The book cover features a central illustration of a winged figure, possibly an angel or spirit, with large, feathered wings spread wide. The figure is positioned above a glowing, golden chalice that appears to be overflowing with light. The background is a complex, layered composition of blue and purple tones, with faint geometric patterns and symbols, including a triangle and a circle. The overall aesthetic is mystical and ethereal.

# TAROT TALISMANS

INVOKE THE ANGELS OF TAROT

BY THE AUTHORS  
OF THE GOLDEN  
DAWN MAGICAL  
TAROT

CHIC CICERO & SANDRA TABATHA CICERO

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# TAROT TALISMANS

INVOKE THE ANGELS OF THE TAROT

CHIC CICERO & SANDRA TABATHA CICERO

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To Oz  
*with much love and gratitude*

# CONTENTS

*List of Illustrations . . . xi*

*Introduction . . . xv*

## **Part One: *Tarot Cards As Talismans***

### **Chapter 1: Talismans, Magic, and Tarot . . . 3**

The Magical Process: How Talismans Work . . . 6

The Role of the Divine in Magic: Gods and Angels . . . 8

Hru: The Angel of the Tarot . . . 9

Magical Ethics . . . 10

Choosing a Tarot Deck for Talismanic Magic . . . 11

Preparing to Work with Your Chosen Deck . . . 18

The Cleansing Bath . . . 18

Banishing . . . 18

The Qabalistic Cross . . . 19

The Lesser Banishing Ritual of the Pentagram (LBRP) . . . 19

Tarot Consecration Ritual . . . 20

### **Chapter 2: Basic Tarot Correspondences and Talismanic Uses . . . 25**

Tarot and Qabalah . . . 25

The Hebrew Alphabet . . . 26

Hebrew Letters and the Tarot Trumps . . . 28

The Elemental Trumps . . . 30

Elemental Energies . . . 30

The Planetary Trumps . . . 32

The Planetary Energies . . . 33

The Zodiacal Trumps . . . 36

The Zodiacal Energies . . . 37

The Sephiroth and the Minor Arcana . . . 42

Correspondences of the Sephiroth . . . 42

Additional Talismanic Uses for the Tarot . . . 49

### **Chapter 3: Ritual Card Spreads and Consecration Rites . . . 73**

The Triangle of Art Spread . . . 74

Preparing for Ritual . . . 74

Opening Ceremony for Tarot Talisman Consecration . . . 75

Closing Ceremony for Tarot Talisman Consecration . . . 77

Signs of the Four Magical Laws . . .	77
Sample Spread: To Gain Skill in Magic . . .	78
A Tarot Talisman Consecration Ritual . . .	80
<i>Invocation to the Highest</i> . . .	80
<i>Ritual Spread and Visualization</i> . . .	81
<i>Invocation of the Talisman's Governing Forces</i> . . .	81
<i>Visualize Your Goal</i> . . .	83
Optional Ritual Items . . .	83
Money and Finances: Gaining a Promotion . . .	84
Clairvoyance . . .	88
Legal Matters: A Favorable Judgment . . .	91
Health and Healing . . .	94
To Mend a Broken Friendship . . .	98
<i>Banishing a Talisman</i> . . .	102
An Amuletic Ritual Spread . . .	102
The Lesser Banishing Pentagram Spread . . .	102
Sample Spread: To Banish an Addiction or Bad Habit . . .	103
To Banish an Adversary's Negative Influence . . .	106

## **Part Two: *Tarot Angels***

### **Chapter 4: Gods and Angels of the Tarot Trumps . . . 113**

God, Goddess, All That Is . . .	113
The Gods . . .	114
Divine Forces of the Major Arcana . . .	116
0. The Fool . . .	119
1. The Magician . . .	121
2. The High Priestess . . .	121
3. The Empress . . .	122
4. The Emperor . . .	123
5. The Hierophant . . .	123
6. <i>The Lovers</i> . . .	124
7. The Chariot . . .	124
8. Strength . . .	125
9. The Hermit . . .	125
10. The Wheel of Fortune . . .	126
11. Justice . . .	126
12. The Hanged Man . . .	127
13. Death . . .	128

- 14. Temperance . . . 128
- 15. The Devil . . . 128
- 16. The Tower . . . 129
- 17. The Star . . . 130
- 18. The Moon . . . 130
- 19. The Sun . . . 130
- 20a. Judgement . . . 131
- 20b. Judgement . . . 132
- 21a. The Universe . . . 134
- 21b. The Universe . . . 135
- Additional Godnames . . . 136

#### **Chapter 5: The Angels of the Minor Arcana . . . 139**

- The Shem ha-Mephoresh . . . 139
  - The Aces . . . 141*
- The Decanate Angels of the Minor Arcana . . . 146
- Divine Forces of the Court Cards . . . 174

#### **Chapter 6: Working with the Tarot Angels . . . 177**

- Visualization and Imagination . . . 178
  - Magical Images of the Tarot Angels . . . 179*
- Telesmatic Magic . . . 180
  - General Telesmatic Images . . . 181*
  - Literal Telesmatic Images . . . 185*
- Telesmatic Images of Godnames . . . 188
- A Different List of Telesmatic Attributions . . . 192
- Amended Telesmatic Attributions of the Hebrew Alphabet . . . 195
- Creating Telesmatic Images from the Amended List . . . 203
  - Which Correspondences to Use? . . . 203*
  - Examples of Images from the Amended List . . . 204*
- Elemental Images . . . 209
- Sigils . . . 211
  - Magical Squares . . . 211*
  - The Rose of Twenty-two Petals . . . 215*
- Tracing a Sigil . . . 216
  - Other Methods for Creating Sigils . . . 216*
- Vibration . . . 218
- Testing Tokens . . . 219

<b>Chapter 7: Tarot Talisman Rituals and Magical Images . . .</b>	<b>223</b>
To Obtain More Time to Finish a Project . . .	223
To Invoke a Guardian Angel . . .	228
For Courage in a Difficult Situation . . .	232
To Protect and Fortify a Home . . .	238
To Let Go of Past Hurts and Move On . . .	243
<i>Epilogue . . .</i>	<i>249</i>
<i>Appendix: Additional Correspondences, Figures, and Sigils . . .</i>	<i>251</i>
<i>Pentagrams . . .</i>	<i>253</i>
<i>Hexagrams . . .</i>	<i>254</i>
<i>Magical Alphabets . . .</i>	<i>257</i>
<i>Qameoth, Planetary Seals, and Sigils . . .</i>	<i>258</i>
<i>Sigils of the Decanate Angels . . .</i>	<i>265</i>
<i>Breakdown of Telesmatic Image to the Number of Letters in a Name . . .</i>	<i>271</i>
<i>Bibliography . . .</i>	<i>273</i>
<i>Index . . .</i>	<i>277</i>

## ILLUSTRATIONS

### Figures

1. The Golden Dawn Magical Tarot . . . 13
2. The Thoth Tarot Deck . . . 14
3. The Universal Tarot . . . 15
4. The Babylonian Tarot . . . 16
5. The Tarot of Marseille . . . 17
6. Lesser Banishing Pentagram . . . 19
7. Altar Set-up for Tarot Deck Consecration . . . 21
8. Projection Sign and Sign of Silence . . . 22
9. The Tree of Life . . . 27
10. Tarot Cards on the Tree of Life . . . 29
11. The Triangle of Art Spread . . . 73
12. Altar Arrangement for the Triangle of Art Spread . . . 75
13. The Opening Sign . . . 76
14. The Sign of Willing, The Sign of Choosing, The Sign of Creating . . . 78
15. The Sign of Seeing . . . 78
16. Sample Triangle of Art Spread with the Golden Dawn Magical Tarot . . . 79
17. The Planets Attributed to the Hexagram . . . 81
18. The Invoking Hexagram of Mercury . . . 82
19. Sample Spread with the Universal Tarot . . . 85
20. The Invoking Hexagram of the Supernals (Kether) . . . 86
21. Pentagrams for Invoking Earth . . . 87
22. Sample Triangle of Art Spread with the Thoth Tarot . . . 89
23. Invoking Hexagram of Luna . . . 90
24. Sample Spread with the Marseille Tarot . . . 92
25. Pentagrams for Invoking Fire . . . 93
26. Sample Spread with the Babylonian Tarot . . . 95
27. The Invoking Hexagram of Jupiter . . . 97
28. Pentagrams for Invoking Libra . . . 97
29. Sample Spread with the Golden Dawn Magical Tarot . . . 99
30. The Invoking Hexagram of the Supernals (Chokmah) . . . 100
31. Pentagrams for Invoking Cancer . . . 101
32. The Lesser Banishing Pentagram Spread . . . 103
33. Sample Lesser Banishing Pentagram Spread with the Thoth Tarot . . . 104
34. Sample Lesser Banishing Pentagram Spread with the Babylonian Tarot . . . 109
35. The Archangel Raphael . . . 117

36. The Archangel Gabriel . . . 127
37. The Archangel Michael . . . 132
38. The Archangel Uriel . . . 135
39. The Decanates and the Tarot Pips . . . 140
40. The Trigrams and Angels of the Shem ha-Mephoresh . . . 142
41. The Trigrams Assigned to the Zodiacal Signs and the Four Letters of the Tetragrammaton . . . 143
42. The Seventh Angel from the Book of Revelations . . . 180
43. General Telesmatic Image of Zamael . . . 183
44. General Telesmatic Image of Veshiriah and Lekabel . . . 184
45. Telesmatic Image of Adonai ha-Aretz from Flying Roll No. XII . . . 189
46. Flaming Cross Image of Shaddai El Chai . . . 190
47. Literal Telesmatic Image of Shaddai El Chai . . . 205
48. Literal Telesmatic Image of Shelachel . . . 206
49. Literal Telesmatic Image of Mahashiah . . . 207
50. Literal Telesmatic Image of Egypt . . . 208
51. Elemental Image of Sandalphon . . . 210
52. Elemental Image of Mahashiah . . . 210
53. The Qameoth, or Magical Squares . . . 212
54. The Qamea of Malkuth and the Elements and the Qamea of haMazzaloth . . . 213
55. Aiq Beker or the Qabalah of Nine Chambers . . . 214
56. Sigil of Agiel on the Saturn Square, Sigil of Graphiel on the Mars Square . . . 214
57. The Rose of Twenty-two Petals . . . 215
58. Variations in Sigils . . . 216
59. The Nine “Chambers” separated . . . 217
60. The “Chambers” of Michael . . . 217
61. The “Chambers” of Michael combined . . . 217
62. Final Sigil of Michael . . . 217
63. Combined Letter Sigils of Michael . . . 218
64. Sample Spread Invoking Time . . . 225
65. Invoking Hexagram of Saturn . . . 226
66. Sample Spread to Invoke a Guardian Angel . . . 229
67. Pentagrams Invoking Sagittarius . . . 230
68. Sample Spread Invoking Courage . . . 233
69. Invoking Hexagram of Venus and Netzach . . . 235
70. Invoking Pentagrams Associated with Leo . . . 235
71. General Telesmatic Image of Verkhriel . . . 236
72. Literal Telesmatic Image of Lelabel . . . 237

- 73. Sample Spread to Protect a Home . . . 239
- 74. Invoking Hexagram of Jupiter and Chesed . . . 241
- 75. Invoking Pentagrams Associated with Capricorn . . . 241
- 76. Sample Spread to Put the Past Behind You . . . 244
- 77. Invoking Hexagram of Saturn and Binah . . . 245
- 78. Invoking Pentagrams Associated with Air . . . 246

## **Tables**

- The Attributions of the Tarot Trumps . . . 28
- Gods of the Tarot Trumps . . . 115
- Godnames, Archangels, and the Angels of the Tarot Trumps . . . 120
- The 72 Names of the Shem ha-Mephoresh . . . 144–45
- Godnames, Archangels, and the Angels of the Court Cards . . . 174
- Color Attributions . . . 182
- Correspondences and Traditional Telesmatic Attributions of the Hebrew Alphabet . . . 186



## INTRODUCTION

We've all seen them—those eerie Hollywood movies where a character consults a gypsy fortuneteller in some dimly lit parlor, asking to have her destiny foretold by a reading of the tarot cards. After shuffling the deck, the gypsy cautiously turns the cards over. One by one the cards predict disaster until at length the card of Death appears! An ominous sign! Turning white with fear, the gypsy stops the reading and quickly hustles the now-frightened and confused client out of the shop, flips the “open” sign over to read “closed”, and draws the shades. Ooh . . . very spooky!

While such scenes make cinema more entertaining, they present many blatant falsehoods about the tarot. For instance, any knowledgeable tarot reader knows that the Death card does not literally mean “death,” but rather transformation and change. The biggest misconception that Hollywood perpetuates about the tarot, however, is that a card reading portrays a fixed future or predestined “fate” that can't be altered. This is, quite simply, not true.

Next to astrology, tarot is perhaps the most widely accepted of the esoteric arts. In the early 1960s it was difficult for interested students to simply find a tarot deck for sale. Nowadays, tarot enthusiasts can hardly keep track of the number of different decks that are published every year. For those of us who love the tarot, this is indeed a golden age of plenty.

Astrologers have a saying about their art: “The stars impel, they do not compel.” The same can be said of the tarot. A tarot reading provides you with tools to help you analyze a specific situation or problem and offers a possible solution. The key word here is “possible.” Because you have free will, you are the master of your own destiny. The tarot simply offers you another perspective—a way to look at a given circumstance from another angle—often a spiritual or psychological angle.

The tarot is an illustrated book of spiritual wisdom. It has many uses besides divination—tarot cards are also used for meditation, skrying, pathworking, and ritual magic. A tarot reading is like a road map: it can give you many different routes to take you where you want to go. You always have options. You can take the straight road or the long, winding road. The cards may show that the path you are currently on is full of construction, obstacles, and potholes. A bridge on the road ahead may be washed out. You can choose to

stay on the road and take your chances, or get off at the next exit and find another route. Even when the cards indicate a bad time ahead, they also show a way around the situation. The cards always provide a ray of hope and guidance for a better tomorrow. You can always change your future by making different choices or taking a different course of action. But can you do more? How can you help to ensure that your desired goals are manifested and improved upon? How can you help make a beneficial situation continue on into the future? What can you do to generate positive changes in your life in a proactive fashion? The answer: use the cards of the tarot as magical talismans.

A traditional tarot deck contains seventy-eight images that are associated with various divine qualities and astrological energies. The tarot is like a filing cabinet packed with timeless knowledge and magical correspondences. It is a complete system for describing, understanding, and working with the hidden forces of the universe. Some have called the cards of the tarot the “hieroglyphs of the Western Mystery Tradition.”

These seventy-eight cards embody a marvelous world of powerful and divine archetypes, universal to all mythologies. This world provides us with esoteric role models, ideals, advice, warnings, and insights that can aid us on every step of our spiritual quest. Every aspect of human life—secular, spiritual, and psychological—is contained within it.

We like to describe the cards of the tarot as seventy-eight “snapshots” of human consciousness at various stages in our evolutionary growth. The different figures portrayed in the cards are archetypal godforms that manifest through the collective spiritual unconsciousness of humanity. The Fool is the innocent pilgrim on a quest for spiritual meaning. The Empress is the Great Mother and nurturing impulse. The Chariot is the victorious warrior. The Star is the eternal capacity for imagination and hope. And so forth. Each card is a visual image of a specific divine power and attribute. Each has its own zodiacal or elemental energy, its own holy name of power, and its own angel or pair of angels.

Far from being omens of unalterable fate, the cards of the tarot are quite the opposite—they are magical tools for initiating change and transformation! Every tarot card can be used as a talisman and ritually charged to accomplish a specific purpose. For every goal that you may wish to manifest, there is a tarot card that will embody it.

*Tarot Talismans* was written for those who already have an advanced understanding of the tarot basics. We have no intention of neglecting readers who are just beginning to learn this material, however. If you are new to the study of tarot and magic in general, you will be able to refer to the appendix for a resource list of good books where you can find more information on the fundamentals.

Our work is grounded in the tradition of the Hermetic Order of the Golden Dawn, so *Tarot Talismans* will naturally follow in this vein with regard to correspondences and certain ritual practices. Nevertheless, much of the material presented here is purely our own work that has been adapted from Golden Dawn teachings to suit the needs of the topic at hand, and with practitioners from other magical paths in mind.

This book will show you how to use the cards of the tarot as magical talismans for achieving your goals. You will learn the magical correspondences of every card and how to pick the card that is best suited for your purpose. You will learn how magic works and how to do ritual card spreads. You will learn what divine powers and angels rule over your chosen card and the invocations needed to call upon them. You will learn how to create magical images and sigils of the tarot angels to help you connect with these great beings. And finally, you will learn how to consecrate your own tarot talismans using the techniques of ritual magic.

As we described earlier, the tarot is a road map designed to take you wherever you want to go in life. Ultimately, the tarot is a celestial map that you can use to navigate a universe that is divine in essence. You are now in the driver's seat with your hands on the steering wheel. Do you have a destination in mind? Do you know where you want to go? If so, grab a tarot deck and get started.

Have a pleasant journey.



PART ONE

# TAROT CARDS AS TALISMANS



## I

# TALISMANS, MAGIC, AND TAROT

One of the main reasons why the tarot succeeds so elegantly as the premier tool of divination and talismanic magic is because it provides us with an excellent pattern, model, or paradigm of the universe. Human beings are constantly discovering and creating such patterns in order to understand and shape our environment. The Qabalistic fourfold division of the universe, the four elements of the ancient Greek philosophers, the Ptolemaic ordering of the seven ancient planets, the (current) ten-planet and twelve-house systems of the astrologers, the seven-day week, the twenty-four hour day, and the 365-day year all represent various ways in which humans divide, classify, and organize the world we live in. We use categorization as a tool to help us gain knowledge.

The same is true for the seventy-eight card divisions of the traditional tarot deck. These help the diviner classify and understand what he or she is looking at in a card reading. It is the reader's own knowledge and familiarity with this cosmic paradigm that makes divination possible. A tarot deck works as a tool for divination and magic because *the universe is completely defined or patterned within the context of the seventy-eight cards of the deck*. When we perform a card reading with the tarot, we select a small number of cards from the deck that pinpoint what part of the universal pattern needs to be addressed. In a divination, the “chance” selection of a card determines which aspect of the universe should be examined in relation to the question or subject of the reading. If a divination is performed with the proper spiritual intent and is accompanied by meditation and an invocation to deity, then those of us who believe that the universe is divine and inhabited by a higher intelligence will be led to a “divined” rather than a “random” answer to our questions.

The cards of the tarot do not simply represent various fields of human activity or convenient cosmic divisions—they represent real powers and forces that comprise the universe. The tarot is not just a collection of symbolic images—it is a *living* magical system. The universe depicted in the seventy-eight cards of the tarot is a vibrant ecosystem, if you will, of interconnected particles, substances, energies, and entities. In this divine universe, spirit and matter

form a symbiotic relationship that has resulted in life as we know it. Each card symbolizes a specific energy, whether elemental, planetary, or zodiacal. The cards also represent the holy emanations of the Qabalah and the various divine names, angels, and archangels attached thereto. Because of this, the cards of the tarot provide a perfect medium for the creation of magical talismans.

Creating and working with talismans is an important part of ceremonial magic. Several books have been written about talismans and it is common to run across various terms that seem to be synonymous with the word *talisman*. These include *amulet*, *sigil*, *seal*, and *pentacle*. Although similar in meaning, there are subtle differences between them.

The word “sigil” comes from the Latin word *sigillum*, meaning “signature” or “mark.” A sigil is an abstract symbol usually created from the name of a divine power, angel, or spirit name used in magic. It is considered the signature or symbolic representation of the force behind the name.<sup>1</sup>

Closely related is the term “seal,” which comes from the Latin *signum* meaning “signet,” “token,” or “sign.” This is usually an abstract symbol that, unlike a sigil, is not necessarily created from a name. In medieval and Renaissance magic, sigils were often created from the *qameoth* or planetary seals (refer to chapter 6 for these seals), which are themselves based on grids of numbers. Both sigils and seals are considered to have potent magical properties—they may be drawn on paper and used as simple talismans, or they may be drawn on more complex talismans that contain many sigils.

The word “pentacle” or “pantacle” is derived from the Latin word *pentaculum*, which is said by some to mean “small painting.” This refers to a small drawn or painted talisman consecrated to a specific magical force. Pentacles are usually circular and painted or engraved with hexagrams, pentagrams, or other symbols. In Western ceremonial magic a pentacle is often used as a symbol of elemental earth. The pentacle can be said to represent a container for the magical forces inscribed on it—it is used to encircle those forces and bring them into physical or earthy manifestation. In the tarot, the suit of pentacles is sometimes called disks or coins.

“Talisman” is a term that comes from the Arabic *tilsam*, which in turn comes from the Greek words *telein*, “to consecrate” and *tetelesmenon*, “that which has been consecrated.” A talisman is an object that has been charged or consecrated with magical energies for the achievement of a given purpose. A talisman is considered a lifeless object before the magician magically brings it to life by charging it with specific energies that are usually astrological or Qabalistic in nature.

The word “amulet” comes from the Latin *amuletum* (“charm”), and is probably derived from the Latin *amolior*, meaning “to repel, baffle, or drive away.”<sup>2</sup> Other suggested sources include the Arabic words *amula*, signifying a small receptacle used for healing, and *hamla*, an object carried on a person for protection.<sup>3</sup> The word “charm,” which is applied to small amulets worn on necklaces or bracelets, is derived from the Latin *carmen* (“song”), which

























































































































































































































































































































































































to the zodiacal signs. These twelve letters were divided up into two groups, six male and six female. This classification was based on the sounds of the letters—and whether they were “prolonged” (male) or “arrested” (female).

The Hebrew letters that represent the elements—aleph, mem, shin, and tau—were thought to be gender-neutral or hermaphroditic. But of these, the gender of the element influences the gender of the letter. Therefore aleph-air and shin-fire are more masculine (H/M).<sup>14</sup> Mem-water and tau-earth are more feminine (H/F).<sup>15</sup>

The letters assigned to the planets were described as alternately masculine and feminine. This classification appears to have been derived not so much from the sound of the letters, but primarily from each planet’s correspondence to the sephiroth in a descending progression on the Tree of Life.

♄	Saturn	(Binah)	tau	= feminine
♃	Jupiter	(Chesed)	kaph	= masculine
♂	Mars	(Geburah)	peh	= feminine
☉	Sol	(Tiphareth)	resh	= masculine
♀	Venus	(Netzach)	daleth	= feminine
☿	Mercury	(Hod)	beth	= masculine
♁	Luna	(Yesod)	gimel	= feminine

It appears that no single method was used to produce the traditional gender attributions of the twenty-two letters. The original teachings on telesmatic magic affirm that each letter contains *both* masculine and feminine natures, although one tendency will appear to be dominant.

We decided to change some of the telesmatic gender attributions for our own use, because we felt there were a few problems with the traditional list that created some glaring inconsistencies with other characteristics of the Hebrew letters.

The major problem we had with the traditional telesmatic attribution list was the letter yod being listed as a feminine letter. In the Tetragrammaton, yod is always described as masculine—it represents the paternal element of fire. It is the archetypal “father” letter and a prominent symbol for male energy.

Hebrew has no letters that are considered vowels,<sup>16</sup> although Western magicians use certain Hebrew letters (aleph, vav, ayin, and yod) to stand in for and to be transliterated as vowels. Since vowel sounds are the only letters that can truly be “prolonged” in human speech,<sup>17</sup> it is unclear to us why yod, a vowel stand-in, should be considered “arrested” and “feminine” while a consonant such as qoph should be regarded as “prolonged” and “masculine.”

It is possible that the zodiacal attribution of yod (Virgo) was also being considered when the traditional list was composed. The visual telesmatic attribution for the letter yod (feminine, white, and delicate) would seem to suggest an overriding “virginal” quality that took

precedence over all other considerations. However, outside of the four letters that directly represent the elements (aleph, mem, shin, and tau), the elemental attributions of the zodiacal signs seem to play no part in the gender attributions of the Hebrew letters. For example, the letter heh is assigned to Aries, a fiery, masculine sign. But heh is a letter that is traditionally associated with the Great Mother, the second letter of Tetragrammaton, and with water. Thus the letter heh is regarded as feminine.

Another problem was the letter peh, the letter of Mars, being described as feminine. Mars is traditionally considered a planet of masculine energy. Changing the gender of the Martial letter from male to female based on an alternating list of secondary sephirotic correspondences simply did not seem justified to us.

Therefore we have changed the genders of six of the twenty-two letters in our amended list. The result is eleven masculine and eleven feminine letters.<sup>18</sup>

Whereas the traditional list is rather sparse in its visual imagery, appearing to rely primarily upon the astrological imagery associated with each letter, the amended list incorporates the root essences and literal meanings of the Hebrew letters, in addition to their astrological imagery, to develop the visual descriptions and symbolism used to create powerful telematic images.

We must stress that both lists are valid and effective in the creation of telematic images. Some readers will naturally wish to use the traditional Golden Dawn correspondences and gender attributions. Others will not. Since angels will appear in whatever form is needed, it does not ultimately matter from which list you choose. Keep in mind that a telematic image is meant to be a *personal* magical creation. Any list of correspondences is meant to be used merely as a guideline. You may find that a particular angel you are working with appears to have a different symbol than the one our list provides. If this is the case, then make the appropriate changes to your image based on what seems right to you.

## AMENDED TELESOMATIC ATTRIBUTIONS OF THE HEBREW ALPHABET

### ⚡ Aleph

*Correspondence:* △ Air

*Gender:* Generally hermaphrodite tending toward male (H/M)

*Telesmatic Attributions:* Spiritual. Energetic, yet serene. Silent. Winged. Slender. Athletic. Having the horns of an ox. Fair hair and eyes. Standing upon clouds. Holds a rose and a fan. Lamén (badge) can be either a spiral, whorl, or the fylfot cross (the swastika—whirling creation of the universe).

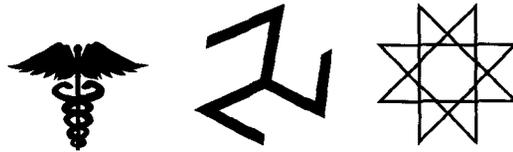


### ⌋ Beth

*Correspondence:* ♀ Mercury

*Gender:* Male

*Telesmatic Attributions:* Blessed. Parental. Courageous. Intelligent. Quick. Agile. Active. Slender. Fair hair and eyes. Stands upon clouds. Holds the Caduceus Wand of Hermes. Lamén (badge) can be either the caduceus, the triskelion (three-legged fylfot—speed), or an octogram.



### ⌋ Gimel

*Correspondence:* ☾ Luna

*Gender:* Female

*Telesmatic Attributions:* Beautiful. Veiled. Mysterious. Kindly. Compassionate. Full face and body. Dark hair and eyes. In motion. Stepping forward. Crowned with the lunar crescent. Stands upon waves of water. Holds bow and arrow. Lamén (badge) can be either a crescent or a lunate cross (equal-armed cross with arms formed by lunar crescents).

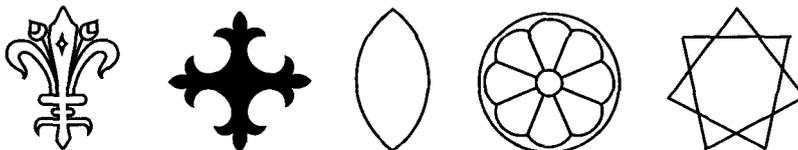


## ⌌ Daleth

*Correspondence:* ♀ Venus

*Gender:* Female

*Telesmatic Attributions:* Radiant and beautiful. Maternal. Nurturing. Humble. Full face and body. Dark hair and eyes. Standing on water and earth, or in a doorway. Holds a rose, or a scepter topped by a heptagram or a fleur-de-lis. Wears a magic girdle adorned with letters or symbols. Lamén (badge) can be either a vesica, a rosette, a cross patonce, or a heptagram.

