

LESSON 176

THE MAGICAL CUP

SYMBOLOLOGY

The cup, when placed on the Tree of Life in balanced disposition encompasses nine of the ten Sephiroth (excluding Kether). Its base is made like the triangle of fire and encompasses the Sephiroth of Malkuth and part of Yesod. This shows the stability of Earth lightened (by Air) so that the shape of the base has the influence of the Agni (Tejas) tattva which gives a rising motion. The middle stage of the cup encompasses Yesod, Hod, Netzach and Tiphareth which relates to the elements below the veil and the overall element of Air. The top and final portion of the cup covers Tiphareth, Geburah, Chesed, Binah and Chokmah. Though Kether is excluded it is symbolic of the quintessence that is to be placed in the cup.

The interaction of the tattvic elemental shapes are multifaceted and shows the transformation of energy through heat, which together with Air form the gaseous vapours which condense into water. All energy focussed through the cup must be receptive and as such must be converted to a like nature (magnetic state) hence the use of Fire, Air and Water tattvic symbology which produce these elemental effects.

The eight petalled lotus painted on the receptacle of the cup relates to the watery symbology of Hod, the eighth Sephira which alludes to the Octagon. Of this type of geometric symbolism Mathers says "The 'Gon signifieth dispersion, distribution and radiation of a force; ...the 'Gon initiateth the whirl". This shows the astral whirl initiating in the cup and pulling in the hierarchy that it is in empathy with through the octagon which also disperses these currents into the initiators aura.

In modern psychological terms the cup represents the Anima, the feminine part of ones nature which is symbolised by water related associations. This is of course the Neshamah (when relating to the the Order as a group Soul is considered), that part of the Kabbalistic soul which most associated to Binah the third Sephira and the counterpart of Hod in the tree above the abyss (hence the 3=8 numerology associated to the water grade of Practicus). The Anima is part of our nature which is extremely open to suggestiveness. It is needed as part of the magicians framework to make him or her more flexible in their ritual workings. One can, through the symbol of the cup, get in touch

with ones innermost feelings and as such also represents mans interior, it is sometimes called 'the vessel of reconciliation' (of the self).

By carefully utilising the symbology of the cup the magician can find a tool to hit the inner emotional side of his or her nature, but more important than this one can, through the cup, bring out and direct this vast reservoir of feelings to the desired end.

Any type of glass or silver cup can be adapted for this use. The bowl should be somewhat the shape of a crocus flower, and must show eight blue petals. On these the correct names and sigils are to be painted in the complementary colour (orange).

RITUAL USE OF THE CUP

The cup, being analogous to water, forces a receptive link to the operator's aura and to the forces that one aligns oneself to. The key word associated to cup use is 'receptivity' and is in fact exactly that tool to establish such a rapport. Through the faculty of communication (the 8th Sephira) the cup actually attracts the astral forces to oneself. Attraction with a cup is different from invoking, for attracting brings in an empathy with the spiritual hierarchies where invoking involves command. The cup attracts willing forces which once gathered are then invoked through another medium (though there are exceptions to this rule). The mere presence of a cup during ritual, even without active use, will attract certain forces to it.

Because of its extreme passive influence the cup is rarely used as an active weapon in ritual, the exception being when all the other elemental weapons are present when it is then needed to balance up the magnetic vibrations of the dagger, wand and pentacle. A good example of this is the Watchtower Ceremony (to be discussed in later lessons). Generally though in ritual the cup is used to purify with water, and establishing a link to the water element by tracing an empathic sigil or sign in the air in front of or above the desired object, either to draw power from or project power into.

If one wanted to call on an angelic hierarchy the usual method of establishing an auric link with the force that one wishes to be helped by is through the medium of a sigil or sign. Passive moves such as tracing a cross in a circle in the air will establish the necessary rapport. This draws out the spiritual energy from the force and lets it impregnate your aura. Another example of this is to simply hold up the cup and let it open up the sympathetic aspects of the self within.

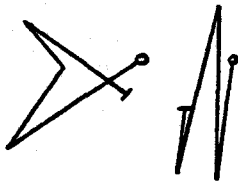
Yet another use of the cup is to hold ritual wine which symbolises sacrificial blood. In this instance the simple act of drinking the wine will also open up the deep auric vibrations in empathy with the ritual, for this is the crowning point of the actions of the cup, to drink from its essence.

In ritual there are three cups. The first is to purify with water while the second one is used with the wine while the third one is the elemental ritual cup (described in this lesson) used to attract the forces. However one can use the same cup for all three functions if the need arises. In matters of exorcism for example one uses ones own elemental cup for purification. In all elemental weapons the actions are through the Nephesh though they are guided by different associations. Also when working with wine one can use the elemental cup or special one designed for this purpose, though strictly speaking a separate cup would be best, but there is no hard and fast rule. Wiccan craft for example use the elemental cup for just such a purpose and does so quite effectively. However wine being sacrificial, one would associate it to Tiphareth and thus to the Ruach. Works of invocation with the cup such as the Hexagram or Pentagram rituals also are associated more to Tiphareth than below it. Whatever the etheric stimuli the cup still works fundamentally the same no matter what area one is working through.

INSCRIPTIONS TO BE DRAWN ON THE EIGHT LEAVES OF THE CUP

DIVINE NAME -ELOHIM TZABAOth

ARCHANGEL - GABRIEL



ANGEL - TALIAHAD

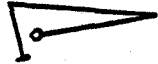
RULER - THARSIS

RIVER - GIHON



CARDINAL POINT- MAARAB

ELEMENTAL NAME - MAYIM



MOTTO -

