fiery forces of this Sefhira in its framework of operation. Its structure and operation are based on Kabbalistic concepts relating to a balanced disposition. In other words its shape is evenly balanced to allow the Kabbalistically guided energies to use it as a conductor for their particular vibratory patterns to filter through.

The pommel of the sword relates to Malkuth and shows the material plane, which gives the wielder stability to direct the subtle forces in almost any direction from the plane of Assiah. The hilt represents the forces of Yesod which though airy in nature relate to the transmutation from Assiah to Yetzirah. Since air is spiritus in latin it is also strongly linked with the Hebrew letter Shin (which has a numerical value of 300) and RUCH ALHIM which is analogous to Tiphareth and is the base instigator or the initial impetus of the force of the sword. The two spheres situated between the two lunar crescents relate to both Hod and Netzach, and stand for fire and water in a balanced position which is held in check through the earthy nature of the pommel, which forms an equilateral triangle to Malkuth with the airy force of the hilt being the transmitter of the spiritual essence between them.

The two lunar crescents also relate to the Sefhira of Tiphareth, and though they are airy in nature like the hilt below them they also show the living symbol of the veil of Paroketh which separates the four elements of man from the spirit of the upper Tree which is shown by the blade. The edge of the sword shows the cutting martial constancy of Geburah while the flat of the blade shows the mercy of Chesed. Each is so balanced that they exist in equilibrium. The tip of the sword relates to the Supernals of the Tree which is nearly invisible to the naked eye and is the real power of the sword, it is through this that the Adept can create or destroy. On the hilt, pommel and guard there are five pentagrams, each in a circle with the tips pointing towards the hilt (save the one on the hilt itself which points in the direction of the blade), this relates to the five sided

figures of Geburah. The tips of these pentagrams focus towards the closed hand which is held through its airy nature and shows the consolidation of the balanced forces of the Sephiroth, while the pentagram on the hilt directs the power through the veil of crescents up the central shaft of the blade.

#### RITUAL USE OF THE SWORD

When the magical sword is being carried in ritual it is always done with the outside or left hand during circumambulations and then held in the right during reverse circumambulations with the blade in the upright position for the entire duration of the ceremony, unless otherwise specified. The edge of the sword is also slightly turned out, which exposes the martial powers of Geburah to any force that tries to prevent or interfere with the ceremony. It also has the effect of centralising any force on the altar as well for once summoned by the sword any spiritual being is unable to escape until you have commanded a service of it.

During ritual the sword is never pointed downwards unless it is for a specific purpose, as the downward pointing sword can act as a sign of capitulation by the adept to the very force he or she is trying to command. The actual point of the sword is rarely used unless an entity disobeys your command, and with a sword in your hands it is a command, but it is held there only for an instant as a warning. This will not hurt or injure an entity but if the point of the sword remains in the direction of the creature it will give torment to it. The point of the sword, if correctly utilised can also destroy an entity and this is something that must never happen unless in an extreme case (like possession and when a human life is at stake). Generally the flat of the blade will be sufficient for a spirit to obey you and the edge can be then utilised, if it does not, then and only then the use of the tip for no more than a few seconds. The Banishing Ritual of the Pentagram is one instance where the point is permissible because it acts in clearing blind forces, the point can be used in invoking pentagrams (and hexagrams also) because the forces here are commanded to appear and the point of the sword does not injure them in these ritual instances.

The simplest way to describe the functions of the sword is that its power is instigated in Tiphareth through Ruach and Will, while the Kabbalistic nature of its construction shows where it is used (type of ritual) and its Geburah framework dictates how it is used.

### AURIC MANIPULATION AND THE SWORD

During ritual the main impetus that powers or charges the sword is the auric magnetic vibration of the adept. If one is directing the sword through an action of Venus then the adept extends this part of his aura through the tip of the sword. This is done simply by using the method described in the 'Art of True Healing' by bringing the green ray into function.

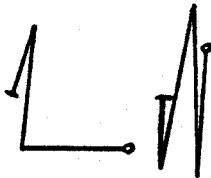
In order to correctly bring the green ray of Venus and Netzach into operation in sufficient quantities the adept must first link the Ruach and the Nephesh together so that the deeper recesses of the self are contacted. The wielder of the sword is man and his Ruach must direct the higher forces through the material channel, this is accomplished by the use of the Formula of the Divine White Brilliance (The LVX signs of the 5=6 grade). The most important rule of the sword is that the energy it emits always comes by way of Kether, the Crown, to Tiphareth then through the auric sphere and finally through the sword itself. This force is then boosted by the already impregnated forces of Geburah and Mars which give the authority of command and respect which terrifies the entities in the astral who are threatened with it.

### INSTRUCTIONS FOR PAINTING THE SWORD

The following names and sigils are to be painted on the hilt and guard of the sword in the gold of Tiphareth which symbolises the presence of the Ruach through the sword.

#### SEPHIROTIC FORCES

ELOHIM GIBOR  
(DIVINE NAME)



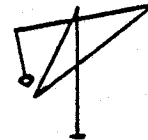
KAMAEL  
(ARCH ANGEL)



SERAPHIM  
(CHOIR OF ANGELS)



## PLANETARY FORCES

MADIM  
(NAME)ZAMAEI  
(ANGEL)GRAPHIEL  
(INTELLIGENCE)BARTZABEL  
(SPIRIT)

PENTAGRAM



## MOTTO

The magical motto is the code by which the aspiring adept hopes to live by and tradition has it that these were in Latin, though in recent years some temple members have chosen to have them in English. These mottos were usually chosen for the 5=6 grade. Apart from a motto an adept always had a magical name which was never known by others other than the adept in question, and some members have chosen to put these on their swords and elemental weapons with or instead of the motto.

Note: In Golden Dawn, and later in the Stella Matutina Temples, samples of elemental weapons were always shown to the newly admitted Adeptus Minor so they could gauge the exact size and shape of the implements. However, as to what names were inscribed on them was usually up to the individual to decide. Some put every conceivable name possible while others settled for a only a few key names. In recent years many have used the Enochian names as well as the Kabbalistic ones but this is entirely left to the discretion of Adeptus Minor. The examples of names and sigils are guides to use if the student wishes to utilise them.