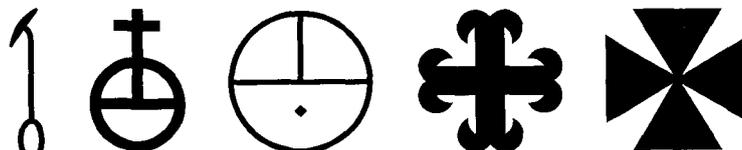


## ⌌ Heh

*Correspondence:* ♂ Aries

*Gender:* Female

*Telesmatic Attributions:* Vibrant. Fiery and active. Strong and fierce. Contemplative. Ram-like or ram-horned. Red hair and eyes. Standing upon flames. One hand holds either a phoenix wand (*uas*) or the royal orb scepter of dominion, the other holds a royal orb. Lamén (badge) can be either a simplified royal orb (a circle containing a tau and a dot) a cross moline (with four Aries symbols), or a pyramidal cross (descent of divine forces).



## ⌌ Vav

*Correspondence:* ♂ Taurus

*Gender:* Male

*Telesmatic Attributions:* Reconciling. Mediating. Strong and sturdy. Fixed. Heavy-set. Slow-moving. Dark hair and eyes. Bull-like or bull-horned. Wears the *skhenet* crown (unification). Standing tall. Feet on the ground. Hands holding either a crook and a scourge (majesty and balance) or a pastoral staff (bishop's staff). Lamén (badge) can be either a Coptic cross with four nails, or a square heraldic knot (binding).



## ⴁ Zayin

*Correspondence:* ♊ Gemini

*Gender:* Male

*Telesmatic Attributions:* Intelligent. Thin. Light hair and eyes. Dualistic. Mercurial. Armored. Wears a crown. Hands holding a sword and a shield. Stands upon clouds. Lamens (badge) can be either the cross fitche (pointed cross), the crux decussata (the x-cross, a barrier), or the flaming sword (lightning bolt).



## ⴂ Cheth

*Correspondence:* ♋ Cancer

*Gender:* Female

*Telesmatic Attributions:* Enclosed. Parental. Protective. Vibrant. Full face without expression. Sphinx-like. Dark hair and eyes. Crowned with a laurel wreath. Stands on waves of water. Holds a cup or a wand surmounted by a cube or a triple enclosure (three concentric squares bisected with a cross—the containment and foundation of the triad). Lamens (badge) can be either a scarab or a triple enclosure.



## ⴃ Teth

*Correspondence:* ♌ Leo

*Gender:* Male

*Telesmatic Attributions:* Dramatic. Long and serpentine. Lion-like. Fiery and strong. Brilliant and pure. Protective and sheltering. Red hair and eyes. Stands on flames. Holds either a phoenix wand (*uas*) or a staff surmounted by the serpent-entwined orphic egg. Lamens (badge) can be either the orphic egg, a winged cobra (*uraeus*), or a snake biting its own tail (*oroboros*).



## Yod

*Correspondence:* ♍ Virgo

*Gender:* Male

*Telesmatic Attributions:* Empathetic. Humble. Slender. Fair-colored hair and eyes. Extended hands hold a lamp, sheaves of grain, a plain staff, the lotus flower (*sesen*), or lotus wand (the *uadj* or papyrus scepter—youth, virility, and growth). Feet on the ground. May give the Sign of Isis Mourning. Lamén (badge) can be either a stylized hand (such as the *hamsa*) or the car-touche (*ren* or *shenu*—the name amulet).

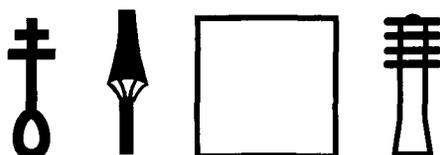


## Kaph

*Correspondence:* ♃ Jupiter

*Gender:* Male

*Telesmatic Attributions:* Exuberant. Large and expansive. Strong. Humble. Eagle-like. Dark hair and eyes. Wears a crown. One hand is open and extended; the other holds a scepter topped with either a royal orb, a *sekhem* (staff of authority) or a *djed*<sup>19</sup> (stability). Stands upon flames or waves of water. Lamén (badge) is a square, *nefer*<sup>20</sup> (luck and happiness), or a *djed*.

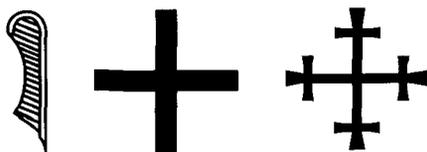


## Lamed

*Correspondence:* ♎ Libra

*Gender:* Female

*Telesmatic Attributions:* Poised. Graceful. Righteous. Humble. Intelligent. Well-proportioned. Winged. Crowned with a laurel wreath. Fair hair and eyes. Hands holding the scales and the sword of justice, the crook and scourge, or an ox-goad. Stands elevated above clouds. Lamén (badge) can be either the Feather of Maat (justice and truth), a Greek cross (equal-armed cross) or a cross crosslet (arms that end in crosses).

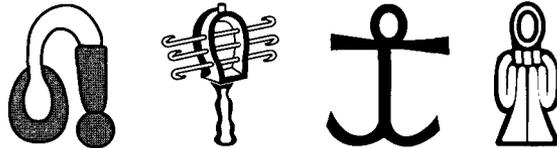


## Mem

*Correspondence:* ♃ Water

*Gender:* Generally hermaphrodite tending toward female (H/F)

*Telematic Attributions:* Watery. Wise. Pure. Dreamlike. Sensitive. Reflective. Loving. Parental. Eagle-like. Dark hair and eyes. Wears the *menat* necklace<sup>21</sup> of generation and fertility. Hands holding a cup, a lotus flower, a lotus wand, or a sistrum.<sup>22</sup> Stands on waves of water. Lamens (badge) can be either an anchor cross (anchor ankh) or a *tet* (Knot of Isis—fertility).

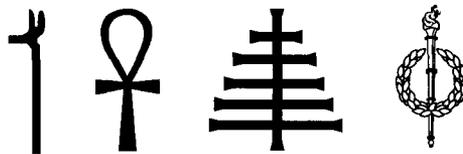


## Nun

*Correspondence:* ♏ Scorpio

*Gender:* Female

*Telematic Attributions:* Transforming. Powerful. Intense. Prophesying. Humble. Full face and body. Square, determined face. Dark hair and eyes. Sinewy. Fish-like or eagle-like. Holds a scythe, a flaming torch crowned with a laurel wreath (life and victory after death), an ankh wand, a jackal-headed wand (*usr*), or a cup. Gives either the Sign of Apophis, or the Sign of Osiris Slain. Stands on water. Lamens (badge) can be either an ankh (eternal life) or the ladder of transmigration (from earth to heaven).

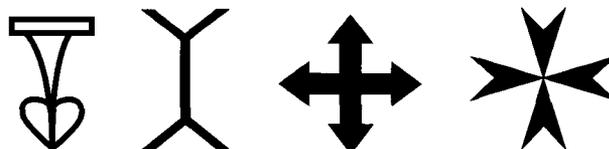


## Samekh

*Correspondence:* ♐ Sagittarius

*Gender:* Female

*Telematic Attributions:* Exalted. Protective. Supportive. Encircling. Active. Thin, expressive face. Red hair and eyes. Horse-like or centaur-like. Hands holding a bow and arrow. Encircled by a flaming glory of light. Stands upon flames. Lamens (badge) can be either the *sema*<sup>23</sup> (union), the strut (support), an arrow cross, or a Maltese cross (swift arrow-like impact of the divine).



## 𐌆 Ayin

*Correspondence:* ♄ Capricorn

*Gender:* Male

*Telesmatic Attributions:* Insightful. Watchful. All-seeing. Industrious. Strong. Sturdy. Mechanical. Goat-like or goat-horned. Full face. Dark hair and eyes. Hands holding a flaming torch and a horn of water. Feet on the Earth. Lamens (badges) can be either the *udjat* (Eye of Horus) or the all-seeing eye in the triangle.

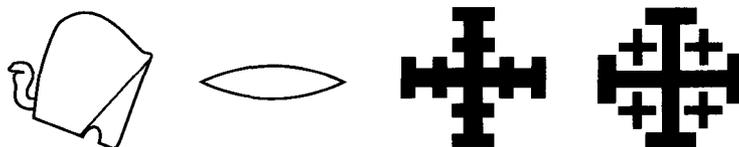


## 𐌈 Peh

*Correspondence:* ♂ Mars

*Gender:* Male

*Telesmatic Attributions:* Communicative. Vocal. Ferocious. Fierce. Strong. Resolute. Full face. Red hair and eyes. Warrior-like. Armored. Wears a helmet or the *khepresh* (Egyptian war crown). Hands holding a flaming sword (lightning bolt). Stands upon flames or on waves of water. Lamens (badges) can be either the *er* (Egyptian symbol for “mouth”), the embattled cross (an armored cross), or the fivefold Jerusalem cross (Crusader cross).

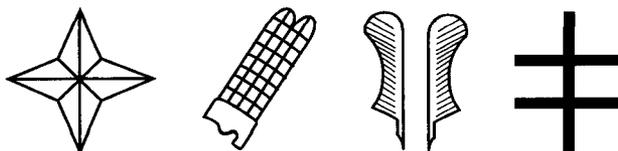


## 𐌊 Tzaddi

*Correspondence:* ♃ Aquarius

*Gender:* Female

*Telesmatic Attributions:* Righteous. Radiant. Compassionate. Comforting. Intelligent. Thoughtful. Meditative. Wears the *shuti* crown (double-feathered). Thin. Fair hair and eyes. Hands holding two vases, or a censer and a cup (or *aspergillum*: a sprinkler for holy water). Stands upon clouds. Lamens (badges) can be either the *crux stellata* (star cross), the *shuti* (two feathers of light and air), or the cross of invocation (God’s blessing).



## 𐤒 Qoph

*Correspondence:* ♋ Pisces

*Gender:* Female

*Telesmatic Attributions:* Transcendent. Sanctifying. Dreamy. Jackal-like. Fish-like. Dolphin-like. Full face. Dark hair and eyes. Eyes may be closed. Holds a jackal-headed scepter (*usr*), a mirror, or a trident. Stands on waves of water. Lamén (badge) can be either an *urs* (head-rest), a mirror, or a trident.

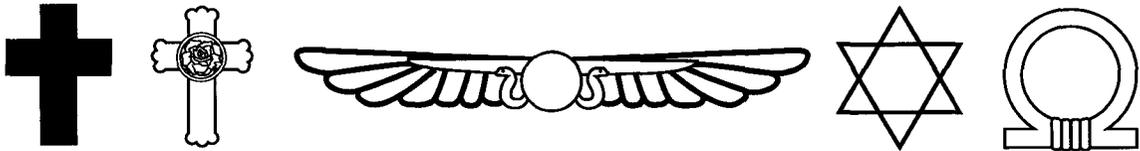


## 𐤓 Resh

*Correspondence:* ☉ Sol

*Gender:* Male

*Telesmatic Attributions:* Fiery and active, yet balanced. Proud. Authoritative. Commanding. Thoughtful. Illuminating. Life-giving. Healing. Tranquil. Glowing. Well-proportioned. Fair hair and eyes. Stands upon flaming clouds. Holds either a crosier staff (topped by a calvary cross) or an *ur-uatchti* (a wand topped with the winged sun disk). Gives the Sign of Osiris Risen. Lamén (badge) can be either a six-squared cross, a hexagram, a winged sun disk, a rose cross, or the *shen* (a circle on the horizon—solar power).



## 𐤔 Shin

*Correspondence:* △ Fire

*Gender:* Generally hermaphrodite tending toward male (H/M)

*Telesmatic Attributions:* Fierce and active. Penetrating. Initiating. Glowing. Purifying. Flaming. Lion-like or phoenix-like. Red hair and eyes. Winged. Red. Stands upon flames. Hands holding a pyramid or a phoenix wand (*uas*). Lamén (badge) can be either the triangle of flame, the flaming heart, or the eye of fire (a diamond with a cross in the center).



## ♃ Shin

*Correspondence:* ☉ Spirit

*Gender:* Generally hermaphrodite tending toward male (H/M)

*Telesmatic Attributions:* Joyful. Graceful. Transforming. Illuminating. Gloried. Surrounded by an aura. Penetrating. Pale. White. Dove-like. Winged. Holds an olive branch and a palm frond, or an *ur-uatchti*. Lamens (badge) can be either a pentagram, a triquetra (three linked vesicas), a trefoil (three linked circles—the triad), or a triangle and trefoil united.



## ♄ Tau

*Correspondence:* ♄ Saturn

*Gender:* Generally hermaphrodite tending toward female (H/F)

*Telesmatic Attributions:* Impressive. Memorable. Features are hidden from view by dark gray swirling clouds and lightning. Hands holding a scythe, a notched palm branch (Egyptian tool for measuring time), a winged hourglass, or a chalice. Feet in the stars. Lamens (badge) can be either a tau cross (a “t” cross), a triple tau, the infinity sign, or the cross of infinity (eternity).

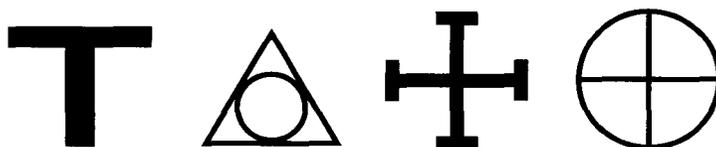


## ♄ Tau

*Correspondence:* ♁ Earth

*Gender:* Generally hermaphrodite tending toward female (H/F)

*Telesmatic Attributions:* Impressive. Memorable. Having horns. Bull-like. Winged. Massive. Dark hair and eyes. Full face and body. Hands holding sheaves of grain. Feet on the earth. Lamens (badge) can be either a tau cross, a triangle of manifestation, a cross potent (four taus), or a wheel cross.



## CREATING TELESOMATIC IMAGES FROM THE AMENDED LIST

Whatever letter is used to represent the chest of the figure also indicates the symbol for the *lamen*, or badge, worn on the chest. The lamens may include one of the symbols given in our list, or it may include the sigil of the figure. More information on sigils is given later in this chapter. Alternatively, the lamens of any angel may simply be the Hebrew letter or astrological symbol associated with its corresponding energy.

You may choose to represent the telematic image of a godname as wearing a brilliant crown, whereas an archangel might be represented as wearing a *strophion*, or headband, with a symbol on the brow.

If you intend to draw or paint the figure, the image must be constructed as purely and as beautifully as possible. Remember that these are sacred forces. An impure image means a faulty construction. All angelic figures created in this way should have a human head and natural skin-color.

### Which Correspondences to Use?

Our amended list gives the reader much more choice in picking symbolism for the creation of telematic images. Choosing the appropriate correspondences from the amended list is not difficult at all—it depends on where the letters fall in the angelic name. For example, if ayin was the first letter in the angel's name, use the correspondences that describe the face and head. In this case, the face would be full with dark hair and eyes. It would have features and attitudes that reflect the sign of Capricorn, which is assigned to this letter. Therefore the face would have an industrious, no-nonsense expression. The symbol given on the list for ayin is the Eye of Horus, which could be attached to the brow of the figure by a headband.

If the letter ayin falls in the middle of a name, it would represent the body of the figure. With the earthy influence of Capricorn, the body would be short, stocky, and strong. In this case, the Eye of Horus would be displayed on a lamens and worn on the chest.

If the letter ayin described the arms of the angel, then the figure would hold a flaming torch and a horn of water.

If ayin was at the end of the name, then it would describe the legs and feet. They would be stocky and muscular, with the feet firmly planted on the earth.

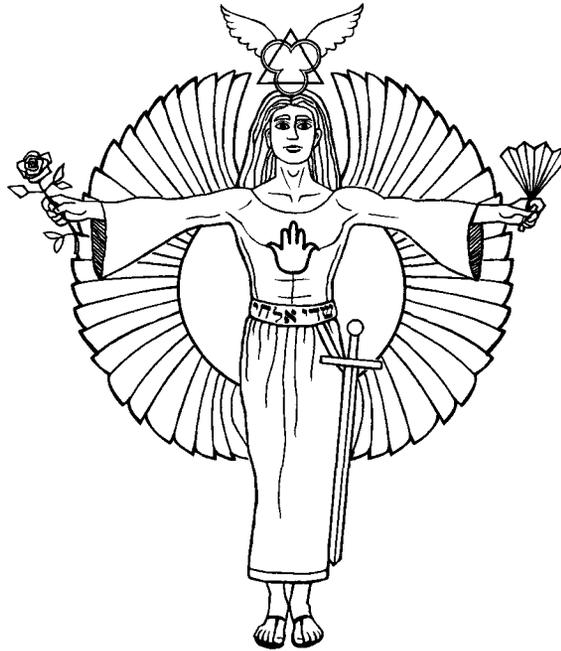
It might be useful to look for other correspondences when analyzing a name. For example, let's say a certain name contained the letters resh and teth. The archangel Metatron—spelled mem, teth, teth, resh, vav, nun—is a perfect example of this. Resh is attributed to the sun and teth corresponds to the sign of Leo, which is ruled by the sun. Therefore we could conclude that there was a strong underlying current of solar energy in the name of Metatron.

## Examples of Images from the Amended List

Suppose you wanted to make a telematic image of the godname Shaddai El Chai. To create a Yetziratic version of the name, you would follow the same method as before. In this case, the name is formed from two names—*Shaddai* (spelled shin, dalet, yod) and *El Chai* (aleph, lamed, cheth, yod). The word *Shaddai* would form the upper part of the body and *El Chai* would form the lower part:

𐤑 shin	head	red	( <i>Spirit Attribution</i> ) <sup>23</sup> Joyful. Graceful. Transforming, illuminating, gloried, surrounded by an aura. Penetrating. Pale. White. Dove-like. Winged. Holds an olive branch and a palm frond, or an <i>ur-watchti</i> . Lamina (badge) can be either a pentagram, a triquetra (three linked vesicas), a trefoil (three linked circles—the triad), or a triangle and trefoil united.
𐤃 dalet	neck and shoulders	green	Radiant and beautiful. Maternal. Nurturing. Humble. Full face and body. Dark hair and eyes. Standing on water and earth, or in a doorway. Holds a rose, or a scepter topped by a heptagram or a fleur-de-lis. Wears a magic girdle adorned with letters or symbols. Lamina (badge) can be either a vesica, a rosette, a cross patonce, or a heptagram.
𐤕 yod	chest	yellow-green	Empathetic. Humble. Slender. Fair-colored hair and eyes. Extended hands hold a lamp, sheaves of grain, a plain staff, the lotus flower ( <i>sesen</i> ), or lotus wand (the <i>nadi</i> ) or papyrus scepter—youth, virility, and growth). Feet on the ground. May give the Sign of Isis Mourning. Lamina (badge) can be either a stylized hand (such as the <i>hamsa</i> ) or the cartouche ( <i>ren</i> or <i>shenu</i> —the name amulet).
𐤀 aleph	arms	yellow	Spiritual. Energetic, yet serene. Silent. Winged. Slender. Athletic. Having the horns of an ox. Fair hair and eyes. Standing upon clouds. Holds a rose and a fan. Lamina (badge) can be either a spiral, a whorl, or a fylfot cross (the swastika—whirling creation of the universe).
𐤌 lamed	hips and thighs	green	Poised. Graceful. Righteous. Humble. Intelligent. Well-proportioned. Winged. Crowned with a laurel wreath. Fair hair and eyes. Hands holding the scales and the sword of justice, the crook and scourge, or an ox-goad. Stands elevated above clouds. Lamina (badge) can be either the Feather of Maat (justice and truth), a Greek cross (equal-armed cross), or a cross crosslet (arms that end in crosses).
𐤛 cheth	legs	yellow-orange	Enclosed. Parental. Protective. Vibrant. Full face without expression. Sphinx-like. Dark hair and eyes. Crowned with a laurel wreath. Stands on waves of water. Holds a cup or a wand surmounted by a cube or a triple enclosure (three concentric squares bisected with a cross—the containment and foundation of the triad). Lamina can be either a scarab or a triple enclosure.
𐤕 yod	feet	yellow-green	Empathetic. Humble. Slender. Fair-colored hair and eyes. Extended hands hold a lamp, sheaves of grain, a plain staff, the lotus flower ( <i>sesen</i> ), or lotus wand (the <i>nadi</i> ) or papyrus scepter—youth, virility, and growth). Feet on the ground. May give the Sign of Isis Mourning. Lamina can be either a stylized hand (such as the <i>hamsa</i> ) or the cartouche ( <i>ren</i> or <i>shenu</i> —the name amulet).

Your Yetziratic image of *Shaddai El Chai* could look like this: the figure would have a white winged crown upon which is a triangle and trefoil united. The figure itself would be hermaphroditic with a slight masculine leaning, and light hair and eyes. The face would be peaceful but active. The neck and shoulders would be graceful and well-formed. The chest would be slender. The lamina would be a stylized hand. One hand would hold a rose, the



*Figure 47: Literal Telesmatic Image of Shaddai El Chai.*

other a fan. The figure might be dressed in a yellow-green robe, while a golden winged belt could surround the waist—on it could be the name Shaddai El Chai written in violet letters. A sword might hang from the belt. The lower part of the body would be well-proportioned. The feet would stand upon the ground. The figure might be surrounded by a yellow-green aura, the synthesis of all the corresponding colors.

Suppose you wanted to create a telesmatic image of Shelachel, the intelligence of Luna associated with the trump card of the High Priestess. The Hebrew letters of this angel's name are shin, lamed, cheth, aleph, lamed. The letters would form the body of the angel thus:

𐤑 shin	head and neck	red	( <i>Spirit Attribution</i> ) Joyful. Graceful. Transforming, illuminating, gloried, surrounded by an aura. Penetrating. Pale. White. Dove-like. Winged. Holds an olive branch and a palm frond, or an <i>ur-uatchti</i> . Lamen (badge) can be either a pentagram, a triquetra (three linked vesicas), a trefoil (three linked circles—the triad), or a triangle and trefoil united.
𐤃 lamed	shoulders and chest	green	Poised. Graceful. Righteous. Humble. Intelligent. Well-proportioned. Winged. Crowned with a laurel wreath. Fair hair and eyes. Hands holding the scales and the sword of justice, the crook and scourge, or an ox-goad. Stands elevated above clouds. Lamen (badge) can be either the Feather of Maat (justice and truth), a Greek cross (equal-armed cross), or a cross crosslet (arms that end in crosses).
𐤍 cheth	arms and torso	yellow-orange	Enclosed. Parental. Protective. Vibrant. Full face without expression. Sphinx-like. Dark hair and eyes. Crowned with a laurel wreath. Stands on waves of water. Holds a cup or a wand surmounted by a cube or a triple enclosure (three concentric squares bisected with a cross—the containment and foundation of the triad). Lamen can be either a scarab or a triple enclosure.
𐤏 aleph	hips and legs	yellow	Spiritual. Energetic, yet serene. Silent. Winged. Slender. Athletic. Having the horns of an ox. Fair hair and eyes. Standing upon clouds. Holds a rose and a fan. Lamen (badge) can be either a spiral, a whorl, or a fylfot cross (the swastika—whirling creation of the universe).
𐤃 lamed	feet	green	Poised. Graceful. Righteous. Humble. Intelligent. Well-proportioned. Winged. Crowned with a laurel wreath. Fair hair and eyes. Hands holding the scales and the sword of justice, the crook and scourge, or an ox-goad. Stands elevated above clouds. Lamen (badge) can be either the Feather of Maat (justice and truth), a Greek cross (equal-armed cross), or a cross crosslet (arms that end in crosses).



Figure 48: Literal Telesmatic Image of Shelachel.

There is a majority of feminine letters in the name, so the telematic image of Shelachel would portray her as female. She has a pale complexion and a graceful, gloried face framed by white wings that emerge from the sides of her head. She wears a strophion ornamented with the symbol of the pentagram. She is poised and well-proportioned. From her shoulders emerge large wings which partially cover the lower part of her body. She holds a scepter surmounted by a cube. Her lamén is the Feather of Maat. She wears a wide belt engraved with her name in Hebrew or Theban letters.<sup>25</sup> Her legs and feet are also winged and she stands elevated above the clouds. The scales and sword of justice are at her feet, and she wears a robe of pale yellow-green ornamented in pale red-violet.

Since you know that Shelachel is the intelligence of Luna, you could opt to add other symbols that would be appropriate for her. The crescent moon could be added to the top of her scepter, showing that the moon is over the cube of the earth. You could add blue tones (gimel), or silver—a traditional Luna color.

For another example, let's presume that you wanted to create a tarot talisman for protection, and your choice is the Seven of Wands. In this case you might want to work with Mahashiah, a decanate angel associated with this card. The name of Mahashiah is composed of the Hebrew letters mem, heh, shin, yod, and heh. If we place the letters in a vertical line, we can form the image of the angel:

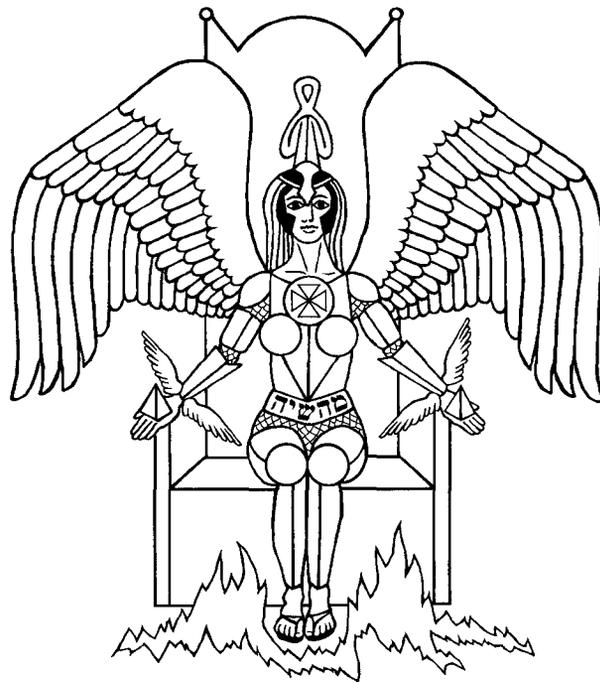
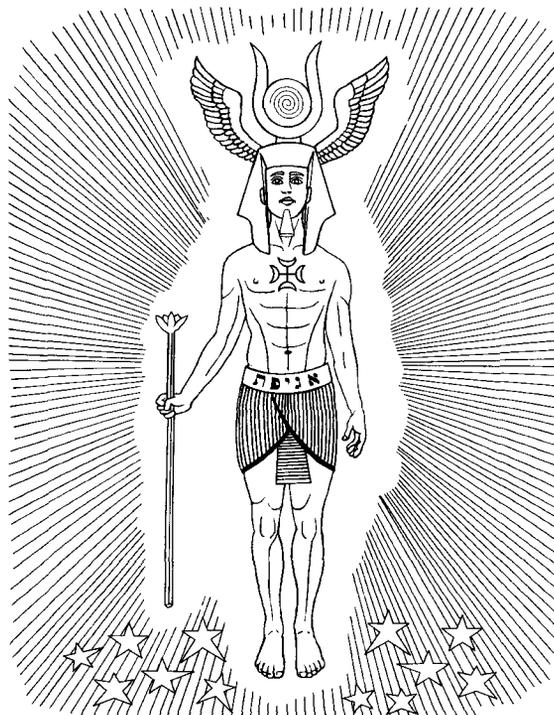


Figure 49: *Literal Telematic Image of Mahashiah.*

Using our correspondences, the figure would look like a beautiful female warrior of slender build. Her face displays sensitivity, parental love, and wisdom. She has dark brown hair and eyes. Upon her brow she wears a strophion upon which is the symbol of the *tet* (the Knot of Isis) in blue. She is strong, fiery, and active. She wears red armor and chainmail. Upon her chest is a golden lamen of a pyramidal cross. In each hand she holds a red pyramid of flame. Her name in Hebrew is engraved upon a wide green belt. She has fiery red wings, and her wrists are also winged. She is seated upon a throne like a queen. A flaming glory is at her feet. The figure is surrounded by a red-violet light—the synthesis of all her colors combined.

It is also possible to create telematic images out of words which can be used to represent archetypal forces. For example, let's say that you had a strong affiliation with Egyptian magic and wanted to create a magical image out of the word *Egypt*. Such a figure might be considered an archangelic guardian of the Egyptian current of energy. The English letters of the word *Egypt* could be transliterated into the Hebrew letters aleph, gimel, yod, peh, and tau.

