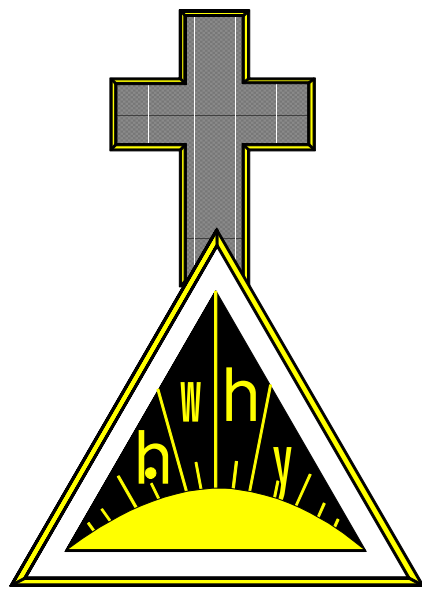


The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**ESTABLISHING A TEMPLE
IN MALKUTH**



ZELATOR 1=10

t̄wkl̄m means "kingdom" and refers to the Earth on which we walk. It is the Bride of the Microprosopus. The symbols are the altar of the double cube, the Equal Armed Cross, the Mystic Circle, the Triangle of the Art, and it is the final of the Tetragrammaton. The colors are citrine, olive, russet and black. If you take the three colors of j̄xn̄, d̄wh̄ and d̄wsȳ, there appear three colors in t̄wkl̄m, together with the fourth, which is the synthesis. Thus, we see the orange tawny of d̄wh̄, the greenish nature of j̄xn̄, the citrine color from the orange tawny of d̄wh̄ mingled with the puce of d̄wsȳ. There is another color called russet brown or russet, gleaming with a hidden fire from underneath. Then, if we mixed the green of j̄nx̄ with the puce of d̄wsȳ, we find another darkening green color, olive, rich and glowing. The synthesis of all these is a blackness which borders on the Qliphoth. These are the colors of the sephira t̄wkl̄m in their Queen scale color. In t̄wkl̄m, Adonai ha Aretz is God, the Lord and King, ruling over the kingdom and empire which is the visible material Universe. Cholem Yesodeth, the breaker of foundations, or Olam Yesodeth, the world of the elements, is the name of the sphere of operation of t̄wkl̄m. It is from these elements that all things are formed. Its Archangel is Sandalphon, the Prince of Prayer. However, others have also attributed, Metatron and Nephesh ha Assiah, the Soul of the Reconciler for the Earth. The order of angels is the Kerubim, symbolic of the elements. Thus, we see that t̄wkl̄m in many ways is the most sophisticated and complicated sephira among all the sephiroth, r̄tk̄ being the simplest. Yet as we research the Emerald Tablet, we see "As above so below", so we appreciate that r̄tk̄ is in t̄wkl̄m and t̄wkl̄m is in r̄tk̄. Ultimately, according to the Qabalah, God is in everything from the smallest insect to the dirt on which we walk. All things are infused with Divine nature. The separation between the created and the creator is an artificial separation of perception and of the mind. God is man, man is God. It could be said that collectively we are God, and we are God individually. We are part, yet we are whole. This perceived separation is a result of the Qabalistic doctrine called the Fall. In the Great Work, the purpose of the Hermetic Order of the Golden Dawn is the returning to the Godhead, back to the recognition that, "All is one, and one is all." Thus, our path begins symbolically in all pathworking experiences, no matter where we work, in t̄wkl̄m.

Sadly, over the centuries many religious groups and religions have taught that the material world and the physical body are evil. This is a point of view that is counter productive. On the other hand, the Qabalah teaches that the body is the temple of the Holy Spirit, and unless we learn the lessons found in t̄wkl̄m, the physical world, there can be no lasting progress beyond. Our first lesson comes from people in our lives, from our mother, father, relatives, work associates, etc.. We must learn to function effectively, efficiently, and in cooperation with others around us on a material level on a daily basis if we are to progress onward as well as inward. It is unlikely we are able to function effectively in a more refined spiritual nature unless we can first accomplish this. This should be a part of our pathworking task and part of the reason why we need to establish a temple in t̄wkl̄m.

