

LESSON 175

THE MAGICAL FIRE WAND

SYMBOLOLOGY

The wand when correctly placed on the Tree of Life encompasses all the Sephiroth and in this instance including Daath. The base of the wand (the first knot or circle) is from Malkuth and shows the material base from which the central magnetised rod protrudes through and this is the lightning flash which carries the energy of the invoked force up to the cone on the top of the wand. The next golden ring represents the airy force of Yesod which captures the force from Malkuth then merges it with those of Hod and Netzach, which is symbolised between the second and third band. These forces are united here and the fire/water combination carries the vital energy through by its airy nature through to the third band of Tiphareth which represents the veil. The next grip position between the third and fourth band shows Geburah and Chesed united which takes one through to Daath as the final golden band. From this position the large cone (shaped like a huge Yod) has three Yods enscribed on it. Though representing the supernals of the Tree it also relates to the legend of the sons of Adam.

Mathers says 'The three Yods showeth the forces of the sons of Adam which signifieth the forces of Cain and Abel; these representeth the forces of strength and mildness while the central Yod showeth the forces of Seth the third son of Adam who was not challenged by the flaming sword of the Kerubim when he entered earthly Paradise and held the seed of magical power.'

The part of the Kabbalistic soul that powers the forces through the Nephesh is the Chiah. This relates to the modern psychological concept of the Animus which is analogous to Chokmah. The Animus is of course the masculine essence of the psyche and relates to the will or thinking function. The will is of course our 'rationale' and brings out the fiery essence of self which is our base drive and provides the power to generate energy into a project. By using the wand we in fact tap into this power and most important of all we direct to a desired end.

The Staff of the wand should be made of wood, rounded and smooth and perforated from end to end. Within it should be placed a magnetised steel rod, just so long as to project 1/16th of an inch beyond each end of the wood. It is often convenient to form

the wand with cane, which has a natural hollow through it. If of cane, there should be three natural lengths according to the knots, so that these knots may be placed similarly to the manner in the figure which is such as a turner would produce. The maximum length* is about 18 inches and care should be taken that the magnetised steel should be a strong one. One end of the wooden rod should be cone shaped (one may use plastic wood to develop this). The north end of the magnet, known by its repelling the so called North Pole of a compass needle, should be placed at the end of the wand which is plain.

The whole is coloured flame scarlet, and divided into three parts by yellow bands. The cone shaped end has also painted upon its red surface three wavy flame shape Yods as ornaments: they are painted in bright yellow.

THE WAND IN RITUAL

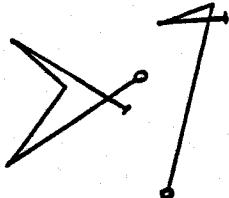
The wand in ritual is possibly the most used of all the elemental weapons. Its prime function is in works of invocation such as the invoking rituals of the Hexagram and Pentagram. As a weapon, the wand is a type of seed or advance guard. The magnetic steel rod going through its center is polarised not only by the adepts aura but by the magical current of the force invoked. Though a powerful weapon, the maximum use of the wand is only for invocation, not evocation. The three Yods on the cone of the wand centralise the energy through the magnetised rod which results in a three pronged ray which in turn stabilises the fiery elemental ray.

During any type of invocation with the wand, as in the Hexagram Ritual, the central grip is the one to use for this relates to the forces of the Ruach, though it is still directed through the Chiah. In the elemental Pentagram Rituals the lower grip is used which is through the Nephesh (also directed through the Chiah) which relates to the elemental forces being utilised. When blind sigils such as the cross and circle are traced with the wand this also is held by the lowest grip position. In works of astral projection (not including those where Hexagram rituals are used) the adept will hold the wand by the top grip with the cone of the wand directed towards his or her head.

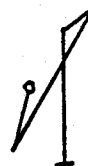
* The original length of the Golden dawn wands were about 7 to 9 inches and very difficult to use in ritual.

SIGILS OF THE WAND

GOD NAME- YHVH TZABOOTE



ARCHANGEL- MICHAEL



ANGEL- ARAL



RULER- SERAPH



CARDINAL POINT- DAROM



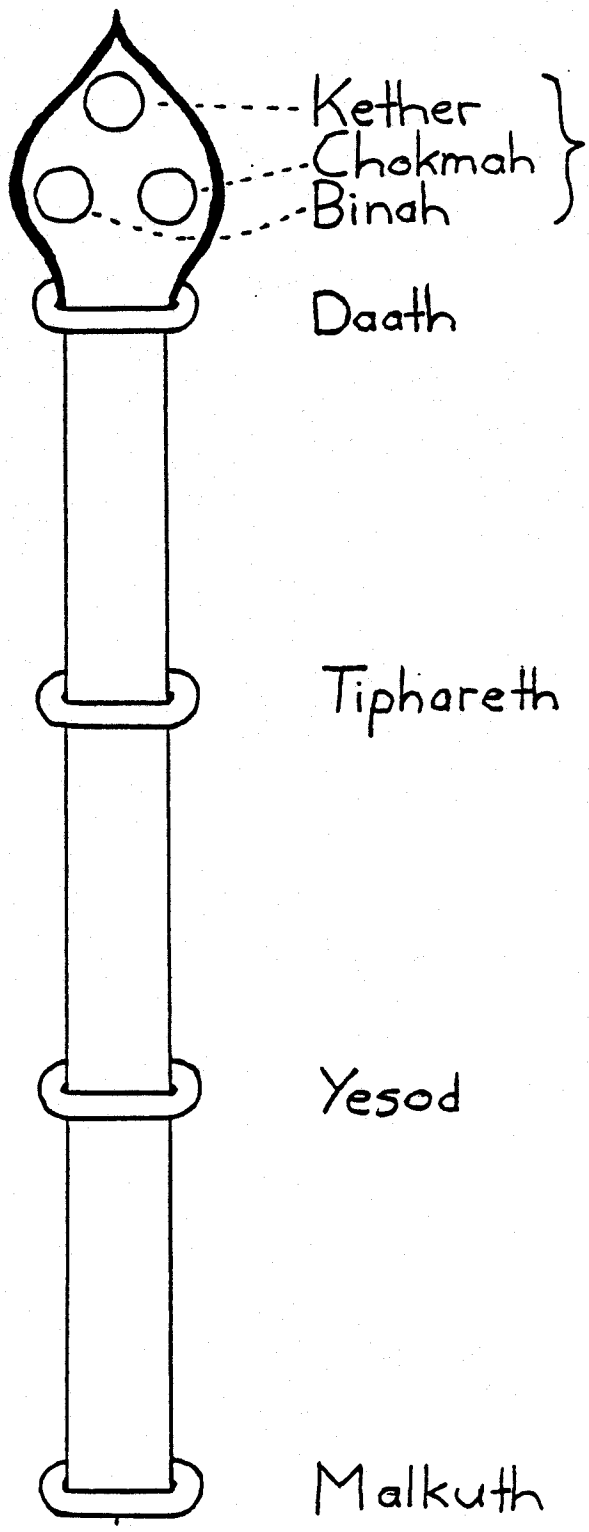
RIVER- PILSON



ELEMENT- AESCH



MOTTO



Kether
Chokmah
Binah

Daath

Tiphareth

Yesod

Malkuth