The telematic image of the name *Egypt* would appear male, since the majority of letters are male. The head of this angelic figure would be winged with fair hair and eyes. It would also wear the lunar horned headdress surrounding a disk containing the image of a spiral. The figure would have an attractive full body, and upon his chest is the lamen of the lunate



*Figure 50: Literal Telematic Image of Egypt.*

cross. In one hand he holds a lotus wand. The lower part of his body is strong and muscular, covered with a red linen kilt. The feet stand upon a vast field of stars. The entire figure is surrounded by a blue-violet aura, tinged yellow around the edges.

## ELEMENTAL IMAGES

There are times when you may want to create an elemental form out of an angelic name. This elemental being would represent a synthesis of the elemental powers of the name corresponding to the world of Assiah. It would be a synthetic kerub or protective sphinx. The figure might well have the head of an animal. Its skin could be any color as indicated by its correspondences. For example, an elemental image created from the name of the great archangel Sandalphon has been described as consisting of:

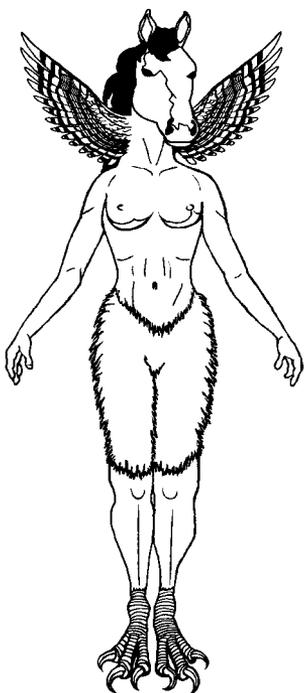
◊ samekh	blue	♄ Head fierce but rather beautiful
נ nun	blue-green	☞ Neck with eagle's wings from behind
ד daleth	green	♀ Shoulders feminine, rather beautiful
לamed	green	♍ Chest of a woman
פ peh	red	♂ Strong and shaggy hips and thighs
ו vav	red-orange	♉ Legs of a bull
נ nun	blue-green	☞ Feet of an eagle

This kerubic figure may be represented with its feet on the earth and its head in the clouds. The colors would synthesize a delicate and sparkling green.

The uncovered parts of the body would be blue, the countenance belonging to Sagittarius would almost be that of a horse. The whole form would almost be that of a goddess between Athor and Neith holding a bow and arrows, that is if represented as an Egyptian symbol.<sup>26</sup>

In another example of a kerubic image, the elemental form of the name Mahashiah would look like this:

מ mem	blue	▽ Head of an eagle
ה heh	red	⌣ Neck and shoulders shaggy
ש shin	red	△ Chest of a woman. Winged.
י yod	yellow-green	⌣ Hips and legs are slender
ה heh	red	⌣ Feet of a ram



*Figure 51: Elemental Image of Sandalphon.*



*Figure 52: Elemental Image of Mahasbiah.*

The result is a figure with the head of an eagle surrounded by a blue halo. The neck and shoulders are shaggy like that of a ram. There is a majority of feminine letters, so the figure will have the chest of a woman. Fiery red wings emerge from the shoulders and wrists. The legs are slender and athletic and the feet end in the hooves of a ram. The skin color is red. The figure is surrounded by a bright red-violet aura, a synthesis of all the colors.

Creating telematic images is an effective method for connecting with the godnames and angels of the tarot. But it is not the only method that may be used. You can also invoke these forces by drawing their sigils.

## SIGILS

A sigil is a magical symbol that contains the essence of a godname, angel, or spirit. It is the magical signature, mark, or “calling card” of a spiritual entity. Hundreds of examples of sigils can be found in medieval magical texts known as grimoires. Drawing a sigil enables the magician to focus on a specific spiritual entity he or she wishes to invoke. A traditional sigil is made by determining the letters in a name and transliterating them into Hebrew. A sigil can also be created from the magician’s own name or sacramental motto to represent his or her own magical “mark.”

### Magical Squares

The *qameoth*, or magical squares, are an important tool used to create sigils and talismans. These are a series of diagrams associated with the planets, consisting of grids filled with numbers or Hebrew letters<sup>27</sup> (see figure 53). If you wanted to draw a sigil for Anael, the archangel of Venus, you might want to use the sigil of this name created from the Venus square. If you wanted to invoke Iophiel, the intelligence of Jupiter, you could use the sigil of Iophiel created from the Jupiter square. Sigils of all the planetary angels and archangels can be drawn from their respective qamea.

The qameoth are assigned to the planets in accordance with their sephirothic numbers (Saturn = 3 Binah; Jupiter = 4 Chesed; Mars = 5 Geburah; Sol = 6 Tiphareth; Venus = 7 Netzach; Mercury = 8 Hod; and Luna = 9 Yesod).<sup>28</sup> The system is sephirothic as well as planetary, and therefore the godnames, angels, and archangels of the ten sephiroth could also be created from their respective magical square.

Two additional magical squares can be used as well. The first is the qamea of Malkuth and the elements, which can be used to create elemental sigils, such as the sigil of Chassan, the angel of air. The second is the qamea of haMazzaloth (associated with Chokmah) which can be used to create sigils for zodiacal angels—such as Zuriel and Chadaquel, the archangel and angel of Libra<sup>29</sup> (see figure 54).

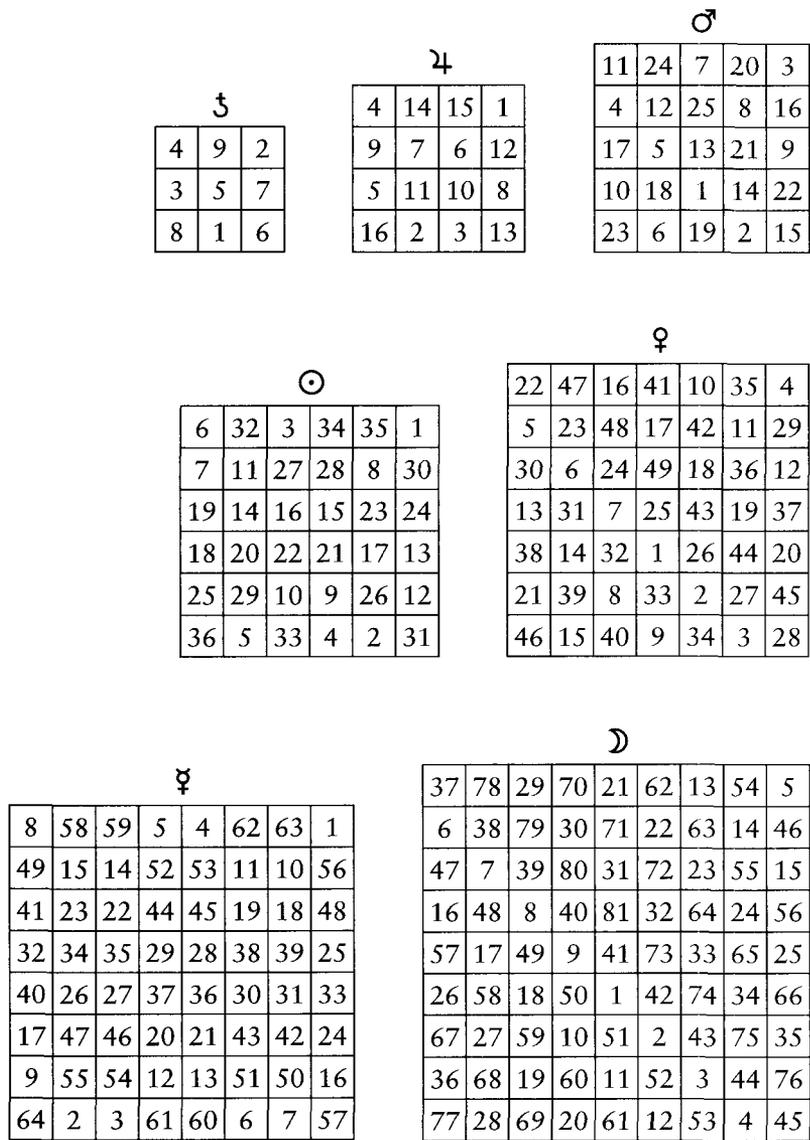


Figure 53: The Qameoth, or Magical Squares.

10	92	8	94	5	96	97	3	99	1
11	19	83	17	85	86	14	88	12	90
71	22	28	74	26	25	77	23	79	80
40	62	33	37	65	66	34	68	69	31
51	49	53	44	46	45	57	58	42	60
41	59	48	54	56	55	47	43	52	50
70	39	63	67	35	36	64	38	32	61
30	72	78	24	76	75	27	73	29	21
81	89	13	87	16	15	84	18	82	20
100	2	98	7	95	6	4	93	9	91

12	134	135	9	8	138	139	5	4	142	143	1
121	23	22	124	125	19	18	128	129	15	14	132
109	35	34	112	113	31	30	116	117	27	26	120
48	98	99	45	44	102	103	41	40	106	107	37
60	86	87	57	56	90	91	53	52	94	95	49
73	71	70	76	77	67	66	80	81	63	62	84
61	83	82	64	65	79	78	68	69	75	74	72
96	50	51	93	92	54	55	89	88	58	59	85
108	38	39	105	104	42	43	101	100	46	47	97
25	119	118	28	29	115	114	32	33	111	110	36
13	131	130	16	17	127	126	20	21	123	122	24
144	2	3	141	140	6	7	137	136	10	11	133

Figure 54: The Qamea of Malkuth and the Elements (top) and the Qamea of haMazzaloth (bottom).

300	30	3	200	20	2	100	10	1
ש	ל	ג	ר	כ	ב	ק	י	א
600	60	6	500	50	5	400	40	4
ם	ס	ו	ד	נ	ה	ת	מ	ד
900	90	9	800	80	8	700	70	7
ז	צ	ט	ף	פ	ח	ן	ע	ז

Figure 55: *Aiq Beker* or the *Qabalah of Nine Chambers*.

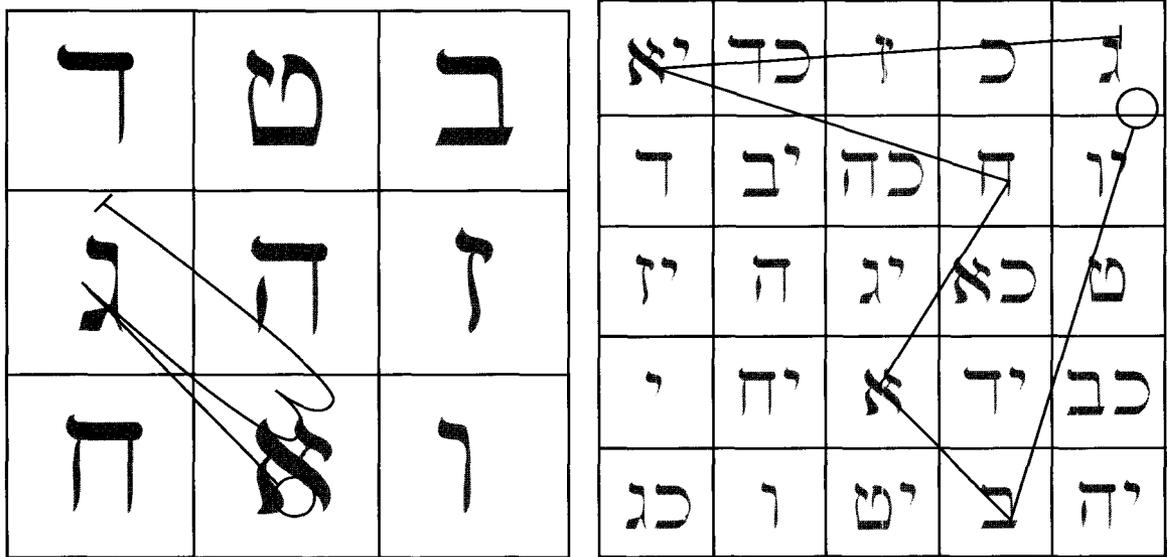


Figure 56: *Sigil of Agiel on the Saturn Square* (left); *Sigil of Graphiel on the Mars Square* (right).

In order to trace the sigil of an angel or spirit name on a qamea, it is important to first reduce the name to the lowest possible numerical value that will fit on a given qamea. This is done by referring to the *Aiq Beker* diagram, also called the *Qabalah of Nine Chambers*. This is a diagram that shows three rows and three columns (a total of nine chambers) of numbers that are grouped together according to their similarity (see figure 55). For example, in one chamber, gimel, lamed, and shin are placed together because of their numbers 3, 30, and 300. The numbers in this diagram, from 1 to 900, are read from right to left, in the same manner that Hebrew is read. The name *Aiq Beker* comes from reading the Hebrew letters in the first two chambers from 1 to 200: aleph, yod, qoph, and beth, kaph, resh.

If one wanted to trace the sigil of Agiel, the intelligence of Saturn, on the magical square of Saturn, the numerical value of each Hebrew letter of the name would have to be reduced to nine or less than nine (since nine is the highest number on the Saturn square). The letters in the

name are aleph א = 1, gimel ג = 3, yod י = 10, aleph א = 1, and lamed ל = 30. The only letters that need to be reduced in this case are yod and lamed, which can be reduced to 1 and 3 respectively, using the Aiq Beker chart. The numbers obtained can be used to trace the sigil on the square—1, 3, 1, 1, 3. The Saturn square is one of the simplest of the useable gameoth, containing only nine cells. Other gameoth, such as the Mars square, are more complex, and some even contain cells of two-digit numbers such as aleph and yod (with a total numeric value of 11). Figure 56 shows sigils on two magical squares that have the Hebrew letter equivalents of the numbers.

Using the Aiq Beker diagram and the magical squares to create angelic sigils can be a complex method for some. A far simpler way to create sigils is to use the diagram of the Rose of Twenty-two Petals.

### The Rose of Twenty-two Petals

The diagram of the Rose of Twenty-two Petals shows the twenty-two letters of the Hebrew alphabet arranged in the shape of a rose<sup>30</sup> (see figure 57). The three inner petals of the rose are assigned to the three mother letters: aleph, mem, and shin. The second ring of petals is composed of the seven double letters, assigned to the seven ancient planets. The third or outer ring of petals is composed of twelve petals that refer to the twelve simple letters and the twelve signs of the zodiac.

The Rose of Twenty-two Petals provides a simple yet ingenious system for creating sephirotic, planetary, and elemental sigils to be used in ceremonial workings. Sigils are created simply by tracing them on the Rose from letter to letter. Through this method an entirely new set of sigils can be drawn, vastly different from medieval sigils created from the traditional magical squares. Also, sigils created from the rose may be of more practical value than those made from

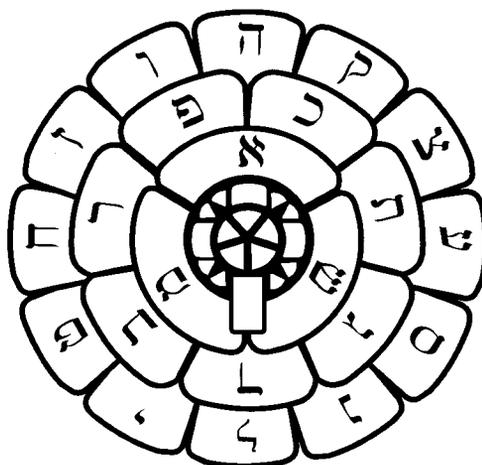


Figure 57: The Rose of Twenty-two Petals.

the gameoth, because there is no need to refer to a system of mathematical reduction such as Aiq Beker. Another advantage is that the Rose of Twenty-two Petals is a universal symbol—it is one diagram as opposed to the system of the gameoth, which depends upon several separate diagrams. You can also trace your own name or magical motto on the rose to create a personal sigil or symbol.

## TRACING A SIGIL

When tracing a sigil on a either a qamea or the Rose of Twenty-two Petals, the first number or letter of the name is marked with a small circle. From there a line is drawn following the progression of the numbers or letters. When the final number or letter of the name is reached, a short line is drawn to indicate the completion of the sigil.

*Variations in tracing sigils:* If two letters of the same kind, such as two beths or two gimels are side by side within a name, this is represented in the sigil by a wave or crook in the line at that point. If there is a letter in the name that the line of the sigil passes straight through to meet another letter, a loop or noose is formed at that point to indicate that the letter is indeed a part of the name (figure 58 shows variations in sigils drawn on the qamea of the sun<sup>31</sup>).

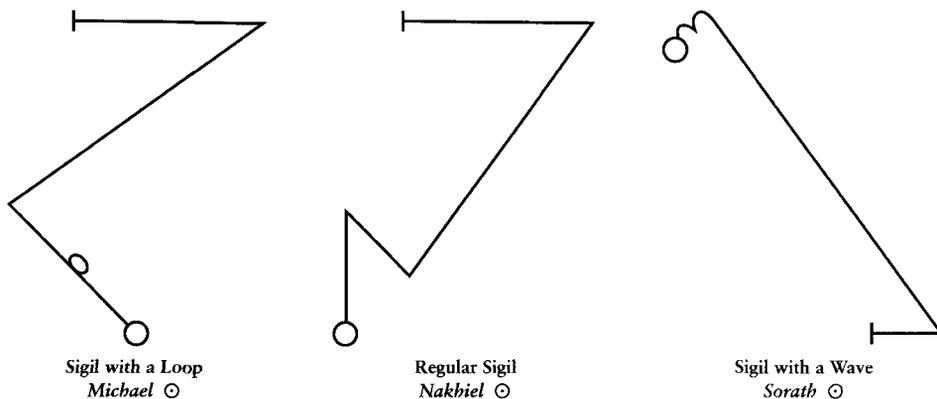


Figure 58: Variations in Sigils.

## Other Methods for Creating Sigils

Two other ways of creating sigils are explained by Agrippa in his monumental work *Three Books of Occult Philosophy*.<sup>32</sup> The first method relies upon the Aiq Beker diagram or the Qabalah of Nine Chambers seen in figure 55. The “nine chambers” of that diagram look much like the line divisions in a game of tic-tac-toe. The intersections of the four lines can be dissected into nine parts, resulting in the following nine figures that are used to symbolize the various Hebrew letters contained within the “chambers.”

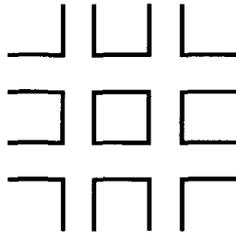


Figure 59: The Nine "Chambers" separated.

To indicate a particular Hebrew letter in the chamber, you would use a series of dots above the figure—one dot indicates the first letter of that chamber, two dots would denote the second letter, and three dots would indicate the third letter. Following this description, the name of the archangel Michael would yield the following five figures:



Figure 60: The "Chambers" of Michael.

These five figures are then combined down to three:



Figure 61: The "Chambers" of Michael combined.

The three final figures are then joined together and the dots are omitted, resulting in a single figure which can be placed within a circle and used as a sigil of Michael:

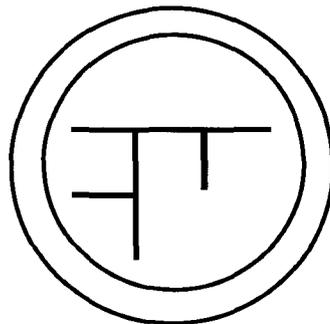


Figure 62: Final Sigil of Michael.

The other method mentioned by Agrippa for creating sigils is simply to combine the letters of a name into a single symbol. This can be done in any language you wish. The three sigils in figure 63 were all created from the name of Michael in Hebrew, Greek, and Latin, respectively.



Figure 63: Combined Letter Sigils of Michael.

## VIBRATION

Visualized images and words of power are essential to the practice of ritual magic. “By names and images are all powers awakened and re-awakened.”<sup>33</sup> The magician uses the *vibration* of sacred names that are connected to the divine forces they represent to empower both the word and the image. Talismans, telematic images, and sigils can all be charged or consecrated by means of vibration. Magicians have been using these divine names and linking their personal energy to them through centuries of living ritual work. We’ve already discussed how to create magical images of divine and angelic powers associated with the cards of the tarot. But it is also important to learn how to “vibrate” godnames and angelic names.

Divine names are not simply spoken in ritual. They are intoned or vibrated. Scientists have only recently become aware of what magicians have known for centuries—that all matter is vibratory energy. There is a physical phenomenon known as *harmonic resonance* which means that if one object starts to vibrate strongly enough, another object nearby will begin to resonate with the first, if both objects share the same natural vibratory rate.

The magician vibrates a godname in order to create a harmonic resonance between the deity *within* and the deity *without*—between the divine as it exists within him- or herself, and the divine as it exists out in the greater universe.

Words and names of power are also tools that the magician can use to focus the mind on the desired forces. Certain words or names of power, when properly vibrated or intoned, attract the energies that are associated with them. A technique known as the *vibratory formula* is a method by which divine names and words are spoken forcefully and with authority in a “vibration.”

To vibrate a godname or angelic name takes practice. The basic method is this: intone the name slowly in a single note until you notice a strong vibration in the chest cavity, and even the entire body. Lower tones are generally better than higher ones. You may feel a tingling sensation in the face and afterward you may experience a slight sense of fatigue combined with exhilaration.

There are two more advanced methods of vibration known to adept magicians as the *Invoking Whirl* and the *Expanding Whirl*.<sup>34</sup> These should only be done when you have become fully skilled in the basic techniques of ritual magic.

The *Invoking Whirl* centers on the heart, which answers to the sephirah of Tiphareth. First, you should concentrate on the divine white brilliance of Kether above your head, all the while keeping your mind focused on the first sphere of highest aspiration. Next, imagine your consciousness in your heart center, bringing down the white brilliance from Kether to the sixth sephirah of Tiphareth. The letters of the divine or angelic name to be vibrated should then be imagined in white letters within your heart center. Pronounce the name slowly so that the sound vibrates throughout your entire body. One rule of thumb is to vibrate the name as many times as there are letters in it. If a name has seven letters, vibrate it seven times. You should imagine that the sound of your vibration reaches into every corner of the universe.

The *Expanding Whirl* of vibration is centered in the aura, rather than the heart. This method may be more useful for charging telematic images. To do this, visualize the brilliance of Kether, as before. Then imagine the image standing before you, or you may also have it drawn on a piece of paper. Next, visualize the Hebrew letters of the name in a brilliant cross of light in the air directly in front of you. Vibrate the letters of the name and imagine a brilliant flashing light around them. Visualize the telematic image of the form you have created absorbing the energy of the white brilliance. As you do this, vibrate the name of the figure. Vibrate it as many times as there are letters in the name. See the image growing larger until it fills the universe. Finally, draw the figure around you and absorb the white rays of the image, until you feel your aura radiating with its brilliance.

## TESTING TOKENS

Any time you work with divine beings, there is a possibility that you may receive a spirit vision or angelic communication. There are certain symbols that you can use to help ensure the veracity of any visions you might receive during ritual work with angels. This is important, since you would not want your vision or angelic communication to be influenced by tricks of your own memory or imagination. The Hebrew letters of the seven planets can be used as important test symbols by tracing them in front of the angel as you vibrate the appropriate godname. Imagine these letters or planetary symbols in brilliant white light.

1. If you suspect that some image from your memory is influencing your vision, trace the symbol of Saturn or the letter tau  $\tau$ . (Tau is the letter of Saturn, the planet that governs memory.)
2. If you think that you have constructed the scene in your imagination, rather than receiving a true astral image, trace the symbol of Jupiter or the letter kaph  $\kappa$ . (Kaph is the letter of Jupiter, the planet of construction.)

3. To vanquish feelings of revenge, anger, or hatred, use the symbol of Mars or peh מ, the letter of Mars.
4. To rid yourself of delusions of arrogance and inflated ego, use the symbol of Sol or resh ר, the letter of the sun.
5. If your vision lapses into a pleasure-seeking fantasy or intellectual vanity, use the Venus symbol or dalet ד, the letter of Venus.
6. If you suspect that what you are looking at is a deception or a falsehood, use the symbol of Mercury or beth ב, the letter of Mercury.
7. For wandering thoughts, use gimel ג, the letter of the moon.

If the angel disappears or your vision changes after tracing any of these symbols, banish with a pentagram or hexagram and start over with the vision to see if a different scene or being appears. Divine powers, archangels, and angels will not mind being tested.

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1 Forrest, "This Holy Invisible Companionship," 188.

2 A term developed by William Stoltz. See *The Middle Pillar: The Balance Between Mind and Magic*, by Israel Regardie, edited by Chic Cicero and Sandra Tabatha Cicero (St. Paul, MN: Llewellyn Publications, 1998), 129–130.

3 Agrippa, *Three Books of Occult Philosophy*, 562. (Italics are the authors'.)

4 *The Book of Revelations*, 10:1.

5 Malcolm Godwin, *Angels, an Endangered Species*, 39.

6 The Book of Tobit 5:4–5, *The New American Bible*, St. Joseph Edition (New York: Catholic Book Publishing Co., 1970), 475.

7 The colors in this chart are often referred to as the colors of the *minutum mundum* or "small universe." This refers to the Golden Dawn's Tree of Life diagram (which most magicians use) wherein the ten sephirot are in what is described as the "Queen Scale" of color and the twenty-two connecting paths symbolized by the Hebrew letters are in the "King Scale" of color.

8 Sometimes with a touch of gray.

9 The right-hand Pillar of Mercy with Chokmah (Yah) at its summit is masculine. The left-hand Pillar of Severity with Binah (YHVH Elohim) at its summit is feminine.

Qabalists believe that even evil spirits cannot exist without divine permission from God. Therefore you will often find that evil spirits or qliphothic demons have the suffix "el" joined to their names. The suffix "yah" is only added to angelic names, never demonic ones. This is because the suffix "el" at the end of a name always represents severity and judgment, while "yah" always indicates mercy and generosity.

10 Five of the Hebrew letters have final forms which are used whenever the letter occurs at the end of a word or name. These also have additional numerical values. The final forms and their numerical values are: kaph ך 500, mem ם 600, nun ן 700, peh ף 800, and tzaddi ץ 900.

- 11 The qliphoth are unbalanced evil spirits belonging to the world of Assiah. We absolutely do not recommend making telematic images of any qliphothic name.
- 12 There is no “Tz” in Theban, so “T” and “S” are used in the transliteration.
- 13 From a paper entitled “Flying Roll No. XII: On Angelic Telematic Images & Vibratory Mode of Pronouncing Divine Names: The Particular Mode of Pronouncing the Divine Name Adonai ha-Aretz, the Particular Telematic Image allotted thereunto.” Delivered by the Chief Adept G.H. D.D.C.F. to the College of Adepts in London. May 27, 1893. From the private archives of the H.O.G.D.
- 14 Hermaphroditic, tending toward male.
- 15 Hermaphroditic, tending toward female.
- 16 In Hebrew, vowels are indicated by marks or points called *dageshes*.
- 17 A vowel sound is created by the relatively *free passage* of breath through the larynx and oral cavity, usually forming the most primary sound of a syllable, while a consonant sound is produced by a partial or complete *obstruction* of the air stream by the constrictive action of the tongue, teeth, or throat.
- 18 Incidentally, in our amended list, the name of the great archangel Sandalphon has a predominance of feminine letters in her name.
- 19 The *djed* was a symbol of the backbone of Osiris.
- 20 The *nefer* symbolized a lute or some kind of stringed instrument. It was a symbol of good luck, joy, and strength.
- 21 The *menat* was heavy beaded necklace with a crescent-shaped front and a counter piece at the rear worn by deities and humans. It was a symbol of joy, life, potency, fertility, and birth.
- 22 The sistrum was a sacred percussion instrument consisting of a wooden or metal frame fitted with loose strips of metal and disks. The jingling sound it produced when shaken was thought to attract the attention of the gods.
- 23 The *sema* symbolized the trachea and lungs and was a symbol of unification.
- 24 Since this is an image of a divine Hebrew godname, we will use the letter shin to represent the element of spirit rather than fire.
- 25 The Theban alphabet can be found in the appendix.
- 26 Regardie, *The Golden Dawn*, 489.
- 27 The traditional magical squares have come down to us through the writings of magicians such as Trithemius and Agrippa, but they are derived from much earlier and unknown sources.
- 28 The gamea of Kether contains only one “cell” and number.
- 29 The gameoth of Malkuth and haMazzaloth were first published by Adam P. Forrest in “Mysteria Geomantica: Teachings on the Art of Geomancy,” *The Golden Dawn Journal: Book I, Divination* (St. Paul, MN: Llewellyn Publications, 1994), 198.
- 30 The Rose of Twenty-two Petals is a diagram that was created by the Golden Dawn as an emblem of the Rosicrucian impulse behind the Order. This diagram was a portion of a larger symbol known as the rose cross lamén, which was used for various purposes, including the construction of sigils and talismans employed in practical magic.
- 31 Sorath is the spirit of the sun.