We must remember that all magical operations, all divinations, invocations, meditations, etc. must begin with an affirmation of stability. We must first be grounded before we begin invoking Divine Light. In this grounding process, without having both

feet planted on the holy ground of $\text{t\textbackslash k l m}$, we cannot realize that the physical world, the body, is all part of the spiritual world as well as a part of God himself. Without this realization, we run a serious risk of pathological confusion. It is in $\text{t\textbackslash k l m}$ that we learn to balance our personality as we learn to balance the various elements as exemplified by the choir of angels called the Kerubim. The personality and the mind must be totally readjusted and renewed after every spiritual experience that we engage in. This process takes place in $\text{t\textbackslash k l m}$. This process takes place every time we do a banishing, our L.B.R.P., where we place ourselves in touch with the elements and learn to balance the aspects of the Macroprosopus and Microprosopus as well as Fire and Water.

You will notice as you study the Tree of Life that there is a constant reference to the four elements or the pattern of YHVH. $\text{t\textbackslash k l m}$ is the sephira where the elements are ultimately based. Here, they intermingle to form the physical world, the world of matter. These elements are the same as Fire, Water, Air, and Earth, and working with the Tattwas, we will learn more on contacting these elements.

Let us remember that $\text{t\textbackslash k l m}$ is the Earth. It is active and productive, and many times it is called the Inferior Mother, the final h in the Tetragrammaton. $\text{t\textbackslash k l m}$ is the final expression of hnyb , the Supernal Mother. Some of the primary symbols in $\text{t\textbackslash k l m}$ suggested in creating your temple are as follows: The Equal Armed Cross, the Double Cubical Altar with all the elements represented on the altar, such as a feather or yellow dagger for Air, a flint stone or two pieces of sticks that could be rubbed together for Fire, for that of Earth, a bowl of salt, bread, dirt or a pentagram, and for Water, a cup or chalice or even a seashell. These are all the tools that should somehow be represented in your temple in $\text{t\textbackslash k l m}$. Keep in mind that this is your temple, your personal sanctuary and hideout. So again, you will want to see that this temple is created in a way pleasing to you.

When you begin your pathworking and establishing your temple in $\text{t\textbackslash k l m}$, as many correspondences as possible should be employed. The scent for $\text{t\textbackslash k l m}$ is Dittany of Crete or any other scent of Earth, blended, or otherwise. The Divine name is Adonai ha-Aretz or Adonai Melekh. The angelic order or choir of angels is the Kerubim, which translates into the "Strong Ones." $\text{t\textbackslash k l m}$ is symbolized by the feet, so one of the techniques that may be used in the beginning of pathworking could be the use of sandals or temple shoes. The stone is rock crystal, the creature is the sphinx, the plants are the willow, ivy and lilly. Perhaps you may want to visualize these during the pathworking. Just simply be creative about which symbols you may choose to use. Some use the method of using a giant tree for the beginning of entering their temple, others use a giant rock of some sort. In any event, it will probably be earthy. Upon entering the temple, you will begin vibrating the Divine name and the Archangelic name. This will always give you light in the temple and will also allow you into the temple at any time. Also, during any pathworking experience, by the vibrations, no matter where you are at on the tree, this will also bring you back to $\text{t\textbackslash k l m}$. $\text{t\textbackslash k l m}$ is not an overtly deep state of consciousness because it is symbolic of the physical plane. Many of your own experiences and the establishment of your temple will be working out daily life problems that will be dealt with symbolically and in a ritual-like manner in $\text{t\textbackslash k l m}$. This is why it is very important to have a pathworking diary. Again, one other suggestion might

be the creation or calling forth of a temple guardian. As you project your consciousness in $\tau\omega\kappa\lambda\mu$, a temple guardian will be standing watch on the outside temple of your physical body. This is a very important process. Note: Always test your guardian and all energies or creatures by asking what the three pillars of Light are: Love, Truth, and Knowledge, and including the use of the Banner of the West. If you aren't familiar with the banner, a diagram has been included. Simply project this banner and any negative energy should vanish. The Divine name may be just as efficient to use. In cases when energies may be too rebelling, incorporate the Divine name with the use of the Banner of the West. Most of the time spent in $\tau\omega\kappa\lambda\mu$ is usually consumed in rituals; going to the temple, meeting your temple guardian, the use of the sandals or robes, the performing of the L.B.R.P., etc., at which point after you have done this, you are now ready to progress upward in consciousness through the Tree of Life. The most important factor to be considered at this time is the establishment of the temple in $\tau\omega\kappa\lambda\mu$.