32 Agrippa, *Three Books of Occult Philosophy*, 561–562.

33 From the Neophyte Ceremony of the Golden Dawn. See Regardie, *The Golden Dawn*, 118.

34 The Golden Dawn recommends that the LBRP and the Rose Cross Ritual precede both methods of vibration.

## TAROT TALISMAN RITUALS AND MAGICAL IMAGES

At this point you have been given all the tools you need to understand how the various cards of the tarot can be used as tarot talismans. The next step is to make use of all the information supplied thus far—to choose your tarot talismans, set up ritual card spreads, invoke the divine and angelic powers of your selected cards, create magical images and sigils, and ritually charge your cards. Here we will provide numerous examples that you can draw upon to construct your own ritual spreads and consecration rites.

### TO OBTAIN MORE TIME TO FINISH A PROJECT

*The Golden Dawn Magical Tarot* will be used to illustrate this spread. The tarot talisman card is planetary in nature and will therefore need to be invoked by a hexagram.

**Card 1:** For the significator, choose your own self-image card. Here we will choose the Magician card as an affirmation of the reader's confidence and skill in his own magical abilities.

**Card 2:** For the card of initial action, we choose the Two of Wands. This card is attributed to the decanate of Mars in Aries, associated with power, control, dominion, great energy, and rapid movement.

**Card 3:** For the card of progression, we will choose the Three of Pentacles. This card is attributed to the decanate of Mars in Capricorn, associated with hard work as well as taking pride in one's work. It is a card of industriousness and productivity.

**Card 4:** For the tarot talisman, we will choose the Universe, the last of the trump cards—attributed to Saturn, earth, time, and completion. This card denotes the objective of the ritual: to have more time allotted for the completion of a project.

## The Ritual

Prepare your ritual space and include any items that might help you focus on your objective. Although the Universe card is attributed to both the planet Saturn and the element of earth, here we will concentrate on the correspondence of Saturn, since Saturn is the ruler of time. You might want to adorn your altar with supplemental items that will reflect this: for gemstones choose star sapphire, onyx, or pearl. For incense use civet, myrrh, or cinnamon. A blue-violet candle, symbolic of Saturn, can be added to your altar—you can carve the symbol of Saturn into the candle before dressing it with an appropriate essential oil. Include any items that will symbolize time such as a clock, a watch, a calendar, or an hourglass.

Prepare telematic images of the godname and angelic forces associated with the talisman card. These can be drawn or painted images, or merely written descriptions of the figures that you can visualize during the ceremony. Use an Atziluthic image for the godname of YHVH Elohim—a flaming cross of Hebrew letters of the type described in the previous chapter. Create Yetziratic or humanlike images of the archangel Cassiel and the intelligence Agiel. You may also wish to incorporate sigils in your magical images. For the purpose of this example, we will use a general telematic image of Cassiel and a literal telematic image of Agiel.

Begin with the opening ceremony.

Invoke the highest aspect of deity.

Lay out the cards in order and proceed with the work of visualization.

As the significator is placed on the altar, visualize yourself standing in your magical regalia, ready to bring all of your natural talents and magical abilities to bear in order to complete your project.

Lay down the initial action card of the Two of Wands. Visualize the hand in the card as your own hand—you grasp the two fire wands with authority and command. Imagine yourself taking firm, hands-on control of the project from this point forward. It is *your will* to have more time to complete your project.

Lay down the progression card of the Three of Pentacles. Visualize yourself using your new-found control as inspiration to get down to work. Picture yourself invigorated and enthusiastic about your project, scheduling your work time to get the job done efficiently. See yourself meeting with others who will help you and who are just as excited as you are to bring this project to fruition.

In the center of the spread, lay down the tarot talisman card—the Universe. Trace a circle clockwise over the talisman card.

Trace the Invoking Hexagram of Saturn over the card by starting at the point of Saturn on the upright triangle, going clockwise. Then start at the opposite point on the inverted triangle and trace clockwise (see figure 65).

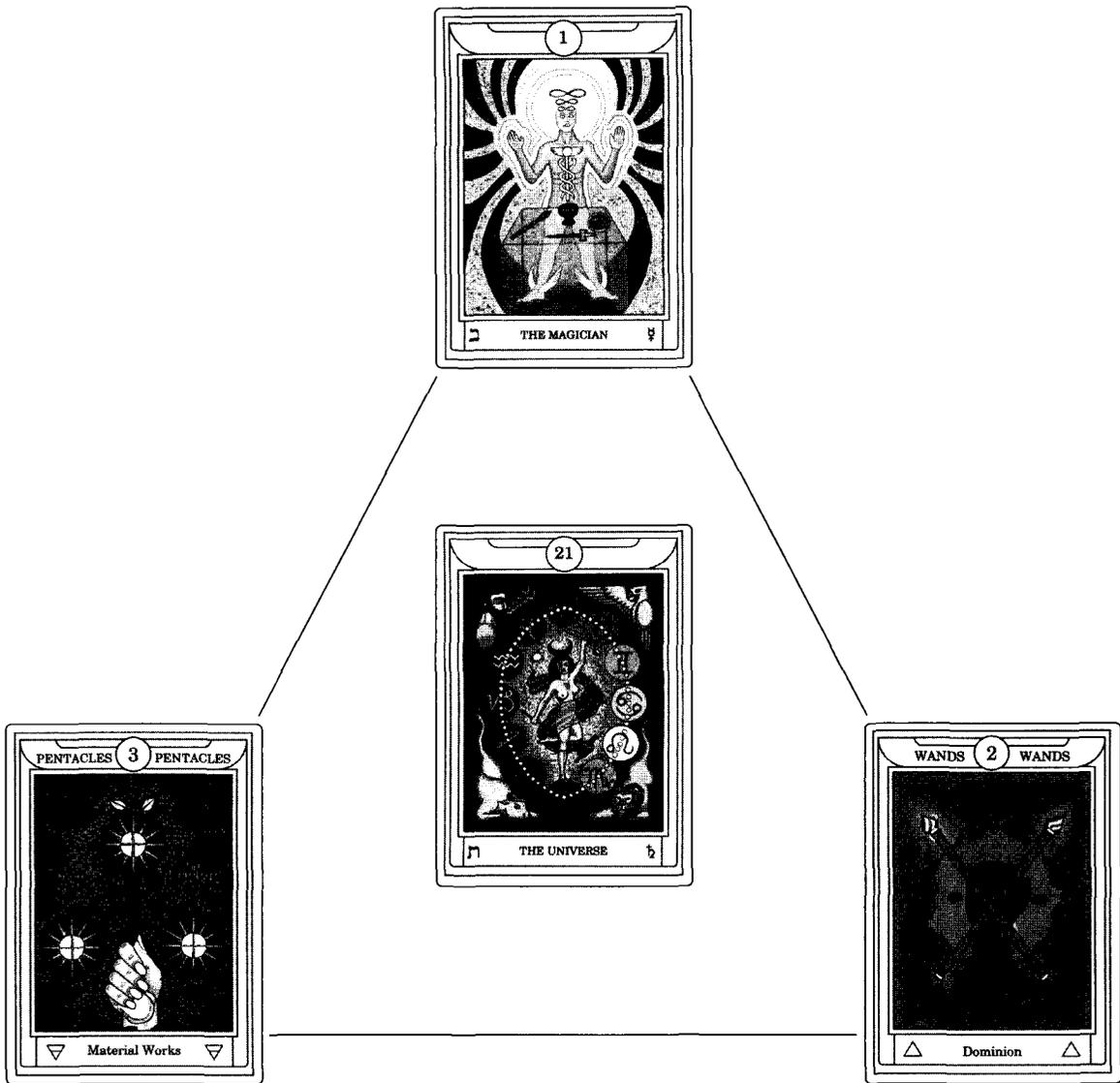


Figure 64: Sample Spread Invoking Time.

You have the option of tracing the hexagram in silence or you can vibrate traditional words of power associated with it. As you draw the two triangles that make up the hexagram, intone the name of unity “*Ararita*” (*ah-ra-ree-tah*). Next, intone the Hebrew god-names associated with the Saturn hexagram—“*YHVH Elohim*” (*yod heh vav heh el-oh-heem*) as you draw the symbol of Saturn in the center. Then say:

“I invoke the powers and forces governing the nature, place, and authority of the planet Saturn by the majesty of the divine name YHVH Elohim. I invoke the archangel of Saturn,

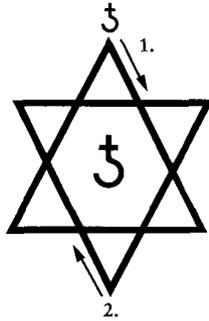


Figure 65: Invoking Hexagram of Saturn.

great Kassiel, who is called the ‘speed of God!’ Mighty Kassiel, who shows forth the unity of the eternal kingdom, I ask you to bless this sacred space with your presence.”<sup>1</sup>

Visualize the general telematic form of Kassiel before you. The archangel appears as a mature man in a hooded robe of the deepest blue-violet trimmed with yellow-orange. On the front of his robe is the figure of a hexagram that contains the symbol of Saturn at its center. In his hand he holds an hourglass.

Vibrate the name of “Kassiel” a number of times (three times for Saturn or five times for the number of letters in the name). Pause for a few moments to visualize the archangel, using a testing token if need be, then say:

**“Mighty Kassiel, send forth your great angel Agiel to aid me in this rite and bless this sacred space with his presence.”**

Visualize the literal telematic form of the angel Agiel. He appears as a fair-skinned adolescent male. On his head he wears a winged strophion with a small fylfot cross on the front. Around his neck he wears the symbol of the lunate cross on a silver chain. In one hand he holds a lotus wand and in the other, a lamp. He stands in the Sign of Isis Mourning. His hips and thighs are covered by a yellow-green kilt, ornamented with spirals. His feet are winged, and on either side of them lay the sword and scales of justice.

Vibrate the name of “Agiel” a number of times (three times for Saturn or five times for the number of letters in the name). Pause for a few moments to visualize the angel, using a testing token if need be.

At this point you should clearly state your purpose for consecrating the talisman and always be specific when vocalizing your stated goal. It could be something like the following:

**“I, (*magical name*), open this temple to perform a working in the magic of light. I seek an increase in the time I need to finish my project (*state the details*). Look with favor upon this ceremony. Grant me what I seek, so that through this rite I may be enabled to successfully accomplish my endeavor with efficiency. Thus may I be enabled to make better use of time in all of my efforts, increase my esoteric knowledge, and thereby advance in the Great Work.”**

Personalized invocations may be added here. You may address an invocation to a deity associated with the Universe card and the planet Saturn listed in the chart on page 115. The following invocation includes some of them:

**“I invoke all you powers and forces governing the nature, place, and authority of the planet Saturn by the majesty of the divine name YHVH Elohim! Hail Ptah, creator god of all eternity! Pre-existent father of time! Hail Anki, Chronos, and all you gods and goddesses who have the power to manipulate time! Mighty archangel Kassiell and great angel Agiel! Grant me what I seek! Charge and bless this talisman with your sacred force! May it bring me the power to increase the time allocated to my project. May it grant me control over the effective use of time in order to successfully complete my endeavor! With your divine aid it shall be done! So mote it be!”**

Vibrate the name of “YHVH Elohim” three times for Saturn (or as many times as there are Hebrew letters in the name). Visualize the telematic images you have created. The aura surrounding these figure shines brilliantly upon the card of the Universe. Envision Kassiell as he makes a gesture of blessing over the card. Picture Agiel touching the card with his lotus wand.

Now concentrate on your stated goal as exemplified in the talisman card you have chosen. In your mind’s eye, see yourself in the center of the Universe card, surrounded by the expanse of space and the belt of the zodiac. You are at the very center of the cosmos where time and space are completely fluid and non-linear. Around you are the stars of the constellations, shimmering like diamonds. You have the power to touch any one of them and set their energy in motion. You reach out with one hand to touch Gemini, drawing into yourself the speed and versatility of the Twins. With the other you touch Virgo, drawing into yourself the industrious nature of the sign of the Virgin. You have the ability to grasp the power of any constellation or planet that might help you increase your allotted time and use it wisely.

Next, visualize a calendar. See the month and date on the calendar when your project is due to be finished. Now look beyond that date and find the date by which you want to have your project finished. Envision a blue-violet circle around that date on your imaginal calendar. Visualize yourself moving forward in time to that date.

Then picture yourself having completed your project. See other people congratulating you on the efficiency with which you finished the task. Imagine the feeling of accomplishment you will experience when you are able to kick back and admire your own handiwork.

State the following affirmations, giving the Signs of the Four Magical Laws:

**“I WILL that more time is granted to me to complete my project!**

**I CHOOSE to invoke those powers that conform to the planet Saturn!**

**I CREATE a facsimile in the astral light—an undeniable image of what will be!**

**I SEE myself as I WILL it to be! My allotted time has been extended and my project has been successfully completed.”**

Perform the closing ceremony.

## TO INVOKE A GUARDIAN ANGEL

This ritual spread is designed to invoke a guardian angel for general protection and spiritual guidance. *The Universal Tarot* will be used to illustrate this spread. The tarot talisman card is zodiacal in nature and will therefore need to be invoked by pentagrams.

**Card 1:** For the significator, choose your own self-image card. For our example we will choose the Queen of Wands, which might represent the ritualist as a mature woman who is a fire sign.

**Card 2:** For the card of initial action, we will choose the Star. This card is attributed to Aquarius and is associated with hope, aspiration, and meditation.

**Card 3:** For the card of progression, we will choose the Ace of Cups. This card is associated with purity and divine aid.

**Card 4:** For the tarot talisman, we will choose Temperance to invoke a guardian angel.

### The Ritual

Prepare your ritual space and include any items that might help you focus on your objective. The card of Temperance is attributed to the sign of Sagittarius. You might want to adorn your altar with supplemental items that will reflect this: for gemstones choose jacinth, for incense use lign-aloes, sage, cedar, or star anise. A blue candle, symbolic of Sagittarius, can be added to your altar—you can carve the symbol of the sign into the candle before dressing it with an appropriate essential oil. Include any items that will symbolize the divine, such as a chalice, a star, or a statue of an angel.

Prepare telematic images of the godname and angelic forces associated with the talisman card. These can be drawn or painted images, or merely written descriptions of the figures that you can visualize in detail. Use an Atziluthic image for the godname of Elohim—a flaming cross of Hebrew letters. Create Yetziratic or humanlike images of the archangel Adnakhriel and the angel Saritaiel. For the purpose of this example, we will use a general telematic image of Adnakhriel and a literal telematic image of Saritaiel.

Begin with the opening ceremony.

Invoke the highest aspect of deity.

Lay out the cards in order and proceed with the work of visualization.

As the significator is placed on the altar, picture yourself dressed in your magical regalia with all of your natural talents and abilities.

Lay down the initial action card of the Star. Feel your capacity for imaginal thought and meditation expanding. Visualize a brilliant white light pouring down on you from a great star above your head, and see yourself opening up to this light, ready to receive it.

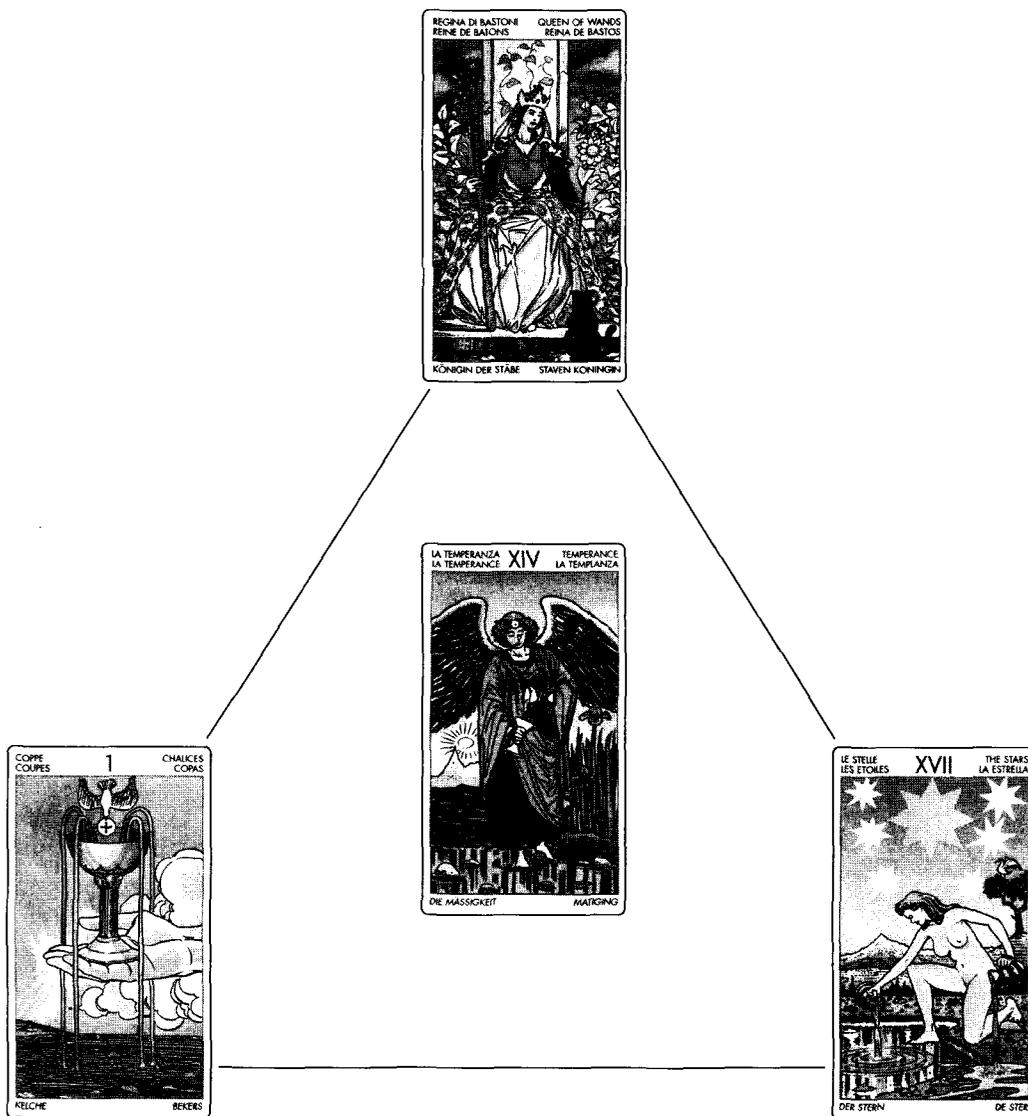


Figure 66: Sample Spread to Invoke a Guardian Angel.

Lay down the progression card, the Ace of Cups. Visualize the hand of the divine reaching down to you. The hand extends a sacred chalice filled with the waters of creation. Envision yourself accepting his holy gift and taking a drink of the pure water that the chalice contains.

In the center of the spread, lay down the tarot talisman card—Temperance. Trace a circle clockwise over the talisman card.

Trace the pentagrams associated with Sagittarius over the card. Practitioners of some magical traditions may choose to trace only the Invoking Fire Pentagram shown in figure 67.

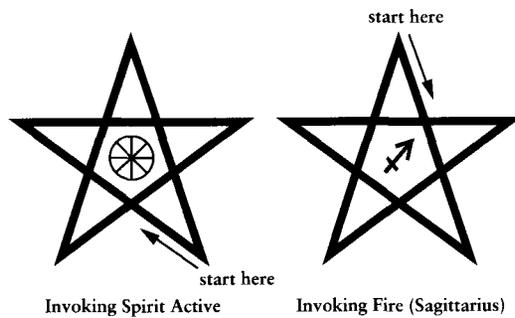


Figure 67: Pentagrams Invoking Sagittarius.

Ceremonial magicians may prefer to trace two pentagrams—the Invoking Pentagram of Spirit Active and Invoking Pentagram of Sagittarius. These are the same two pentagrams that you would normally trace when invoking the element of fire. The only difference is that you would trace the sigil of Sagittarius in the center of the Fire Pentagram, rather than the symbol of kerubic fire (Leo).

You have the option of tracing the pentagrams in silence or you can intone traditional words of power associated with them:

As you trace the Spirit Pentagram, intone the word “**Bitom**” (*bay-ee-toh-em*), a divine Enochian name associated with fire. Trace the spirit wheel in the center and intone the godname of spirit active, “**Eheieh**” (*eh-hay-yay*).

As you trace the Fire Pentagram, vibrate the words “**Oip Teaa Pedoce**” (*oh-ee-pay tay-ah-ah pay-doh-kay*), three Holy Enochian names associated with Fire. Trace the symbol of Sagittarius in the center and intone the godname of Fire, “**Elohim**” (*el-oh-beem*). Then say:

**“I invoke the powers and forces governing the nature, place, and authority of the sign Sagittarius by the majesty of the divine name Elohim. I invoke Adnakhiel, the great archangel of Sagittarius. Mighty Adnakhiel, I ask you to bless this sacred space with your presence.”**<sup>2</sup>

Visualize the general telematic form of Adnakhiel before you. The archangel appears as a red-haired man clothed in robes of blue trimmed and ornamented in orange. The figure of an upright fire triangle containing the symbol of Sagittarius is emblazoned on his chest. He carries a bow in one hand and an arrow in the other. His wings are covered with feathers of pastel blue and orange.

Vibrate the name of “**Adnakhiel**” seven times, once for each Hebrew letter in the name. Pause for a few moments to visualize the archangel, using a testing token if need be. Then say:

**“Mighty Adnakhiel, send forth your great angel Saritiael to aid me in this rite and bless this sacred space with his presence.”**

Visualize the literal telematic form of the angel Saritiael. He appears as a slender young man with flowing red hair. On his head, which is surrounded by a flaming glory of light, he wears a strophion with a small Maltese cross on the front. He has a thoughtful, tranquil face which glows from within. His fair eyes are sharp and active. In one hand he holds a

lotus wand and in the other he holds a lamp. Upon his chest is the symbol of the oroboros. His robe is yellow-green. His feet are winged, and on either side of them lay the sword and scales of justice. He stands upon flames.

Vibrate the name of “**Saritiael**” five times, once for each Hebrew letter in the name. Pause for a few moments to visualize the angel, using a testing token if need be.

At this point you should clearly state your purpose for consecrating the talisman, and be specific when vocalizing your stated goal. It could be similar to this:

**“I, (*magical name*), open this temple to perform a working in the magic of light. I seek to invoke a guardian angel. Look with favor upon this ceremony. Grant me what I seek so that through this rite I may acquire an angelic steward to provide me with aid, protection, and spiritual support. Thus may I advance in the Great Work.”**

Personalized invocations may be added here. You may address an invocation to a deity associated with the sign of Sagittarius listed in the chart on page 115. The following invocation includes a prayer to Neith:

**“I invoke all you powers and forces governing the nature, place, and authority of the sign Sagittarius by the majesty of the divine name Elohim! Hail, great goddess Neith, the lady of the arrow and the bow! You who are both mother and daughter of the Sun! Holy huntress, goddess of wisdom and creator of light! You who are called the ‘opener of the ways!’ Great lady of the south, the one who is both father and mother, eternal and self-born! Self-sustaining and self-existent goddess! Be here now! Mighty archangel Adnakhriel and great angel Saritiael! All you powers and forces already named, grant me what I seek! Charge and bless this talisman with your sacred force! May it bring unto me a holy guardian angel. May this angel provide me divine guidance and protection. With your holy power it shall be done! So mote it be!”**

Vibrate the name of “**Elohim**” five times for the number of Hebrew letters in the name. Visualize the telematic images you have created. The aura produced by these figures shines brilliantly upon the card of Temperance. Envision Adnakhriel as he makes a gesture of blessing over the card. Picture Saritiael touching the card with his lotus wand.

Now concentrate on your stated goal as exemplified by the tarot talisman you have chosen—Temperance. In your mind’s eye, see the image of a mighty angel as portrayed on the card before you, with one foot in water and the other on dry land. Her face is beautiful and her expression is soft and compassionate. In each hand she holds a chalice of pure, sacred water. She pours water from one chalice to the other, and back again. Her wings stretch outward to fill the sky. Upon her brow she wears the symbol of the sun. Use testing tokens if need be.

Concentrate on the symbol of the sun on the angel’s brow and sense a connection between this symbol and your own heart center. Feel the connection between the colossal angel and yourself grow stronger and stronger.

Envision the great angel holding out one of her chalices before you. You take the chalice and press it to your chest. The sacred cup is absorbed into your heart center. The angel then presses the other chalice to her own breast and it too is absorbed. You have created a link with a guardian angel.

Picture yourself receiving guidance from this angel. When problems arise, you are able to call upon the angel for assistance. When you need spiritual support, you are able to access her wisdom and grace. Imagine that the angel is always there for you whenever you need her.

State the following affirmations, giving the Signs of the Four Magical Laws:

**“I WILL myself to invoke a holy guardian angel!**

**I CHOOSE to invoke those powers that conform to the sign Sagittarius!**

**I CREATE a facsimile in the astral light—an undeniable image of what will be!**

**I SEE myself as I WILL it to be! I have invoked and connected with my guardian angel.”**

Perform the closing ceremony.

## FOR COURAGE IN A DIFFICULT SITUATION

*The Babylonian Tarot* will be used to illustrate this spread. The tarot talisman is a pip card and will therefore need to be invoked with a hexagram for the Qabalistic number of its sephirah, but since it is primarily zodiacal in nature it will then need to be invoked with pentagrams.

**Card 1:** For the significator, choose your own self-image card. Here we will choose Justice, which might indicate that the ritualist is a Libra and has a strong inclination for fairness and social justice.

**Card 2:** For the card of initial action, we will choose the High Priestess. This card is assigned to Luna and the divine feminine. In this deck it is attributed to Ishtar, the great goddess of magic.

**Card 3:** For the card of progression, we will choose the Nine of Wands, a card of “Power” and great strength.

**Card 4:** For the tarot talisman, we will choose the Seven of Wands, a card associated with “Courage” and heroism under fire.

### The Ritual

Prepare your ritual space and include any items that might help you focus on your objective. The attributions of this pip card are fire (for the suit of Wands), Netzach (for the number seven) and Mars in Leo (the decanate).

For gemstones choose fire opal for the element of fire, emerald for the sphere of Netzach, and cat’s eye for the sign of Leo. For incense use a mixture of rose and olibanum. Three can-

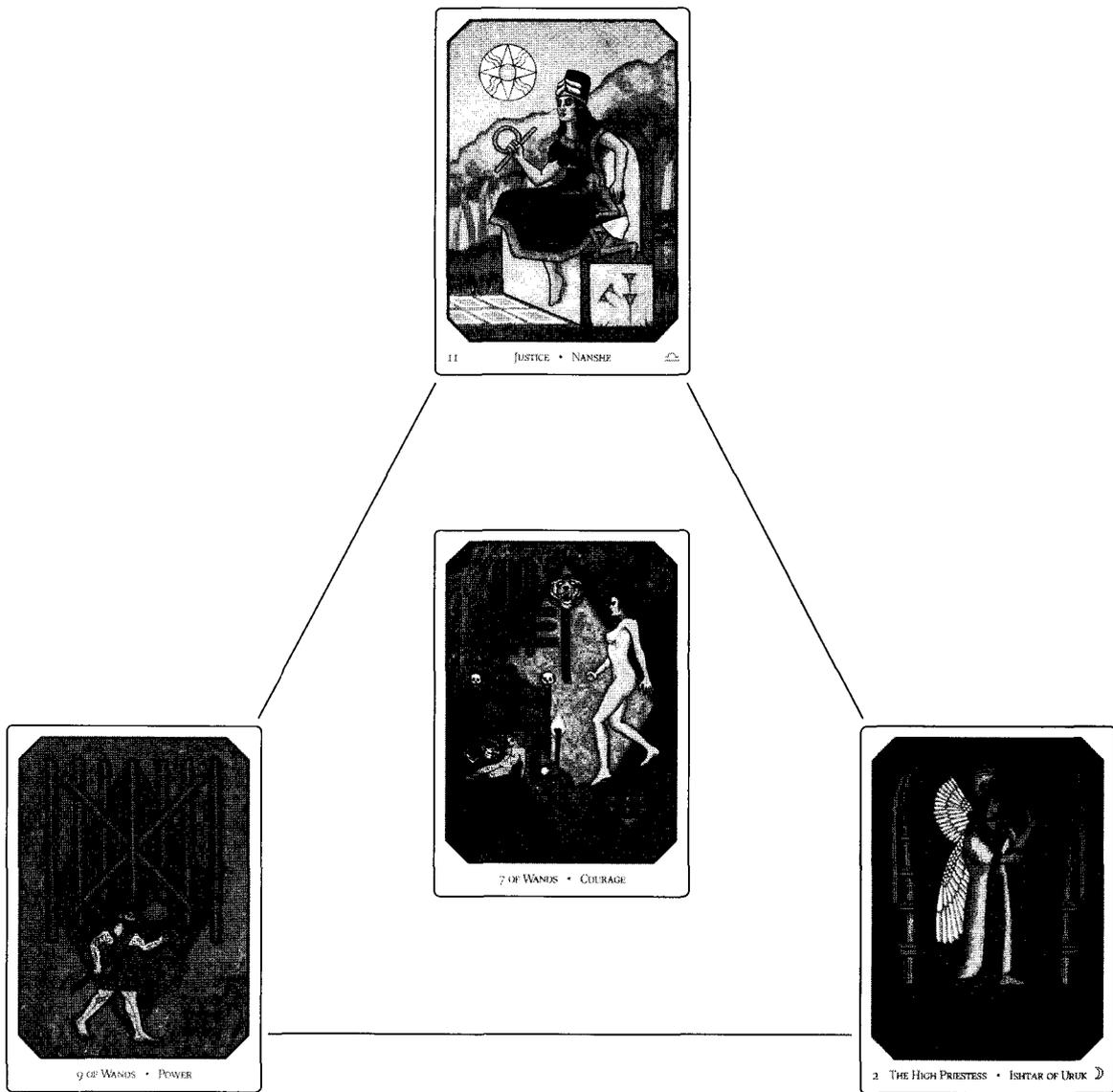


Figure 68: Sample Spread Invoking Courage.

dles may be added to the altar: a red candle for fire, a green candle for Netzach, and a yellow candle for Leo. If you desire, you can carve the following symbols into their respective candles: a fire triangle, the number seven, and the symbol of Leo.<sup>3</sup> The candles may then be dressed with an appropriate oil. Include any items that may symbolize courage for you, such as a statue of a lion.

Prepare telematic images of the godname and the angelic forces associated with the card. Use Atziluthic, flaming cross images for the godnames of YHVH Tzabaoth (Netzach) and Elohim (fire). Create Yetziratic, humanlike images of Verkhriel, the archangel of Leo,

and the decanate angels Mahashiah and Lelahel. For the purpose of this example, we will use a general telematic image of Verkhiel and literal telematic images of Mahashiah and Lelahel.

Begin with the opening ceremony.

Invoke the highest aspect of deity.

Lay out the cards in order and proceed with the work of visualization.

As the significator is placed on the altar, visualize yourself dressed in your magical regalia, with all of your natural talents and abilities.

Lay down the initial action card of the High Priestess, who has all the powers of magic at her disposal. She is the guardian of the subconscious mind and she has the ability to extract courage that you did not know you possessed, from the depths of your own soul. Imagine yourself drawing upon her strength and finding your own courage within.

Lay down the progression card of the Nine of Wands. Imagine yourself as the figure shown in the card—a warrior who has fought battles and conquered enemies. Feel yourself growing larger as you are filled with tremendous strength. It gives you great self-confidence and assurance.

Finally, lay down the tarot talisman—the Seven of Wands, the card of “Courage.” Trace a circle over it. Trace the Invoking Hexagram of Venus (attributed to Netzach) over the card by starting at the point of Venus on the upright triangle, going clockwise. Then start at the opposite point on the inverted triangle and trace clockwise (see figure 69).

You have the option of tracing the hexagram in silence or you can vibrate traditional words of power associated with it. As you draw the two triangles that make up the hexagram, intone the word of unity, “**Ararita**” (*ah-ra-ree-tah*). Next, intone the divine Hebrew name associated with the Venus Hexagram—“**YHVH Tzabaoth**” (*yod heh vav heh tza-bah-oth*) while tracing the symbol of Venus in the center.

Our tarot talisman card of “Courage” is attributed to the third decanate of Leo (20°–30°), which is Mars in Leo. This is invoked by the figure of the pentagram. Over the talisman card, trace the pentagrams that are associated with Leo. Practitioners of some magical traditions may prefer to trace only the Invoking Fire Pentagram shown in figure 70.

Ceremonial magicians may opt to trace two pentagrams in this instance—the Invoking Pentagram of Spirit Active and the Invoking Pentagram of Leo.

You may trace the pentagrams in silence or you can intone traditional words of power associated with them:

As you trace the Spirit Pentagram, intone the word “**Bitom**” (*bay-ee-toh-em*). Trace the spirit wheel in the center and intone the divine name “**Eheieh**” (*eh-hay-yay*).

As you trace the Fire Pentagram, vibrate the words “**Oip Teaa Pedoce**” (*oh-ee-pay tay-ah-ah pay-doh-kay*). Trace the symbol of Leo in the center and intone the godname “**Elohim**” (*el-oh-heem*). Then say:

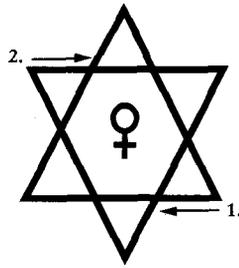


Figure 69: Invoking Hexagram of Venus and Netzach.

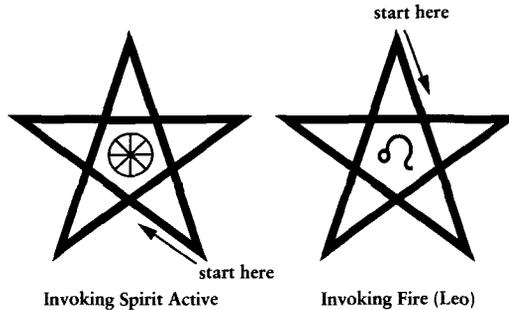


Figure 70: Invoking Pentagrams Associated with Leo.

**“I invoke the powers and forces governing the nature, place, and authority of the sign Leo by the majesty of the divine name Elohim. I invoke Verkhiel, the great archangel of Leo. Mighty Verkhiel, I ask you to bless this sacred space with your presence.”<sup>4</sup>**

Visualize the general telematic form of Verkhiel in Figure 71. The archangel appears as a tall athletic man in robes of yellow trimmed with violet. His long golden hair frames his angular face like the mane of a lion. On the front of his robe is the figure of an upright fire triangle containing the symbol of Leo in violet. His right hand rests upon the head of the lion. His wings are covered with feathers of gold and pastel violet.

Vibrate the name of **“Verkhiel”** six times, once for each Hebrew letter in the name. Pause for a few moments to visualize the archangel, using a testing token if need be. Then say:

**“Mighty Verkhiel, send forth your angels Mahashiah and Lelahel to bless this sacred space with their presence.”**

Visualize the literal telematic forms of the two decanate angels. The image of Mahashiah has already been described in the previous chapter. Give the following invocation to Mahashiah from the Book of Psalms:

**“I sought Tetragrammaton and he answered me: and out of all my fears he delivered me. Seeking safety from trouble, I invoke Mahashiah who is called God the savior.”**

Vibrate the name of **“Mahashiah”** five times. Pause for a few moments to visualize the angel, using a testing token if need be.



Figure 71: General Telesmatic Image of Verkhel.

Then invoke Lelahel with the following Psalm:

**“Sing praises unto Tetragrammaton, who dwelleth in Zion; declare among the nations his deeds. I invoke Lelahel who is called praiseworthy.”**

The literal telesmatic image of Lelahel depicts the angel as an awesome valkyrie-like figure in green chain mail and buskins. Her head is crowned with a winged laurel wreath. Large pastel green wings spring from her shoulders. With one hand she grasps a red phoenix wand and in the other she holds a royal orb. Upon her chest is a lamen of a red pyramidal cross. Her hips and thighs are covered by a yellow kilt, ornamented with fylfot crosses. A golden belt surrounds her waist—on it are the letters of her name in violet. A sword hangs from her belt. Her feet are winged, and on either side of them lay the sword and scales of justice (see figure 72).

Vibrate the name of “**Lelahel**” five times. Pause for a few moments to visualize the angel, using a testing token if desired.

At this point you should clearly state your purpose for consecrating the talisman and be specific when vocalizing your stated goal. It could be similar to this:

**“I, (*magical name*), open this temple to perform a working in the Magic of Light. I seek to gain the courage I need to face a troubled situation. (*Be very specific.*) Look with favor upon this ceremony. Grant me what I seek, so that through this rite I may obtain the courage**



Figure 72: Literal Telesmatic Image of Lelabel

and strength that I need to stand my ground and not give way in the face of great difficulty. Thus may I learn the virtue of valor and thereby advance in the Great Work.”

Personal invocations or prayers might be added here. If desired, you may address an invocation to a deity from the pantheon of your choice. For this case in point, we will use an invocation to Ishtar, the Babylonian goddess who is featured in two cards of this ritual spread:

**“Hail Ishtar, most awe-inspiring star goddess! Queen of heaven and earth. Bold mistress of love and war! Valiant lady who descended without fear into the dark abode of the underworld. I invoke thee! Grant me what I seek! Charge this talisman with your sacred power, your holy *me* (pronounced ‘may’)! O Ishtar, wise goddess of magic! Hear my prayer! May this talisman give me your bravery and daring! With your divine aid it shall be done! So mote it be!”**

Vibrate the godname of **“Elohim”** five times. Visualize the telesmatic images you have created. The aura produced by these figures shines brilliantly upon the Seven of Wands. Envision VerkhieI as he makes a gesture of blessing over the card. Picture Mahashiah and Lelabel touching the card with their implements.

Now concentrate on your stated goal as exemplified in the talisman card you have chosen. In your mind’s eye, see yourself confidently moving forward to meet the difficulty that you preciously feared, only now you have no trepidation about it whatsoever. Imagine that

you have already confronted the trouble and all has been resolved to your liking. The adversity has passed. Conquering this problem has given you great satisfaction and self-assurance.

State the following affirmations, giving the Signs of the Four Magical Laws:

**“I WILL myself to develop the courage I need to face a difficult challenge!**

**I CHOOSE to invoke those powers that conform to the third decanate of Leo!**

**I CREATE a facsimile in the astral light—an undeniable image of what will be!**

**I SEE myself as I WILL it to be! I have confronted the challenge and have prevailed!”**

Perform the closing ceremony.

## TO PROTECT AND FORTIFY A HOME

*The Thoth Tarot Deck* will be used to demonstrate this example. The tarot talisman is a pip card and will therefore need to be invoked with a hexagram for the Qabalistic number of its sephirah, but since it is primarily zodiacal in nature it will also need to be invoked with pentagrams.

**Card 1:** For the significator, choose your own self-image card. Here we will choose the Prince of Disks, which might indicate that the ritualist is a young man who is an earth sign, patient and pragmatic.

**Card 2:** For the card of initial action, we will choose the Ten of Cups. This card is attributed to “Satiety,” wholeness, and happiness. It is also a card of home, family, and domestic harmony.

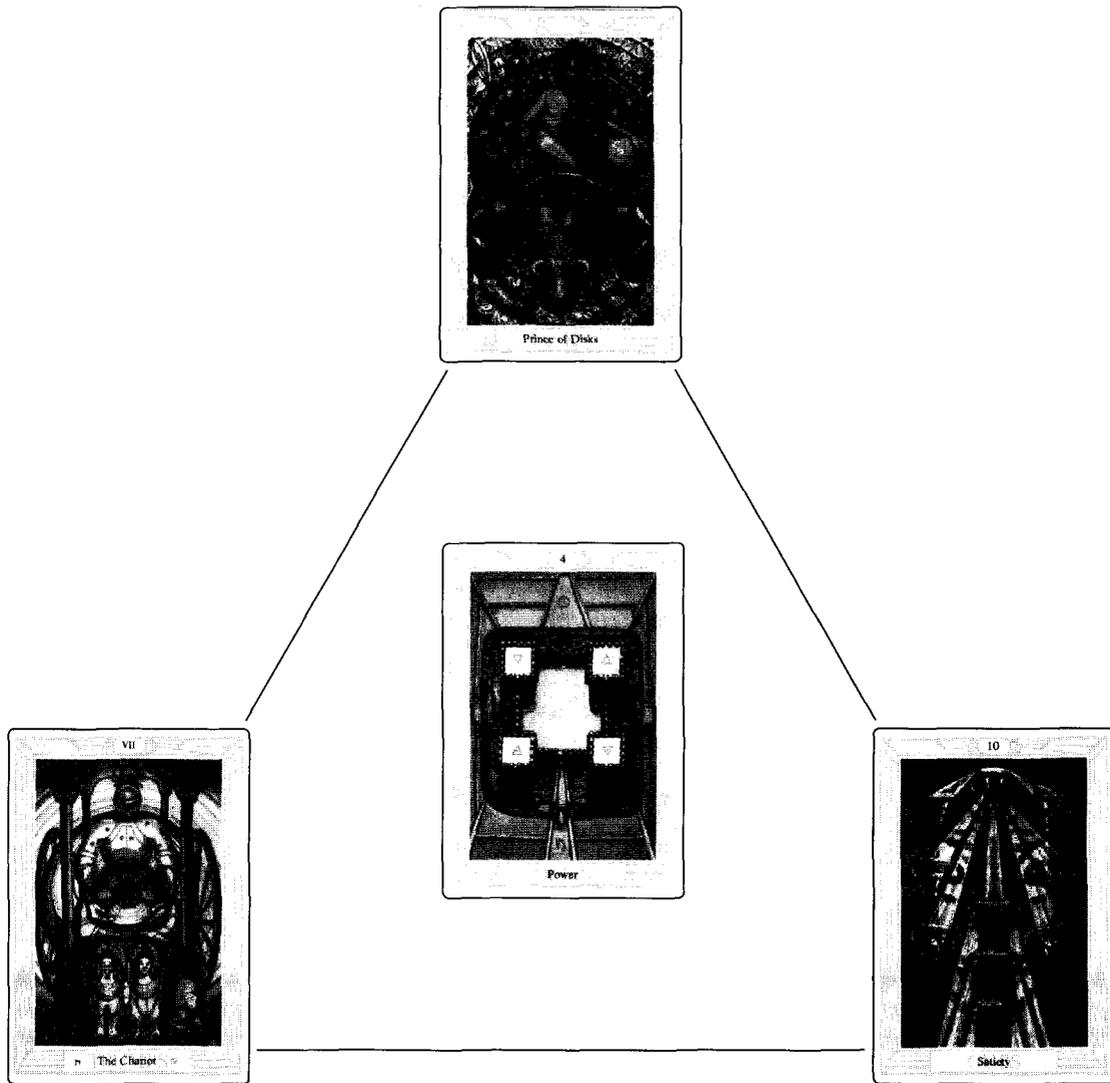
**Card 3:** For the card of progression, we will choose the Chariot, which corresponds to the sign of Cancer, the zodiacal sign of home and hearth.

**Card 4:** For the tarot talisman, we will choose the Four of Disks, a card associated with “Power” in the form of earthly security.

### The Ritual

Prepare your ritual space and include any items that might help you focus on your objective. The attributions of this pip card are: earth (for the suit of disks), Chesed (for the number seven) and Sun in Capricorn (the decanate). For gemstones choose quartz for the element of earth, amethyst for the sphere of Netzach and onyx for the sign of Capricorn. For incense use a mixture of storax, cedar, and musk. Three candles may be added to the altar: a black (or green) candle for earth, a blue candle for Chesed, and a blue-violet candle for Capricorn. If you desire, you can carve the following symbols into their respective candles: an earth triangle, the number four, and the symbol of Capricorn.<sup>5</sup>

The candles may then be dressed with an appropriate oil. Include any items that may symbolize protection and security for you: a chain, a lock, or a statue of a guard dog.



*Figure 73: Sample Spread to Protect a Home.*

Prepare telematic images of the godname and angelic forces associated with the card. Use Atziluthic, flaming cross images for the godnames of El (Chesed) and Adonai (Earth). Create Yetziratic, humanlike images of the archangel of Capricorn, Hanael, and the decanate angels Kuqiah and Menadel. For the purpose of this example, we will use a literal telematic image of Hanael and general telematic images of Kuqiah and Menadel.

Begin with the opening ceremony.

Invoke the highest aspect of deity.

Lay out the cards in order and proceed with the work of visualization.

As the significator is placed on the altar, visualize yourself dressed in your magical regalia, with all of your natural talents and abilities.

Lay down the initial action card of the Ten of Cups. See the light pouring into the ten cups that form the Tree of Life in the card. Now imagine yourself *as* the Tree of Life. The sacred light of the divine pours down on you from above, filling you with its essence. You are sated with its power and grace.

Lay down the progression card of the Chariot. Imagine yourself as the figure shown in the card—totally armored and protected against attack. You are in complete control of your chariot, which is a symbol of your home. Picture the four kerubic animals shown in the card as great sentinels posted at the four quarters of your home, keeping strict watch over the house.

Finally, lay down the tarot talisman—the Four of Disks, the card of “Power.” Trace a circle over it. Trace the Invoking Hexagram of Jupiter (attributed to Chesed) over the card by starting at the point of Jupiter on the inverted triangle, going clockwise. Then start at the opposite point on the upright triangle and trace clockwise (see figure 74).

You have the option of tracing the hexagram in silence or you can vibrate traditional words of power associated with it. As you draw the two triangles that make up the hexagram, intone the word of unity, “**Ararita**” (*ah-ra-ree-tah*). Next, intone the divine Hebrew name associated with Chesed, “**El**,” as you trace the symbol of Jupiter in the center.<sup>6</sup>

Our tarot talisman card of “Power,” is attributed to the third decanate of Capricorn (20°–30°), which is Sun in Capricorn. This is invoked by the figure of the pentagram. Over the talisman card, trace the pentagrams that are associated with Capricorn. Practitioners of some magical traditions may prefer to trace only the Invoking Earth Pentagram shown in figure 75.

Ceremonial magicians may opt to trace two pentagrams in this instance—the Invoking Pentagram of Spirit Passive and the Invoking Pentagram of Capricorn (the standard Pentagram for Invoking Earth, only with the symbol of Capricorn traced in the center, rather than the symbol of kerubic earth).

You may trace the pentagrams in silence or you can intone traditional words of power associated with them.

As you trace the Spirit Pentagram, intone the word “**Nanta**” (*en-ah-en-tah*). Trace the Spirit wheel in the center and intone the divine name “**Agla**” (*ah-gah-lah*).

As you trace the Earth Pentagram, vibrate the words “**Emor Dial Hectega**” (*ee-mor dee-al heck-tay-gah*). Trace the symbol of Capricorn in the center and intone the godname “**Adonai**” (*ah-doe-nye*).

**“I invoke the powers and forces governing the nature, place, and authority of the sign Capricorn by the majesty of the divine name Adonai. I invoke Hanael, the great archangel of Capricorn. Mighty Hanael, I ask you to bless this sacred space with your presence.”<sup>7</sup>**

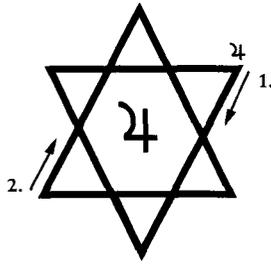


Figure 74: Invoking Hexagram of Jupiter and Chesed.

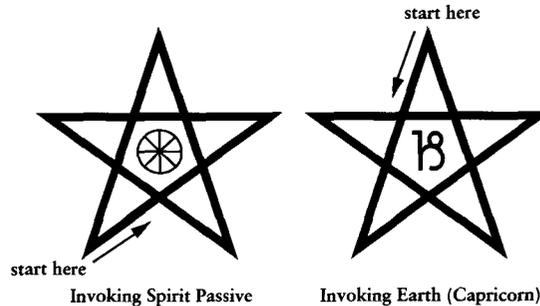


Figure 75: Invoking Pentagrams Associated with Capricorn.

Visualize the literal telematic form of Hanael before you: The archangel appears as a graceful woman in robes of medium gray<sup>8</sup> trimmed with black. She has long red hair and red eyes. Around her brow she wears a strophion ornamented with a pyramid cross. She wears a necklace bearing the symbol of an ankh. In one hand she holds a flaming torch crowned with a laurel wreath. She wears a golden belt around her waist upon which are the letters of her name in violet. Her feet are winged, and on either side of them lay the sword and scales of justice.

Vibrate the name of “Hanael” five times, once for each Hebrew letter of the name. Pause for a few moments to visualize the archangel, using a testing token if need be. Then say:

**“Mighty Hanael, send forth your angels Kuqiah and Menadel to bless this sacred space with their presence.”**

Visualize the general telematic forms of the two decanate angels. On the right-hand side, Kuqiah, the day angel and first angel of the decanate, appears as a fair-haired man wearing golden-yellow robes trimmed with violet. He has large wings with pastel yellow and violet feathers. Upon his chest is the symbol of the sun in violet.

On the left-hand side, the night angel Menadel appears as dark-haired woman in blue-violet robes with yellow-orange trim. She has large wings with pastel indigo and amber feathers. She bears the symbol of Capricorn on her breast. The two angels hold a large disk or pentacle between them.

Give the following invocation from the Book of Psalms:

“I rejoice in Tetragrammaton because he hath heard my voice and my supplications. I invoke Kuqiah who is called God who gives joy.”

Vibrate the name of “Kuqiah” five times.

Then invoke Menadel with the following Psalm:

“O Tetragrammaton, I have loved the habitation of thy house, and the place where thine honor dwelleth. I invoke honorable Menadel who is called God adorable.”

Vibrate the name of “Menadel” five times.

Envision the two decanate angels together with the great pentacle between them. Use a testing token if need be.

At this point, you should clearly state your purpose for consecrating the talisman and be specific when vocalizing your stated goal. It could be similar to this:

“I, (*magical name*), open this temple to perform a working in the magic of light. I seek to shield and defend my home and family from all harm—from natural adversities and human malice alike. (*Be very specific.*) Look with favor upon this ceremony. Grant me what I seek, so that through this rite my household may be fortified and protected. Thus may I learn the virtue of strength and security and thereby advance in the Great Work.”

Personal invocations or prayers might be added here. If desired you may address an invocation to a deity from the pantheon of your choice. For this example, we will use an invocation to Amon-Ra,<sup>9</sup> the Egyptian sun god:

“Hail Amon-Ra, most supreme king of the gods! Creator of the universe! O hidden god who is the giver of light to the world! O Amon, the concealed one, the opener of the day! I invoke thee! Grant me what I seek! Charge this talisman with your sacred power! O Amon-Ra, who abides in all things! Lord of Thebes, hear my prayer! May this talisman protect my home and family! With your divine aid it shall be done! So mote it be!”

Vibrate the godname of “Adonai” five times. Visualize the telematic images you have created. The aura produced by these figures shines brilliantly upon the Four of Disks. Envision Hanael as he makes a gesture of blessing over the card. Picture Kuqiah and Menadel touching the card with their hands.

Now concentrate on your stated goal as exemplified in the talisman card you have chosen. In your mind’s eye, visualize your home and then picture it from above as if you were looking down upon your property from the clouds. Envision your home as the fortress portrayed in the talisman card. Your house has become a citadel—a stronghold maintained by the constant authority and vigilance of the divine forces. The walls have become impervious to the attacks of nature or the mischief of man.

State the following affirmations, giving the Signs of the Four Magical Laws:

**“I WILL that my home and family be fortified and protected from all harm!**

**I CHOOSE to invoke those powers that conform to the third decanate of Leo!**

**I CREATE a facsimile in the astral light—an undeniable image of what will be!**

**I SEE my home as I WILL it to be! An impenetrable fortress! Safe from harm, a secure sanctuary.”**

Perform the closing ceremony.

## TO LET GO OF PAST HURTS AND MOVE ON

This ritual spread is designed to give a passive person who has been emotionally injured the strength to put an end to the old wounds and move forward with life. *The Marseille Tarot Deck* will be used to demonstrate this example. The tarot talisman is a court card and will therefore need to be invoked with a hexagram for its sephirotic correspondence, but since it is primarily elemental in nature it will also need to be invoked with pentagrams.

**Card 1:** For the significator, choose your own self-image card. Here we will choose the Knave of Cups, which might indicate that the ritualist is a young woman who is a water sign: emotional, sensitive, and empathetic.

**Card 2:** For the card of initial action, we will choose Strength. It is a card of resilience, fortitude, control, and endurance. The strength it alludes to is an inner strength.

**Card 3:** For the card of progression, we will choose the Ace of Swords. This card depicts the exercise of willpower and conscious action to create change.

**Card 4:** For the tarot talisman, we will choose the Queen of Swords. She is a powerful, authoritative woman who is in control of her life. She is fearless and prepared to cut off whatever is old, outmoded, or unhealthy in favor of something better.

## The Ritual

Prepare your ritual space and include any items that might help to focus on your objective. The attributions of this court card are Binah (for the Queen) and air (for the suit of swords). For gemstones choose star sapphire or pearl for the sphere of Binah and topaz or chalcedony for the element of air. For incense use a mixture of myrrh and galbanum. Two candles may be added to the altar: a black candle for Binah and a yellow candle for air. If you desire, you can carve the following symbols into their respective candles: the number three and an air triangle. The candles may then be dressed with an appropriate oil. Include any items that may symbolize moving forward into the future for you, such as fresh-cut flowers.

Prepare telematic images of the godname and angelic forces associated with the card. Use Atziluthic, flaming cross images for the godnames of YHVH Elohim (Binah) and YHVH (air). Create Yetziratic, humanlike images of Raphael,<sup>10</sup> the archangel of air, and Chassan, the angel of air. For the purpose of this example, we will use a general telematic image of Raphael and a literal telematic image of Chassan.

Begin with the opening ceremony.

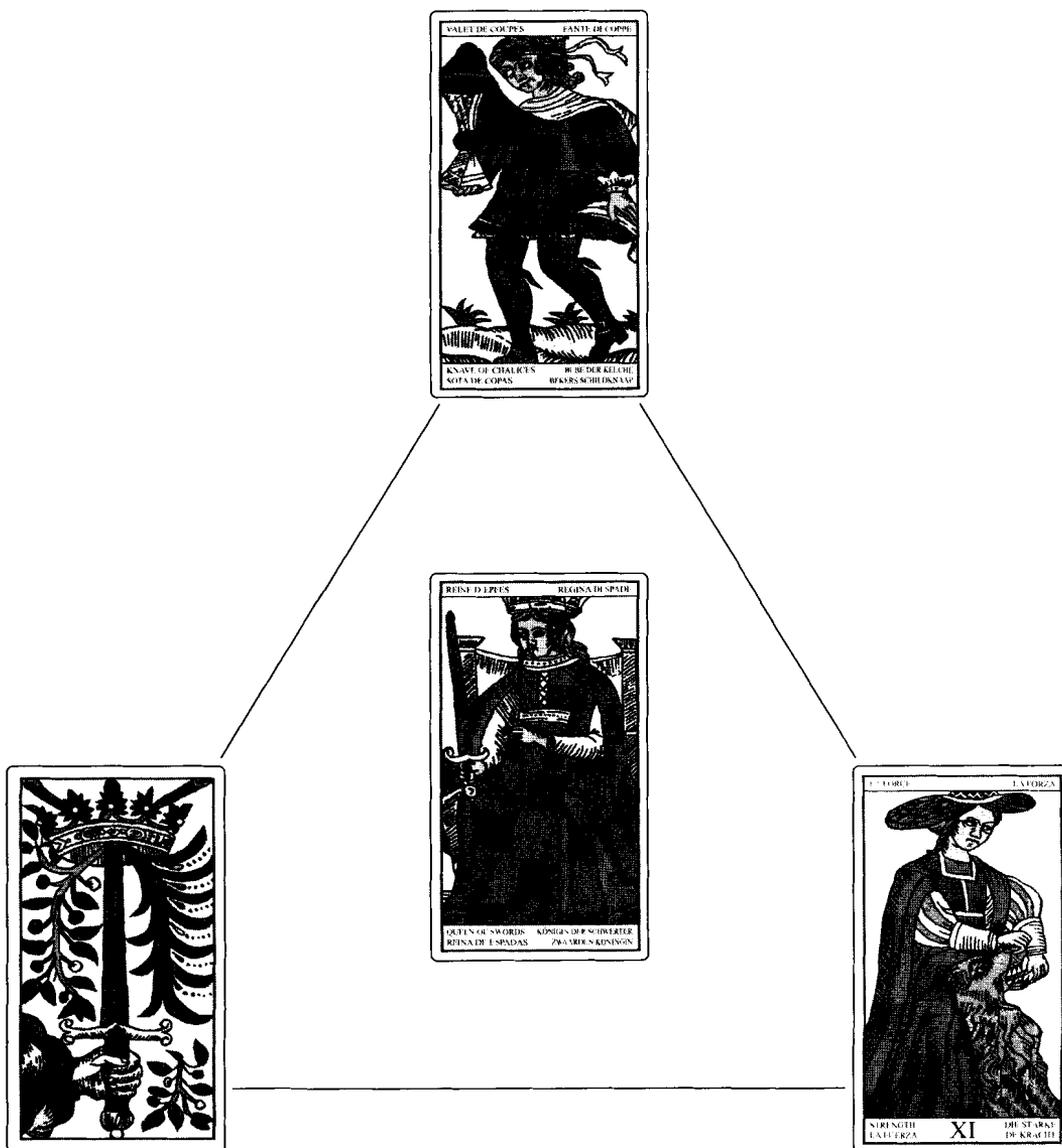


Figure 76: Sample Spread to Put the Past Behind You.

Invoke the highest aspect of deity.

Lay out the cards in order and proceed with the work of visualization.

As the significator is placed on the altar, visualize yourself dressed in your magical regalia, with all of your natural talents and abilities.

Lay down the initial action card of Strength. Visualize yourself as the woman in the card. Feel yourself full of boundless strength. You have the inner fortitude needed to do whatever you wish. Draw upon this strength to overcome whatever is holding you back and

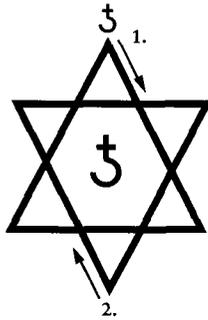


Figure 77: Invoking Hexagram of Saturn and Binah.

binding you to a hurtful situation—be it timidity, fear of change, or low self-esteem. The lion in this case represents the emotional pain that you wish to be rid of. Picture yourself grasping the lion’s jaws and effortlessly pressing them shut. The pain cannot bite you again.

Lay down the progression card of the Ace of Swords. Now that you have found your inner strength, you must use willpower to keep from slipping backward into harmful old habits and routines that will only start the cycle of pain all over again. See yourself taking up the sword from the card as you claim your willpower and resolve to never go backward, only forward.

Finally, lay down the tarot talisman—the Queen of Swords. Trace a circle over it. Trace the Invoking Hexagram of Saturn (attributed to Binah) over the card by starting at the point of Saturn on the upright triangle, going clockwise. Then start at the opposite point on the inverted triangle and trace clockwise (see figure 77).

You have the option of tracing the hexagram in silence or you can vibrate traditional words of power associated with it. As you draw the two triangles that make up the hexagram, intone the word of unity, “*Ararita*” (*ah-ra-ree-tah*). Next, intone the divine Hebrew name associated with Binah—“*YHVH Elohim*” (*yod heh vav heh el-oh-heem*) as you trace the symbol of Saturn in the center.

Over the tarot talisman card, trace the pentagrams that are associated with Air. Practitioners of some magical traditions may prefer to trace only the Invoking Air Pentagram shown in figure 78. Ceremonial magicians may choose to trace two pentagrams in this instance—the Invoking Pentagram of Spirit Active and the Invoking Pentagram of Air.

You may trace the pentagrams in silence or you can intone traditional words of power associated with them as follows:

As you trace the Spirit Pentagram, vibrate the word “*Exarp*” (*ex-ar-peh*). Trace the Spirit wheel in the center and intone the divine name “*Eheieh*” (*eh-hay-yay*).

As you trace the Air Pentagram, vibrate the words “*Oro Ibah Aozpi*” (*or-oh ee-bah-hay ah-oh-zoad-pee*). Trace the kerubic symbol of air (Aquarius) in the center and intone the god-name “*YHVH*” (*yod heh vav heh*). Then say:

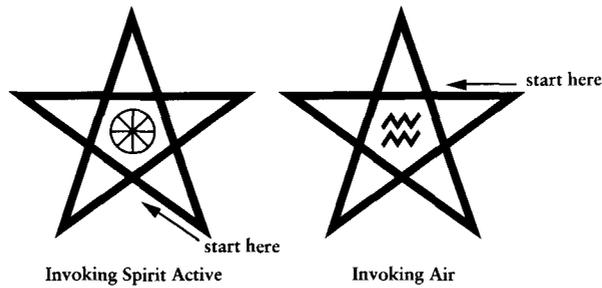


Figure 78: Invoking Pentagrams Associated with Air.

“I invoke the powers and forces governing the nature, place, and authority of the element of air by the majesty of the divine name YHVH. I invoke Raphael, the great archangel of air. Mighty Raphael, I ask you to bless this sacred space with your presence.”<sup>11</sup>

Visualize the general telematic form of Raphael before you. The archangel appears as a tall, fair-haired man standing upon the clouds. He wears a strophion with the symbol of the air triangle upon his brow. He is dressed in yellow robes trimmed in violet with the symbol of the air triangle upon his chest. Huge wings of pastel yellow and violet feathers grace his shoulders. He bears in his right hand the caduceus staff of Hermes.

Vibrate the name of “**Raphael**” four times, once for each Hebrew letter of the name. Pause for a few moments to visualize the archangel, using a testing token if need be. Then say:

“**Mighty Raphael, send forth your angel Chassan to bless this sacred space with his presence.**”

Visualize the literal telematic forms of the angel. Chassan appears as a bearded man with dark hair and eyes.<sup>12</sup> His head is crowned with a laurel wreath. He is dressed in a violet linen kilt<sup>13</sup> trimmed with yellow. Great wings of pastel violet and yellow letters adorn his shoulders. The lamen on the front of his chest is a yellow trefoil.<sup>14</sup> In one hand he holds an olive branch while in the other he grasps a palm frond. Around his waist he wears a blue-green belt engraved with the Hebrew letters of his name in red-orange.

Vibrate the name of “**Chassan**” three times. Pause for a few moments to visualize the angel, using a testing token if need be.

At this point you should clearly state your purpose for consecrating the talisman and be specific when vocalizing your stated goal. It could be similar to this:

“**I, (magical name), open this temple to perform a working in the Magic of Light. I seek to put a painful episode of my life behind me and move beyond it into a new phase of my life. (Be very specific.) Look with favor upon this ceremony. Grant me what I seek, so that through this rite I may put the pain of the past behind me and progress to a new, brighter future. Thus may I learn the virtue of personal growth and thereby advance in the Great Work.**”

Personal invocations or prayers might be added here. If desired you may address an invocation to a deity from the pantheon of your choice. For this example, we will use an invocation to the Babylonian air god Ellil:

**“Hail Ellil, supreme king over all the lands! Lord wind! Master of fate! The god who bestows kingship and gives authority to mortals! I invoke thee! Grant me what I seek! Charge this talisman with your sacred power! O Ellil, whose word is wisdom that causes change! Lord of Eridu, hear my prayer! May this talisman give me the strength and willpower to end a sorrowful phase of my life and begin a new phase of joy and growth! With your divine aid it shall be done! So mote it be!”**

Vibrate the godname of “YHVH” four times. Visualize the telematic images you have created. The aura produced by these figures shines brilliantly upon the Queen of Swords. Envision Raphael as he makes a gesture of blessing over the card. Picture Chassan touching the card with his olive branch.

Now concentrate on your stated goal as exemplified in the talisman card you have chosen. In your mind’s eye, see yourself as the Queen of Swords. You now have her strength and power. You will no longer let your own happiness be put aside. You know that you must break the cycle of pain and move on. Visualize yourself having cut off a hurtful past once and for all. It is over and done. You are now in a positive place with a healthy frame of mind. Now you look forward to life. It is a new beginning for you.

State the following affirmations, giving the Signs of the Four Magical Laws:

**“I WILL to cut the ties that bind me to a painful past! What is past is no more!  
I CHOOSE to invoke those powers that conform to the element of air!  
I CREATE a facsimile in the astral light—an undeniable image of what will be!  
I SEE my future as I WILL it to be! I have moved forward into a brighter tomorrow.”**  
Perform the closing ceremony.

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1 When vibrating any of these Qabalistic names in this ritual, you may choose to trace their sigils over the talisman card. (Refer to the section on sigils in the previous chapter.)

2 See endnote 1.

3 Or the decanate symbols: Mars in Leo.

4 See endnote 1.

5 Or the decanate symbols: Sun in Capricorn.

6 See chapter 3, endnote 10.

7 See endnote 1.

8 The synthesis of all her colors.

9 Amon is a deity associated with Chesed-Jupiter. The sun god Ra (or Re) alludes to the decanate of this card, Sun in Capricorn. The compound deity Amon-Ra can be attributed to both Jupiter and Sol.

- 10 Raphael Ruachel or “Raphael of Air.”
- 11 See endnote 1.
- 12 While most of the letters in this name are feminine, Chassan is traditionally a masculine name.
- 13 The synthesis of his colors.
- 14 From the spirit attribution of shin.

## EPILOGUE

We hope that you come away from this book with a renewed appreciation for the many ways that tarot cards can be used as talismans. Please remember that the ritual spread method and amended telesmatic attributions that we have presented are certainly not the only ways to create such talismans. Much of what we have imparted here is traditional Golden Dawn information, and yet some of it isn't. Some of it is purely our own creation. No matter what the origin, none of this material is cast in stone. No one can show you "the one true way" of all magic, so don't bother chasing secret chiefs, or the guru of the month. What ultimately matters is what works for *you*, the reader: the spiritual seeker. Take what useful kernels you find here and there and create your own techniques.

Remember to always back up your magical work on the astral with physical work in the material plane—like the phrase says, "As above, so below." Another way of saying this might be "God helps those who help themselves." The gods won't reward spiritual slackers.

Perform ritual often. Do the work. And above all, inflame thyself with prayer. You may find that your journey with the magical tarot is just beginning.



## APPENDIX

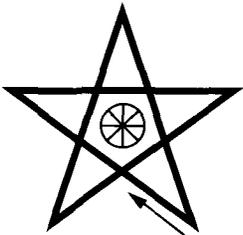
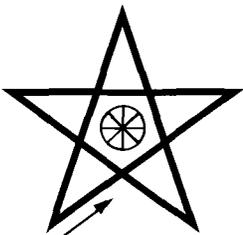
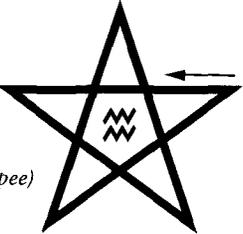
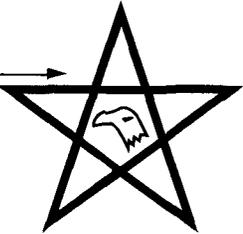
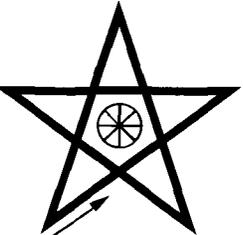
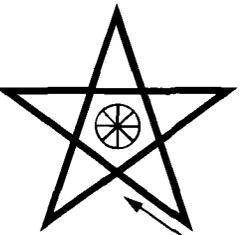
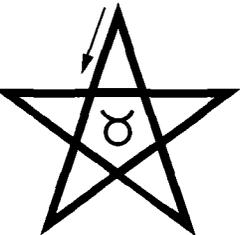
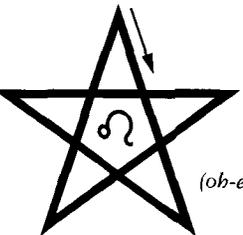
# ADDITIONAL CORRESPONDENCES, FIGURES, AND SIGILS

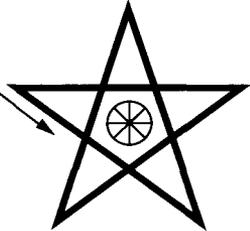
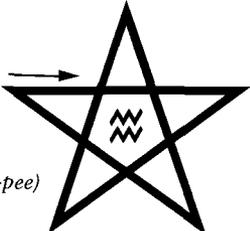
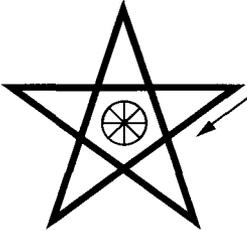
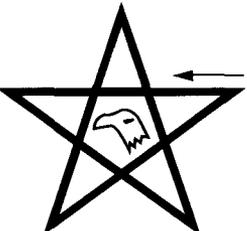
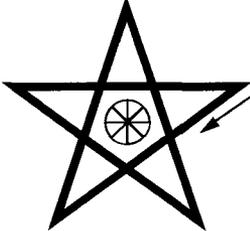
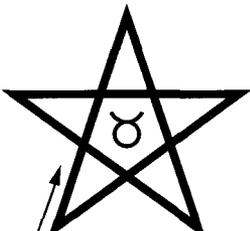
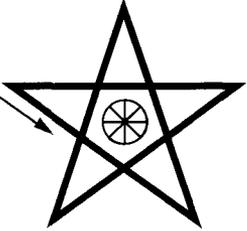
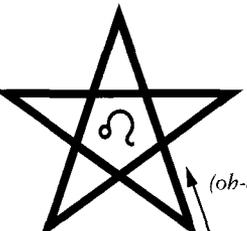
The following chart gives additional gemstone and incense suggestions that can be used for optional ritual items in talisman consecration rites. Two color scales, the King Scale and the Queen Scale, are also given. The color attributions chart given on page 182 provides the most commonly used colors associated with the sephiroth and the Hebrew letters. These colors can be employed for any general magical purpose. However, there are other colors that can be used for more nuanced objectives if the reader desires to utilize them. The King Scale of color is considered masculine, positive, and projective, while the Queen Scale of color is regarded as feminine, negative, and receptive. Thus the colors of the King Scale can be used to create a talisman for another person—when you want to *project* the energy to someone else. The colors of the Queen Scale can be used to create a talisman for yourself—when you want to *receive* the force.

<i>Attribution</i>	<i>Letter</i>	<i>Gemstone</i>	<i>Incense</i>	<i>King Scale</i>	<i>Queen Scale</i>
Kether	—	diamond	amberggris	brilliance	white
Chokmah	—	star ruby, turquoise	musk	soft blue	gray
Binah	—	star sapphire, pearl	myrrh, civet	crimson (red-violet)	black
Chesed	—	amethyst, sapphire	cedar	deep violet	blue
Geburah	—	ruby	tobacco	orange	red
Tiphareth	—	topaz, yellow diamond	olibanum (frankincense)	rose pink	yellow
Netzach	—	emerald	benzoin, rose, red sandalwood	amber (yellow- orange)	green
Hod	—	opal, fire opal	storax	violet purple	orange
Yesod	—	quartz	jasmine	indigo	violet
Malkuth	—	rock crystal (colorless quartz), salt	dittany	yellow	citrine, olive, russet, black
♈ Air	aleph א	topaz, chalcedony, opal	galbanum	yellow	sky blue
☿ Mercury	beth ב	opal, fire opal, agate, serpentine	mastic, storax, mace, white sandalwood	yellow	purple
♋ Luna	gimel ג	moonstone, pearl, quartz, fluorispar	camphor, aloe	blue	silver
♀ Venus	daleth ד	emerald, turquoise, amber, jade, malachite	sandalwood	green	sky blue
♈ Aries	heh ה	ruby, red jasper, diamond, garnet	dragon's blood	red	red
♉ Taurus	vav ו	topaz, emerald, red coral	storax	red-orange	deep indigo
♊ Gemini	zayin ז	alexandrite, tourmaline, agate	wormwood	orange	pale mauve
♋ Cancer	cheth ח	amber, pearl, moonstone	onycha	yellow-orange	maroon
♌ Leo	resh ר	cat's eye, ruby, sardonyx, chrysolite	olibanum (frankincense)	yellow	deep purple
♍ Virgo	yod י	peridot, sapphire	narcissus	yellow-green	slate gray
♎ Jupiter	kaph כ	amethyst, lapis lazuli, sapphire	saffron	violet	blue
♏ Libra	lamed ל	emerald, opal, malachite	galbanum	green	blue
♊ Water	mem מ	beryl, aquamarine, coral, moonstone	onycha, myrrh	blue	sea green
♏ Scorpio	nun נ	snakestone (fossil), topaz, blood- stone, obsidian	opoponax	blue-green	dull brown
♐ Sagittarius	samekh ס	jacynth (orange zircon), turquoise, blue zircon	lign-aloes	blue	yellow
♑ Capricorn	ayin ע	black diamond, jet, garnet, onyx	musk, civet	blue-violet	black
♄ Mars	peh פ	ruby, garnet, bloodstone	pepper, dragon's blood	red	red
♒ Aquarius	tzaddi צ	amethyst, aquamarine	galbanum	violet	sky blue
♊ Pisces	qoph ק	pearl, moonstone, bloodstone	amberggris	red-violet	buff-flecked silver-white
☉ Sol	resh ר	topaz, yellow diamond, chrysolite, heliodor, zircon, citrine	olibanum (frankincense), cinnamon	orange	golden yellow
♋ Fire ♏ Spirit	shin ש	fire opal, ruby diamond	olibanum	red white	vermillion deep purple
♄ Saturn ♁ Earth	tau ט	onyx, jet, anthracite, obsidian salt, moss agate, onyx	asafetida, sulfur scammony storax	blue-violet citrine, olive, russet, black	black amber

## PENTAGRAMS

Pentagrams are used to invoke and banish elemental and zodiacal energies. Used in conjunction with the pentagrams of spirit (active and passive), the standard pentagrams of the elements are traced with the kerubic (fixed) elemental symbols in the center. When invoking or banishing a zodiacal energy, use the pentagram(s) appropriate for the sign's element, but replace the kerubic symbol in the center with the symbol of the zodiacal sign with which you are working.

<p><b>AIR</b></p> <p>Invoking Spirit Active</p> <p><b>EXARP EHEIEH</b> <i>(ex-ar-pay) (eh-hay-yay)</i></p> 	<p><b>WATER</b></p> <p>Invoking Spirit Passive</p> <p><b>HCOMA AGLA</b> <i>(hay-coh-mah) (ah-gah-lah)</i></p> 
<p>Invoking Air</p> <p><b>ORO IBAH AOZPI YHVH</b> <i>(or-oh ee-bah-hay ah-oh-zoad-pee) (yod beh vav heh)</i></p> 	<p>Invoking Water</p> <p><b>EMP ARSEL GAIOL AL</b> <i>(em-pay ar-sel gah-ee-ol) (aleph lamed al)</i></p> 
<p><b>EARTH</b></p> <p>Invoking Spirit Passive</p> <p><b>NANTA AGLA</b> <i>(en-ah-en-tab) (ah-gah-lah)</i></p> 	<p><b>FIRE</b></p> <p>Invoking Spirit Active</p> <p><b>BITOM EHEIEH</b> <i>(bay-ee-toh-em) (eh-hey-yay)</i></p> 
<p>Invoking Earth</p> <p><b>MOR DIAL HECTEGA ADONAI</b> <i>(ee-mor dee-al hec-tay-gah) (ah-doh-nye)</i></p> 	<p>Invoking Fire</p> <p><b>OIP TEAA PEDOCE ELOHIM</b> <i>(oh-ee-pay tay-ah-ah pay-doh-kay) (el-oh-beem)</i></p> 

<p><b>AIR</b>            Banishing            Spirit Active  <b>EXARP EHEIEH</b>  <i>(ex-ar-pay) (eh-hay-yay)</i></p>  <p><b>Banishing            Air</b>  <b>ORO IBAH AOZPI            YHVH</b>  <i>(or-oh ee-bah-hay ah-oh-zoad-pee)            (yod heb vav heb)</i></p> 	<p><b>WATER</b>            Banishing            Spirit Passive  <b>HCOMA AGLA</b>  <i>(hay-cob-mab) (ah-gah-lah)</i></p>  <p><b>Banishing            Water</b>  <b>EMP ARSEL GAIOL            AL</b>  <i>(em-pay ar-sel gab-ee-ol)            (aleph lamed al)</i></p> 
<p><b>EARTH</b>            Banishing            Spirit Passive  <b>NANTA AGLA</b>  <i>(en-ah-en-tab) (ah-gah-lah)</i></p>  <p><b>Banishing            Earth</b>  <b>MOR DIAL HECTEGA            ADONAI</b>  <i>(ee-mor dee-al hec-tay-gah)            (ah-doh-nye)</i></p> 	<p><b>FIRE</b>            Banishing            Spirit Active  <b>BITOM EHEIEH</b>  <i>(bay-ee-toh-em) (eh-hey-yay)</i></p>  <p><b>Banishing            Fire</b>  <b>OIP TEAA PEDOCE            ELOHIM</b>  <i>(oh-ee-pay tay-ah-ah pay-doh-kay)            (el-oh-beem)</i></p> 

## HEXAGRAMS

Hexagrams are used to invoke and banish planetary and sephirotic energies. Starting from the appropriate planetary point, invoking hexagrams are traced in a clockwise direction, while banishing hexagrams are drawn anticlockwise. For Sol, which has no point but is attributed to the center of the hexagram, all seven hexagrams must be traced in their proper sephirotic order. The words of power are not vibrated and the sigil of the sun is not drawn until after the seventh hexagram is completed.

	Invoking	Banishing
<b>Saturn</b> <b>ARARITA</b> <b>YHVH ELOHIM</b> <i>(ah-rah-ree-tah)</i> <i>(yod beh vav beh el-oh-beem)</i>		
<b>Jupiter</b> <b>ARARITA</b> <b>AL</b> <i>(ah-rah-ree-tah)</i> <i>(aleph lamed, AL)</i>		
<b>Mars</b> <b>ARARITA</b> <b>ELOHIM GIBOR</b> <i>(ah-rah-ree-tah)</i> <i>(el-oh-beem gib-bor)</i>		
<b>Venus</b> <b>ARARITA</b> <b>YHVH TZABAOth</b> <i>(ah-rah-ree-tah)</i> <i>(yod beh vav beh tza-bah-oth)</i>		
<b>Mercury</b> <b>ARARITA</b> <b>ELOHIM TZABAOth</b> <i>(ah-rah-ree-tah)</i> <i>(el-oh-beem tza-bah-oth)</i>		
<b>Luna</b> <b>ARARITA</b> <b>SHADDAI EL CHAI</b> <i>(ah-rah-ree-tah)</i> <i>(sha-dye el-ch'igh)</i>		

**Sol**

**ARARITA**

*(ah-rah-ree-tab)*

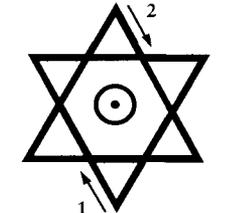
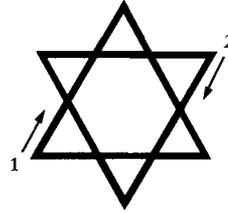
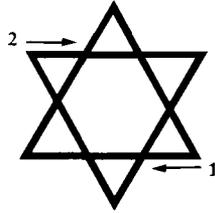
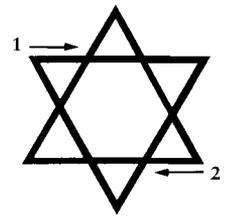
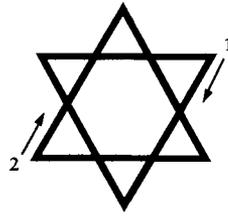
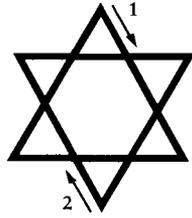
**YHVH ELOAH**

**VE-DAATH**

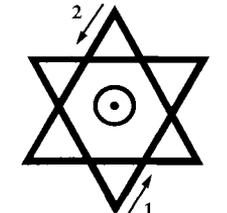
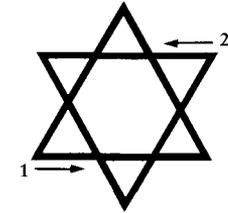
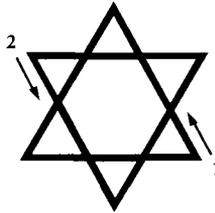
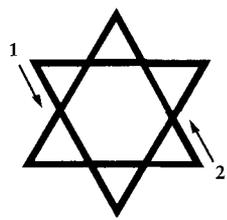
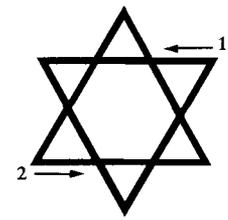
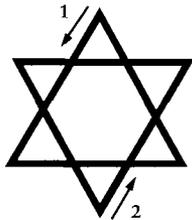
*(yod beh vav beh*

*el-oh-ah ve-da-ath)*

**Invoking**



**Banishing**



## MAGICAL ALPHABETS

A variety of magical alphabets can be used in the making of sigils or as part of a telematic image. The following illustration from Francis Barrett's *The Magus* (1801) shows a number of magical alphabets including Theban, Celestial, Malachim, and Passing the River.

*The Mysterious Characters of Letters deliver'd by Honorious call'd the Theban Alphabet.*

A' B C D E F G H I K L M

N O P Q R S T V X Y Z

*The Characters of Celestial Writing.*

Lamed Caph Jod Theth Cheth Zain Vau He Daleth Gimel Beth Aleph

Tau Shen Res Kuff Zade Pe Ain Samech Nun Mem

*The Writing call'd Malachim.*

Caph Jod Theth Cheth Zain Vau He Daleth Gimel Beth Aleph

Pesh Kuff Zade Pe Ain Samech Samech Schin Tau Nun Mem Lamed

*The Writing call'd Passing the River.*

Lamed Caph Jod Theth Cheth Zain Vau He Daleth Gimel Beth Aleph

Tan Shen Resh Kuff Zade Pe Ain Samech Nun Mem

*Barrett Del.*

*Pub. by Lockington & Allen.*

*R. Griffiths Sculp.*

## QAMEOTH, PLANETARY SEALS, AND SIGILS

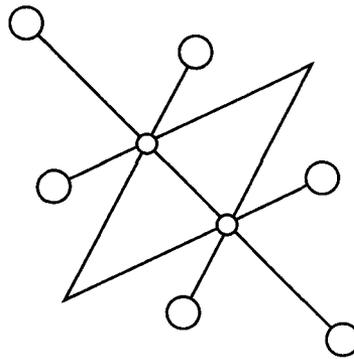
The following pages show the seven traditional magical squares as well as the same squares translated into their Hebrew letter equivalents. The planetary seals are also given, along with the sigils of the planetary archangels, intelligences, and spirits, all of which are derived from their respective qamea.

### SATURN

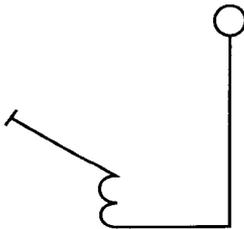
4	9	2
3	5	7
8	1	6

Qamea

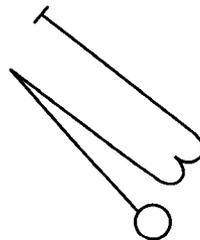
ד	ט	ב
ג	ה	ו
ז	ח	א



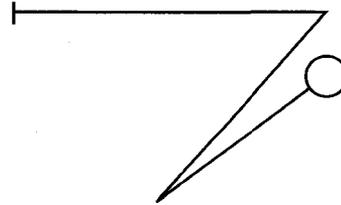
Planetary Seal



Archangel  
CASSIEL  
כס״אל



Intelligence  
AGIEL  
אג״אל



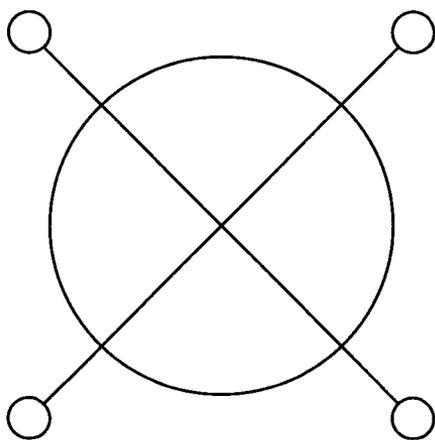
Spirit  
ZAZEL  
זז״ל

# JUPITER

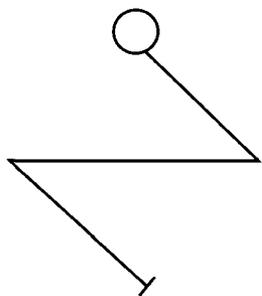
4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

Qamea

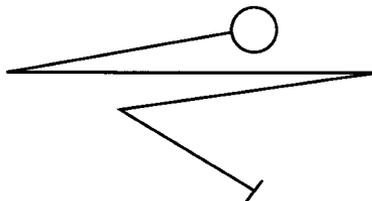
ד	ד'	טו	א
ט	ז	ו	ב'
ה	א'	י	ה
י'	ב	ג	יג



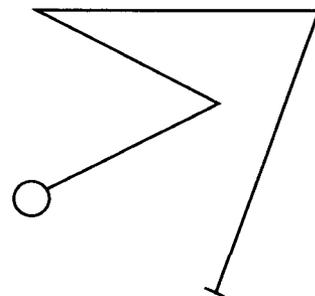
Planetary Seal



Archangel  
SACHIEL  
סחיאל



Intelligence  
IOPHIEL  
יהפאל



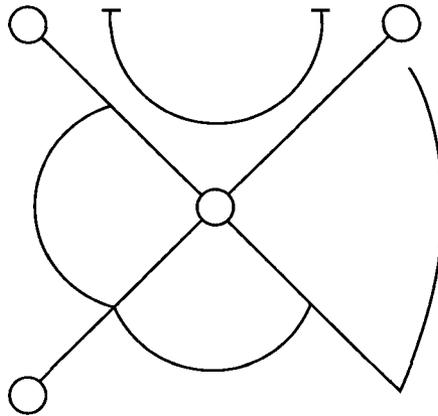
Spirit  
HISMAEL  
הסמאל

# MARS

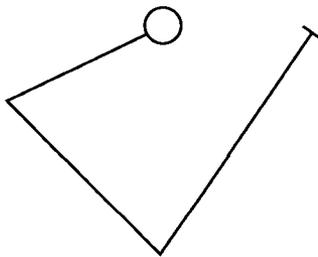
11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

Qamea

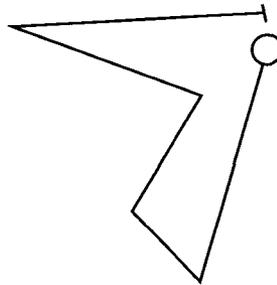
א'	כד	ז	ט	ג
ד	יב	כה	ח	יו
יז	ה	יג	טז	ש
י	יח	א	יד	טב
כג	ו	יט	ב	יה



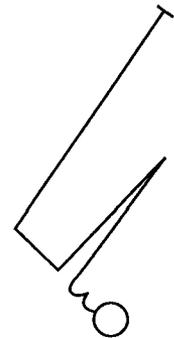
Planetary Seal



Archangel  
ZAMAEL  
זמאל



Intelligence  
GRAPHIEL  
גראפאל



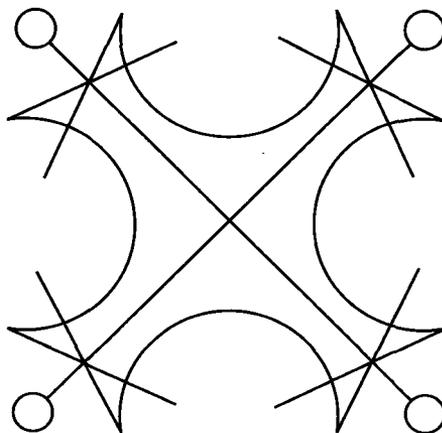
Spirit  
BARTZABEL  
ברצבאל

# SOL

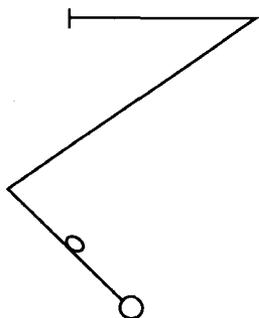
6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

Qamea

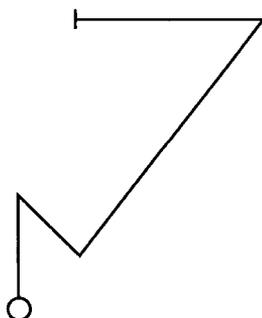
ו	לב	ג	לד	לה	א
ז	יא	כז	כח	ח	ל
יט	יד	יו	יה	כג	כד
יח	כ	כב	כא	יז	יג
כה	כט	י	ט	כו	ינ
לו	ה	לג	ד	ב	לא



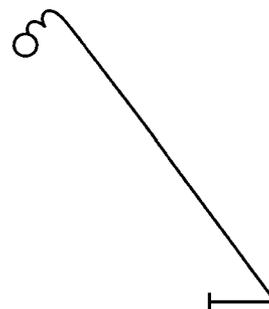
Planetary Seal



Archangel  
MICHAEL  
מיכאל



Intelligence  
NAKHIEL  
נכיאל



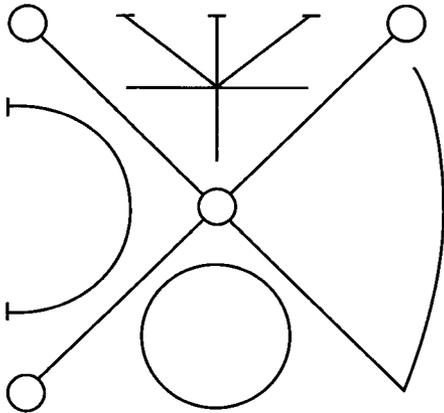
Spirit  
SORATH  
סורת

# VENUS

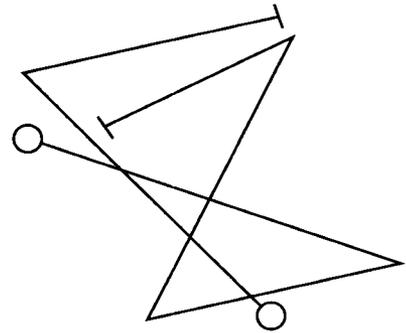
22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Qamea

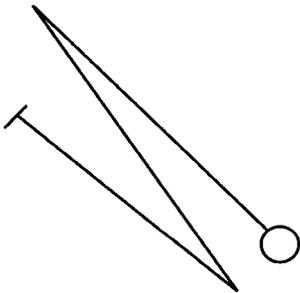
כב	מז	יו	מא	י	לה	ד
ה	כג	מח	יז	מב	יא	כט
ל	ו	כד	מש	יח	לו	יב
יג	לא	ז	כה	מג	יט	לז
לח	יד	לב	א	כו	מד	כ
כא	לט	ח	לג	ב	כז	מה
מו	יה	מ	ט	לד	ג	כח



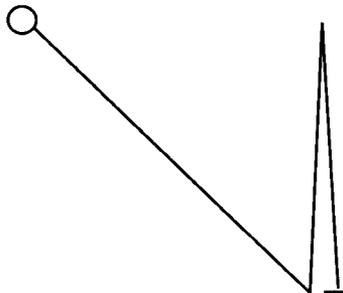
Planetary Seal



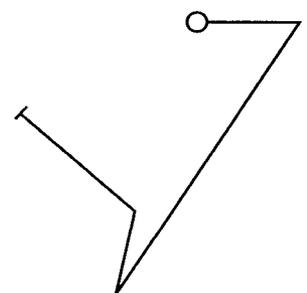
Intelligences  
BENI SERAPHIM  
בני שרפים



Archangel  
ANAEL  
אנאל



Intelligence  
HAGIEL  
הגיאל



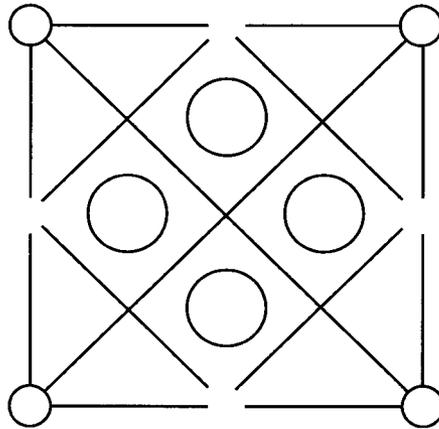
Spirit  
QEDEMEL  
קדמאל

# MERCURY

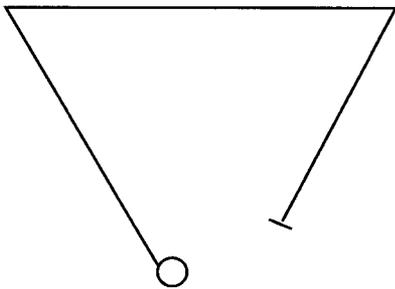
8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Qamea

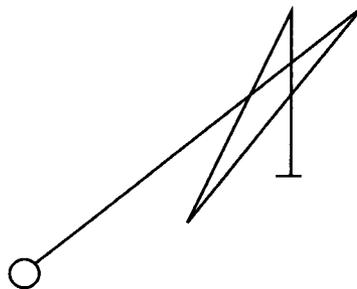
ח	נח	נש	ה	ד	סב	סג	ש
מש	יה	יד	נב	נג	ש	י	נו
מז	כג	כב	מד	מה	יש	יח	מח
לב	לד	לה	כט	כח	לח	לט	כה
מ	כו	כז	לז	לו	ל	לא	לג
ז	מז	מו	כ	כא	מג	מב	כד
ט	נה	נד	יב	יג	נא	נ	יו
סד	ב	ג	שא	ס	ו	ז	נז



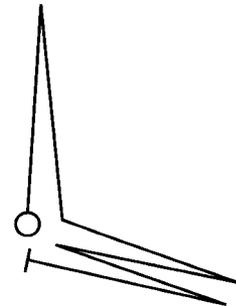
Planetary Seal



Archangel  
RAPHAEL  
רפאל



Intelligence  
TIRIEL  
טיריאל



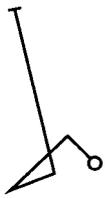
Spirit  
TAPHTHARTHARATH  
תפתרתרת

# LUNA

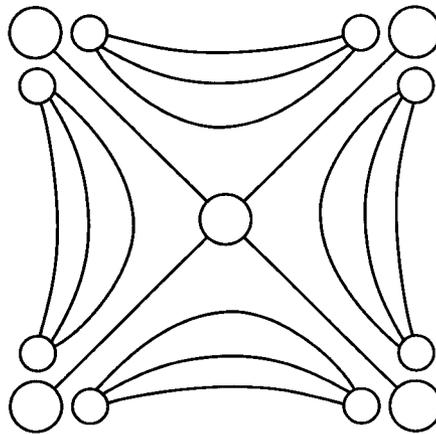
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6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Qamea

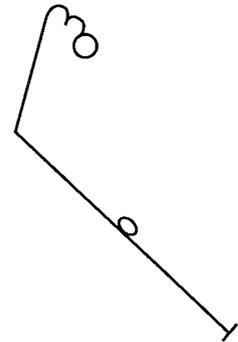
לז	עח	כט	ע	כא	סב	יג	נד	ה
ו	לח	עט	ל	עא	כב	סג	יד	מו
מז	ז	לט	פ	לא	עב	כג	נה	יה
יז	מח	ח	מ	פא	לב	סד	כד	נו
נז	יז	מט	ט	מא	עג	לג	סה	כה
כו	נח	יח	נ	נא	מב	עד	לד	סו
סז	כז	נט	י	נא	ב	מג	עה	לה
לו	סח	יט	ס	יא	ג	נד	מד	עו
עז	כה	סט	כ	סא	נג	ד	מה	ד



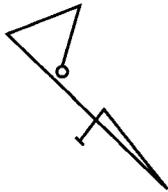
Archangel  
GABRIEL  
גבריאל



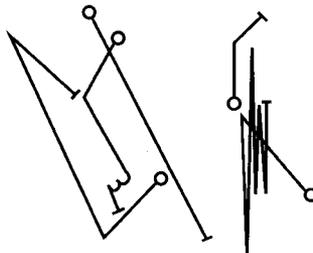
Planetary Seal



Intelligence  
SHELACHEL  
שלחאל

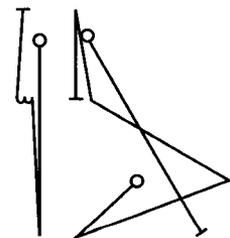


Spirit  
CHASHMODAI  
חשמודאי



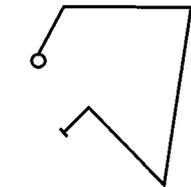
Intelligence of the Intelligences  
MALKAH BE TARSHISM VE-AD  
RUACHOTH SCHECHALIM

*Golden Dawn Spelling* מלכא בתרשיסם ועד רוחות שחלים  
*Agrippa Spelling* מלכא בהרשיהים עד ברוח שחקים



Spirit of the Spirits  
SHAD BARSCHEMOTH  
HA-SHARTATHAN

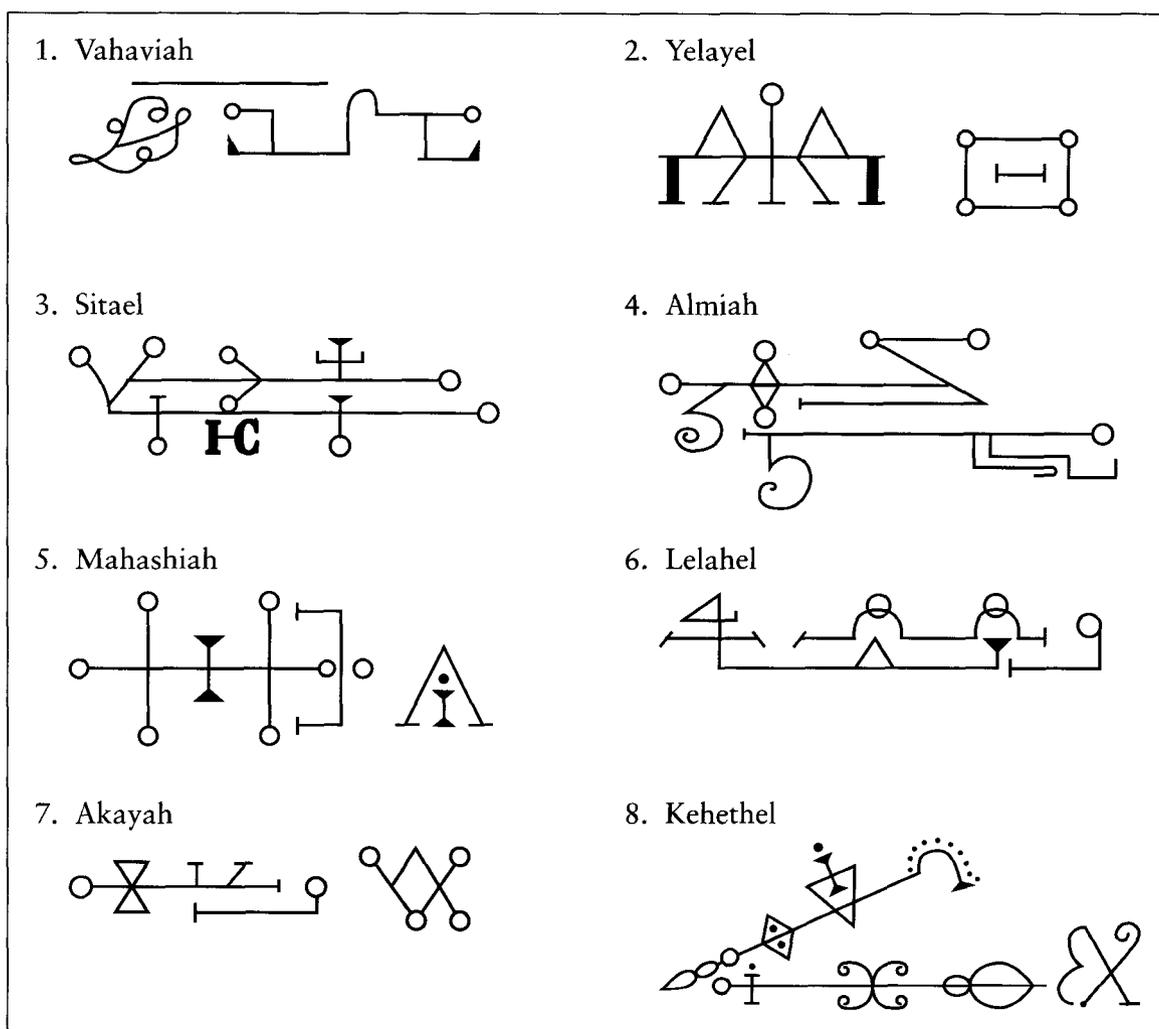
*Golden Dawn Spelling* שד ברשמעה השרתתן  
*Agrippa Spelling* שד ברשהמעט שרתתן



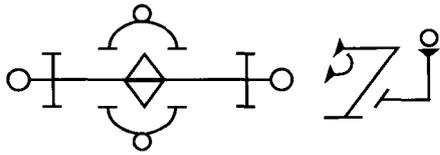
Alternative Sigil  
CHASHMODAI

## SIGILS OF THE DECANATE ANGELS

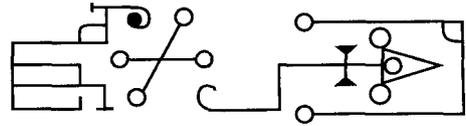
The decanate angels also have sigils associated with them, although these sigils have been somewhat controversial. They can be found in a Golden Dawn paper, "The Seals of the Schemhamphoresch,"<sup>1</sup> as well as in Robert Ambelain's *La Kabbale Pratique* (1951). By one account, the origin of these sigils was magician and cryptographer Blaise Vigenère.<sup>2</sup> Ambelain concluded that these sigils were not those of the decanate angels but of their unbalanced opposites. Sigils of this type appear to be derived from skryed or channeled sources and are difficult to verify. We include them here purely as a resource. We recommend that readers devise their own sigils for these angels, based on the diagram of the Rose of Twenty-two Petals.



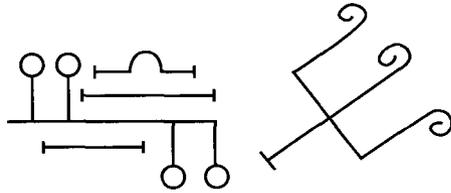
9. Haziel



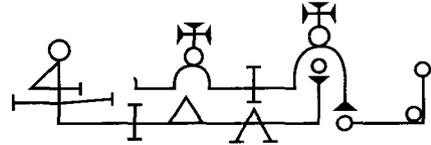
10. Eldayah



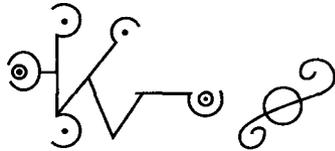
11. Laviah



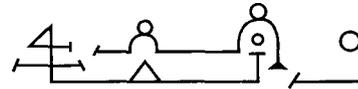
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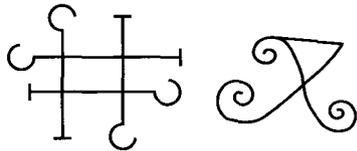
13. Yezalel



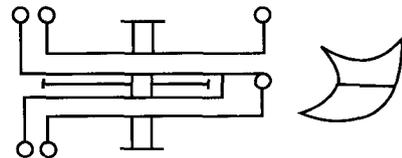
14. Mebahel



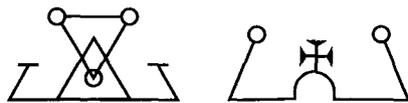
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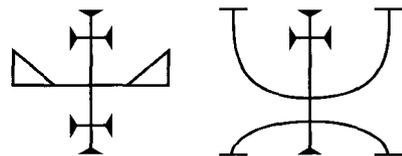
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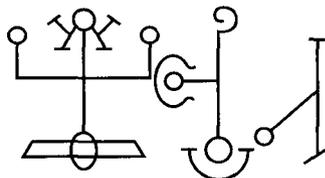
17. Levayah



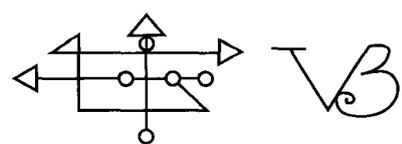
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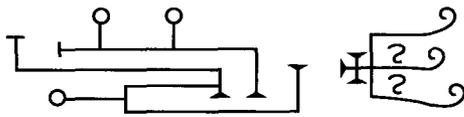
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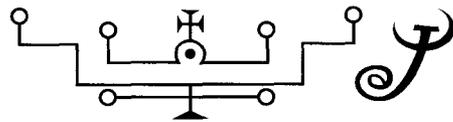
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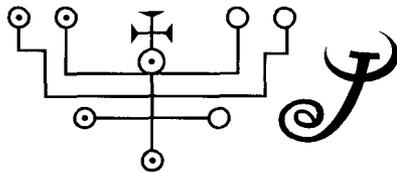
21. Nelakhel



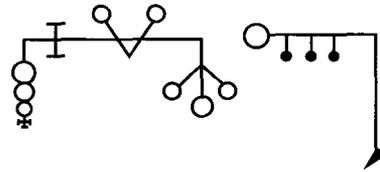
22. Yeyayel



23. Melohel



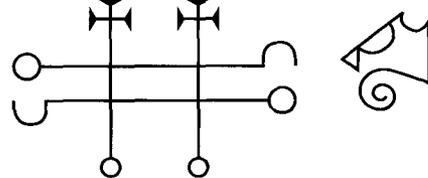
24. Chahaviah



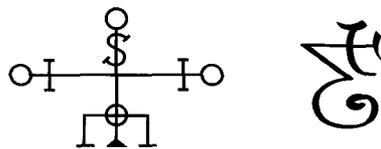
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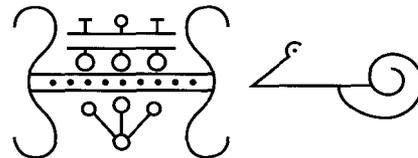
26. Haayah



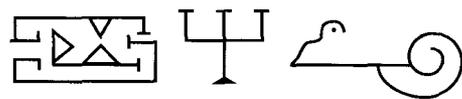
27. Yerathel



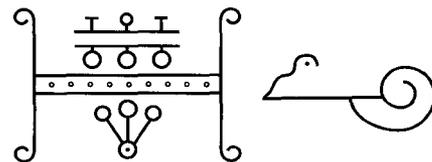
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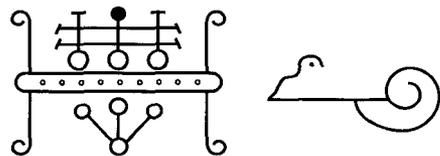
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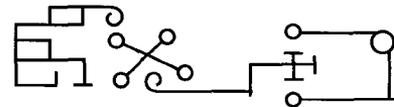
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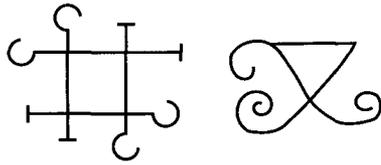
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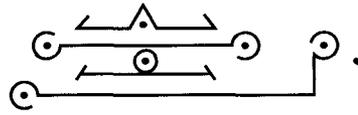
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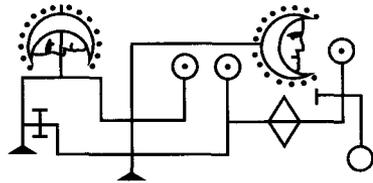
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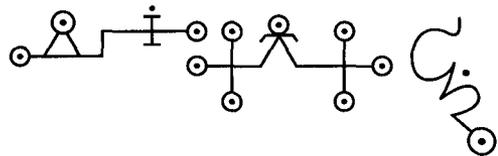
34. Lechachiah



35. Kuqiah



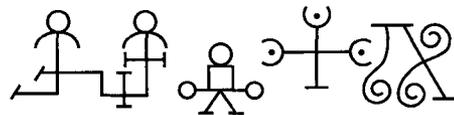
36. Menadel



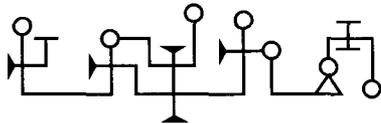
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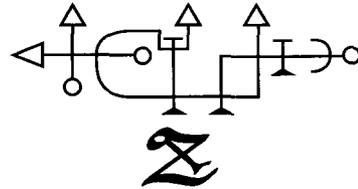
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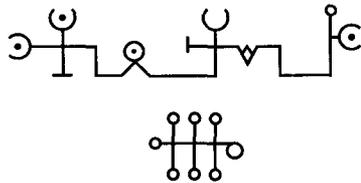
39. Rehael



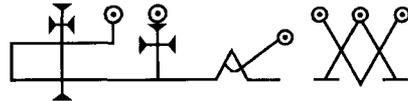
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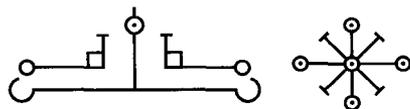
41. Hehakerl



42. Mayakhel



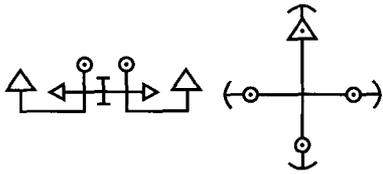
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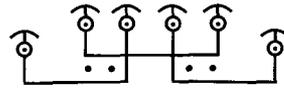
44. Yelahiah



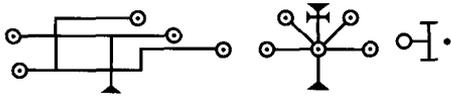
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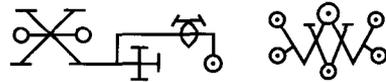
46. Eriel



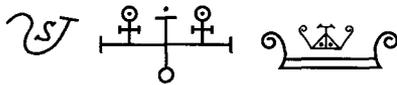
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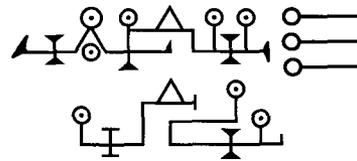
48. Mayahel



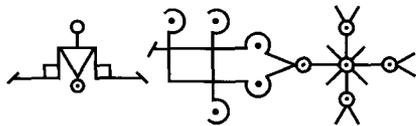
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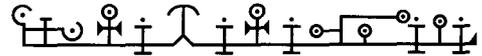
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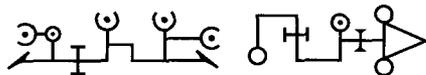
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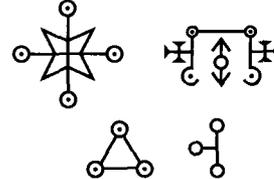
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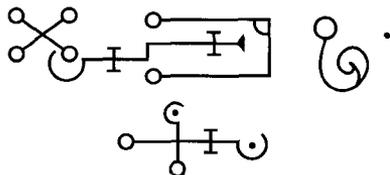
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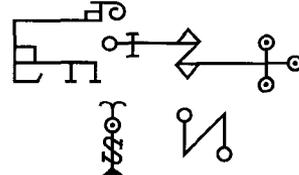
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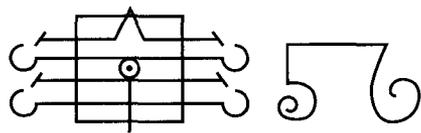
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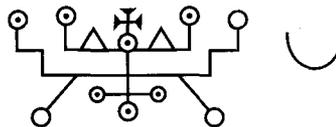
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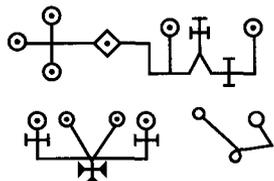
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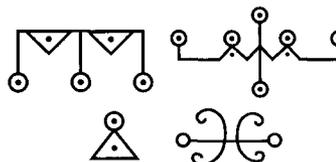
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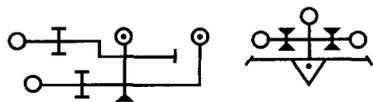
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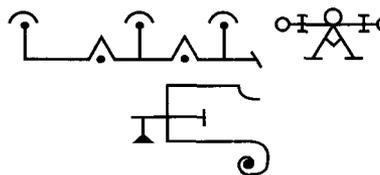
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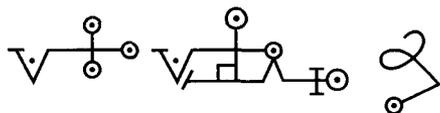
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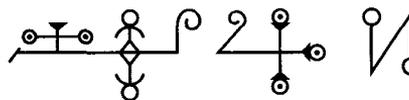
62. Yahohel



63. Anuel



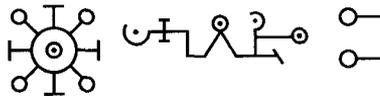
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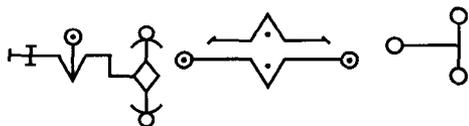
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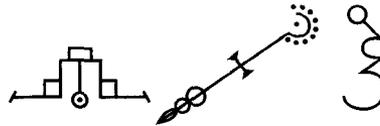
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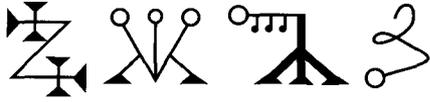
67. Ayael



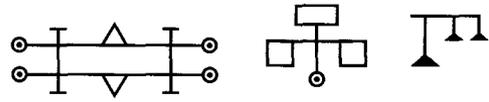
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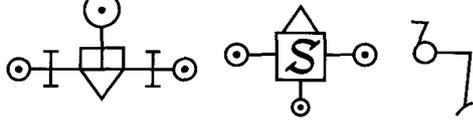
69. Raahel



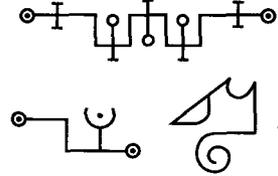
70. Vebemiah



71. Hayayel



72. Mumiah



### BREAKDOWN OF TELESOMATIC IMAGE TO THE NUMBER OF LETTERS IN A NAME

The following chart gives suggestions for how to build the telesmatic image depending on how many letters are in the name. Keep in mind that this is a guideline only.

1	crown	1	crown of head	1	crown, head, & face	1	crown, head, & face
2	head & face	2	face, neck, shoulders	2	neck & shoulders	2	neck, shoulders & chest
3	neck & shoulders	3	chest	3	chest, arms, & hands	3	arms, hands, & stomach
4	chest, arms, & hands	4	arms & hands	4	stomach	4	hips & legs
5	stomach & hips	5	stomach, hips & thighs	5	hips & legs	5	feet
6	thighs	6	legs	6	feet		
7	legs	7	feet				
8	feet						

1	crown	1	crown, head, face, & neck	1	crown, head, face, & shoulders
2	head & face	2	shoulders & chest	2	chest, arms, hands, stomach
3	neck & shoulders	3	arms, hands, & stomach	3	hips, legs & feet
4	chest	4	hips, legs & feet		
5	arms & hands				
6	stomach & hips				
7	thighs				
8	legs				
9	feet				

- 
- 1 See Pat Zalewski's *Kabbalah of the Golden Dawn* (St. Paul, MN: Llewellyn Publications, 1993).
  - 2 Blaise de Vigenère (1523–1596).

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# INDEX

- Adnakhiel, 128, 137, 151–152, 178, 228, 230–231  
Adonai, 19, 23, 87, 117, 123, 125, 128–129, 133, 135–136, 141, 153, 167–173, 188, 239–240, 242, 253–254  
Adonai ha-Aretz, 124, 152, 159, 166, 173, 188–190, 221  
Adoration to the Lord of the Universe, 80  
Agiel, 134–135, 214, 224, 226–227, 258  
Aglá, 20, 87, 100, 132–133, 240, 253–254  
Agrippa, Henry Cornelius, 118–119, 136–137, 175, 216, 218, 220–222, 264  
Aiq Beker, 214–216  
Air Dagger, 20  
Akayah, 171–172, 265  
AL, 96, 101, 110, 124, 126, 138, 253–255  
aleph, 26, 30, 71, 132, 134, 138, 185, 188, 190, 193–195, 208, 214–215  
Aleph Lamed, AL, 96, 101, 110, 124, 126, 138, 141, 204–205, 253–255  
all-seeing eye, 200  
Almiah, 149–150, 265  
Alpha et Omega, 188  
Ambriel, 124, 165–166, 183  
Amemiah, 147, 269  
Amnitziel, 130, 158–159  
Amolior, 4  
Amon-Ra, 242, 247  
amula, 4  
amulet, 4–5, 23, 102–103, 105–108, 124, 126, 198  
amuletum, 4–5  
Anael, 122–123, 137, 211, 262  
anchor cross, 199  
angel, 2, 4, 8–10, 21, 26, 54, 77, 82, 111, 113–175, 177–222, 226–232, 234–236, 239, 241–243, 246, 265  
angelos, 9  
ankh, 5, 199, 241  
Anuel, 165–166, 270  
Apocrypha, 118  
Aquarius, 36, 41, 71, 96, 110, 130, 162–164, 200, 228, 245  
Ararita, 82, 86, 90, 96, 100, 110, 225, 234, 240, 245, 255–256  
archangel, 4, 20, 67, 77, 82, 90, 105, 113–114, 116–135, 137–138, 141, 146–174, 178–181, 183, 185, 187–188, 190–191, 203, 209, 211, 217, 220–221, 224–228, 230–231, 233, 235, 239–241, 243, 246, 258–264  
Aretz, 105, 136  
Ariel, 131–132, 137, 141, 159  
Aries, 36–37, 123, 146–148, 194, 196, 223  
Aristotle, 30  
arrow cross, 199  
Ash, 105  
Asmodel, 123–124, 169–171, 185, 187  
aspergillum, 200  
Assiah, 188, 209, 221  
astral light, 7, 9, 23, 48, 77, 83, 88, 91, 94, 98, 101, 105, 108, 227, 232, 238, 242, 247  
Atah, 19, 23, 133  
Athena, 101  
Atziluth, 188, 190, 224, 228, 233, 239, 243  
Ayael, 153, 270  
ayin, 36, 193, 200, 203  
Barkhiel, 128, 155–157  
beth, 32, 121, 193, 195, 214, 220

Binah, 27, 43–44, 110, 134, 174, 193, 211,  
 220, 243, 245  
 Bitom, 93, 230, 234, 253–254  
 Book T, 10  
 Briah, 117, 188  
 Budge, E.A. Wallis, 9  
  
 caduceus, 20, 120–121, 195, 246  
 calvary cross, 201  
 Cancer, 36, 38, 100–101, 124–125, 153–155,  
 197, 238  
 Capricorn, 36, 40, 128–129, 167–169,  
 183–184, 200, 203, 223, 238–241, 247  
 carmen, 4  
 Chaamiah, 162–163, 268  
 Chadaqiel, 126, 211  
 Chahaviah, 157, 267  
 charm, 4–5  
 Chassan, 119, 121, 141, 211, 243, 246–248  
 Chavuyah, 153, 270  
 Chesed, 27, 44–45, 95–98, 124, 126, 134, 193,  
 211, 238–241  
 cheth, 36, 197, 204–205  
 Chokmah, 27, 43–44, 98, 100–101, 110, 136,  
 174, 211, 220  
 Chronos, 116, 227  
 Coptic cross, 196  
 Cor Leonis, 175  
 crosier staff, 201  
 cross crosslet, 198  
 cross fitche, 197  
 cross moline, 196  
 cross of infinity, 202  
 cross of invocation, 200  
 cross patonce, 196  
 cross potent, 202  
 Crowley, Aleister, 11, 23  
 Crusader cross, 200  
 crux decussata, 197  
 crux stellata, 200  
  
 D'Abano, Pietro, 118  
 dalesh, 32, 122, 185, 188, 191, 193, 196, 204,  
 220  
 Dambayah, 166, 270  
 decan, 139, 146–173  
 decanate, 96, 100, 139–141, 146–173, 183–  
 185, 190, 207, 223, 232, 234–235, 238–242,  
 247, 265  
  
 Deniel, 146, 269  
 djed, 198, 221  
  
 Earth Pentacle, 20  
 Eheieh, 20–21, 86, 93, 96, 132, 136, 141, 230,  
 234, 245, 253–254  
 El, 90, 96, 121, 124, 126–128, 130, 136, 141,  
 147, 153–159, 161, 168, 183–185, 187, 220,  
 239–240  
 El Chai, 48, 90, 121–122, 151, 158, 165, 172,  
 188, 190, 204–205, 255  
 El Shaddai, 121  
 Eldayah, 172–173, 266  
 elemental form, 209  
 Ellil, 247  
 Elohim, 21, 82, 93, 121–123, 125, 128, 131,  
 134, 140–141, 146–152, 154, 157, 161–162,  
 164, 167–168, 171, 175, 220, 224–225,  
 227–228, 230–231, 233–235, 237, 243, 245,  
 253–255  
 Elohim Gibor, 123, 129, 148, 155, 162, 169,  
 255  
 Elohim Tzabaoth, 82, 121, 150, 157, 162, 164,  
 171, 175, 255  
 embattled cross, 200  
 Emor Dial Hectega, 87, 240  
 Emp Arsl Gaiol, 101  
 Empedocles, 30  
 Eniel, 162–163, 268  
 er, 118, 200  
 Eraziel, 123–124  
 Eriel, 158–159, 269  
 Esheliah, 159, 269  
 Eth, 105  
 Exarp, 96, 245, 253–254  
 expanding whirl, 219  
 eye of fire, 201  
 Eye of Horus, 5, 200, 203  
  
 Feather of Maat, 198, 207  
 Fire Wand, 20  
 flaming heart, 201  
 flaming sword, 197, 200  
 flashing colors, 126, 128, 181  
 fleur-de-lis, 196  
 fylfot cross, 195, 226

- gabri, 122  
Gabriel, 20, 90, 116–118, 121–122, 127, 134, 141, 178, 264  
Gaia, 87  
Geburah, 27, 45, 123, 129, 138, 193, 211  
Gemini, 12, 36–37, 124, 164–167, 183, 197, 227  
general telematic image, 181, 183–184, 224, 228, 234, 236, 243  
gimel, 32, 122, 134, 193, 195, 207–208, 214–215, 220  
Golden Dawn, 2, 6, 9–13, 20, 23, 25, 30, 50–71, 75, 78–80, 98–99, 110, 117–118, 136–138, 180–181, 188, 190–192, 194, 220–223, 249, 264–265, 272  
*Græco-Egyptian Magical Papyri*, 117  
Greater Benefic, 35  
Greater Malefic, 36  
Greek cross, 134, 189, 198  
Gula, 94, 97
- Haayah, 151, 267  
Hagiel, 122–123, 262  
Hamaliel, 125, 171–173  
haMazzaloth, 211, 213, 221  
Hamla, 4  
hamsa, 198  
Hanael, 128–129, 137, 167–168, 239–242  
Haqamiah, 161, 266  
Hariel, 161, 266  
harmonic resonance, 218  
Harris, Lady Frieda, 11  
Hayayel, 155, 271  
Hazel, 172, 266  
Hcoma, 100, 253–254  
Hechashiah, 147, 269  
heh, 23, 36, 97, 119, 132–133, 141, 190–191, 194, 196, 207, 225, 234, 245, 253–256  
Hehahel, 164  
“Hekas! Hekas! Este Bebeloi!”, 75  
heptagram, 196  
Heptameron, 118  
Herachel, 171, 270  
Hermetic Order of the Golden Dawn, 2, 6, 9–13, 20, 23, 25, 30, 50–71, 75, 78–80, 98–99, 110, 117–118, 136–138, 180–181, 188, 190–192, 194, 220–223, 249, 264–265, 272  
Hestia, 94  
hexagram, 4, 68, 81–82, 86, 90, 96–97, 100, 102, 110, 121–122, 126, 129, 131, 134, 201, 220, 223–226, 232, 234–235, 238, 240–241, 243, 245, 254  
Hihaayah, 173, 266  
Hod, 27, 47, 121, 193, 211  
Hru, 9–10, 21
- IAO, 21, 23, 117–118  
imaginal, 178, 227–228  
infinity sign, 202  
intelligence, 3, 9, 82, 90, 121–123, 126, 129–131, 134–135, 137, 156, 178, 205, 207, 211, 214, 224, 258–264  
intelligentia, 119  
invoking whirl, 219  
Iophiel, 126, 211, 259  
Ishtar, 232, 237  
Isis, 23, 90, 116, 198–199, 208, 226
- Jerusalem Cross, 200  
Jupiter, 6, 32–33, 35, 40–41, 45, 71, 96–97, 126, 149, 158, 161, 164, 167, 183–184, 193, 198, 211, 219, 240–241, 247, 255, 259
- Kambriel, 130, 162–164  
kaph, 32, 126, 193, 198, 214, 219–220  
Kassiel, 134–135, 181, 224–227  
Kehethel, 171–172, 265  
Keliel, 162, 266  
kerubim, 106–107, 137  
Kether, 27, 42–44, 46, 84, 86, 110, 132–133, 136, 188, 219, 221  
*Key of Solomon the King, The*, 118, 137  
khepresh, 200  
Knot of Isis, 199, 208  
Kuqiah, 168–169, 239, 241–242, 268
- Ladder of Transmigration, 199  
lamed, 36, 96, 101, 110, 141, 185, 191, 198, 204–205, 214–215, 253–255  
lamen, 189, 195–204, 207–208, 221, 236, 246  
Laviah, 162, 173, 266  
LBRP, 18–20, 76, 102, 178, 222  
le-Olahm, Amen, 19  
Lehachiah, 168  
Lekhabel, 167, 267  
Lelabel, 150, 234–237, 265

Leo, 36, 38, 71, 93, 110, 125, 141, 148–150, 175, 197, 203, 230, 232–235, 238, 242, 247  
 Lesser Banishing Pentagram Spread, 102–104, 109  
 Lesser Banishing Ritual of the Pentagram, 18–19, 80, 118, 178  
 Lesser Benefic, 34  
 Lesser Malefic, 35  
 Levayah, 162, 266  
 Levi, Eliphaz, 119, 137  
 Libra, 36, 39, 91, 96–98, 126, 160–162, 187, 198, 232  
 literal telematic image, 185, 205–208, 224, 228, 236–237, 239, 243  
 Lotus Wand, 20, 81, 105, 107, 122, 198–199, 209, 226–227, 231  
 Luna, 32, 34, 38, 48, 88, 90–91, 116, 121–122, 193, 195, 205, 207, 211, 232, 255, 264  
 Lunate cross, 195, 226  
 Luvayah, 155–156, 266  
  
 Maat, 198, 207  
 Machiel, 165–166, 270  
 macrocosm, 8  
 Mahashiah, 150, 207, 209–210, 234–235, 237, 265  
 major arcana, 11, 26, 28, 116, 139  
 Malkhidael, 123, 146–147  
 Malkuth, 19, 27, 49, 123–124, 133–134, 136, 174, 188, 211, 213, 221  
 Maltese cross, 199, 230  
 Mantic, 180  
 Marduk, 97  
 Mars, 32–33, 35, 37, 39, 45, 71, 129, 138, 146, 150, 155, 159, 165, 168, 181, 185, 193–194, 200, 211, 214–215, 220, 223, 232, 234, 247, 255, 260  
 Mayahel, 159–160, 185, 269  
 Mayakhel, 164, 268  
 Mayim, 105  
 Mebahel, 160, 266  
 melakh, 9  
 Melohel, 157, 267  
 mem, 30, 134, 185, 193–194, 199, 203, 207, 215, 220  
 Menadel, 168–169, 239, 241–242, 268  
 menat, 199, 221  
 Meneqel, 166–167, 270  
  
 Mercury, 7, 32–34, 37, 39, 47, 67, 79, 81–83, 119–121, 150, 154, 163, 169, 173, 193, 195, 211, 220, 255, 263  
 Metatron, 132–133, 203  
 Mibahayah, 169, 269  
 Michael, 20, 116–118, 130–132, 134, 141, 164, 178–179, 216–218, 261  
 Michalion, 116  
 microcosm, 8  
 minor arcana, 11–12, 25, 32, 42, 139–175  
 minutum mundum, 220  
 Mitzrael, 171, 270  
 monotheist, 113–114, 116  
 Mumiah, 155, 271  
 Muriel, 124–125, 153–154  
  
 Nakhiel, 130–131, 178, 216, 261  
 Nanael, 147–148, 269  
 Nanta, 87, 240, 253–254  
 nefer, 221  
 Neith, 209, 231  
 Nelakhel, 156, 267  
 Nemamiah, 170, 270  
 Nethahiah, 151, 267  
 Netzach, 27, 46–47, 122, 137, 193, 211, 232–235, 238  
 Nithael, 147–148, 269  
 Nous, 8  
 nun, 36, 134, 137, 189, 191, 199, 203, 220  
 Nuriel, 132, 134  
  
 Oip Teaa Pedece, 93, 230, 234, 253–254  
 Oro Ibah Aozpi, 97, 245, 253–254  
 Orphic egg, 197  
  
 Pakhiel, 124–125  
 Pantheist, 113–114  
 peh, 32, 129, 181, 191, 193–194, 200, 208, 220  
 pentacle, 4, 20–21, 32, 67–71, 78, 84, 86, 98–99, 103, 105, 141, 167–173, 183–184, 223–224, 241–242  
 pentaculum, 4  
 pentagram, 4–5, 18–21, 80, 86–87, 93, 96–97, 100–110, 118, 178, 202, 207, 220, 228–230, 232, 234–235, 238, 240–241, 243, 245–246, 253  
 Pentagrammaton, 23

Phaheliah, 155–156, 266  
 Phoenix Wand, 196–197, 201, 236  
 Phorlakh, 135–136, 141  
 Pisces, 36, 41, 71, 88, 130, 157–160, 185, 201  
 planasthai, 33  
 Pliny, 5  
 polytheist, 113–114, 117  
 Primum Mobile, 42  
 Projection Sign, 22, 110  
 Pseudepigrapha, 118  
 Ptah, 227  
 Ptolemaic, 3  
 Puyael, 169–170, 269  
 Pyramidal cross, 196, 208, 236

Qabalah, 4, 23, 25–26, 133, 137, 188, 214, 216  
 Qabalah of Nine Chambers, 214, 216  
 Qabalistic Cross, 18–20, 77  
 Qamea, 211, 213–214, 216, 221, 258–264  
 Qameoth, 4, 119, 137, 211–212, 215–216, 221, 258  
 Qlipboth, 138, 189, 220–221  
 qoph, 36, 193, 201, 214

Raahel, 154, 271  
 Raphael, 20, 82, 117, 119–121, 134, 141, 178–179, 243, 246–248, 263  
 Rehael, 163, 268  
 ren, 198  
 resh, 32, 131, 134, 193, 201, 203, 214, 220  
 Reyayel, 152, 267  
 Rider-Waite, 11, 49, 71  
 ritual card spread, 73–74, 76, 78, 83, 94, 97, 102  
 Ritual de la Haute Magie, 119  
 Rose Cross, 201, 221–222  
 Rose of Twenty-two Petals, 215–216, 221, 265  
 royal orb, 196, 198, 236  
 Ruach, 105

Saahiah, 151–152, 190, 267  
 Saaliah, 158–159, 269  
 Sachiel, 126, 259  
 Sagittarius, 36, 40, 128, 137, 150–153, 178, 199, 209, 228–232  
 Samaqiel, 128–129  
 samekh, 36, 185, 191, 199  
 Sandalphon, 132–134, 191, 209–210, 221

Saritaiel, 128, 228  
 Saturn, 30, 32–33, 36, 40–41, 44, 71, 86, 100, 116, 134–135, 148, 152, 157, 161, 171, 181, 193, 202, 211, 214–215, 219, 223–227, 245, 255, 258  
 Sayitziel, 128  
 scarab, 5, 197  
 Scorpio, 36, 39, 71, 100, 110, 128, 155–157, 199  
 seal, 4, 258–265  
 sekhem, 198  
 sema, 221  
 sephirah, 26, 42–49, 86, 96–98, 100–101, 110, 121–122, 124, 126, 129, 132, 136, 141, 146–174, 181, 187, 219, 232, 238  
 sephiroth, 26, 42, 44, 46, 48–49, 71, 86, 118, 138, 141, 174, 193–194, 211, 215, 220, 243, 251, 254  
 Serayel, 124  
 sesen, 198  
 seven double letters, 28, 32, 215  
 Shaddai El Chai, 48, 90, 121–122, 151, 158, 165, 172, 188, 190, 204–205, 255  
 Shaddai, 121, 204  
 Sharahiel, 123, 125, 128  
 Shelachel, 90, 121, 125, 137, 205–207, 264  
 Shelathiel, 125  
 Shem ha-Mephoresh, 139–140, 142, 146–173, 183–184  
 shen, 201  
 shenu, 198  
 Sheratiel, 125  
 shin, 30, 103, 105, 190–191, 193–194, 201–202, 204–205, 207, 214–215, 221, 248  
 shuti, 200  
 sigil, 4–5, 96, 100, 122, 203, 211, 214–217, 230, 254, 264  
 sigillum, 4  
 Sign of Choosing, 77–78  
 Sign of Creating, 78  
 Sign of Osiris Risen, 201  
 Sign of Osiris Slain, 199  
 Sign of Seeing, 78  
 Sign of Silence, 22, 110  
 Sign of Willing, 77–78  
 Signs of the Four Magical Laws, 77, 83, 88, 91, 94, 98, 101, 105, 108, 227, 232, 238, 242, 247

sistrum, 199, 221  
 Sital, 149, 265  
 skhenet, 196  
 Smith, Pamela Coleman, 11  
 Sol, 32–33, 38, 46, 130–131, 178, 193, 201,  
 211, 220, 247, 254, 256, 261  
 Stella Matutina, 188  
 strophion, 203, 207–208, 226, 230, 241, 246  
 Supernals, 86, 100, 110  
 swastika, 195

Taliahad, 127, 141, 191  
 talisman, 1–2, 1, 3–12, 15, 18–23, 25–71, 73–  
 74, 78, 81–84, 86–87, 90–91, 93–94, 96–98,  
 100–102, 106, 113, 121, 123, 126, 129, 131,  
 135, 139, 180–181, 211, 218, 221, 224,  
 226–229, 231, 234, 236–237, 240, 242,  
 246–247, 249, 251  
 Tarot Consecration Ritual, 18, 20  
 Tau, 20, 30, 32, 134, 138, 181, 193–194, 196,  
 202, 208, 219  
 Tau cross, 20, 202  
 Taurus, 36–37, 87, 110, 123–124, 169–171,  
 196  
 telein, 4  
 telemata, 181  
 telematic image, 180–181, 183–185, 187–191,  
 194, 203–208, 211, 218–219, 221, 224,  
 227–228, 231, 233–234, 236–237, 239,  
 242–243, 247, 257, 271  
 telematic magic, 180, 188, 193  
 tet, 199, 208  
 tetelesmenon, 4  
 teth, 36, 191, 197, 203  
 Tetragrammaton, 23, 119, 136, 139–141, 143,  
 146–173, 175, 193–194, 235–236, 242  
 Thelema, 11  
 Themis, 92, 94  
 Thirty-two Paths of Wisdom, 26, 71  
 Thoth, 11–12, 14, 23, 50–71, 82, 88–89, 103–  
 105, 238  
*Three Books of Occult Philosophy*, 118, 136–  
 137, 175, 216, 220, 222  
 three magi, 80  
 three mother letters, 28, 30, 215  
 tilsam, 4  
 Tiphareth, 27, 46, 119–120, 130, 174, 193,  
 211, 219

Tiri, 82, 121, 263  
 Tree of Life, 8, 23, 25–27, 29, 42, 44, 46,  
 48–49, 54, 62, 69, 116, 118, 133, 139, 141,  
 174, 183–184, 191, 193, 220, 240  
 trefoil, 202, 204, 246  
 Triangle of Art Spread, 73–75, 79, 89  
 triangle of art, 74, 78  
 triangle of flame, 201  
 Triangle of manifestation, 202  
 trident, 201  
 trigram, 141, 146–173, 175  
 triple enclosure, 197  
 triple tau, 202  
 triquetra, 202  
 triskelion, 195  
 twelve simple letters, 28, 36, 192, 215  
 tzaddi, 36, 200, 220  
 Tzakmaiel, 130

Uadj, 198  
 Uas, 196–197, 201  
 Udjat, 200  
 Urael, 152–153, 267  
 ur-uatchti, 201–202  
 uraeus, 197  
 Uriel, 20, 134–136, 141, 178  
 urs, 201  
 usr, 199, 201

Vahaviah, 148–149, 265  
 Vakhabel, 130  
 vav, 23, 36, 97, 119, 137, 185, 191, 193, 196,  
 203, 225, 234, 245, 253–256  
 ve-Geburah, 19  
 ve-Gedulah, 19  
 Vehuel, 146, 269  
 Vembael, 165, 270  
 Venus, 20, 32–35, 37, 39, 47, 84, 86, 100,  
 122–123, 137, 147, 153, 157, 162, 172, 193,  
 196, 211, 220, 234–235, 255, 262  
 Verkhiel, 125, 148–150, 233–237  
 Veshiriah, 167, 183–184, 267  
 vibratory formula, 218  
 Virgo, 36, 38–39, 79, 125, 171–173, 193, 198,  
 227  
 Vuliah, 158, 268

Water Cup, 20  
 wheel cross, 202  
 Wiccan Rede, 10

Yah, 21, 100, 136, 146, 153, 160, 165, 167,  
 191, 220  
 Yahohel, 165, 270  
 Yebemiah, 154  
 Yechaviah, 168, 268  
 Yelahiah, 158, 268  
 Yelayel, 148–149, 265  
 Yerathel, 151–152, 267  
 Yesod, 27, 48, 121, 193, 211  
 Yetzirah, 71, 188–189, 204, 224, 228, 233,  
 239, 243  
 Yeyayel, 156–157, 267  
 Yeyelel, 170, 270  
 Yeyezel, 163–164, 268

Yezalel, 160, 266  
 YHVH, 19, 21, 82, 97, 119, 121–122, 124,  
 126, 130, 133–134, 136, 139, 141, 146, 150,  
 154, 157, 160–166, 168, 171, 175, 220,  
 224–225, 227, 233–234, 243, 245–247,  
 253–255  
 YHVH Eloah ve-Daath, 119, 130–131, 149,  
 156, 163, 170, 256  
 YHVH Tzabaoth, 122, 150, 157, 164, 171,  
 233–234, 255  
 yod, 23, 36, 97, 119, 132, 136, 141, 189–191,  
 193, 198, 204, 207–208, 214–215, 225, 234,  
 245, 253–256

Zamael, 129, 138, 181, 183, 260  
 zayin, 36, 197  
 Zuriel, 126, 160–161, 211